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Challenges and strategies in translating idiomatic expressions from English into Kirundi

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UNIVERSITY OF BURUNDI

FACULTY OF ARTS AND SOCIAL SCIENCES

MASTER OF ARTS IN TRANSLATION AND INTERPRETATION

CHALLENGES AND STRATEGIES IN TRANSLATING IDIOMATIC EXPRESSIONS FROM ENGLISH INTO KIRUNDI

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A Thesis Submitted in Partial Fulfilment of the Requirements for the Master's Degree in Translation and Interpretation.

Bujumbura, September 2024

MEMBERS OF THE JURY

Mr. Fiacre Irankeje: President of the Jury

Prof. Ferdinand Mberamihigo: Supervisor

Mr. Arnaud Bizongwako: Co-supervisor

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DEDICATION

To the Almighty God

To my late father, Sylvestre Sezibera

To my beloved mother, Flavia Niragira

To my brothers Dynamique Nsavyumukama, Magos Ngabirano and Cédric Sezerano

To the family of late Dr. Jean Sehungiza

I dedicate this Dissertation

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I also address my gratitude to my relatives, especially the family of late Dr. Jean Sehungiza, for all the support they gave me.

Last but not least, I would like to thank my friends, classmates and anyone who contributed to the fulfillment of my study goals and the realization of this work.

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ABSTRACT

Understanding and decoding the meaning from idioms is often difficult because idioms consist of multiple words that are used as a single unit carrying a single meaning. Idioms usage shows how fluent and natural a language user is. Idioms are indeed the ingredients that make a language fun and good for the ears and eyes of the audience. The objective of this study is to investigate difficulties encountered by Burundian postgraduate students majoring in Master of Arts programme in Translation and Interpretation at the University of Burundi when translating idiomatic expressions from English into Kirundi. In addition to this, the study attempts to identify the strategies that they use to translate idiomatic expressions from English into Kirundi. The survey is administered to 23 postgraduate students majoring in Master of Arts in Translation and Interpretation at the University of Burundi. Google Form is used to collect the data of this research while SPSS is used to analyze the data quantitatively. This study is underpinned by the strategies provided by Mona Baker's book "*In Other Words: A coursebook on translation"*. The research findings show that respondents face many challenges while translating English idioms into Kirundi due to the fact that the two languages do not fall in the same language family and they are used in different cultures. The study suggests some solutions and recommendations to help them handle such challenges. Students in the first and second year of Master of Arts in Translation and Interpretation at the University of Burundi, to whom this research was intended, should strive to do more research that can help them to improve proficiency in both working languages. They should read more books and articles that provide strategies and techniques used in translation in general and in idioms translation in particular.

Key words: challenges, idiomatic expressions (or idioms), MWEs (Multi-Word Expressions), strategies and translation.

RÉSUMÉ

Les expressions idiomatiques sont souvent constituées de plusieurs mots utilisés comme une seule unité porteuse d'un seul sens, ce qui les rend souvent difficiles à décoder et à comprendre. L'utilisation d'expressions idiomatiques montre à quel point l'utilisateur d'une langue est fluide et naturel. Les expressions idiomatiques sont en effet les ingrédients qui rendent une langue amusante et agréable aux yeux et aux oreilles du public.

Cette étu de vise à examiner les difficultés rencontrées par les étudiants burundais évoluant au programme de Master en Traduction et Interprétation (MTI) à l'Université du Burundi (UB) lors de la traduction des expressions idiomatiques de l'anglais vers le kirundi. En outre, l'étude tente d'identifier les stratégies utilisées pour traduire les expressions idiomatiques de l'anglais vers le kirundi. L'enquête est menée auprès de 23 étudiants de Master en Traduction et Interprétation à l'Université du Burundi. Pour collecter les données de cette étude, le chercheur a utilisé Google Forms tandis qu'il a utilisé SPSS pour analyser ces données quantitativement. Cette étude repose sur les stratégies présentées par Mona Baker dans son livre intitulé « *In Other Words : A coursebook on translation* ». Les résultats de la recherche montrent que les participants à la recherche sont confrontés à de nombreuses difficultés lors de la traduction des expressions idiomatiques de l'anglais vers le kirundi, en raison du fait que les deux langues n'appartiennent pas à la même famille linguistique et qu'elles sont utilisées dans des cultures différentes. L'étude propose des solutions et recommandations pour aider les étudiants à faire face à ces défis. Les étudiants en première et deuxième année de Master en Traduction et Interprétation à l'Université du Burundi, auxquels cette recherche est destinée, devraient s'efforcer à approfondir leurs recherches afin d'améliorer leurs compétences dans les deux langues de travail. Ils devraient lire davantage d'ouvrages et d'articles présentant les stratégies et les techniques utilisées en traduction en général et en traduction d'expressions idiomatiques en particulier.

Mots clés : défis, expressions idiomatiques (ou idiomes), Expressions Multi-Mots (EMM), stratégies et traduction.

CONDENSÉ DU MÉMOIRE

1. Introduction

Cette partie donne un aperçu général de ce travail. Elle présente le contexte de l'étude, la problématique de la recherche, les questions de recherche, les objectifs de recherche, les hypothèses de recherche et la délimitation du sujet.

Contexte de l'étude :

La traduction joue un rôle crucial dans la communication interculturelle. C'est un pont qui relie les personnes avec des langues et des cultures différentes, permettant ainsi la communication, la compréhension mutuelle et le partage d'informations. Cependant, la traduction est souvent une tâche difficile, surtout lorsqu'il s'agit de la traduction des expressions idiomatiques ou d'autres expressions liées à la culture, car cette tâche nécessite une connaissance des cultures des deux langues ainsi que des stratégies spécifiques permettant de rendre le message de la langue source dans la langue cible.

En raison des différences linguistiques et culturelles entre l'anglais et le kirundi, la traduction des expressions idiomatiques entre ces deux langues pose des défis particuliers. Cette recherche, menée auprès des étudiants de Master en Traduction et Interprétation à l'Université du Burundi, examine ces défis et identifie les stratégies utilisées pour surmonter ces obstacles.

L'objectif principal de cette étude est de décrire les défis auxquels sont confrontés les traducteurs lorsqu'ils rendent le message contenant les expressions idiomatiques de l'anglais vers le kirundi, de fournir des stratégies qui devraient être utilisées par les traducteurs lorsqu'ils sont confrontés à la traduction des expressions idiomatiques de l'anglais vers le kirundi et de proposer quelques remèdes pour faire face à ces défis.

En tant qu'étudiant de Master en Traduction et Interprétation à l'Université du Burundi et titulaire d'une Licence en Langue et Littérature Anglaises obtenue à la même université et en tant que locuteur natif du kirundi, le chercheur tente de décrire le niveau de traductibilité des expressions idiomatiques de l'anglais vers le kirundi, les stratégies utilisées par les traducteurs et les défis auxquels ils sont confrontés lorsqu'ils traduisent les expressions idiomatiques.

Cette recherche est réalisée auprès des étudiants de la première année et ceux de la deuxième année du Master en Traduction et Interprétation de l'Université du Burundi. Elle est composée de cinq chapitres - introduction générale, revue de la littérature, méthodologie, présentation et analyse des résultats, conclusion générale et recommandations.

Problématique de recherche :

La difficulté principale de la traduction des expressions idiomatiques est liée au fait que ces expressions sont souvent ancrées dans des références culturelles propres à chaque langue, rendant leur traduction complexe. Malgré l'évolution des études en traduction, peu de recherches portent sur la traduction des expressions idiomatiques de l'anglais vers kirundi. Le présent travail vise à combler cette lacune en explorant les défis rencontrés par les étudiants et en proposant des stratégies efficaces.

Questions de recherche :

Cette étude vise à répondre aux questions suivantes :

- Quels sont les défis auxquels sont confrontés les traducteurs lorsqu'ils traduisent les expressions idiomatiques de l'anglais vers le kirundi ?
- Quelles stratégies d'adaptation utilisent-ils pour traduire les expressions idiomatiques de l'anglais vers le kirundi ?
- Que faut-il faire pour surmonter les difficultés liées à la traduction des expressions idiomatiques de l'anglais vers le kirundi ?

Objectifs de la recherche :

Afin de répondre aux questions de recherche ci-dessus, cette étude a les objectifs suivants :

- Examiner les difficultés rencontrées par les traducteurs lorsqu'ils traduisent les expressions idiomatiques l'anglais vers le kirundi.
- Identifier les stratégies d'adaptation utilisées par les traducteurs lors de la traduction des expressions idiomatiques de l'anglais vers le kirundi.
- Suggérer les différentes procédures qui pourraient être suivies par les traducteurs pour faire face aux défis posés par la traduction des expressions idiomatiques.

Hypothèses de recherche :

Afin d'atteindre les objectifs susmentionnés, cette étude pose les hypothèses suivantes :

- Les traducteurs des expressions idiomatiques de l'anglais vers le kirundi sont confrontés à de nombreuses difficultés en raison du fait que les deux langues n'appartiennent pas à la même famille linguistique et qu'elles sont utilisées dans des cultures différentes.
- Les stratégies proposées par Mona Baker dans son livre intitulé "In other words : A coursebook on translation » (1992) sont souvent utilisées pour traduire avec précision les expressions idiomatiques de l'anglais vers kirundi. Ces stratégies sont les suivantes :

L'utilisation d'une expression idiomatique de sens et de forme similaires, l'utilisation d'une expression idiomatique avec un sens similaire mais d'une forme différente, la traduction par paraphrase ainsi que la traduction par omission.

- Pour surmonter les difficultés liées à la traduction des expressions idiomatiques, les traducteurs doivent essayer de rechercher l'origine de ces expressions dans la langue source afin de les comprendre et de voir s'ils peuvent avoir une expression idiomatique équivalente dans la langue cible ou s'ils peuvent paraphraser l'expression afin de garder l'idiomaticité dans la langue cible.

Délimitation du sujet :

Il est nécessaire de fixer les limites de cette étude, car tous les aspects de la langue ne peuvent pas être discutés en une seule étude. Cette étude s'intéresse à la traduction des expressions idiomatiques de l'anglais vers le kirundi. L'accent est mis sur l'anglais, tandis que le kirundi est utilisé à des fins de comparaison. Cette étude est menée auprès des étudiants de la première année (au cours de l'année académique 2023-2024) et de la deuxième année (au cours de l'année académique 2022-2023) de Master en Traduction et Interprétation au sein de la Faculté des Lettres et Sciences Humaines à l'Université du Burundi.

2. Revue de la littérature

Avant d'aborder la traduction des expressions idiomatiques, il est important de définir la traduction et de donner les détails sur les théories de la traduction. La traduction est si importante dans la communication que Newmark (1982 :3) déclare : La traduction est tellement essentielle que le vingtième siècle a été appelé « l'âge de la "traduction" ou de la "reproduction" ». J.C. Catford (1965 : 20) définit la traduction comme étant : « Le remplacement d'un texte dans une langue source (LS) par un texte équivalent dans une autre langue (LC).

La traduction est le processus de transfert du sens, du style et de l'intention d'un message d'une langue à une autre, en veillant à ce que le message soit culturellement et contextuellement adapté au public cible tout en préservant l'essence même du texte original.

La théorie du skopos :

Développée par Hans Joseph Vermeer, la théorie du skopos est une approche fonctionnaliste de la traduction qui met l'accent sur l'objectif (le skopos) de la traduction comme déterminant principal des stratégies et des méthodes utilisées par le traducteur. L'application de cette

théorie à notre recherche sur la traduction d'expressions idiomatiques de l'anglais vers le kirundi implique plusieurs considérations :

Objectif de la traduction (Skopos) :

L'objectif de la traduction peut déterminer la manière dont les expressions idiomatiques peuvent être traduites de l'anglais vers le kirundi.

Par exemple, si l'objectif est de fournir une compréhension littérale aux apprenants d'une langue, la traduction peut privilégier l'explication du sens des expressions idiomatiques plutôt que la préservation de leur nature idiomatique. En revanche, si l'objectif est de créer un texte avec une adaptation culturelle (par exemple, une œuvre littéraire ou un discours), l'accent peut être mis sur la recherche des expressions idiomatiques équivalentes en langue cible (kirundi), capables de produire un impact ou un sens similaire auprès du public cible. Dans le cadre de cette recherche, le skopos nous aide à définir les critères d'évaluation, tels que la fidélité au sens du texte original, l'équivalence culturelle ou l'effet de l'expression idiomatique.

Stratégies de traduction guidées par la théorie de skopos :

- Équivalence fonctionnelle : Traduire une expression idiomatique de l'anglais en une expression idiomatique du kirundi ayant un sens et une fonction similaires.
- La paraphrase : S'il n'existe pas d'expression idiomatique équivalente en kirundi, une traduction descriptive ou explicative peut être utilisée pour préserver le sens, en fonction de l'objectif de la traduction.
- Emprunt ou calque : Dans les cas où le skopos vise à introduire des éléments culturels anglais, les expressions idiomatiques peuvent être empruntées directement ou traduites mot à mot, éventuellement accompagnées d'une note expliquant leur signification.

Le Skopos examine ensuite comment l'objectif de la traduction influence le choix des stratégies de traduction des expressions idiomatiques, en évaluant différentes traductions des mêmes expressions idiomatiques.

En appliquant la théorie du skopos, la recherche met en évidence les aspects fonctionnels et utiles de la traduction des expressions idiomatiques, offrant un cadre structuré pour analyser l'efficacité des différentes stratégies de traduction des expressions idiomatiques de l'anglais vers le kirundi.

Les expressions idiomatiques en traduction :

Un grand nombre d'études ont été réalisées par les chercheurs dans le domaine de la traduction en général et de la traduction des expressions idiomatiques en particulier. Jusqu'à aujourd'hui, à notre connaissance, aucune étude ne s'est intéressée à la traduction des expressions idiomatiques de l'anglais vers le kirundi, ce qui a motivé le chercheur à porter son attention et son intérêt à la traduction des expressions idiomatiques de l'anglais vers le kirundi.

Jusqu'à présent, la seule étude qui s'est intéressée à la traduction des expressions idiomatiques entre l'anglais et le kirundi est une thèse intitulée « The limits of translatability of language specific and culture specific expressions : The case of the translation of Kirundi idioms into English ». Elle a été réalisée par Martine Kabugubugu en février 1997.

Cette étude a apporté une contribution importante aux études menées sur le kirundi, mais ses limites résident dans le fait qu'elle s'intéresse à la traduction des expressions idiomatiques du kirundi vers l'anglais, alors qu'un bon traducteur est celui qui traduit d'une langue étrangère vers sa langue maternelle ou sa langue d'usage habituel (Baker 1992 :64). Cela montre qu'il y a une lacune dans les recherches menées par d'autres chercheurs qui se sont intéressés à l'étude de la traductibilité entre l'anglais et le kirundi. La présente étude tend à combler cette lacune et suggère également que d'autres recherches soient menées.

Le manque d'ouvrages et d'articles s'intéressant sur la traductibilité des expressions idiomatiques entre l'anglais et le kirundi est la principale raison pour laquelle le chercheur s'est intéressé à ce sujet.

Définition des expressions idiomatiques :

En tant que partie de la langue comportant de nombreuses références culturelles, les expressions idiomatiques ont fait l'objet d'une grande attention de la part de nombreux spécialistes qui ont tenté de les définir. Voici quelques-unes de leurs définitions :

Trask (2007 :114) affirme qu'une expression idiomatique est « une expression dont le sens ne peut être déterminé à partir du sens des mots qui la composent ». Le sens d'un idiome est souvent différent de la somme des sens des mots qui le composent.

Curry (1982 :1) définit les idiomes comme « L'attribution d'un nouveau sens à un groupe de mots qui ont déjà leurs propres sens ». Cela signifie que les mots qui composent une expression idiomatique perdent souvent leurs significations individuelles et sont considérés comme une seule unité porteuse d'un seul sens.

Cristal (1992 :180) affirme qu'un idiome est : « une séquence de mots qui sont sémantiquement et souvent syntaxiquement restreints, de sorte qu'ils fonctionnent comme un seul mot ».

Richards et Schmidt (2002 :246) définissent un idiome comme "une expression qui fonctionne comme une unité et dont la signification ne peut être élaborée à partir de ses parties séparées".

Stratégies utilisées en traduction des expressions idiomatiques :

Baker (1992 :72) présente les stratégies que la plupart des traducteurs et interprètes devraient suivre pour faire face aux tâches les plus difficiles que présente la traduction des expressions idiomatiques.

La première stratégie qu'elle décrit consiste à trouver une expression idiomatique de même sens et de forme similaires dans la langue cible, ce qui semble être la solution idéale pour les traducteurs et les interprètes, mais qui est souvent difficile. Elle affirme que : « Les questions de style, de registre et d'effet rhétorique doivent également être prises en considération. Baker (1992 :72). Hartono (2020 :47) pense que les expressions idiomatiques doivent être traduites en expressions idiomatiques, les proverbes en proverbes, les métaphores en métaphores, le figuratif en figuratif, la personnification en personnification, l'assonance en assonance et l'allitération en allitération.

La deuxième stratégie consiste à trouver, dans la langue cible, une expression idiomatique de même sens mais de forme différente à celle de la langue source. La troisième stratégie est la traduction par paraphrase. La quatrième stratégie c'est la traduction par omission.

3. Méthodologie

La méthodologie adoptée à cette étude combine des approches qualitatives et quantitatives. Les données ont été recueillies auprès de 23 étudiants de Master en Traduction et Interprétation à travers :

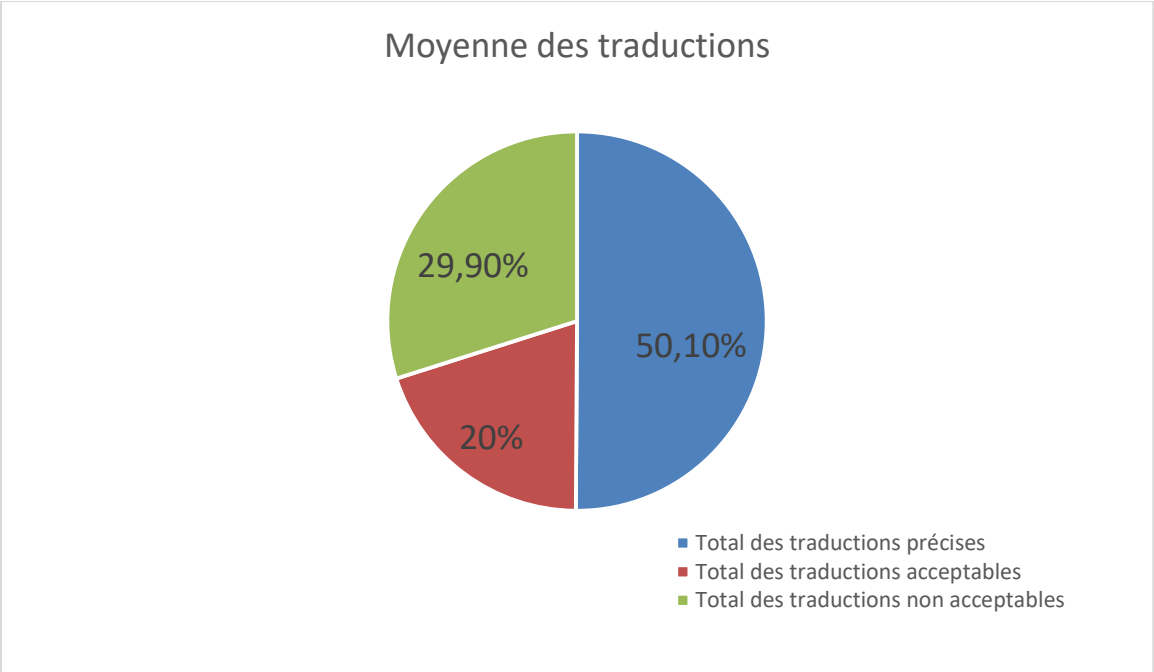
- **Un questionnaire** : pour évaluer les perceptions des difficultés rencontrées chez les participants.
- **Les expressions idiomatiques à traduire** : à partir d'un texte rédigé par le chercheur lui-même, les participants sont demandés de traduire 15 expressions idiomatiques (sélectionnées dans le texte) de l'anglais vers le kirundi.
- **Analyse statistique** : l'analyse statistique est réalisée à l'aide du logiciel SPSS afin d'interpréter et de présenter les résultats de la recherche.

4. Présentation des résultats

Cette partie présente les résultats pour la première et la deuxième section du questionnaire de cette recherche.

Présentation des résultats pour la première section concernant la traduction des expressions idiomatiques :

Après la collecte des données, le graphique suivant indique la moyenne des traductions précises, acceptables et non acceptables pour les 15 expressions idiomatiques sélectionnées.



Il convient de mentionner que cette analyse nous aide à répondre aux questions de recherche formulées précédemment. Certains participants ont été capables de traduire les expressions idiomatiques avec précision (50,10%) ; d'autres ont essayé d'utiliser des traductions légèrement acceptables (20%), tandis que d'autres ont fourni des traductions non acceptables (29,90%).

Présentation des résultats de la deuxième section du questionnaire :

La deuxième partie du questionnaire est composée de 10 questions concernant la manière dont les participants à la recherche font face à la traduction des expressions idiomatiques. La première et la deuxième question du questionnaire de recherche visaient à répondre à la première question de recherche, formulée comme suit : « Quels sont les défis auxquels sont confrontés les traducteurs lorsqu'ils traduisent, de l'anglais vers le kirundi, les documents contenant les expressions idiomatiques ?

La troisième, la quatrième, la cinquième, la sixième et la septième question du questionnaire de recherche visaient à répondre à la deuxième question de recherche formulée comme suit : « Quelles stratégies d'adaptation utilisent-ils pour traduire les expressions idiomatiques de l'anglais vers le kirundi ? La huitième, neuvième et dixième question du questionnaire de recherche visaient à répondre à la troisième question de recherche, formulée comme suit : « Que faut-il faire pour surmonter les difficultés liées à la traduction des expressions idiomatiques de l'anglais vers le kirundi ?»

En résumé, les personnes interrogées pensent que les traducteurs devraient faire davantage de recherches afin de maîtriser les expressions idiomatiques de la langue source et celles de la langue cible pour pouvoir les différencier à d'autres expressions multi-mots et ainsi les traduire avec précision dans la langue cible.

Résultats de la recherche

La présentation des résultats vise à analyser si les hypothèses formulées dans le premier chapitre ont été validées ou non et si les objectifs de la recherche ont été atteints.

D'après les résultats de la recherche, il est évident que les personnes interrogées sont confrontées à de nombreuses difficultés lors de la traduction des expressions idiomatiques de l'anglais vers le kirundi. Cela nous aide donc à confirmer la première hypothèse selon laquelle les traducteurs des expressions idiomatiques de l'anglais vers le kirundi sont confrontés à de nombreuses difficultés dues au fait que les deux langues n'appartiennent pas à la même famille linguistique et qu'elles sont utilisées dans des cultures différentes. Il est également évident que le premier objectif, qui consiste à étudier les difficultés rencontrées par les traducteurs des expressions idiomatiques de l'anglais vers le kirundi, a été atteint.

La deuxième hypothèse posée par le chercheur a été partiellement confirmée, car toutes les personnes interrogées n'ont pas utilisé les stratégies proposées par Mona Baker. Certaines traductions sont acceptables, d'autres sont inacceptables ou légèrement acceptables.

La troisième hypothèse de cette recherche a été confirmée et l'objectif d'étudier les différentes procédures pouvant être suivies par les traducteurs pour faire face aux défis posés par la traduction des expressions idiomatiques a été atteint.

5. Conclusion et recommandations

Cette partie présente les recommandations, la suggestion pour les travaux ultérieures ainsi que la conclusion.

Recommandations :

Les résultats de cette recherche permettent de formuler les recommandations suivantes :

La première recommandation s'adresse aux étudiants en première et deuxième année de Master en Traduction et Interprétation de l'Université du Burundi à qui cette recherche était destinée. Ils devraient s'efforcer de faire plus de recherches qui peuvent les aider à améliorer leurs compétences dans leurs langues de travail (anglais et kirundi).

La deuxième recommandation adressée aux étudiants est de lire davantage d'ouvrages et d'articles qui présentent les stratégies et les techniques utilisées en traduction en général et en traduction des expressions idiomatiques en particulier.

La troisième recommandation aux étudiants est d'organiser des séminaires de traduction et d'interprétation et de participer à autant de webinaires de traduction et d'interprétation que possible afin d'apprendre comment les autres font face aux défis de traduction et d'interprétation ainsi que les stratégies souvent utilisées.

La quatrième recommandation s'adresse également aux étudiants et concerne la création d'un ordre des traducteurs et interprètes professionnels au Burundi, ce qui servirait de plateforme où ils pourraient se rencontrer et discuter des problèmes qui entravent l'efficacité de leurs traductions.

La cinquième recommandation est que les étudiants devraient se rapprocher aux traducteurs professionnels expérimentés afin d'apprendre à faire face aux différents défis liés à leur profession.

La sixième recommandation s'adresse aux enseignants des universités. Ils pourraient se concentrer sur les stratégies que les traducteurs devraient suivre pour faire face aux difficultés de la traduction des expressions multi-mots en général et de la traduction des expressions idiomatiques en particulier.

La septième recommandation s'adresse à l'Université du Burundi, afin d'organiser des immersions linguistiques qui permettraient aux étudiants d'être exposés à des locuteurs natifs de l'anglais ou à des locuteurs de l'anglais comme langue seconde, afin qu'ils puissent apprendre à utiliser différentes expressions utilisées dans les discussions quotidiennes.

Suggestion pour les travaux ultérieurs :

Cette étude se concentre sur les défis et les stratégies de traduction des expressions idiomatiques de l'anglais vers le kirundi. Cependant, une étude sur la traduction d'autres expressions multi-mots telles que les proverbes et les collocations de l'anglais vers le kirundi serait très utile, car ces expressions posent souvent des problèmes en traduction.

Conclusion :

L'utilisation des expressions idiomatiques dans la communication est l'un des meilleurs indicateurs des compétences et des performances linguistiques d'une personne. Les traducteurs éprouvent souvent des difficultés à traduire les expressions idiomatiques d'une langue à une autre, surtout lorsque les deux langues en question sont culturellement éloignées, comme c'est le cas de l'anglais et du kirundi. Cette étude examine les défis liés à la traduction des expressions idiomatiques de l'anglais vers kirundi, les stratégies souvent utilisées pour traduire les idiomes de l'anglais vers le kirundi, ainsi que ce qui peut être fait pour surmonter les défis liés à la traduction des expressions idiomatiques de l'anglais vers le kirundi.

Cette recherche est composée de cinq chapitres. Dans le premier chapitre, le chercheur présente les raisons qui l'ont poussé à effectuer cette recherche. Les questions de recherche et les hypothèses de recherche sont définies, les objectifs de recherche sont fixés et la conception de la recherche est présentée.

Dans le deuxième chapitre, le chercheur passe en revue d'autres études pertinentes réalisées sur la traduction en général et sur la traduction des expressions idiomatiques en particulier. Dans le troisième chapitre, le chercheur examine la méthodologie suivie pour collecter les données utilisées dans le cadre de cette recherche. Dans le quatrième chapitre, le chercheur présente et analyse les résultats obtenus de recherche. Le chercheur constate que la première et la troisième hypothèse de recherche ont été validées, tandis que la deuxième hypothèse de recherche a été partiellement confirmée. Les trois objectifs de la recherche ont été atteints.

Il a été constaté que les étudiants en première et deuxième année de Master en Traduction et Interprétation à l'Université du Burundi sont confrontés à de nombreuses difficultés qui les empêchent de bien traduire les expressions idiomatiques de l'anglais vers le kirundi. Il a également été constaté que les stratégies fournies dans le livre de Mona Baker « In other words : A coursebook on translation » (1992) sont souvent utilisées pour bien traduire les expressions idiomatiques de l'anglais vers le kirundi.

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LIST OF ABBREVIATIONS AND ACRONYMS

EFL	: English as a Foreign Language
EMM	: Expressions Multi-Mots
ICT	: Information and Communications Technology
i.e.	: that is
LA	: Langue d'Arrivée (Target Language in English)
LD	: Langue de Départ (Source Language in English)
MTI	: Master of Arts in Translation and Interpretation (French: Master en Traduction et Interprétation)
MWEs	: Multi-Word Expressions
PU	: Phraseological Unit
SL	: Source Language
Spec.	: Specifically
SPSS	: Statistical Package for the Social Sciences
TL	: Target Language
UB	: University of Burundi (French: Université du Burundi)

FOREWORD

This thesis is about "Challenges and Strategies in Translating Idiomatic Expressions from English into Kirundi". It is submitted to the Faculty of Arts and Social Sciences at the University of Burundi in partial fulfillment of the requirements for the award of Master of Arts (M.A) Degree in Translation and Interpretation. The general idea of this dissertation is to find out the main challenges that students face while translating English idioms into Kirundi as well as what strategies they use to overcome these challenges.

As a language is a tool that we often use to interact with others and to express our thoughts, feelings and ideas in our daily life and activities, translation is a bridge that connects cultures, ideas and emotions. Idiomatic expressions are at the heart of languages. They are one of the best natural ways of expression and they are the best indicators of one's level of language mastery.

This memoir reflects my journey through the art of translating idiomatic expressions from English into Kirundi, a language that carries the rich heritage of burundian culture. Inspired by my passion for languages and my appreciation for cultural diversity, I embarked on this exploration to discover how respondents can help idioms' meaning and wisdom to cross the linguistic boundaries. By delving into the translation of idiomatic expressions, I hope to contribute to a deeper understanding of the linguistic and cultural differences between English idioms and Kirundi idioms.

Translating idiomatic expressions from one language into another is a fascinating and challenging task, as it requires navigating not only the linguistic elements but also the cultural differences embedded within them. Each English idiom poses its own translation challenges and this work strives to find equivalents that resonate in Kirundi, retaining the essence of the original idiom, and preserving the cultural nuances that make idioms so unique.

I wish to extend my heartfelt gratitude to all those who supported me in the realization of this endeavor. My deepest thanks go to my supervisors, whose guidance illuminated me and encouraged me to embrace creativity. I am also grateful to my family and friends, whose encouragement helped me through this process.

In conclusion, this thesis represents a significant step in my academic training. I hope that the results of this study will make a constructive contribution to the understanding of issues and strategies that are involved in translation of English idioms into Kirundi.

CHAPTER I: GENERAL INTRODUCTION

Introduction

This chapter provides a general overview of this research. It presents the introduction, the background to the study, the statement of the problem, the research questions, the research objectives, the research hypotheses, the overview of the research design, the motivation of the study, the scope of the study as well as the organization/structure of the study.

1.1. Background of the Study

Translation is a tool that enables people from all over the world to share information and news. However, it is not an easy task, especially when it comes to idioms and culturally-bound expressions as their translation requires knowledge of both languages' cultures as well as the strategies that are appropriate for rendering and conveying the intended meaning (Dweik&Thalji, 2016).

This study was born of the desire to depict the challenges faced by translators while rendering the message with idiomatic expressions from English into Kirundi, to provide strategies that should be used by translators translating contents with idiomatic expressions from English into Kirundi and to propose some remedies to cope with these challenges. As a postgraduate student in Master of Arts in Translation and Interpretation at the University of Burundi holding a Bachelor of Arts in English Language and Literature from the same university and as a native speaker of Kirundi, the researcher would like to depict the level of translatability of idiomatic expressions from English into Kirundi, the strategies used by student translators and the challenges they face when they are translating contents with idiomatic expressions.

As translators are bridges that connect or link two different communities and two different cultures, it is their responsibility to find the idiom's equivalence in the target language or to adapt the idiom in a way that conveys the exact meaning of the source language message in the target language. This makes the translation activity one of the most challenging and demanding ones. English is an Indo-European language while Kirundi is a Bantu language. This implies that these languages are not closely related, thus making the translation of idiomatic expressions from English into Kirundi more challenging as they cannot be often translated word-for-word.

Burundi has three official languages, namely Kirundi, French and English; with Kirundi being recognized the sole national language and English becoming an official language only in 2014.

Although Burundi was colonized by Germany and Belgium and has no historical link with Britain, there is no doubt that the English language is gaining more and more ground in this country. With the English language spreading all over the world and used in almost every domain ranging from business to education to politics, etc., Burundians need to cope with the spread of this most widely spoken language in the world.

In Burundi educational system, the curriculum is designed in French, thus making French the second language and English is the third language. The use of the English language in Burundi emerged in the 1990s and 2000s with the Arusha negotiations between the Burundian government and armed groups as well as the deployment of South African troops (peace keepers) in Burundi. According to article 6 of the Arusha Peace and Reconciliation Agreement for Burundi: "All of the final documents shall be drawn up in English, French and Kirundi. The English and French texts be equally authentic. The French text, being the original, shall be deposited with the Secretary-General of the United Nations, the Secretary-General of the Organization of African Unity and the Government of Burundi, and certified true copies thereof shall be transmitted by the Government to all Parties."

Since language is the primary tool of communication, the role of translator is to bridge communication between two different communities and two different cultures. Until this date, most Burundians speak Kirundi as a native language and French, the second language, is used in educational system and was also used by the former colonizers (the Belgians).

From the above discussion, it is obvious that the vast majority of Burundians do not understand English while it is used in almost every domain of modern daily life. The users of Kirundi language need to access information as users of any other language and the channel through which they can understand contents in English is through a translator and/or an interpreter.

For most translators and interpreters in Burundi - as they are not native speakers of English, the translation of idiomatic expressions from English into Kirundi is one the most difficult and challenging activities in the translation process as it is even difficult to recognize or distinguish idioms from other Multi-Word Expressions. This hinders the translation of English idioms into Kirundi and it also affects the rendition of communication as it was intended by the original writer and/or speaker. Idioms are culture-bound and the majority of them have cultural associations, which make them peculiar and difficult to understand and translate (Howwar, 2013). Thus, translators are obliged to pay much attention to cultural

aspects and meaning when translating from one language to another. The translator should strive to replace the textual materials with their equivalent in the target language. Nida (1964:13) states that "the role of a translator is to facilitate the transfer of the message, meaning, and cultural elements from one language into another and create an equivalent response to the receivers."

To translate idiomatic expressions, one needs to be as natural as possible so that the message conveyed by the writer of the source message should be rendered in a way that it becomes naturally and easily understandable to the native speakers of the target language. Idioms are expressions that cannot often be translated word-for-word as their meaning differ from the meaning of the sum of the individual words. "Idioms are considered as part and parcel of mastering any language and they are a prominent natural part of everyday discourse since they reflect cultural and linguistic boundaries and enabling communication between different cultures" (Howwar, 2013:1). According to Baker (1992:77), having competence in actively using idiomatic and fixed expressions is not an easy task and cannot be easily achieved. These cultural elements have their own implications when translating idioms from English into Kirundi due to the differences between the two languages and this would definitely make the process of translating idioms a demanding and difficult task for translators.

To translate idiomatic expressions, one often needs to rely on the culture of a particular community in which one is working as well as the culture of the society to which the translation is intended. For example, expressions like: “To desert a sinking ship” has nothing to do with a desert or a ship. Hence, it means to leave a place or situation when things become difficult or unpleasant. In this example, the word “ship” cannot be replaced by the word “boat” although they are synonyms as this might lead to the change of the meaning of the expression.

Additionally, “To kick the bucket” has nothing to do with kicking or bucket, but the expression simply means “To die”. The expression “He couldn’t say boo to a goose” literally means “He is sickly shy”. In this case, the translator’s job goes beyond merely finding the equivalents of the lexical items, but he/she must be aware of the linguistic and cultural differences between the two languages as well as the style that is used.

The above examples show how difficult it is to translate idiomatic expressions especially for translators who are not native speakers of the source language. Students in the first year and those in the second year of Master of Arts in Translation and Interpretation at the University

of Burundi, like many other translators, find it difficult to translate idiomatic expressions, especially when the working languages are English (a foreign language) and Kirundi (their mother language). This study will focus on the translation of idiomatic expressions from English-the language that is neither the native language nor the instruction language in Burundi, into Kirundi - the native language of Burundi. The emphasis is put on the English language while Kirundi is used for comparative purposes.

1.2. Statement of the research problem

Translation Studies have gained much interest from many scholars from the 20th century and some of them have done research in the translation of idiomatic expressions. As far as Kirundi is concerned, there is no research so far, to the best of our knowledge, which has studied the translation of idiomatic expressions from English into Kirundi, thus making it difficult for translators in Burundi to find some references. In the translation process, this study will help translators to be aware of the most common usage of idioms especially in the texts that have been written by native speakers and to be aware of the fact that they cannot translate them literally.

This study suggests specific courses of action to translators in order to handle the difficulty of the translation of idiomatic expressions. This work has a great contribution to the existing studies that have been carried out by other scholars and it paves a way to future researchers who might be interested in expanding the knowledge about the translation of idiomatic expressions and other Multi-Words Expressions from English into Kirundi.

In order to find out the challenges faced by translators as well as the strategies they use while rendering English idioms into Kirundi, the following research questions have been raised:

1.3. Research Questions

This study intends to answer the following questions:

- What challenges do translators face while translating contents with idiomatic expressions from English into Kirundi?
- Which coping strategies do they use to translate idiomatic expressions from English into Kirundi?
- What could be done to overcome challenges related to the translation of idiomatic expressions from English into Kirundi?

1.4. Research Objectives

In order to answer the above questions, this study has the following objectives:

- To investigate the challenges faced by translators in the rendition of contents with idiomatic expressions from English into Kirundi
- To identify the coping strategies that are used by professional translators in the translation of idiomatic expressions from English into Kirundi
- To suggest the different procedures that could be followed by translators to cope with the challenges caused by idiomatic expressions translation.

1.5. Research Hypotheses

This study poses the following hypotheses in order to achieve the above objectives:

- Translators of idiomatic expressions from English into Kirundi face so many challenges due to the fact that the two languages do not fall in the same language family and they are used in different cultures.
- The strategies provided by Mona Baker's book ‘*'In other words: A coursebook on translation*'' (1992) are often used to accurately translate idiomatic expressions from English into Kirundi. These strategies include: Using an idiom of similar meaning and similar in form, using an idiom of similar meaning but dissimilar in form, translation by paraphrase as well as translation by omission.
- To overcome the challenges caused by idioms translation, translators should try to investigate the origin of the source language idiom in order to understand it and see if they can have an equivalent idiom in the target language or if they can paraphrase the idiom to keep idiomaticity in the target language.

1.6. Overview of the Research Design

The aim of this study was to investigate different challenges faced by student translators, to describe the strategies they use and it seeks to propose some remedies to those challenges. To achieve this goal, qualitative and quantitative data analyses are used to determine to which level these students understand different idiomatic expressions and how they proceed to find their right equivalents.

The methodology is to take a sample of students in the first year (during the 2023-2024 Academic Year) and second year (during the 2022-2023 Academic Year) of Master of Arts in Translation and Interpretation at the University of Burundi. As these classes are comprised of

students from different backgrounds, the researcher uses the purposive sampling technique and participants to the study are selected based on their English backgrounds. Students who have English in their language combinations are given priority to participate. One student in first year was not selected to participate in the survey because he is not Burundian and does not speak Kirundi. This is an experimental study because, to complete it, students are given a list of different idiomatic expressions in English to translate manually into Kirundi and then the researcher analyzes how the idiomatic expressions have been rendered in the target language (Kirundi).

The first method of this study is to use a text written by the researcher himself. The text is comprised of 34 English idiomatic expressions but participants are given 15 idioms chosen from the text and they are requested to translate them based on the context in which they are used. The second method is to give them a questionnaire in which they are asked some questions related to the challenges they faced, and the strategies they used to translate idiomatic expressions. Respondents are also asked how difficult they find it to recognize and translate idiomatic expressions as well as how they think they can tackle the issues of idioms translation. The collected data are qualitatively and quantitatively analyzed by comparing the source text message idioms to their equivalents in the translations outputs from student translators and thus describing if there is any loss of meaning or deviation.

The questions are prepared on Google Form and sent to the respondents by means of emails and social media (WhatsApp). The researcher contacted respondents by means of email and WhatsApp to ask them to take part in the survey and the data collected are statistically analyzed with the help of SPSS.

This study is backed up by Mona Baker's strategies on the translation of idiomatic expressions. These strategies include "Using an idiom of similar meaning and similar in form", "Using an idiom of similar meaning but dissimilar in form", "Translation by paraphrase" and "Translation by omission".

1.7. Motivation of the Study

This work finds its motivation in the fact that idiomatic expressions often give a challenge to translators as they must convey the exact message to the target audience as it was encoded by the source language writer. This work aims at helping translators to recognize idioms and to propose some kind of remedies to overcome the difficulties of idiomatic expressions translation.

1.8. Scope of the Study

It is very crucial to fix limits of this study as aspects of the language cannot be covered all at once. This study is conducted in a specific field. It is interested in the translation of idiomatic expressions from English into Kirundi. A special emphasis is put on English while Kirundi is used for comparative purposes. This study is carried out among advanced students at the University of Burundi in the Faculty of Arts and Social Sciences, precisely in the first year (during the 2023-2024 Academic Year) and second year (during the 2022-2023 Academic Year) of Master of Arts programme in Translation and Interpretation. These students have been selected as the sample population of the study because they are at the advanced level of Master of Arts in Translation and Interpretation.

1.9. Organization/Structure of the Study

This work consists of five chapters. The first chapter is the Introduction, the second is the Literature Review, the third is the methodology, the fourth is the data presentation, analysis and discussion and the fifth concerns the general conclusion and recommendations.

Conclusion

In conclusion, being able to translate idiomatic expressions is not just being bilingual or being able to communicate in the two languages at stake. It requires a deep understanding of the cultures of the two languages as well as the different connotations that words can take which goes far beyond the literal meanings of the individual words.

In this chapter, the researcher presents the introduction, the background to the study, the statement of the problem, the research questions, the research objectives, the research hypotheses, the overview of the research design, the motivation of the study, the scope of the study as well as the organization/structure of the study.

CHAPITER II: LITERATURE REVIEW

Introduction

This chapter presents a critical review of other scientific research works related to this topic. It provides a general overview of what has already been written by researchers and scholars about translation in general and translation of idiomatic expressions in particular. Also, it presents the gap that exists.

2.1. Definition of Translation

Before embarking on what an idiomatic expression means, it is important to define translation and give details about translation theories, translation methods and translation procedures. Translation is so important in today's communication that Newmark (1982:3) states: "Translation has been so essential that the twentieth century has been called 'the age of 'translation' or 'reproduction'."

J.C. Catford (1965: 20) defines translation as: "The replacement of textual material in one language (SL) by equivalent textual material in another language (TL)."

While defining translation, Peter Newmark says that the translator's target is to render as naturally as possible the author's intended message into the target language although it is not always achievable. He says: "Often, though not by any means always, it is rendering the meaning of a text into another language in the way that the author intended the text."

Nida (1964:92) testifies to the truth of the above assertion when he adds that: "equivalence of material form is not enough; the cultural significance is the vital matter."

Translation is therefore a way of converting text or speech from one language into another while preserving both the meaning and cultural nuances of the original.

The translator's main role is to produce as nearly as possible the same effect on his readers as it was produced on the readers of the original or source text. However, Newmark thinks that when translators are using another language, their tasks seem to be more complicated, artificial and fraudulent as they are pretending to be someone they actually are not and they need a well-formulated theory that can assist them in performing such a greater-value and difficult task.

Translation can be understood as the process of transferring the meaning, style and intent of a message from one language into another ensuring that it is culturally and contextually appropriate for the target audience while preserving the core essence of the original text.

2.2. The Skopos Theory

The Skopos Theory, developed by Hans Joseph Vermeer, is a functionalist approach to translation that emphasizes the purpose (skopos) of the translation as the primary determinant of the strategies and methods used by the translator. Applying this theory to our research on the translation of idiomatic expressions from English into Kirundi involves several considerations:

2.2.1. Purpose of the Translation (Skopos)

The purpose of the translation dictates how idiomatic expressions can handled from English into Kirundi.

For instance, if the purpose is to provide a literal understanding for language learners, the translation may prioritize explaining the meaning of idioms rather than preserving their idiomatic nature. On the other hand, if the purpose is to create a culturally resonant text (e.g., a literary work or a speech), the focus may be on finding equivalent idiomatic expressions in Kirundi that evoke a similar impact or meaning in the target audience.

For this research, the skopos helps us frame the evaluation criteria, such as fidelity to the original meaning, cultural equivalence, or the idiom's effect.

2.2.2. Cultural differences in idioms Translation

With regard to the cultural differences, idioms are deeply rooted in cultural contexts, and finding exact equivalents in Kirundi may not always be possible. The Skopos theory supports adapting idioms to fit the cultural context of Kirundi speakers while maintaining the intended function of the original text. A literal translation of idioms might preserve the form but fail to communicate the meaning effectively while a dynamic equivalent translation might modify the idiom to a culturally appropriate expression in Kirundi, aligning with the skopos. The Skopos theory allows for flexibility in choosing between literal translation or dynamic equivalent strategies based on the translation’s purpose.

2.2.3. Translation Strategies Guided by Skopos Theory

- Functional Equivalence: Translating English idioms into Kirundi idioms with a similar meaning and function (e.g., "It's raining cats and dogs" might be translated into a Kirundi idiom for heavy rain, even if unrelated in imagery).
- Paraphrasing: If no equivalent idiom exists in Kirundi, a descriptive or explanatory translation may be used to preserve meaning, guided by the translation’s purpose.

- Borrowing or Calque: In cases where the skopos is to introduce English cultural elements, idioms might be borrowed directly or translated word-for-word, possibly with a note explaining their meaning.

Using Skopos theory, this research evaluates how well each translation achieves its purpose in the target language and culture. This Skopos then examines how the translation's intended purpose influences the choice of strategies for idiom translation, evaluating different translations of the same idiomatic expressions.

By applying Skopos theory, the research highlights the functional and purposeful aspects of idiom translation, offering a structured framework to analyze the effectiveness of various strategies in rendering English idiomatic expressions into Kirundi.

2.3. Translation Methods

While writing his book "*A textbook of Translation*", Newmark (1988) had a purpose to provide the translation principles and methodology that should be helpful for final-year degree, postgraduate classes, autodidacts as well as home learners.

With regards to the translation methods, Newmark (1988:45) provides eight methods of translation, namely: word-for-word translation, literal translation, faithful translation, semantic translation, adaptation, free translation, idiomatic translation, communicative translation.

Newmark arranges these methods according to the emphasis each of them grants either to the S.L or to the T.L as follows:

S.L Emphasis	**T.L Emphasis**
Word-for-word translation	Adaptation
Literal translation	Free translation
Faithfull translation	Idiomatic translation
Semantic translation	Communicative translation

2.4. Emphasis on the Source Text versus Emphasis on the Target Text

Although Newmark (1988:45) presented the aforementioned methods, there is still an issue among scholars concerning whether we should translate literally or freely. The concern is about loyalty, that gap existing between emphasis on the source or target language or simply the difference between domestication and foreignization as discussed in (II. 11).

Toury (1980:54) suggests that when the translator subjects himself to the source text, the translation will tend to subscribe to the norms of the source text, and through them to the norms of the source language and culture. Even-Zohar (1990:46) characterizes such a choice as "adequate" translation.

On the other hand, if the translator decides to subject himself/herself to the norms in the target culture, the result would be what Even-Zohar (1990:46) has equally referred to as an "acceptable" translation. This implies that adherence to source norms determines a translation's adequacy as compared to the source text while subscription to norms originating in the target culture determines its acceptability by the target readership.

Toury (1985) emphasizes the fact that a translation is a translation in the target culture and not the source culture. The norms defining the translation's acceptability range are primarily guided by the target culture norms. In other words, Pym (1992:163) and Chesterman (2000:59) emphasize that even though some translation norms may have their origin in the source culture and in the intercultural state inhabited by the translator, it is the target culture which nevertheless confirms the translation status.

Nida (1982:73), a Prescriptive translation theorist, has pointed out that: "The most serious problems involved in transfer derive from the fact that the same objects or events may have quite different symbolic value. In translating a particular text with different symbolic values, it is neither necessary nor wise to change one symbolic value in the source language into another in the target language, but it is certainly necessary to provide some supplementary footnote as to identify the different cultural values involved."

However, in literary works for example, translators often need to adapt the target text by finding equivalent cultural values and it would seem inappropriate to add footnotes for every cultural item involved in the target text.

2.5. Types of Translation according to Jackobson

Jackobson (1959) cited in S. Basnett (1980:14), distinguishes three types of translation:

1. "Intralingual translation or rewording which refers to the interpretation of verbal signs by means of other signs in the same language;
2. Interlingual or translation proper which refers to the interpretation of verbal signs by means of some other language;
3. Intersemiotic translation or transmutation which refers to the interpretation of verbal signs by means of other nonverbal sign systems."

The type of translation that interests us in this study is the interlingual translation which deals with the rendition of a verbal message from one language into an approximately equivalent verbal message in another language. The translation exercise requires the translators to have good capacity of intelligence and imagination as their tasks require them to find solution to the most challenging problems of translation.

The types of translation depending on the form are:

- Word-for-word translation
- Literal translation
- Semantic translation
- Communicative translation

Hatim and Mason (1990) provide the three 'laws of translation':

(1) That the translation should give a complete transcript of the ideas of the original work

(2) That the style and manner of writing should be of the same character with that of the original.

(3) That the translation should have all the ease of the original composition.

In the same perspective, Nida (1964) provides 4 principles governing translation:

(1) Making sense

(2) Conveying the spirit and manner of the original

(3) Having a natural and easy form of expression

(4) Producing a similar response

The first three principles are similar to those of Hatim and Mason, but the fourth that Nida adds concerns the reader's reaction to the translation.

2.6. Denotation and Connotation

At the word level, there is a difference between connotation and denotation. Denotation refers to the primary or literal meaning of a word or phrase while connotation refers to the fact that the meaning of a word or phrase is derived from the context in which the word or phrase is used.

In this regard, Newmark (1988:16) suggests that in a non-literary text, we should consider the denotation of a word before its connotation:

"Bear in mind that whilst all texts have connotations, an aura of ideas and feelings suggested by lexical words (crudely, 'run' may suggest 'haste', 'sofa' may suggest 'comfort'), and all texts have an 'underlife' (Viz. as much of the personal qualities and private life of the writer as can be derived from an intuitive, analytical reading of a text); in a non-literary text the denotations of a word normally come before its connotations."

Newmark (1988:6) quoted the following suggestion from Seleskovitch (1986): "Everything said in one language can be expressed in another language-on condition that the two languages belong to cultures that have reached a comparable degree of development" but Newmark doesn't agree with her as he claims that "The condition she makes is false and misleading".

Newmark is right in saying that this assertion from Seleskovitch is misleading because there are some cultural items that may be found in one language and not in another language with the same level of development.

2.7. The Translator's Satisfaction

As the translator's job is 'never done', which means that 'there is always a room for improvement in translation', Peter Newmark endorses this and writes: "Translation has its own excitement, its own interest. A satisfactory translation is always possible, but a good translator is never satisfied with it. It can usually be improved." Newmark (1988:6)

Newmark (1988:6) adds that: "There is no such thing as perfect, ideal or 'correct' translation, a translator is always trying to extend his knowledge and improve his means of expression; he is always pursuing facts and words."

2.8. Levels of Translation

Still in the framework of the translator's job that always needs improvement, Peter Newmark believes that a translator works on four levels of translation, namely the translation as a science, translation as a skill, translation as an art and translation as a matter of taste.

Newmark (1988:6) writes that: "*He works on four levels: Translation is first a science, which entails the knowledge and verification of the facts and the language that describe them-here, what is wrong, mistakes of truth, can be identified; secondly, it is a skill, which calls for appropriate language and acceptable usage; thirdly, an art, which distinguishes good from*

undistinguished writing and is the creative, intuitive, sometimes the inspired, level of translation; lastly, a matter of taste, where argument ceases, preferences are expressed, and the variety of meritorious translations is the reflection of individual differences."

2.9. Translation Techniques

Jean Paul Vinay and Jean Darbelnet (1958:47) are believed to be the forefathers of the translation processes and techniques used by many professional translators and interpreters. They provided seven (7) translation techniques which they divided into two parts; the first three techniques are conceived to lead to direct or literal translation while the other four (4) techniques lead to oblique translation. The seven techniques are discussed as follows:

2.9.1. Borrowing

Borrowing refers to the fact that a translator borrows a word from the source language and uses exactly the same word in the target language.

Borrowing may be defined as the transfer of source language lexemes or lexeme combinations into the target language, normally without formal or semantic modification. The word 'borrowing' is used here as a cover-term for the various degrees of preservation of the culture-specific item that one may resort to in the process of transferring the contents of a source text into the context of a target culture. This translation strategy has been variously referred to as preservation (Davies 2003), repetition (Aixela 1996), exoticism, cultural borrowing (Hervey & Higgins 1992), and transference (Newmark 1988). Unlike adaptation which can be described as essentially target text-biased, borrowing can be considered to be source text-biased.

Hervey and Higgins (1992:250) define Exoticism, one of several types of borrowing as follows: "the lowest degree of cultural transposition of a source text feature, whereby that feature (having its roots exclusively in the source language and source culture) is taken over verbatim into the target text; that is, the transposed term is a recognizably and deliberately 'foreign' element in the target text".

A second type of borrowing is what has been referred to as 'Cultural Borrowing', which is the process of taking over a source language expression verbatim (word-for-word) from the source text into the target text and the borrowed term may remain unaltered in form or may undergo minor alteration or transliteration.

A third type of borrowing is what Newmark (1981:154) refers to as 'Transcription' or 'Transference'. It is the easiest method and involves transferring a source language word or lexical unit into the target language text by graphic means (and in some cases it involves transliteration).

For Jean Paul Vinay and Jean Darbelnet, there are some borrowed words that have been used for such a long time that they have even been included in the target language lexicon.

« Il y a des emprunts anciens qui n'en sont plus pour nous, puisqu'ils sont rentrés dans le lexique et deviennent des servitudes. » Vinay and Darbelnet (1958:47). This means that "There are old borrowings that are no longer borrowings for us, since they have entered the lexicon and become servitudes."

They also say that some borrowed words enter into the target language through translation and they warn us against the use of false friends which are misleading and a hindrance to efficient communication.

« Il est à remarquer que souvent les emprunts entrent dans une langue par le canal d'une traduction, ainsi que les emprunts sémantiques ou faux-amis, contre lesquels il faut se prémunir soigneusement » Vinay and Darbelnet (1958 : 47). This means that "It should be noted that borrowings often enter a language through a translation, as do semantic borrowings or false friends, which must be carefully guarded against".

In most cases, this type of translation is not adequate to the translation of idiomatic expressions as it does not preserve the naturalness in the target language.

2.9.2. Calque or Loan Translation

The loan translation (calque) technique refers to the fact that a translator borrows a phrase from the source language and translates literally its constituent elements.

« Le calque est un emprunt d'un genre particulier, on emprunte à la langue étrangère le syntagme, mais on traduit littéralement les éléments qui le composent. » Vinay and Darbelnet (1958: 47). This means that "Calque or Loan Translation is a borrowing of a special kind: the phrase is borrowed from the foreign language, but the elements that make it up are translated literally."

This technique can be used in the translation of other types of content, but not in the translation of idiomatic expressions.

2.9.3. Literal translation

This type of technique is often used in the translation between languages of the same family and the same background.

“En principe, la traduction littérale est une solution unique, réversible et complète en elle-même. On en trouve les exemples les plus nombreux dans les traductions effectuées entre langues de même famille (Français-Italien) et surtout de mêmes cultures. » Vinay and Darbelnet (1958:48). This means that “In principle, literal translation is a unique solution, reversible and complete in itself. The most numerous examples of this can be found in translations between languages of the same family (French-Italian) and, above all, of the same cultures.”

It is often used when a translator wants to be faithful to the source text but it is not an ideal technique as the target readership is not often taken into consideration in this case. The stress is put on the source text, rather than the target text.

2.9.4. Transposition

Transposition is the technique which consists of replacing a part of a text by another part without changing the message. Vinay and Darbelnet (1958:50) say that there is a compulsory and an optional transposition in translation.

“Nous appelons ainsi le procédé qui consiste à remplacer une partie du discours par une autre, sans changer le sens du message. […] Dans le domaine de la traduction, nous serons appelés à distinguer deux espèces de transposition : (1) la transposition obligatoire (2) la transposition facultative. » Vinay and Darbelnet (1958:50). This means that “We call this the process of replacing one part of speech by another, without changing the meaning of the message. [...] In the field of translation, we will be called upon to distinguish two kinds of transposition: (1) obligatory transposition (2) optional transposition”.

The example of transposition that they give us is:

French: ‘dès son lever’, English: ‘as soon as he gets up’

2.9.5. Modulation

Modulation is a translation technique in which the translator changes the message by changing the viewpoint. This happens in case the literal translation or transposition techniques lead to a misleading translation.

« La modulation est une variation dans le message, obtenue en changeant le point de vue, d'éclairage. Elle se justifie quand on s'aperçoit que la traduction littérale ou même transposée aboutit à un énoncé grammaticalement correct, mais qui se heurte au génie de LA. » Vinay and Darbelnet (1958:51). This means that « Modulation is a variation in the message, obtained by changing the point of view, the lighting. It is justified when we realise that literal or even transposed translation results in a grammatically correct statement, but which clashes with the genius of Target Language."

2.9.6. Equivalence

Equivalence is a translation technique in which a translator uses a different style and a different grammatical structure in the target language in order to evoke a situation that is similar and equivalent to that found in the source text.

This is by far the most commonly used technique in the translation of idiomatic expressions and proverbs where a translator searches for the most equivalent idiom or proverb in the target text without focusing on equivalence of the style or grammatical order.

« Nous avons souligné à plusieurs reprises qu'il est possible que deux textes rendent compte d'une même situation en mettant en œuvre des moyens stylistiques et structuraux entièrement différents. Il s'agit alors d'une équivalence. » Vinay and Darbelnet (1958:52)

This means that: "We have stressed on several occasions that it is possible for two texts to describe the same situation using entirely different stylistic and structural means. In this case, there is an equivalence."

Here is the example provided by Vinay and Darbelnet:

If someone from France is hurt on his/her finger, he/she says "Aïe", but if he/she is from the United Kingdom or the United States, he/she says "Ouch". The two individuals are both hurt but they do not express the physical pain with the same expressions.

The task of a translator is to strive to use the most equivalent expression in the target language. They also provide examples that showcase how Equivalence is often used in the translation of proverbs and idioms.

"Like a bull in a China shop" is rendered into French as "Comme un chien dans un jeu de quilles"; "Too many crooks spoil the broth" has a French equivalent as "Deux patrons font chavirer la barque". The Kirundi equivalence should be "Inkuba zibiri ntizisangira igicu" or "abahigi benshi bayobeza imbwa."

It is the same for idioms. Vinay and Darbelnet (1958:52) also provide the following: “To talk through one’s hat” (which means to make an exaggerated or inaccurate statement about something) and “as like as two peas” as examples of idioms that can never be translated using a loan translation (calque) or borrowing as they might mean something other than the intended message of the source language. Some people often prefer to replace idioms in the source text by other idioms that look alike in the target text. This often happens to bilingual communities that often tend to replace idioms by other idioms that do not have the same meaning in the target language. “Pourtant c’est ce qu’on observe chez les populations dites bilingues, qui souffrent du contact permanent de deux langues et finissent par n’en savoir aucune.» Vinay and Darbelnet (1958:52) This means that “Yet this is what we observe in so-called bilingual populations, who suffer from the constant contact of two languages and end up knowing neither.”

2.9.7. Adaptation

This translation technique lets the translator be free from the source text and it is used in case the situation invoked in the source text does not exist in the target text and the translator is obliged to create another situation that is deemed to be equivalent to that invoked in the source text.

Vinay and Darbelnet (1958 :52) write: « Avec ce septième procédé, nous arrivons à la limite extrême de la traduction; il s’applique à des cas où la situation à laquelle le message se réfère n’existe pas dans LA, et doit être crée par rapport à une autre situation, que l’on juge équivalente. C’est donc ici un cas particulier de l’équivalence, une équivalence de situations. » This means that “With this seventh procedure, we reach the extreme limit of translation; it applies to cases where the situation to which the message refers does not exist in Target Language, and must be created in relation to another situation, which is judged to be equivalent. This is therefore a special case of equivalence, an equivalence of situations.

They give an example of an English father who kisses his daughter on the mouth, as a sign that he missed her. In this case, though the literal translation of the verb ‘to kiss’ is ‘embrasser’ in French, and due to the idiomaticity of the verb ‘embrasser’ in the French culture, the verb ‘kissed’ shall not be translated into French as ‘embrasser’ in this sentence because that translation should be misleading and thus, we should adapt this situation to the French culture and say: “Il serra tendrement sa fille dans ses bras.” as Vinay and Darbelnet (1958:53) suggest that in this following assertion : « *Un père anglais qui embrasse sa fille sur*

la bouche comme une donnée culturelle qui ne passerait pas telle quelle dans le texte Français. Traduire : « He kissed his daughter on the mouth » par « Il embrassa sa fille sur la bouche », alors qu'il s'agit simplement d'un beau père de famille rentrant chez lui après un long voyage, serait introduire dans le message LA un élément qui n'existe pas dans LD, c'est une sorte particulière de surtraduction. Disons : « Il serra tendrement sa fille dans ses bras », a moins que le traducteur ne veille faire de la couleur locale à bon marche. »

This means that: "A British father who kisses his daughter on the mouth as a cultural fact that would not happen as such in the French text. To translate: 'He kissed his daughter on the mouth' as 'Il embrassa sa fille sur la bouche', when it is simply a good father returning home after a long journey, would be to introduce into the target language message an element that does not exist in Source Language, it is a particular kind of over-translation. Let's say: 'Il serra tendrement sa fille dans ses bras', unless the translator wants to use local colour to good effect.

Adaptation is deemed the broadest and freest form among other translation processes. According to Newmark (2001:62), "it is forced on the translator where no corresponding cultural or institutional custom or object, idiom or expression exists in the target culture or language, and a smooth, natural translation is required". For Newmark, adaptation as a translation method is the equivalent of paraphrase on the text level and its purpose is normally to make the source language text easily comprehensible to the target readership.

Transliteration is a form of adaptation which is often used in the translation of names, whereby the conventions of conversion are used to alter the phonic/graphic shape of a source text name so that it can be more in line with target language patterns of pronunciation and spelling.

Hervey and Higgins (1992:29) have pointed out that transliteration is the standard way of coping with, for example, Chinese names in English texts. How a name is transliterated may be entirely up to the translator, if there is no established precedent for transcribing the name in question, or it may require following a standard transliteration created by earlier translators, and it is worth noting that standard transliteration varies from language to language. Some names do not need transliteration, but have standard indigenous target language equivalents. Examples of transliteration can be the English name 'Peter' that has 'Pierre' as its French equivalent and 'Petero' as its Kirundi equivalent; John (English) = Jean (French) = Yohana (Kirundi).

Another alternative in translating names is Cultural Transplantation, which is the extreme degree of cultural transposition wherein source language names are replaced by indigenous target language names that are not their literal equivalents but have similar cultural connotations. Here we can give an example of the name Nasreddin or Nasreddin Hodja, a fictional character in the Muslim world literature that is often translated into Kirundi as Samandari, another fictional character often used in Burundian literature. Hervey and Higgins (1992:249) define cultural transplantation as "the highest degree of cultural transposition, involving the replacement of source-cultural details mentioned in the source text with cultural details drawn from the target culture in the target text - that is, cultural transplantation deletes from the target text items specific to the source culture, replacing them with items specific to the target culture".

2.10. Globalization versus Localization

Davies (2003:82, 83) suggests 'globalization' and 'localization' as strategies that a translator could use to translate culture-specific items. Globalization refers to a strategy whereby the translator replaces culture-specific references with ones which are more neutral or general in the sense that they are accessible to audiences from a wider range of cultural backgrounds. For instance, the translator may replace the names of foods from a given culture with more generic labels with fewer cultural associations. Globalization refers to the strategy through which linguists translate contents into multiple languages to make it accessible to as multiple persons as possible. Globalization is a convenient method of opening up the text to a wider audience, since it succeeds in conveying the essential characteristics of a referent while avoiding what might be disconcertingly unfamiliar. For Newmark (1988:83), globalization is "deculturalising a cultural world".

On the other hand, some translators decide to opt for the opposite strategy which is Localization. Localization refers to the translation strategy through which linguists translate a content in a style that preserves naturalness and idiomaticity of the target language and that is easily understandable by the target audience. The translator may try to anchor the reference firmly in the culture of the target audience using naturalization instead of aiming for culture-free descriptions in order to avoid any loss of effect. This could be particularly motivated by the initiator of the translation. For instance, website editors sometimes request their potential clients to make sure that their translated texts sound as if they originated in the culture of the target language.

2.11. Domestication versus Foreignization

Domestication is a translation strategy through which the translator tries to adapt the source language text to the target language culture, making it more familiar and easily understandable to the target audience. Domestication strategy tries to reduce the strangeness of the foreign text for the target language readers.

On the other hand, Foreignization is a translation strategy where the translator tries to retain elements of the original text in the target text and to break the norms of the target culture, requesting the target audience to experience the source language culture.

Domestication is often used when the translator wants the target language readership to experience the same level of feelings as the source language readership. Foreignization is used when the translator wants to preserve the cultural identity of the source language text.

Kwiecinski (1998:186) has pointed out that much of the recent writing on translation adopts domestication as a default translation strategy. Snell-Hornby (1988:53) advocates a model of translational practice which strives to recreate significant dimensions of the source text after considering factors such as readership and purpose. This recreation is achieved chiefly through creating target culture-specific imagery, in accordance with target language textual conventions. She advocates that translators should consult parallel texts, i.e. independent texts in the two languages, conceived and functioning in similar situations in "creating a natural and idiomatic translation".

Now, after giving much detail on translation practice in general, it is time to dig deeper and consider giving details on the subject matter of this research which is the translation of idiomatic expressions from English into Kirundi.

2.12. Idiomatic Expressions in Translation

There is great number of studies that have been carried out by scholars and researchers in the field of translation in general and translation of idiomatic expressions in particular. Until today, to the best of our knowledge, there is no study that has been interested in the translation of idiomatic expressions from English into Kirundi, thus motivating the researcher to turn his attention and interest on the translation of idiomatic expressions from English into Kirundi.

So far, the only study that has been interested in the translation of idiomatic expressions between English and Kirundi is a thesis entitled "The limits of translatability of language specific and culture specific expressions: The case of the translation of Kirundi idioms into

English". It has been carried out by Martine Kabugubugu and it dates back to February 1997. This study was a great addition to the studies carried out about Kirundi but its limits lie in that it is interested in the translation of Kirundi idioms into English while a good translator is the one who translates from a foreign language into his/her mother language or his/her language of habitual usage (Baker 1992:64). This show that there a gap in the researches that have been carried out by other scholars who were interested in the studies of translatability between English and Kirundi. This study tends to fill that gap and it also suggests that other researches should be carried out.

With this new study, the researcher provides translators and interpreters with strategies and techniques that can be used to translate idiomatic expressions from English into Kirundi while preserving the naturalness and idiomaticity as idioms often carry with them some connotations that do not translate directly from one language into another.

The lack of books and articles about the translatability of idiomatic expressions between English and Kirundi is the main reason the researcher has been interested in this topic.

2.12.1. Defining Idioms

As a part of the language with much cultural references, idioms have got much attention from many scholars who have tried to define them. Here are a few of their definitions.

Trask (2007:114) argues that an idiom is "an expression whose meaning cannot be worked out from the meanings of its component words". The meaning of an idiom is often different from the sum of the meanings of its words.

Curry (1982:1) defines idioms as: "The assigning of a new meaning to a group of words which already have their own meaning." This means that the words that make up an idiom often lose their individual meanings as they are considered as a single unit carrying a single meaning.

Cristal (1992:180) argues that an idiom is: "a sequence of words which are semantically and often syntactically restricted, so that it functions as a single word."

Richards and Schmidt (2002:246) defined an idiom, as "An expression which functions as a single unit and whose meaning cannot be worked out from its separate parts."

Idioms are worth studying and understanding for our comprehension of everyday conversations as Johnson-Johnson-Laird (1993) states that they contribute to fluency and speech spontaneity. For Levorato: (1993), idioms exist in every area of human communication.

Seidl and McMordie (1978:4) define an idiom as a number of words which, taken together, mean something different from the individual words of the idiom when they stand alone. Seidl and McMordie (1978) say that, linguistically, the way in which the words are put together in idioms is often odd, illogical or even grammatically incorrect.

For example, they provide the English idiom: "I'm good friends with him" which is irregular and illogical in its grammatical structure. Logically, the word 'friends' should be in singular.

For Baker (2018), idioms are frozen strings of language whose meanings are not deducible from their single components.

Linguistically speaking according to Jurafsky and Martin (2008:597), "Idioms are usually presumed to be figures of speech contradicting the principle of Compositionality."

And according to the "principle of compositionality, the meaning of sentences are compositional, either hypothetically or by definition, if considered in abstraction from particular occasion on which they are uttered." (Matthews 2007:70).

The principle of compositionality states that the meaning of a whole sentence should be deduced from the meanings of the different parts that make up the whole. This means that, to be able to understand the meaning of a sentence or an utterance, we need to understand the meanings of the words that make up the whole sentence.

In phraseology, "Idioms are defined as a sub-type of phraseme, the meaning of which is not the regular sum of the meanings of its component parts" (Leaney2005:121).

Phraseology refers to a linguistic sub discipline which is focused on the study of phraseological units. Traditionally, the term phraseological unit (PU) has often been used interchangeably with the term idiom; however, the two are not synonymous. PU is defined as a lexicalized linguistic unit consisting of at least two lexemes that are relatively syntactically stable and idiomatic. On the other hand, idioms belong to the larger inventory of phraseological lexicon which is by the most part composed of idioms themselves. (Fielder 2007: 15-17)

In this regard, Saeed (2003:84) sees idioms as the development or evolution of collocations and defines idioms “as collocated words that became affixed to each other until metamorphosing into a fossilized term”.

We cannot enumerate all definitions provided by researchers but we can assume that an idiom is a Multi-Word Expression that has a meaning when taken as a whole and not from the sum of the meanings of its constituents. The meanings of the separate units do not often predict the meaning of the whole idiom. Each constituent loses its own semantic value and takes the figurative meaning deduced from the whole idiom. The meaning of an idiom is not literal but it functions as a single unit. Most idiomatic expressions in English and Kirundi have a figurative and not a literal meaning thus causing difficulties in understanding for non-native speakers.

In short, an idiom, also referred to as idiomatic expression is a fixed expression with a conventional meaning that cannot be derived from the individual words that compose it and it is meant to be understood figuratively. This implies that the meaning of an idiom is different from the literal meaning of the individual elements that constitute it.

Idioms serve to add richness and depth in communication and they are tools of expression of naturalness and idiomaticity in human communication. They reflect the values, history, geography, religion, ideology and/or social classes of the culture in which they are produced.

Every language has its own collection of idiomatic expressions which carry figurative meanings that are different from the meanings derived from the combination of their constituent elements. Idiomatic expressions are an integral part of communication and the mastery of idioms show the native or near native fluency in a given language. They are culture specific, as they reflect the beliefs and traditions of a certain group of people.

The translation of idioms is one of the most challenging tasks for translators especially due to the cultural differences that exist between the source and a target language. To be able to cope with the rendition of idiomatic expressions, it is advisable to learn their origins. For example, the idiom "to have a chip on one's shoulder" means to be resentful or angry or the tendency to argue or get into conflict with others, and it originates from the practice of challenging someone to a fight by placing a wooden chip on one's shoulder and daring someone to knock it off. This is an example from the English language but it also applies for Kirundi as the same situation is known in Burundian culture, especially for children who often place something on one child’s shoulder and challenge his/her opponent to knock it off. If the opponent knocks it

off, he/she accepts to fight. Hence, it does not mean that all Burundians can easily understand and translate this idiom into Kirundi.

Idiomatic expressions are very common both in English and in Kirundi. This study has limitations in that there are not enough books on translation of idiomatic expressions between English and Kirundi, thus causing a problem with the methodology to be used. The term 'idiom' or 'idiomatic expression' itself does not have an agreed upon equivalent term in Kirundi. Many people fall in the trap of confusing idioms with proverbs (imigani in Kirundi) while they are two different concepts though they both consist of Multi-Word Expressions often carrying figurative meanings. Both idioms and proverbs are culture specific.

By bridging communication, the translator's main role is to replace the cultural elements of the source text by the equivalent cultural elements of the target text. Many translators fall in the trap of not recognizing idioms and thus go on to translate the individual words which leads to the deviation from the intended message or meaning. Many scholars attempted to conduct their studies on the translation of idiomatic expressions starting by distinguishing idiomatic expressions from other Multi-word Expressions.

2.12.2. Characteristics of Idioms

It is crucial to understand the difference between idioms and other Multi-Word Expressions (MWEs) such as collocations, proverbs, clichés and slangs as these might cause some confusions for translators.

Slangs consist of phrases commonly used in speech than in writing and they are often used in informal contexts and are sometimes a form of linguistic rebellion making them more difficult to translate. Slangs are not often found in standard dictionaries. Collocations are a type of Multi-Word Expression whose one component is chosen freely by the speaker while another component must be chosen depending on the rules of the language. Example of the verbs "to go" and "to come": We often say "to go to" or "to come from". Hence, "to go from" or to come to" also exist but they are not often used. These forms depend on the rules that the English language applies to the verbs "to go" and "to come". For clichés, they are expressions that have been overused and are no more original or interesting.

On the other hand, idioms are non-compositional and no one of their components is selected freely. Fernando (1996) provides three features that characterize idioms, namely, compositeness, institutionalization, and semantic opacity. Compositeness refers to the nature of idioms, which are made up of more than one word (i.e., multiword expressions).

Institutionalization refers to the fact that idioms are conventionalized expressions, which are a product of ‘ad hoc', or serve specific purposes. Semantic opacity entails the figurative or nonliteral features of idioms, in the sense that the meaning of an idiom is not merely the sum of their critical parts. Fernando (1996) adds that idioms share these characteristics with other Multi-Word Expressions, such as collocations and proverbs (Ordudari: 2007).

Mäntylä (2004: 29) finds it is difficult to detect the link between the origins of an idiom and its meaning as such interrelationship got weaker by time.

To illustrate this, ‘break a leg’ is an idiom which is used to wish a good luck before a performance. The origin of this idiom was the old belief that wishing good luck to someone would be bad luck and people started to use it and now it has become fixed as a convention meaning ‘good luck’.

Baker gives us an example of the idiom ‘drain the radiator’ which means “to urinate”. Some people might perceive this expression literally and think it is an act of emptying the radiator and then the translation should mean something else.

Baker (2018) states that: “An idiom in the source language may have a very close counterpart in the target language which looks similar on the surface but has a totally or partially different meaning.”, thus causing another problem for translators. In the case the translator achieves the literal meaning of the idiom but loses its idiomatic meaning flavor, the situation is called “a real hit but idiom loss”.

This leads to Snell-Hornby (1998) stating that the translation can no longer be envisaged as occurring at the level of language only; but instead, as a cross-culture transfer. Fenyo (2005) views a translator is a bilingual mediator who is not only able to decode and encode a source text, but also to transcode it to the target language readers in a way that keeps the complete information from the meaning of the source text.

However, there are some idioms that can be translated word for word and still keep the meaning that is close to the meaning of the equivalent idiom in the target language. For example “To kill two birds with one stone” translates into Kirundi as “Imigere ibiri ntitereka”, which is not far from the word for word translation: “To do two different things at the same time”. Although some idiomatic expressions might not have the equivalent expressions in the target language, it is better to stay as natural as possible and avoid translating them word for word.

2.12.3. Idioms Translation versus other Fixed Expressions Translation

Baker depicts the difference between Idioms and collocations as idioms do not normally allow any variations in form and are taken as a unit.

"Idioms and fixed expressions are at the extreme end of the scale from collocations in one or both of these areas: flexibility of patterning and transparency of meaning. They are frozen patterns of language which allow little or no variation in form and, in the case of idioms, often carry meanings which cannot be deduced from their individual components." Baker (1992:63)

As idioms are fixed expressions that allow no variations in form in normal circumstances, Baker (1992:63) suggests that the speaker or writer cannot normally do any of the following with an idiom unless she/he is conscious making a joke or attempting a play on words:

1. Change the order of the words in it (e.g.: 'the short and the long of it');
2. Delete a word from it (e.g.: 'Spill beans');
3. Add a word to it (e.g.: 'the very long and short of it', 'face the classical music');
4. Replace a word with another (e.g.: 'the tall and the short of it', 'bury hatchet')
5. Change its grammatical structure (e.g.: 'the music was faced').

However, fixed expressions and proverbs differ from idioms in that fixed expressions and proverbs often have fairly transparent meanings – they are transparent and the meaning of them can easily be deduced from the meaning of the words which they constitute while idioms are often opaque - their meanings cannot often be deduced from the meanings of their constituents.

But in spite of this transparency, fixed expressions and proverbs carry the meaning that goes beyond the sum meanings of the words that constitute them. The meaning of the expression has to be deduced from the whole.

2.12.4. Idioms Interpretation

As said above, one of the biggest problems caused by idioms is their recognition.

Once a translator recognizes an expression as an idiom, he/she becomes aware that the expression will be taken as single unit carrying a single meaning.

Baker (1992:65) states: "Generally speaking, the more difficult an expression is to understand and the less sense it makes in a given context, the more likely a translator will recognize it as an idiom."

As idioms carry with them a figurative meaning that is different from the meaning of the sum of their words, Joelene and Maureen (2003:188) define idioms as "non-literal phrases whose figurative interpretations cannot be derived from their literal meanings".

Cain et al. (2005:66) define idiom as a figurative expression that may be interpreted literally, but it takes a nonliteral meaning when used in a specific context.

For idioms interpretation, Laval (2003) and Rowe (2004) define idioms as idiomatic expressions whose literal meanings and interpretation are different from what they mean (i.e., idiomatic interpretation).

Baker (1992:66) distinguishes two cases where a translator who is not familiar with idioms may easily misinterpret them:

a. "Some idioms are 'misleading'; they seem transparent because they offer a reasonable literal interpretation and their idiomatic meanings are not necessarily signaled in the surrounding text."

In this context, she gives the following example where the idiom seems transparent and easily understandable but instead, it is opaque and has nothing to do with the literal meaning of any of its constituents: 'drain a radiator' means 'to urinate, to use the toilet'. The literal meanings of 'drain' and 'radiator' should be misleading in this idiom.

b. "An idiom in the source language may have a very close counter-part in the target language which looks similar on the surface but has a totally or partially different meaning."

"Our knowledge of collocational patterns is not used to understand the meaning of an idiom but it helps us to recognize it especially that with a literal and non-literal meaning." Baker (1992:68)

2.12.5. Translation of Idiomatic Expressions and Native Language

Idioms are one of the most difficult parts of the language when it comes to their translation. The identification of an idiom in the source language is the first step toward its translation. Among the strategies that are used to recognize an expression as an idiom, we have:

1. Expressions that do not make sense when translated word-for-word,
2. Expressions that use a word with a different connotation other than the one used in everyday life and

3. Expressions with cultural and historical references.

As an example, the expression "to have an ace up one's sleeve" means to have a secret advantage or plan, and it originates from the practice of cheating in card games by hiding an ace card in one's sleeve. If you are not aware of this expression or its origin, you may translate it literally, thus losing its intended meaning and impact on the target readership. A good strategy in the translation of idioms is one that preserves both the meaning and the tone of the source message idiom in the target language.

An idiom involves a figurative usage of language but a native speaker may not be aware that he/she is using an idiom or that the idiom he/she uses is grammatically correct or incorrect. As idiomatic expressions are fixed expressions that do not make sense when translated literally, a good translator needs to familiarize himself/herself with the meaning, usage and evolution of idioms.

That is why many scholars attempted to draw the line that translators should follow to cope with idiomatic expressions. With regards to idioms translation, Baker (1992:64) suggests: “A person’s competence in actively using the idioms and fixed expressions of a foreign language hardly ever matches that of a native speaker.” She thinks that translators should either work into their native language or their language of habitual use in order to preserve idiomaticity in the target language. Baker (1992:64) adds: “The majority of translators working into a foreign language cannot hope to achieve the same sensitivity that native speakers seem to have for judging when and how an idiom can be manipulated. This lends some support to the argument that translators should only work into their language of habitual use or mother tongue, at least in genres which are characterized by creative or playful use of language.”

Just like Baker, Newmark (1988) also believes that a translator can believe to achieve the required effectiveness if he/she is translating into his language of habitual use. He states: “I shall assume that you, the reader, are learning to translate into your language of habitual use, since that is the only way you can translate naturally, accurately and with maximum effectiveness.” Newmark (1988:3).

To support her opinion, Baker (1992:64) gives the following quote from ‘The code of professional Ethics of the Translators’ Guild of Great Britain’:

"A translator should only work into the language (in exceptional case this may include a second language) of which he has native knowledge, 'Native knowledge' is defined as the ability to speak and write a language so fluently that the expression of thought is structurally, grammatically and idiomatically correct." (Quoted in Meuss, 1981:278)

For Newmark (1988:5), a translator who is rendering in a language other than the one of his/her habitual use is pretending to be someone else: "Common sense tells us that this ought to be simple, as one ought to be able to say something as well in one language as in another. On the other hand, you may see it as complicated, artificial and fraudulent, since by using another language, you are pretending to be someone you are not."

2.12.6. The Problem with Idioms Translation

Baker (1992:65) finds that the problems with idioms translation rely on two main areas: "the ability to recognize and interpret an idiom correctly and the difficulties involved in rendering the various aspects of meaning that an idiom or fixed expression conveys into the target language."

Newmark (1988:5) thinks that there are other factors above the word level that need to be taken into consideration for a translation to be deemed accurate: "Needless to say, there are many other tensions in translations, for example between sound and sense, emphasis (word order) and naturalness (grammar), the figurative and the literal, neatness and comprehensiveness, concision and accuracy." As a translator is an ambassador who bridges two different communities with two different cultures, his/her language skills must be above the word level and even above the linguistic level to be able to solve the linguistic puzzles. Idioms translation requires the translator's creativity and sensitivity to cultural references as he/she does not often have standard dictionaries in which he/she can find their meanings.

In Kirundi, like in any other language, the literal meaning of the words forming an idiom is not enough in order to guess the metaphorical or figurative meaning of an expression. While translating an idiom, it is also worth considering its source. As an idiom is often used in everyday life as a convention between the actual situation and the origin of the idiom for people of a given community, it is easier to imagine the meaning of an expression if we know its source. An example of the following Kirundi idiom can be used to illustrate this:

'Kugwana iya runyota'= 'to fight Runyota's battle' (literal translation)

= 'to fight to the last soldier' (communicative translation).

This idiom has a historic background and it is used when talking about a hard fight. Runyota was a Burundian resident chief in the ninetieth century who strongly fought against the arrival of Arabs and other white people in Burundi until the death of his last soldier.

Although idioms are perceived as more challenging in translation, one can save time by ignoring them especially while dealing with technical texts where they do not have a greater role.

2.12.7. Difficulties in Idioms Translation

There is slightly a difference between the translation of idiomatic expressions and their interpretation. In this case, we do not consider if an idiom is transparent, opaque or misleading. Baker states that an opaque expression may be easier to translate than the transparent one. Baker (1992:68) summarizes the main difficulties involved in the translation of idioms and fixed expressions as follows:

a) "An idiom or fixed expression may have no equivalent in the target language."

Here, Baker brings the concepts of fixed formulae that are often used in formal correspondence such as 'Yours faithfully' and 'Yours sincerely' in English. We may use other formulae to translate them into Kirundi but they bear no direct relationship with 'Yours faithfully' or 'Yours sincerely'.

There are lots of idioms and fixed expressions containing culture-specific items but this does not make them untranslatable. Baker (1992) states: "It is not the specific item an expression contains but rather the meaning it conveys and its association with culture-specific contexts which can make it untranslatable or difficult to translate."

With this in mind, Baker gives us the following example: 'To carry coals to Newcastle' that she quoted from (Grauberg, 1989). This expression is culture-specific because it contains a reference to the 'Newcastle coal' and uses it as a measure of abundance which means to supply something to someone who already has plenty of it (Grauberg 1989). The French equivalence of this idiom might be 'porter l'eau à la rivière', literally 'to carry water to the river'.

In this regard, Palmer (1976) says that the Welsh use the expression it rains 'old women and sticks' instead of 'cats and dogs' and the expression still means the same thing.

b) "An idiom or fixed expression may have a similar counterpart in the target language, but its context of use may be different; the two expressions may have different connotations, for instance, or they may not be pragmatically transferable."

c) "An idiom may be used in the source text in both its literal and idiomatic senses at the same time. Unless the target-language idiom corresponds to the source-language idiom both in form and meaning, the play on idiom cannot be successfully reproduced in the target text."

To illustrate this, Baker (1992:70) provides the following example on the translation of the idioms: 'To cut off one's arm' which is a literal translation and should be rendered into English if we say: 'pigs might fly' which means that something is impossible or at least highly unlikely to happen.

d) "The very convention of using idioms in written discourse, the context in which they can be used, and their frequency of use may be different in the source and target languages."

Idioms are often used in oral communication between people that share the same background and they are conventionally used in way that the outsider cannot easily depict the meaning behind the expressions. The use of idioms is often regarded as a matter of style.

According to Fernando and Flavell (1981:85), there is a difference in rhetoric effect on the usage of idioms in general and the usage of specific types of idioms in the source and target languages. They conclude that "Translation is an exacting art. Idiom, more than any other feature of language demands that the translator be not only accurate but highly sensitive to the rhetorical nuances of the language."

With regards to the difference between cultures of the two languages at hand for a translator, Bassnett (1980:32) brings Catford's categories of untranslatability and distinguishes two types of untranslatability, i.e. linguistic untranslatability and cultural untranslatability and she states: "Linguistic untranslatability, he argues, is due to differences in the SL and the TL, whereas cultural untranslatability is due to the absence in the TL culture of a relevant situational feature of the SL text." Bassnett (1980:32).

This means that a good translator must care more about the accuracy and the rhetorical differences between the source and the target language in order to produce a translation that represents exactly the same thought as that conveyed in the source language.

2.12.8. Strategies used in Translation of Idiomatic Expressions

Baker (1992:72) provided the strategies that most translators and interpreters should follow to cope with the most challenging tasks of rendering idiomatic expressions.

The first strategy that she describes is that of finding an idiom of similar meaning and similar form in the target language which may seem to offer the ideal solution for translators and interpreters but that is not always the case. She argues that: "Questions of style, register and rhetorical effect must also be taken into consideration." Baker (1992:72)

Hartono (2020:47) thinks that idioms should be translated into idioms, proverbs to proverbs, metaphors to metaphors, figuratively to figuratively, personification to personification, assonance to assonance, and alliteration to alliteration. Newmark (in Hartono, 2020) adds that idiomatic translation reproduces messages in the target language text with expressions that are more natural and familiar than the source language text.

However, Fernando and Flavell (1981:82) talk about the linguists who always try to translate an idiom by finding an equivalent idiom in the target language and warn them against the "strong unconscious urge in most translators to search hard for an idiom in the receptor-language, however inappropriate it may be".

As idioms should not only be translated by finding the equivalent idioms in the target language, Mona Baker (1992:72) provided four basic strategies that can help every translator and interpreter.

2.12.8.1. Using an Idiom of Similar Meaning and Form

In this strategy, the translator tries to search for an idiom in target language which conveys the same meaning as that in the source language idiom while also using the same lexical items. For Baker, this kind of match can only be occasionally achieved. She illustrates this with the following example of an idiom in English which has an equivalent idiom in French with the same meaning and the same form:

English idiom: Things aren't always what they seem.

French: Les choses ne sont pas toujours ce qu'elles paraissent.

English: Things are not always what they seem.

Another example of an idiom which can be translated literally from English into French and preserve the same meaning is: 'Like father like son' = 'Tel père tel fils'. This idiom is used in French but the best idiom in French should be: 'Bon chien chasse de race'. The English idiom 'to be in hot water' which means to be trouble or to be in difficult situation can be rendered into Kirundi using a Kirundi idiom 'Kuba mu yabira' which carries the similar meaning and is similar in form. To translate this idiom into French, we can use a French idiom 'Etre dans de beaux draps' which has the same meaning but which looks like its opposite.

However, we have to pay too much attention to the misleading similarities observed between idioms in different languages which look superficially identical but which are different in meaning. In this regard, Baker (2018) warns us that "An idiom in the source language may have a very close counterpart in the target language which looks similar on the surface but has a totally or partially different meaning." Baker thinks that the translation of idioms is the 'Equivalence above the word level.' Thus, it is rare and difficult to find an idiom in the target language with the same lexical items and that conveys exactly the same message as it is encoded in the source text.

2.12.8.2. Using an Idiom of Similar Meaning but Dissimilar in Form

In the rendition of idioms, it is often easier to use an idiom in the target language that uses a combination of lexical items which are different in form from those used in the source language idiom but which conveys the meaning that is exactly equivalent to that carried by the source language idiom.

To illustrate this, the English idiom: 'No pain, no gain' can be rendered into Kirundi using other expressions like 'Ntawurya akatamugoye' or 'Uwutarimye ntakarye". In this case, we do not take into consideration the equivalence of the word order between the source and target language. What matters the most is the equivalence of the information and the meaning carried by these idioms.

'To step down' which means to leave an important job or position can be rendered with other idiom 'Gutanga imihoho' in Kirundi while 'to step into someone's shoes' means to take over a job or other role from someone. The latter idiom has no equivalent idiom in Kirundi and it can be rendered into Kirundi using another method such as paraphrase: 'gusubirira'. 'To add an insult to an injury' is an English idiom whose Kirundi equivalent is 'gusonga ico utishe', which means to make a bad situation worse. 'Birds of a feather flock together' is an example of an idiom which can be translated literally and still make sense in Kirundi but its equivalent

idiom in Kirundi is ‘ibisiga bingana binobana inda’ or ‘ibisa birasabiranira’ and it means that people who are alike often become friends. ‘Every cloud has a silver lining’ has the following equivalence in Kirundi: ‘inyuma y’igipfungu izuba riraka’ and it means that ‘every bad situation must have a good ending’.

In this regard, Baker (1992:74) states: “It is often possible to find an idiom or fixed expression in the target language which has a meaning similar to that of the source idiom or expression, but which consists of different lexical items.”

2.12.8.3. Translation by Paraphrase

Baker finds this strategy of paraphrasing as the most commonly used in the rendition of idiomatic expressions in case an equivalent idiom cannot be found in the target language. She thinks that: “This is by far the most common way of translating idioms when a match cannot be found in the target language or when it seems inappropriate to use idiomatic language in the target text because of differences in stylistic preferences of the source and target languages.” Baker (1992:74).

Baker (2018) also mentions that translation by paraphrase is one of the strategies that translators follow to solve the problem of lack of equivalence.

2.12.8.4. Translation by Omission

According to Baker (1992:77), in case a translator is trying to cope with an idiom that does not have a close match in the target language and its meaning cannot be paraphrased or for stylistic reasons, he/she may opt to omit that idiom in the target language. Baker also suggests the strategy of compensation where the translator may choose either to omit or play down some features like idiomaticity.

“One strategy which cannot be adequately illustrated, simply because it would take up a considerable amount of space, is the strategy of compensation. Briefly, this means that one may either omit or play down a feature such as idiomaticity at the point where it occurs in the source text and introduce it elsewhere in the target text.” Baker (1992:78).

Baker also highlights that the readability of a translation can be enhanced by using the target language phraseology such as its natural collocations, its own expressions as well as its right level of idiomaticity and she adds that: “Getting this level right means that your target text will feel less ‘foreign’ and, other factor being equal, may even pass for original.” Baker (1992:78)

In the new edition of her famous book “In Other Words, A Coursebook of Translation”, Baker (2018) provided other strategies used in the translation of idioms. Such strategies include:

- Borrowing the source language idiom. She thinks that sometimes, borrowing the source language idiom and using it in the target language would be a way to translate culture-specific items.

In this strategy, the translator wants to be faithful to the source text but he/she ignores that there are people who rely only on the translation and who cannot understand what is meant by that borrowed source language idiom. She also divided the aforementioned Translation by omission strategy into two types:

- Translation by the omission of a play on the idiom:

“This strategy involves rendering only the literal meaning of an idiom in a context that allows for a concrete reading of otherwise playful use of language” (Baker: 2018) and

- Translation by the omission of the entire idiom:

In this strategy the translator omits a whole Source Text idiom in the Target Text and it is used when there is no equivalence for the ST idiom and it cannot be paraphrased, or because of stylistic reasons.

Conclusion

In conclusion, the present chapter deals with different strategies used in translation activities in general and in translation of idiomatic expressions in particular. The researcher reviewed the literature of other scholars who have tried to shed a light on different theories like the Skopos theory and other translation techniques and strategies that professional translators should follow in order to provide the most accurate and acceptable translation. The next chapter discusses the methodology that is used to collect the data analyzed in the framework of this study.

CHAPTER III: METHODOLOGY

Introduction

This chapter presents the methodology that has been used to collect and analyze the data of this research. It also presents the description of instruments used, the research population sampling, the research ethics as well as the data presentation and analysis.

3.1. Methods

As far as the methods are concerned, this study uses a combination of both qualitative and quantitative research methodologies whereby a survey and a questionnaire are used to collect the data about the translatability of English idioms into Kirundi.

Qualitative approaches are used to analyze the quality of translation from respondents while quantitative approaches are used to analyze and present statistically the data from this research using tables and graphs. For both qualitative and quantitative approaches, Google Form is used to collect the data. For quantitative approach, SPSS has been used as the primary instrument of data analysis.

Qualitative and quantitative approaches should not be viewed as polar opposites or dichotomies; instead, they represent different ends on a continuum (Newman & Benz, 1998). A study tends to be more qualitative than quantitative or vice versa. Mixed methods research resides in the middle of this continuum because it incorporates elements of both qualitative and quantitative approaches.

Qualitative often differs from quantitative research in terms of using words (qualitative) rather than numbers (quantitative), or using closed-ended questions (quantitative hypotheses) rather than open-ended questions (qualitative interview questions).

For Burns and Grove (2005:23), “quantitative research was a formal, objective, systematic process in which numerical data were used to obtain information about the world.”

In addition to this, the researcher also uses other methods such documentation and internet to collect data.

3.2. Description of instruments

As this study uses a survey and a questionnaire as primary research tools, the researcher adopted an online tool for data collection. This online toll was selected due to the limited time of data collection for the researcher to meet all the respondents in person as well as the lack of

respondent's availability. This led the researcher to adopt a time-saving data collection methodology that uses the new Information and Communications Technology (ICT). The questions were prepared on Google Form and sent to the respondents by means of emails and social media (WhatsApp). The researcher contacted respondents by means of email and WhatsApp to ask them to take part in the survey. He also provided a written cover letter to respondents providing them with instructions for the test and the questionnaire and asking their consent to do the test and answer the questionnaire. The Google form helped respondents to answer questions by filling the form and sending it back to the researcher. This setting gave respondents the flexibility to answer all questions from wherever they were using a laptop, tablet or even a mobile phone.

Our method was successful considering that respondents were very busy during the time of data collection. Students in the second year of Master of Arts in Translation and Interpretation at the University of Burundi were drafting internship reports. They were also researching and writing their own memoirs while preparing the final exam at the same time. It was very difficult for the researcher to meet all of them in person. Those in the first year were also busy with studies.

3.2.1. Survey

The form is made of two sections. The first section is made up of two parts. The first part is about the respondent's language combination. The second part is about a test that consists of an English text containing 34 idiomatic expressions. Respondents are asked to read the text and translate into Kirundi 15 idioms selected from the text.

Concerning this survey, the researcher chose 15 idioms from the text and handed them to the sample population to check how they cope with such a task. The researcher intended to provide many idioms for translation but due to the time constraints both from the researcher and the respondents, only 15 idioms have been selected and sent to the respondents. Respondents were required to translate all 15 idioms from English into Kirundi.

3.2.2. Questionnaire

The questionnaire is often regarded as one of the most widely used means of primary data collection. For Richterich and Chancerel (1980:20), questionnaires are: "The structured instruments for the collection of data which translate research hypotheses into questions." By answering a questionnaire, the informants are induced to express their opinions from which the researcher draws what he/she is looking for.

The questions asked in our questionnaire are related to the subject matter of our research so as to get the required information. This research used questionnaires to collect information from postgraduate student translators from the University of Burundi.

The second section consists of checkbox questions, multiple choice questions, and open-ended questions concerning the challenges that respondents faced and strategies they used to cope with the translation of idiomatic expressions they were given to translate from English into Kirundi.

In checkbox questions, respondents had to choose one or more answers among the alternative answers provided. Respondents also had an alternative to write down their own answers in the open-ended questions. Multiple choice questions were also used to save time for the researcher but also to help the respondents to save time and not to get tired or bored while filling out the questionnaire.

3.3. Research population sampling

Sampling is the process of selecting a suitable representative part of a population in order to determine the characteristics of the whole population. This consists of three questions: who is surveyed (target population), how many people are surveyed (sample size) and how this sample is chosen (sampling). The target research population is a group of individuals from whom the researcher finds useful data and information.

This research is about the translation of one of the most difficult features of language in translation and interpretation i.e. the translation of idiomatic expressions. This led to the researcher deciding to conduct the research on advanced learners in the first and second year of Master of Arts in Translation and Interpretation at the University of Burundi. Students in the first year are in the 2023-2024 academic year while those in the second year are in the 2022-2023 academic year. These respondents were selected as they are at the advanced levels of their studies. The second-year class is comprised of 22 students but not all the students could be selected to answer the questionnaire. The researcher selected 16 students to represent the whole class. For the research to be fair and accurate, the criterion of selection was to take the students who have English in their language combination. They have a good level of English proficiency and all of them have Kirundi as their mother language. They are supposed to have a very good capacity of theories that can help them to cope with the challenges in translation of idiomatic expressions from English into their mother language – Kirundi. The same criterion was used for students in the first year. 12 students were selected to represent

the whole class of 20 students. For the research to be fair and accurate, selected students have English in their language combination. This contributed to the accuracy of the results from the research. One student with English in his language combination could not participate in this research because he is not Burundian and does not understand Kirundi.

The researcher used the purposive sampling method to select respondents. Purposive sampling is a form of non-probability sampling in which decisions concerning the individuals to be included in the sample are taken by the researcher, based upon a variety of criteria which may include specialist knowledge of the research issue, or capacity and willingness to participate in the research.

3.4. Research Ethics

The research is done in conformity with the rules governing scientific research. The researcher informed and vowed to the respondents that the collected answers will be kept with confidentiality and that the data will be presented anonymously (without mentioning the identification of the respondents). The data must also remain confidential and anonymous (Cohen & Manion: 2000). This guaranties the authenticity and trustworthiness of the findings.

This research follows the ethical principles set out by the British Educational Research Association (BERA, 2004). The research ethics require that consent should be obtained from the participants before starting the research. All respondents gave their consent to participate to this research.

3.5. Data presentation and analysis

The data collected in the framework of this research are presented in the form of tables and figures. The data collected qualitatively are analyzed and presented and those collected quantitatively are presented statistically. The data have been collected with the help of Google form and they have been analyzed statistically with the SPSS.

Conclusion

This chapter presents the methodology that has been used to collect the data in the framework of this research. The researcher presents the instrument used to collect the data - the survey and the questionnaire. The populations sampling is also discussed. The next chapter is about the presentation, analysis and discussion of the collected data.

CHAPTER IV: DATA PRESENTATION AND ANALYSIS

Introduction

This study sets out to investigate the challenges and the strategies used in translation of idiomatic expressions from English into Kirundi. A survey and a questionnaire have been administered to collect the data for this research. This chapter deals with the presentation, analysis and discussion of the data collected using that survey and that questionnaire. Data presentation is done with the help of tables and graphs. Statistics are also used to present the rate of accurate, acceptable or unacceptable translations for each translated idiom and to show respondents' answers to the questionnaire. The objective is to answer the three research questions and to verify the hypotheses set out by the researcher. The data related to every question is presented in the form of a table or a graphic before interpreting them in the second part of this chapter.

4.1. Data Presentation and Analysis

The table below shows the number of students who received questionnaires and the return rate.

Table 1: Distribution of questionnaires

Sample population	**Number of questionnaires sent out**	**Number of questionnaires returned**	**Return rate**
Selected students in the first year of Master of Arts in Translation and Interpretation at the University of Burundi	12	9	75%
Selected students in the second year of Master of Arts in Translation and Interpretation at the University of Burundi	16	14	87.5%
Total	28	23	82.1%

Figure 1: Distribution of questionnaires

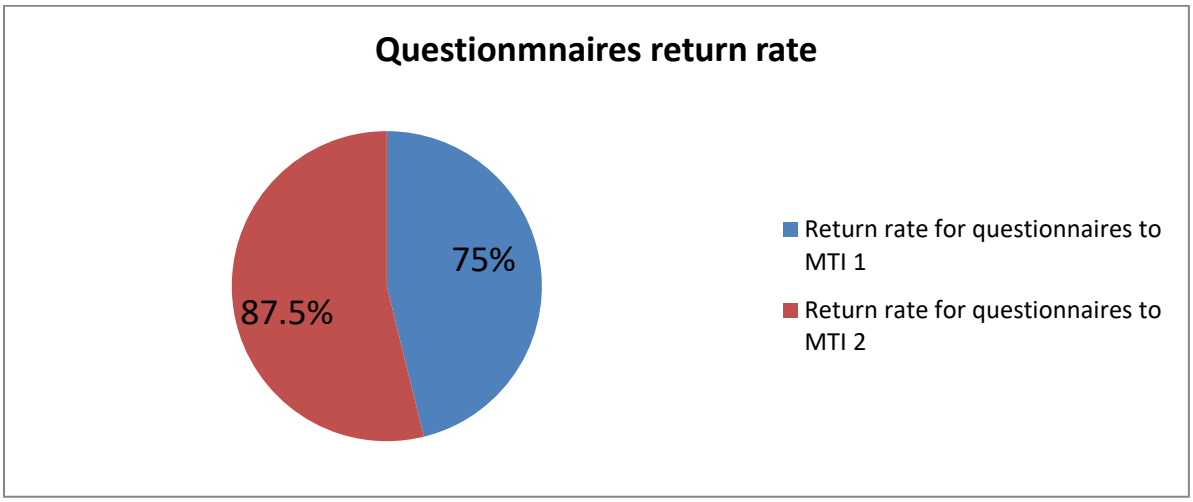


Table 1 and well as figure 1 above show the number of persons who received the questionnaires and the rate of response to those questionnaires. The formula below is used to calculate the return rate depending on the number of questionnaires that were sampled in the field.

Return rate = Number of questionnaires returned x 100

Number of questionnaires sent out

For students in the first year of Master of Arts in Translation, twelve (12) questionnaires were sent out and 9 returned; that is a 75% return rate.

For students in the second year of Master of Arts in Translation, sixteen (16) questionnaires were sent out and 14 returned; that is an 87.5% return rate. The general return rate is 82.1% which makes the findings of this research acceptable.

4.1.1. Data presentation and analysis for the first section concerning idioms translation

The objective of this section is to investigate the strategies that students use to translate idiomatic expressions from English into Kirundi. This is to validate the hypothesis that the strategies provided by Mona Baker's book ''*In other words: A coursebook on translation*'' (1992) are often used to accurately translate idiomatic expressions from English into Kirundi. Those strategies include: "Using an idiom of similar meaning and similar in form", "Using an idiom of similar meaning but dissimilar in form", "Translation by paraphrase" and "Translation by omission".

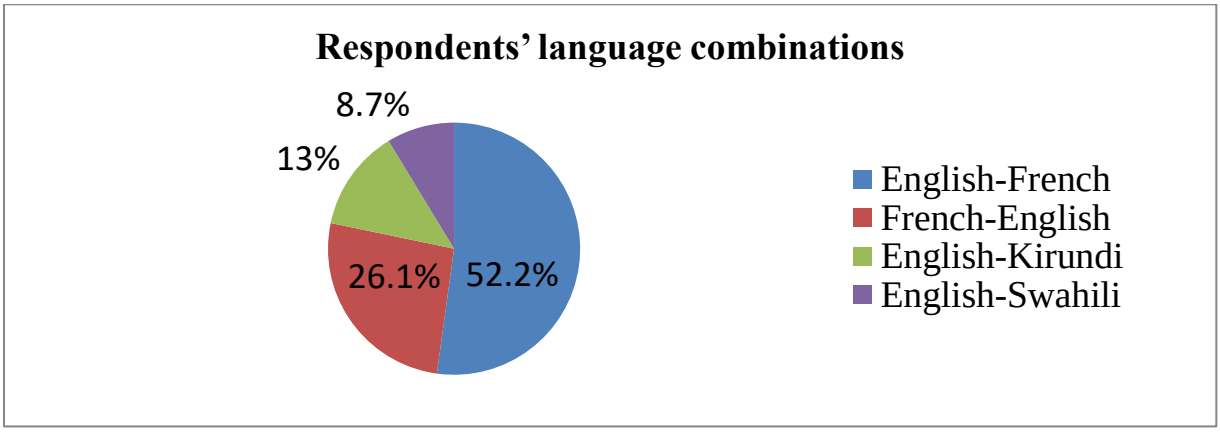
Respondents were asked to translate these idioms (in the first section of this survey) and report the difficulties that they faced and strategies that they used to handle these difficulties (in the second section of this survey).

The questionnaire was set up on Google Form and submitted to respondents through Gmail and social media (WhatsApp). The questionnaire consists of two sections: In the first section, respondents are asked to indicate their language combinations. Then, they are provided with a list of 15 idioms from the text and they are asked to translate them from English into Kirundi. In the second section, there are 10 questions that include some multiple choice, yes or no and open-ended questions where respondents are asked to report challenges they encountered in translating idiomatic expressions, the strategies which were used to translate idiomatic expressions, why certain translation strategies were used more than the others as well as what can be done to handle these difficulties.

Table 2: Respondents' language combinations

Language combination	Number of respondents	Respondents rate
English-French	12	52.2%
French-English	6	26.1%
English-Kirundi	3	13%
English-Swahili	2	8.7%

Figure 2: Respondents' language combinations



Here, we can see that the dominant language combination among my respondents is English-French (with 52.17%), followed by French-English (with 26.08%), then comes English-Kirundi (with 13.04%) and English-Swahili (with 8.69%).

Table 3: Data presentation and analysis for the first idiom: Going to school was "a dime a dozen"

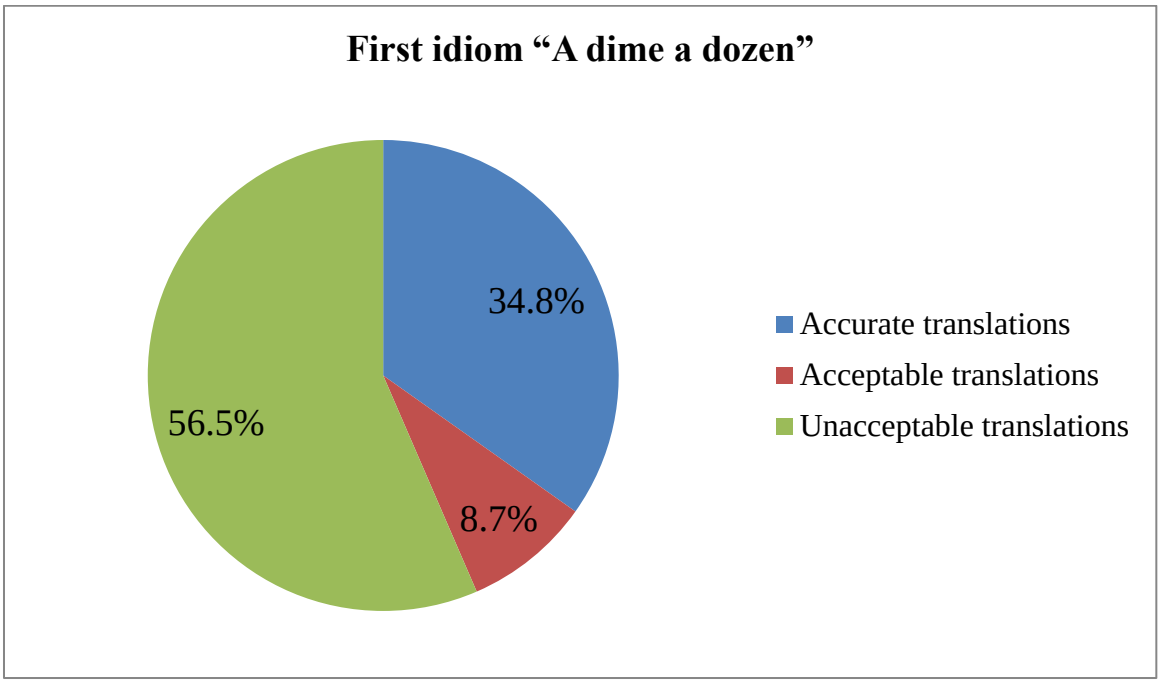
Here, the question asked is to translate the English idiom "a dime a dozen" into Kirundi according to the context in which it is used. The idiom "a dime a dozen" means "something common, easy to get and of little value". The table and figure below show the respondents' translations as they are classified either as accurate (which means that the translation conveys the exact source language message meaning in the target language), acceptable (which means that the translation can slightly convey the close meaning in the target language) or as unacceptable (which means that the translation is incorrect and can be a hindrance to effective communication). Some words have been miswritten by respondents. The researcher prefers to keep the respondents' writings as they appear on the answers of the questionnaire and provide the correct form in the footnotes. It is also worth mentioning that some percentages have been rounded up in this research.

Source language idiom: Going to school was "**a dime a dozen**"		
Accurate translations	**Acceptable translations**	**Unacceptable translations**
Vyari ibisanzwe	Ivyabose	Kuja kw'ishure vyari bihimbaye
Kuja kw'ishure cari ikintu coroshe	Uwari[1] wese yaraja kw'ishure	Bidasaba amahera
kuja kw'ishule vyari vyoroshe		Kuja kw'ishure vyaroroshe
Gutangura ishure vyari vyoroshe		Kuja kw'ishure ntivyari vyoroshe
Vyari vyoroshe cane		kunywa amazi
Kuja kwishure ni ibisanzwe		uburenganzira kuri bose
Kwiga vyari ibisanzwe, ndacari[2] kigoye carimwo		Kuja kushure[3] nti vyari vyoroshe
		Mu winshi[4]
Kuja kw'ishure vyari ibisanzwe		Mon objectif
		Kananira bahinga
		Bigezweho
		Kuja kwishure ni ngirakamaro
		kuja kw'ishure vyari igihari

	Frequency	**Percentage**
Accurate translations	8	34.8%
Acceptable translations	2	8.7%
Unacceptable translations	13	56.5%
Total	23	100

[1] Uwo ari we wese
[2] Nta cari kigoye
[3] Kw'ishure
[4] Mu bwinshi

Figure 3: First idiom "A dime a dozen"



Among the 23 respondents, 8 were able to translate the idiom accurately and 2 provided a translation that can be slightly acceptable in the target language while 13 provided a translation that could hinder communication in the target language. The rate of accurate translations is thus 34.8%, that of acceptable translations is 8.7% for this idiom, implying that 13 (i.e. 56.5%) respondents - more than half of respondents provided translations that can be a hindrance to communication. This is due in part to the fact that this idiom is opaque and it is not commonly used.

First, as the idiom is opaque, there is no relationship between this idiom and the meaning of its components. It was difficult for many students to decipher the real meaning of such an idiom. According to the context in which it was used, the idiom "a dime a dozen" means something common, easy to get and of little value and it is the same as its original meaning. In my generation, it was believed that going to school was easy as many children went to school but it was difficult for many to stay there.

The first respondent translated this idiom as "Vyari ibisanzwe" which translate into English as "it was common" and is very close to the meaning of the original idiom. That respondent could not find an equivalent idiom in Kirundi but managed to paraphrase the idiom in a way the target readership could easily understand what is meant by the original writer.

The second respondent translated the idiom as “vyari bihimbaye” which translates into English as “it was amazing” and is unacceptable as it is far from the intended meaning. The third respondent used “ivya bose” which translates into English as “common” and is acceptable as it is not far from the original meaning. The fourth respondent used “Bidasaba amahera” which translates into English as “not requesting money” and this translation is not correct. The fifth respondent used the word “vyaroroshe” which translates into English as “it became easy” to describe that going to school became easy instead of just saying that it was easy and this is not the correct translation. The sixth used “ntivyari vyoroshe” which translates into English as “it was not easy”. This is quite the contrary of the intended communication and is incorrect.

The seventh respondent used “cari ikintu coroshe” which translates into English as “it was something easy” and is the accurate translation. The eighth translator used “vyari vyoroshe” which is almost the same as the seventh respondent’s translation and is also accurate. The ninth respondent translated the idiom as “kunywa amazi” which literally translates into English as “to drink water” and has no relationship with what was meant by the writer of the original message. The tenth respondent used “uburenganzira kuri bose” which translates into English as “the right to all” but the idiom has nothing to do with law or human rights.

The eleventh respondent used the translation “Kuja kw’ishure ntivyari vyoroshe” which translates into English as “going to school was not easy” and is the opposite of the source language idiom. The twelfth respondent translated it as “Mu winshi”. The word “winshi” does not exist in Kirundi but it looks like the respondent meant “mu bwinshi” which means “in plural” in English and has no link with the source language idiom.

The thirtieth respondent translated the idiom as “Mon objectif”, a French word which means “My goal” in English and this is incorrect and unacceptable. Moreover, the respondent used French words instead of translating into Kirundi. The fourteenth respondent used “Gutangura ishure vyari vyoroshe” which translates into English as “starting school was easy” and it is an accurate translation. It is the same for the fifteenth respondent who used “Vyari vyoroshe cane” which means “it was very easy” in English. The sixteenth respondent used “Kuja kwishure ni ibisanzwe” which translates into English as “going to school is easy” and it is an accurate translation. The seventeenth respondent used “Kananira bahinga” which means “something unachievable” and it is the opposite of the intended meaning. The eighteenth respondent used “bigezweho” which translates into English as “it is up to date” and it has nothing to do with “a dime a dozen”.

The nineteenth respondent used “Kwiga vyari ibisanzwe, ndacari kigoye carimwo” which means that “studying was simple, nothing was difficult in studying” and is also an accurate translation. The twentieth respondent used “Kuja kwishure ni ngirakamaro” which means “going to school is necessary” and it is not the equivalent of the idiom “a dime a dozen”.

The twenty first respondent used the translation “Uwo ari we wese yaraja kw'ishure” which means that “everybody could go to school”. This is a paraphrase which conveys a meaning that is close to that of the original idiom and thus, this translation is acceptable. The twenty second respondent used the translation “kuja kw'ishure vyari igihari” which means that going to school was a trend and it is an unacceptable translation. The last but not least respondent used the translation “Kuja kw'ishure vyari ibisanzwe” which means that going to school was simple and it is also an acceptable translation.

Although this idiom has no equivalent idiom in Kirundi, some respondents managed to paraphrase it accurately in Kirundi as discussed above.

Table 4: Data presentation and analysis for the second idiom: “To beat around the bush”

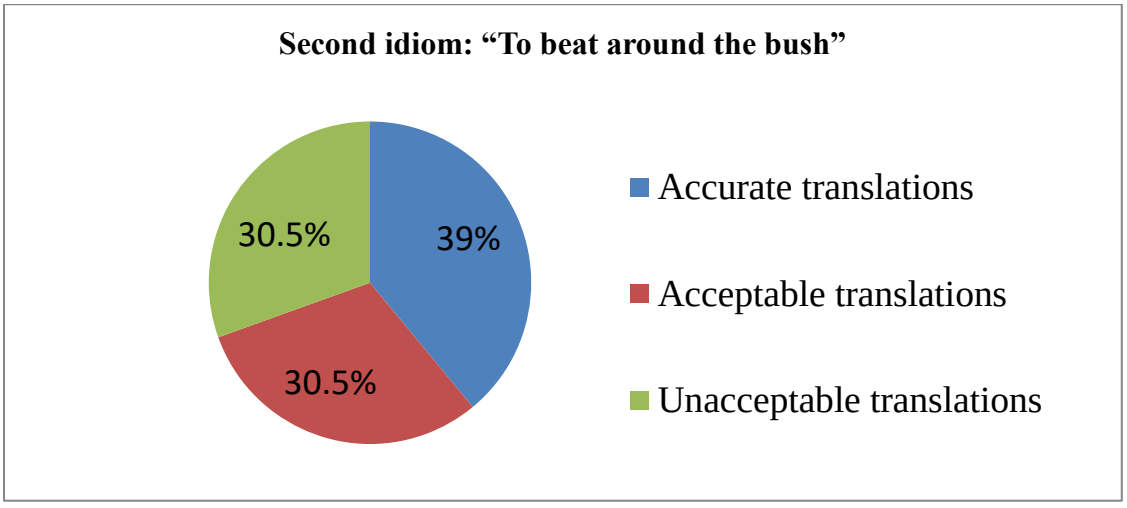
Here, the question asked was to translate the English idiom “To beat around the bush” into Kirundi according to the context in which the idiom was used. The idiom “To beat around the bush” means to avoid saying what you mean, usually because it is uncomfortable, to evade an issue.

The following table and figure show the respondents’ answers as they are classified either as accurate (which means that the translation conveys the exact source language message meaning in the target language), acceptable (which means that the translation can slightly convey the close meaning in the target language) or as unacceptable (which means that the translation is incorrect and should be a hindrance to effective communication).

Source language idiom: "To beat around the bush"		
Accurate translations	**Acceptable translations**	**Unacceptable translations**
Guca hirya no hino	-	Kurondogora
Guca hirya no hino	The respondent omitted the translation (acceptable in this case as explained below)	Guhindukira
Guca hirya no hino		
Guca hirya no hino		
Guca irya n'ino	Guca kuruhande[5]	Kwari uguhatiriza
Guca hirya no hino	Kuzirora,kurandira	Donner les details
Guca hirya nohino[6]	Kurya umunwa (mu kuvuga)	
mukuvuga[7]	kuvuga ukikiriza/udatomora	kuvuga vyinshi
Guca hirya no hino	mu kabajende[8]	kurondogora
guca irya n'ino/ gutakaza umwanya	Kudatobora	Guta umwanya

	Frequency	**Percentage**
Accurate translations	9	39%
Acceptable translations	7	30.5%
Unacceptable translations	7	30.5%
Total	23	100

Figure 4: Second idiom: "To beat around the bush"



[5] Guca ku ruhande
[6] no hino
[7] mu kuvuga
[8] mu kabaje nde

For the aforementioned idiom, among the 23 respondents, 9 were able to translate the idiom accurately, 7 provided a translation that is slightly acceptable while the other 7respondents provided translations that could hinder communication in the target language. This means that 39% of respondents were able to render the idiom accurately, 30.5% tried it while it was hard for 30.5% of respondents to decipher its meaning and render it in the target language. Among the respondents, 9 (i.e. 39%) were able to translate the idiom accurately by finding an equivalent idiom in Kirundi with similar meaning but dissimilar in form. They used the idiom "guca hirya no hino" or "guca irya n'ino" which is common in Kirundi and looks as a perfect translation. One respondent (i.e. 4.3%) used the idiom "guca k'uruhande", another (i.e. 4.3%) used the idiom "kurya umunwa" and another one (i.e. 4.3%) used the idiom "mu kabaje nde" which are also acceptable translations. Three (3) respondents (i.e. 13%) managed to paraphrase the idiom in an acceptable way: "Kuzirora, kurandira", "kuvuga ukikiriza/udatomora" and "kudatobora".

The first respondent (i.e. 4.3%) decided to omit the idiom and, in this context, that strategy is classified as acceptable because the target readership could still understand the communication as that idiom was followed by another idiom "to spill the beans" (to give away the secret) and "to let the cat out of my bag" (give away my secret, reveal my secret) which could help the target readership to understand the message.

This idiom is semi-transparent and common among English users although there is no relationship between this idiom and the meaning of its components. This might be the reason why it was easy for some respondents to decipher the real meaning of this idiom and to find an equivalent idiom in Kirundi.

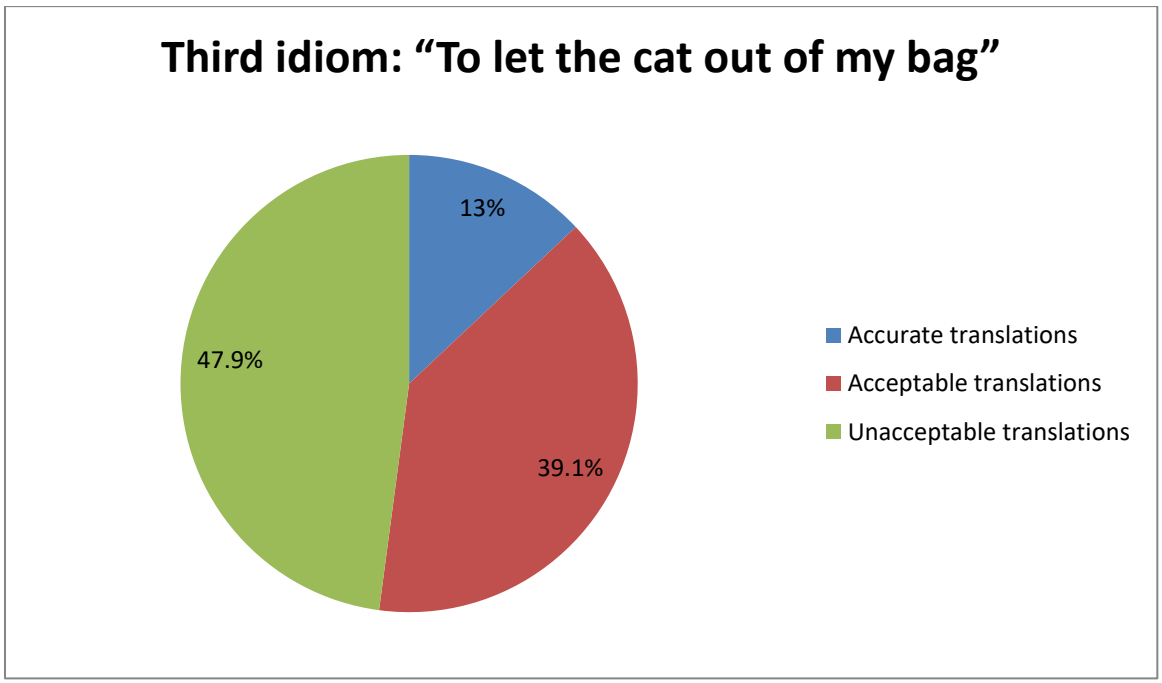
Table 5: Data presentation and analysis for the third idiom: "to let the cat out of my bag"

The idiom "to let the cat out of my bag" means to give away my secret, to reveal my secret. Here is the table that shows how respondents managed to translate the above idiom into Kirundi with regards to the context in which it was presented.

Source language idiom: "To let the cat out of my bag"		
Accurate translations	**Acceptable translations**	**Unacceptable translations**
Reka ndabibire akabanga	kumera[9] indi[10] ku rwara	Kunyarutsa
Ngira ndabibire akabanga	Kumena impuri	Kuja kumuriri
kubibira akabanga	Kumena akabanga	Kugurisha
	Kumena ibanga	kududurirako
	ngira ndabahishurire	guserura akari ku mutima
	Kumena ibanga	Kwikurayo
	Kumena amabanga	Parler de, faire savoir
	Kumenera inda kurukumu[11]	Kududurira ko
	Gushira ahabona	Kuvugira kuyamara
		Kumena ibanga utabishaka
		Kurikocora

	Frequency	**Percentage**
Accurate translations	3	13%
Acceptable translations	9	39.1%
Unacceptable translations	11	47.9%
Total	23	100

Figure 5: Third idiom: "To let the cat out of my bag"



[9] kumenera
[10] inda
[11] ku rukumu

Among the 23 respondents who were able to answers the questionnaire, 3 respondents (i.e. 13%) managed to provide accurate translations that can help the target readership to understand the communication by using an idiom of similar meaning but dissimilar in form. As the idiom is about revealing a secret, they used Kirundi idioms such as "kwibira akabanga" which means "to reveal a secret". 9 respondents (i.e. 39.1%) provided acceptable translations though 4 (i.e. 17.4%) of them used "kumena ibanga" which is negative. 11 other respondents (i.e. 47.9%) were unable to provide an acceptable translation and some of them were misled by the desire to try to find an equivalent idiom in Kirundi which caused them to be off-topic. This idiom is opaque and was difficult for respondents to translate.

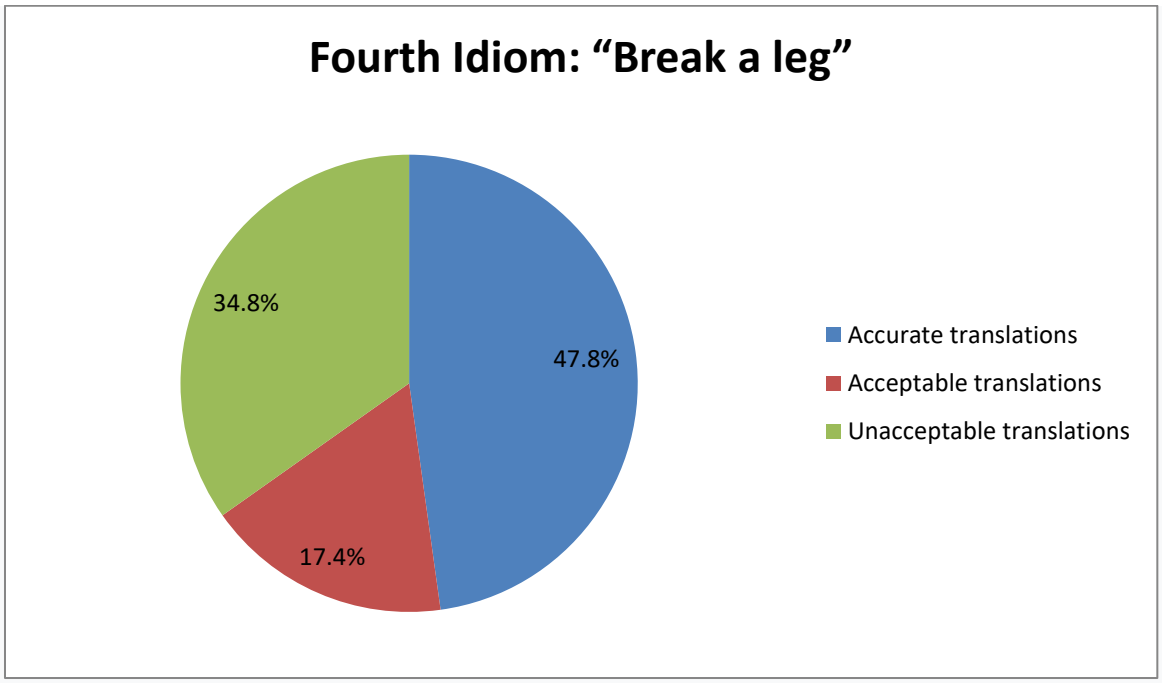
Table 6: Data presentation and analysis for the fourth idiom: "Break a leg"

The idiom **"**break a leg" means "have good luck". Below is the table that shows how respondents managed to translate the above idiom into Kirundi with regards to the context in which it was presented.

Source language idiom: "Break a leg"		
Accurate translations	**Acceptable translations**	**Unacceptable translations**
Gira umugisha, roranirwa	Amahirwe masa	shishikira!
Uroranirwe	Kubona amahirwe	Genda uranyaruka
Wererwe	kugira imigisha	Ba wubaha
Uroranirwe!	Kwererwa/kugira umugisha (amahirwe)	kwihata
Wererwe,ugire umugisha		Gukora neza
Gira umugisha		Courage ou Bonne chance
Roranirwa		Gushishikara
ugire umugisha		Ndagahanwa
Ugire umugisha		
Ugire umugisha		
Gira umugisha!		

	Frequency	**Percentage**
Accurate translations	11	47.8%
Acceptable translations	4	17.4%
Unacceptable translations	8	34.8%
Total	23	100

Figure 6: Fourth Idiom: "Break a leg"



The idiom "break a leg" is an opaque idiom but it is commonly used among English speakers. That is why 11 respondents (47.8%) were able to provide accurate translations and 4 respondents (i.e. 17.4%) used slightly acceptable translations while 8 respondents (i.e. 34.8%) provided unacceptable translations. This idiom could be rendered into Kirundi as "gira umugisha".

Table 7: Data presentation and analysis for the fifth idiom: "in Abraham's bosom"

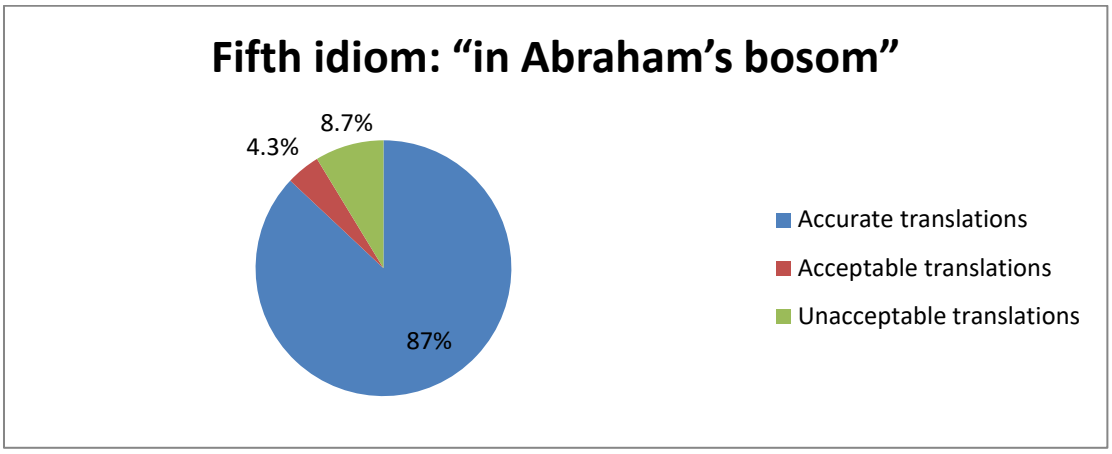
The idiom "in Abraham's bosom" means in Heaven. In Kirundi, this idiom is equivalent to its literal translation "mu gikiriza ca Aburahamu". It also means "mu buruhukiro bwiza". The table below shows how respondents managed to translate the above idiom into Kirundi with regards to the context in which it was presented.

Source language idiom: "In Abraham's Bosom"		
Accurate translations	**Acceptable translations**	**Unacceptable translations**
Agire uburuhukiro bwiza	i Bukama	iruhuko
Imana imuhe uburuhukiro bwiza		Paix à son âme
mugikiriza[12] ca Aburahamu		
Niyiruhukire[13] mu mahoro		
Imana imwakire		
Imana imuhe uburuhukiro budahera		
Aruhukire mu biganza vy'Imana		
Yiruhukire amahoro		
Aruhuke amahoro ,aruhukire mugikiriza ca Abraham		
Mw'iparadizo		
Umushaha wiwe uruhukire mugikiriza ca Aburahamu		
yiruhukire amahoro		
Niyiruhukire amahoro		
Niyiruhukire[14] amahoro		
Niyiruhukire[15] mu gikiriza ca Aburahamu		
Yiruhukire mu gikiriza ca Aburahamu		
Yiruhukire amahoro		
Aruhuke mu mahoro		
Imana imwakire mu bwami bwayo		
Agire uburuhukiro bwiza		

	Frequency	**Percentage**
Accurate translations	20	87%
Acceptable translations	1	4.3%
Unacceptable translations	2	8.7%
Total	23	100

[12] Mu gikiriza
[13] Ni yiruhukire
[14] Ni yiruhukire
[15] Ni yiruhukire

Figure 7: Fifth idiom: "in Abraham's bosom"



As the idiom "in Abraham's bosom" is transparent and is often used in Christianity, 20out of 23 respondents (i.e. 87%) were able to translate the idiom accurately in Kirundi and one respondent (i.e. 4.3%) used an acceptable translation while only 2 (i.e. 8.7%) were not able to provide acceptable translations.

Table 8: Data presentation and analysis for the sixth idiom: "To be born with a silver spoon"

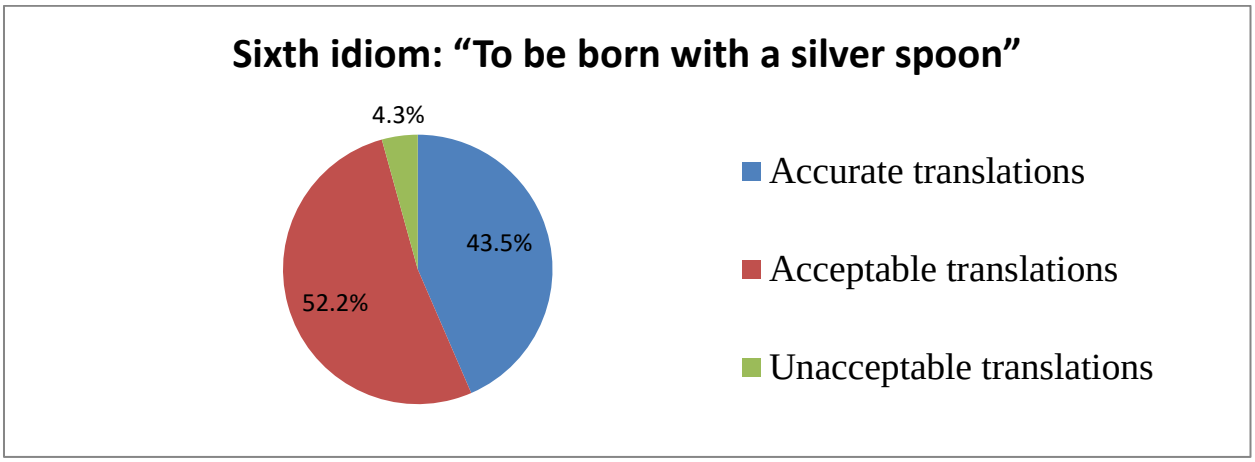
The idiom **"**To be born with a silver spoon**"** means to be born rich and can be translated into Kirundi using the idiom "Kuvuka neza". The table below shows how respondents managed to translate the above idiom into Kirundi with regards to the context in which it was presented.

Source language idiom: "To be born with a silver spoon"		
Accurate translations	**Acceptable translations**	**Unacceptable translations**
Kuvukira mu buzima bworoshe	kuvukana imbuto	Etre née dans l 'aisence
Kuvukira mu muryango wifise	Kuvukana imbuto	
Kuvukana (imbuto) itunga	Kuvukana imbuto	
Kuvukira mu muryango wifashe	Kuvukana umugisha	
Kuvukira mu muryango ukize	Kuvukana imbuto	
Kuvukira mu muryango utunze/wifise	kuvukana imbuto	
kuvukira mubintu[16]	Kuvukana imbuto	
Kugukira mu muryango wifise	Kuvukana imbuto	
Kuvukira mumuryango wifise[17]	kuvukana imbuto	
Kuvukira mu muryango utunze cane	Kuvukana imbuto	
	kuvukira mu giti	
	Kuvukana imbuto	

[16] Mu bintu
[17] Mu muryango

	Frequency	Percentage
Accurate translations	10	43.5%
Acceptable translations	12	52.2%
Unacceptable translations	1	4.3%
Total	23	100

Figure 8: Sixth idiom: "To be born with a silver spoon"



This idiom is semi-transparent. 10 out of 23 respondents (i.e. 43.5%) translated the idiom accurately and 12 respondents (i.e. 52.2%) used a translation that is acceptable but not accurate. Among acceptable translations, one respondent (i.e. 4.3%) used "Kuvukana umugisha" (to be born lucky), another one (i.e. 4.3%) used "kuvukira mu giti" (which is colloquial and means to be born in a rich family) and 10 respondents (i.e. 43.5%) translated it using the idiom "Kuvukana imbuto". This idiom "Kuvukana imbuto" is acceptable but not accurate as it is used for the heir prince. One respondent (i.e. 4.3%) used an unacceptable translation due to the fact that this respondent did not understand the survey's guidelines (or instructions) that asked all respondents to translate the selected idioms into Kirundi. This respondent went on to translate all of them into French.

Table 9: Data presentation and analysis for the seventh idiom: "To use every trick in the book"

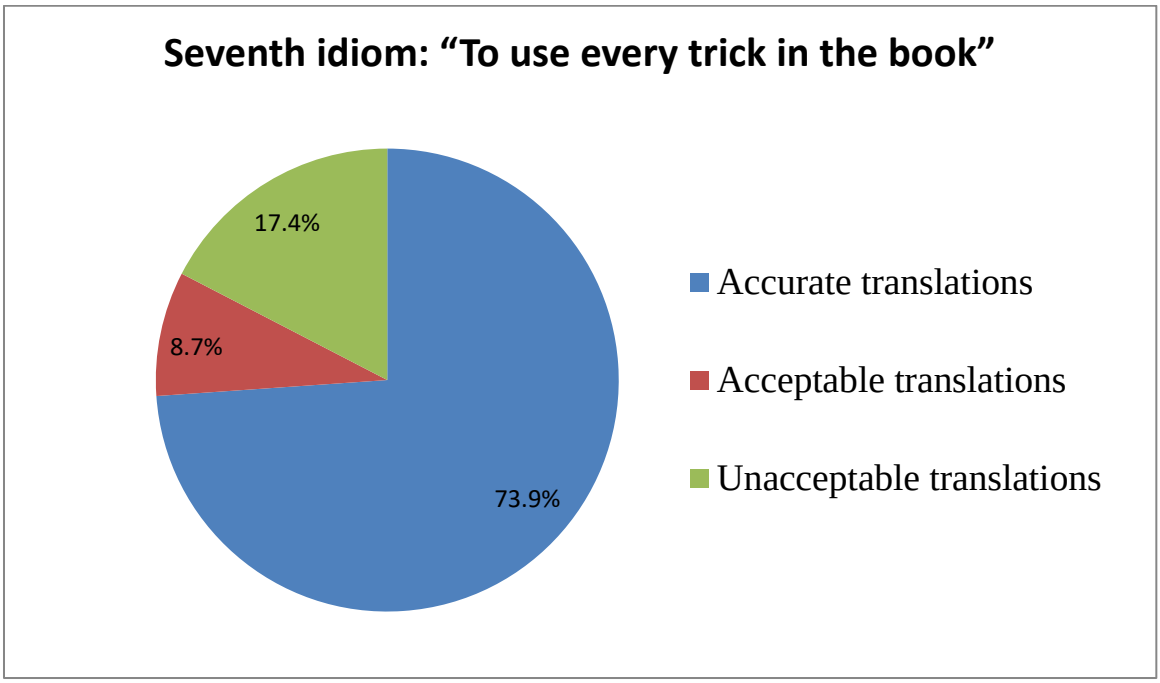
The idiom "To use every trick in the book" means to use every method possible and can be translated into Kirundi as "Kwita ku rutare" or "gukora ibishoboka vyose". The table below shows how respondents managed to translate the above idiom into Kirundi with regards to the context in which it was presented.

Source language idiom: "To use every trick in the book"		
Accurate translations	**Acceptable translations**	**Unacceptable translations**
gukora ibishoboka vyose	Gukoresha iturufu yose ishoboka (colloquial expression)	Kutagira ico nkengera
Gukora uko ushoboye kwose		
Guca ku gito[18] no ku mabuye,gukora ibishoboka vyose		
Gukora ibishoboka vyose	Kugira amagendera (colloquial expression)	Gukoresha amayeri yose ashoboka
Gukora ibishoboka vyose		
Gukora ibishoboka vyose		
Gukoresha uburyo bwose bushoboka		Conjuguer beacoup d 'effort, travailler avec courage
gukoresha uburyo bwose		
gukoresha inguvu zose zishoboka		
Gukoresha uburyo bwose bushoboka		
Gukora ibishoboka vyose		
Gukora ibishoboka vyose		Gukora vyanke bikunde
kugerageza inzira zose		
Gukora uko ushoboye kugira ushikire ico ushaka		
Gukora ibishoboka vyose		
Gukora ibishoboka vyose kugira ushike kwihangiro[19] wihaye		
Kugerageza ibishoboka vyose		

	Frequency	**Percentage**
Accurate translations	17	73.9%
Acceptable translations	2	8.7%
Unacceptable translations	4	17.4%
Total	23	100

[18] ku giti
[19] kw'ihangiro

Figure 9: Seventh idiom: "To use every trick in the book"



This idiom is transparent and 17 out of 23 respondents (i.e. 73.9%) managed to provide us with accurate translations while 2 respondents (i.e. 8.7%) used colloquial expressions "Gukoresha iturufu yose ishoboka" and "Kugira amagendera" that can be acceptable. This success is due to this idiom's transparency and to the fact that even the word-for-word translation would provide a sense that is not very far from the source meaning. 4 respondents (i.e. 13.04%) were unable to translate the idiom in an acceptable way.

Table 10: Data presentation and analysis for the eighth idiom: "Every cloud has a silver lining"

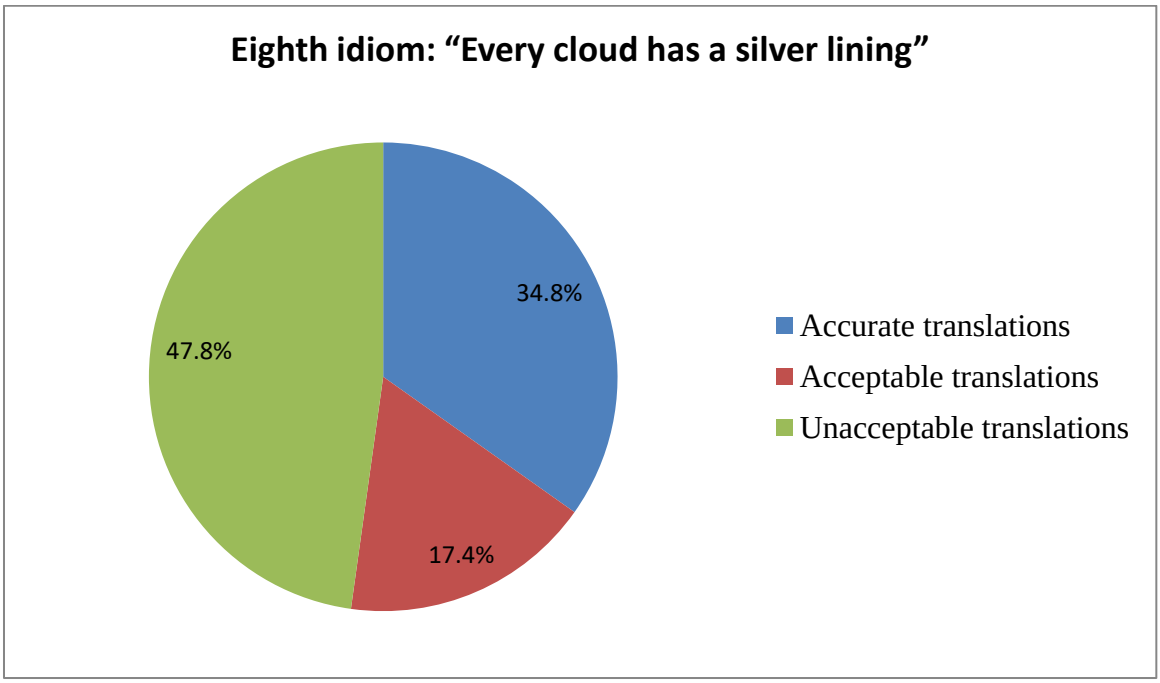
The idiom "every cloud has a silver lining" means "good things come after bad things" and it can be translated using an equivalent idiom in Kirundi but dissimilar in form "inyuma y'igipfungu izuba riraka" or "kirayi irakamwa ayera". This idiom is semi-transparent. The table below shows how respondents managed to translate the above idiom into Kirundi with regards to the context in which it was presented.

Source language idiom: Every cloud has a silver lining"		
Accurate translations	**Acceptable translations**	**Unacceptable translations**
Nta mvura igwa idahita	Ikintu cose kirafise uruhande rwiza	- (unacceptable omission)
Nta mvura idahita	Buri[20] kintu cose kigira ihereza[21]	Buraca bugacana ayandi
Ntamvura[22] idahita	Ibihe biha ibindi/ ntabihe bidashira	Ikintu cose gifise igihe caco
Nta mvura idahita	Harigihe[23] ingorane zigushikana kukuntu[24] ciza	Nta kibura ico kimara
Ntamvura[25] idahita		Ikugushikira cose ni ciza
Nta mvura idahita		atagapfuye ntagakira
nta mvura idahita		ibihe vyose vyaba bibi canke vyiza biguha icigwa
ntayigwa[26] idahita/inyuma y'igipfungu izuba riraka		Buraca bugacana ayandi
		Encourage quelqu'un
		Ibihe bigoye birigisha
		- (unacceptable omission)

	Frequency	**Percentage**
Accurate translations	8	34.8%
Acceptable translations	4	17.4%
Unacceptable translations	11	47.8%
Total	23	100

[20] Swahili word which means "every"
[21] iherezo
[22] nta mvura
[23] hari igihe
[24] Ku kintu
[25] nta mvura
[26] nta yirwa

Figure 10: Eighth idiom: "Every cloud has a silver lining"



All the 23 respondents to the survey tried to translate this idiom into Kirundi. 8 respondents (i.e. 34.8%) succeeded to translate the idiom accurately using the equivalent idiom in Kirundi "nta mvura idahita" and one of them (i.e. 4.3%) also used the idiom "inyuma y'igipfungu izuba riraka". 4 respondents (i.e. 17.4%) paraphrased the idiom in an acceptable way.11 respondents (i.e. 47.8%) were not able to translate it accurately. 2 respondents (i.e. 8.7%) omitted the idiom but, this time, the omission led to miscommunication because the target language readers could miss some important information carried by that idiom. Translation by omission should be used in case the omitted part of the content does not carry information that is crucial to the communication.

Table 11: Data presentation and analysis for the ninth idiom: "A piece of cake"

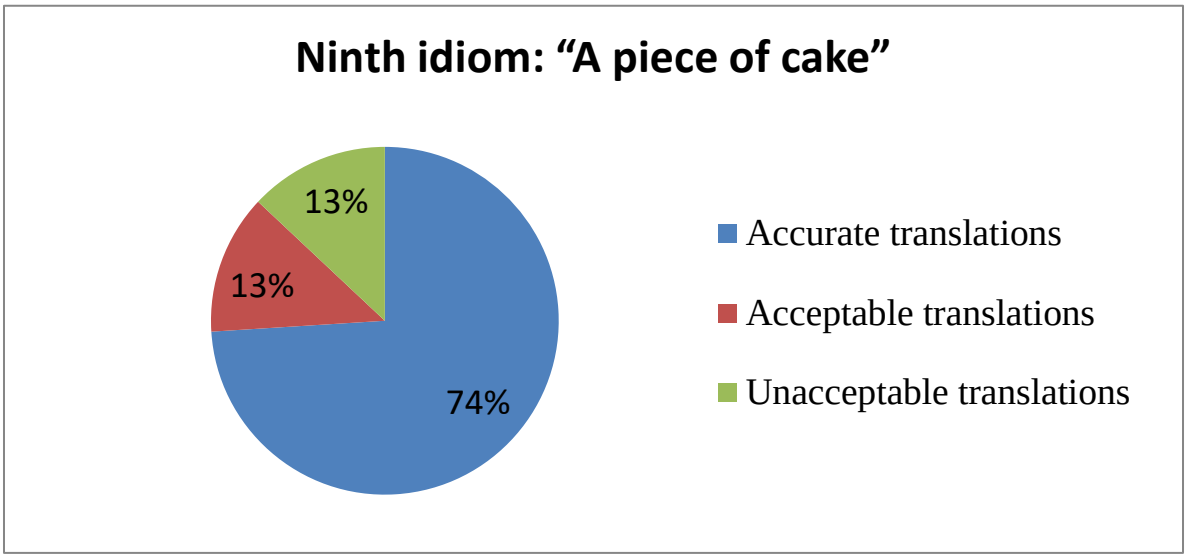
The idiom "a piece of cake" means something "easy". The table below shows how respondents translated the above idiom into Kirundi with regards to its context of occurrence.

Source language idiom: "A piece of cake"		
Accurate translations	**Acceptable translations**	**Unacceptable translations**
vyoroshe cane	Ibisanzwe	Udukino twabana[27]
Ikintu coroshe	Ni akabuyi	La vie est belle
Vyoroshe, ata nzitizi	Ni ibisanzwe	Akamanyu k'umutsima
Vyoroshe cane		
Kiroroshe cane		
Ikintu coroshe		
Ibintu vyoroshe		
ikintu coroshe		
ikintu coroshe kuronka		
Ugusemagura amasoro / vyoroshe / coroshe		
ikintu coroshe		
Ikintu coroshe		
Koroshe cane		
bworoshe		
Akazi koroshe gukora/ umusururu		
Ko ubuzima bworoshe		
Ikintu coroshe		

	Frequency	**Percentage**
Accurate translations	17	74%
Acceptable translations	3	13%
Unacceptable translations	3	13%
Total	23	100

[27] tw'abana

Figure 11: Ninth idiom: "A piece of cake"



Although the idiom is opaque, it is commonly used among English speakers and 17 respondents (i.e. 74%) were able to decipher its meaning and render it accurately into Kirundi. 3respondents (i.e. 13%) used slightly acceptable translations while other 3 respondents (i.e. 13%) used unacceptable translations. No respondent managed to find the equivalent idiom in Kirundi as all of them tried to paraphrase it. One respondent (i.e. 4.3%) fell in the trap of misleading similarity and translated that idiom into Kirundi as "akamanyu k'umutsima" which translates into English as "a piece of dough" and is not an acceptable translation.

Table 12: Data presentation and analysis for the tenth idiom: "Once in a blue moon"

The idiom "once in a blue moon" means "very rarely" and can be translated into Kirundi as "imbonekarimwe".

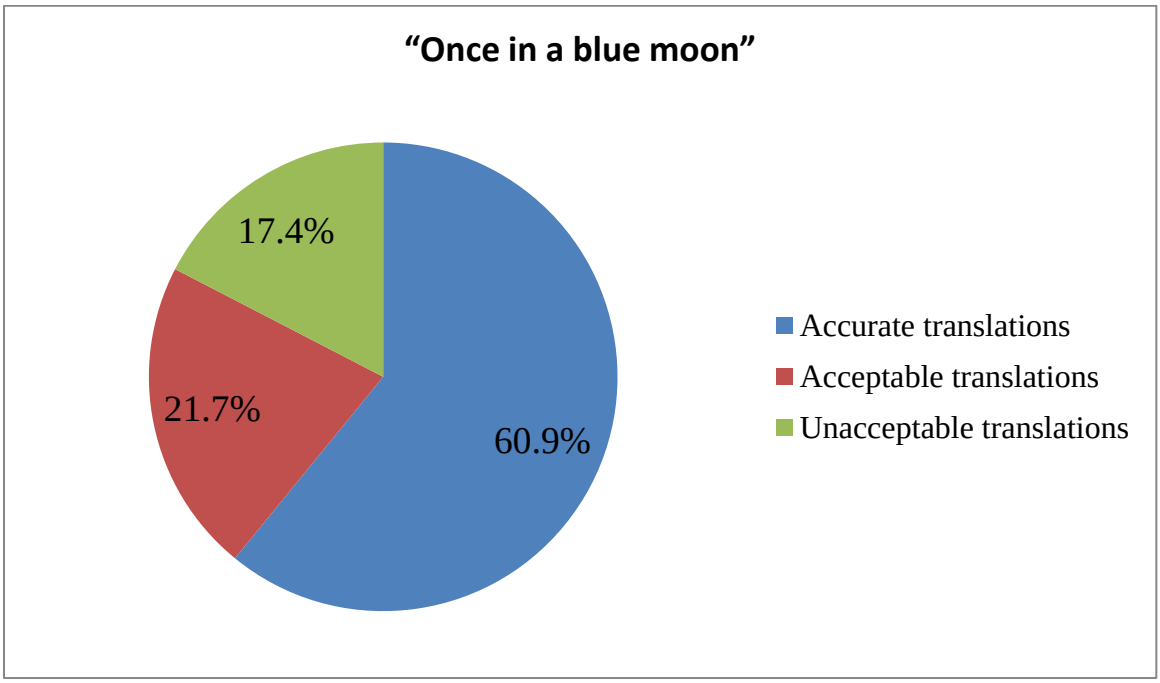
The table below shows how respondents managed to translate the above idiom into Kirundi with regards to the context in which it was presented.

Source language idiom: "Once in a blue moon"		
Accurate translations	**Acceptable translations**	**Unacceptable translations**
Imbonekarimwe	Bitabonwa na bose	Misi yose
Gake mu buzima	ntibishikira bose	rimwe mu buzima
Gake cane	Rimwe rizima / bishika gake	Très rarement
Gake cane	Bishika rimwe rimwe (this means "sometimes")	Rimwe mu myaka itatu
Gake cane	Rimwe mu binjana	
imbonekarimwe		
Gake kabaho		
Imboneka rimwe[28]		
Imboneka rimwe[29]		
imbonekarimwe		
Imbonekarimwe		
Bishika gake cane		
Bishika gake		
imbonekarimwe		

	Frequency	Percentage
Accurate translations	14	60.9%
Acceptable translations	5	21.7%
Unacceptable translations	4	17.4%
Total	23	100

[28] Imbonekarimwe
[29] Imbonekarimwe

Figure 12: Tenth idiom: "Once in a blue moon"



14 respondents (i.e. 60.9%) managed to translate the idiom accurately and 7 respondents (i.e. 30.4%) translated that idiom into the Kirundi using the equivalent idiom "imbonekarimwe" which is similar in meaning but dissimilar in form. 5 respondents (i.e. 21.7%) used slightly acceptable translations while 4 respondents (i.e. 17.4%) translated that idiom into Kirundi with unacceptable translations.

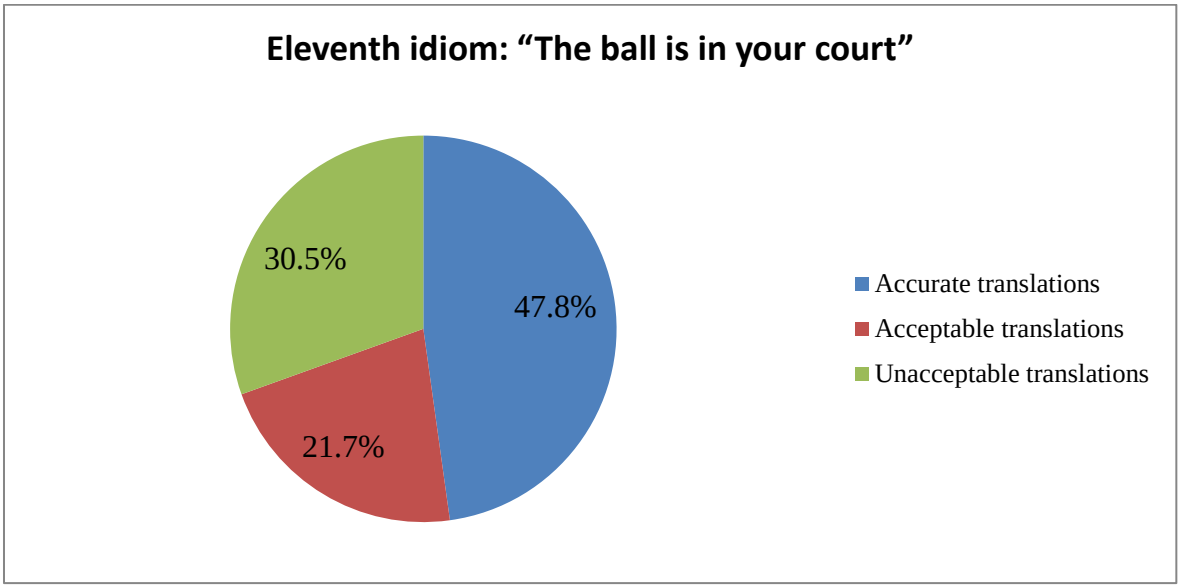
Table 13: Data presentation and analysis for the eleventh idiom: "The ball is in your court"

The idiom "the ball is in your court" means "it's your decision; it is up to you to make the next move". The table below shows how respondents managed to translate the above idiom into Kirundi with regards to the context in which it was presented.

Source language idiom: "The ball is in your court"		
Accurate translations	**Acceptable translations**	**Unacceptable translations**
Ni ahanyu guhitamwo	Vyose biri mu biganza vy'iwe	gufata imbugita ikirindi
Ni ahawe gufata ingingo	Vyose bikuvako/bihagaze kuri wewe	Umupira uri iwe
Ni ahawe	Kugira amahitamwo mu gufata ingingo	Ubutigu burageze
N'ahawe	Hasigaye uruhara rwawe	Assez mur
ni ahawe	kuvuga irya nyuma	Ahanje ndahejeje hasigaye ah'umwungere
Ni ahiwe kugira ico akoze		ni ahiwe kumira bamuhekenyeye
Ni ahawe		Ahanje ndahejeje
Ni ahawe		
Ni ah'umwumwe wese kwifatira ingingo		
Ni wewe utegerezwa kwifatira ingingo		
Ni ahawe (Ni ah'umuntu)		

	Frequency	Percentage
Accurate translations	11	47.8%
Acceptable translations	5	21.7%
Unacceptable translations	7	30.5%
Total	23	100

Figure 13: Eleventh idiom: "The ball is in your court"



From the table and figure above, it is obvious that 11 respondents (i.e. 47.8%) translated the idiom accurately and 9 respondents (i.e. 39.1%) used the expression "ni ahawe". 5 respondents (i.e. 21.7%) used slightly acceptable translations while 7 (i.e. 30.5%) mistranslated that idiom. One respondent (4.3%) was misled by the literal translation "Umupira uri iwe" whereas this idiom is opaque and has nothing to do with the literal meanings of its components.

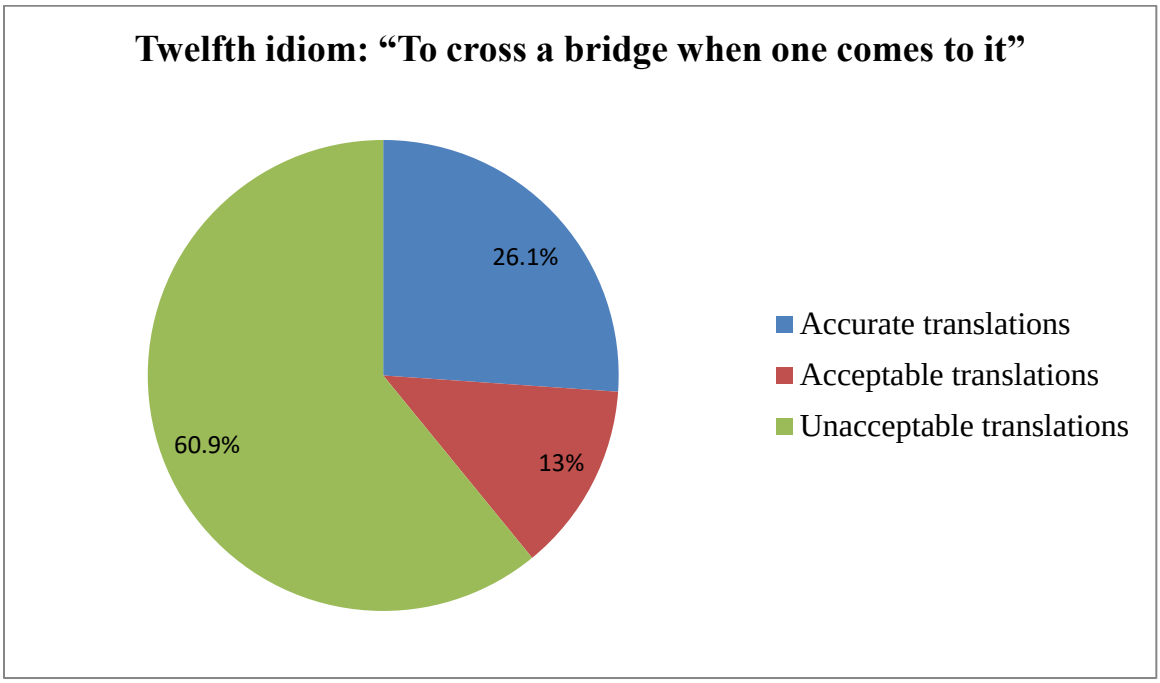
Table 14: Data presentation and analysis for the twelfth idiom: "To cross a bridge when one comes to it"

The idiom "To cross a bridge when one comes to it" means "to deal with a situation when and not before it happens" or just to be reactive as the contrary to being proactive. The table below shows how respondents managed to translate the above idiom into Kirundi with regards to the context in which it was presented.

Source language idiom: "To cross a bridge when one comes to it"		
Accurate translations	**Acceptable translations**	**Unacceptable translations**
Kwibuka kwifuka bukeye	- (translation by omission)	Guhitamwo mu nzira zibiri
Kurindira gushika rugeranyeko/Gukora ikintu kuko hageze	Gutora umuti w'ikibazo ar'uko cashitse	Gukora ibintu umwanya wagusize
kwifuka bukeye	Kurindira ko ibibazo vyaduka kugira ugire ico ukoze	Kunywa umufa w'imbwebwe ugishushe
ntuzorindire kubogora washeshe		Kujabuka ubwambere
kwibuka gutora ingegene imisure yagurutse		Kumena impome ukarenga imbibe
Kuyora washeshe		Guhangana n'ikibazo
		Perdre le temps
		Gukora ivyo ushitse ko
		Gukora uko biba kwose
		kutababazwa n'ibibi bitaraza
		Uwutazi akaraye araza ifu
		Kwitegurira ikintu kare kitarashika "it's the contrary"
		gukorana n'umwanya/ Kujana n'ibigezweho
		Kujabuka tuhageze

	Frequency	Percentage
Accurate translations	6	26.1%
Acceptable translations	3	13%
Unacceptable translations	14	60.9%
Total	23	100

Figure 14: Twelfth idiom: "To cross a bridge when one comes to it"



This idiom is transparent and is sometimes used among English speakers. This might be the reason why some respondents managed to translate it using Kirundi idioms in order to preserve idiomaticity. 6 respondents (i.e. 26.1%) managed to translate this idiom accurately by finding equivalent idioms in Kirundi but dissimilar in form. Those idioms are "kwifuka bukeye" (used two times), "kubogora washeshe" (used once), "kuyora washeshe" (used once), "kwibuka gutora ingegene imisure yagurutse" (used once) and "kurindira gushika rugeranye ko" (used once). 3 translations (i.e. 13%) are acceptable and among them one (i.e. 4.3%) is an omission. Depending on the words that surround it, that omission could not hinder the effective communication and is classified as acceptable but not accurate. The other 14 translations (i.e. 60.9%) are unacceptable.

Table 15: Data presentation and analysis for the thirteenth idiom: "between the rock and a hard place"

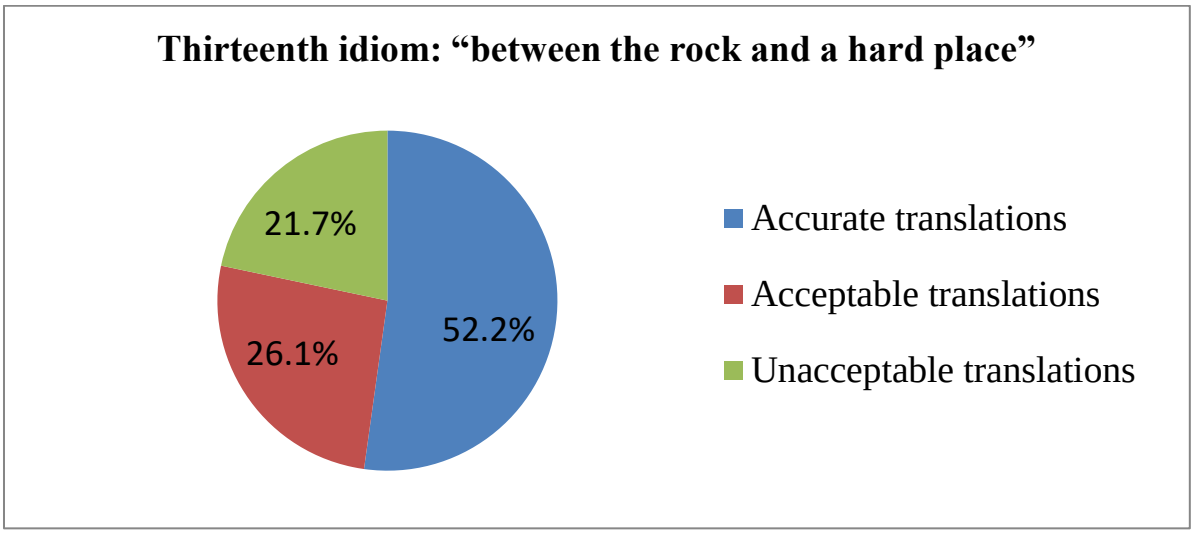
The idiom "between the rock and a hard place"means "in a very difficult position". Some Kirundi speakers use the idiom "kuba mu yabira" which means "to be in very difficult conditions and circumstances" and is the closest match to the English idiom "to be between the rock and a hard place". The table below shows how respondents managed to translate the above idiom into Kirundi with regards to the context in which it was presented.

Source language idiom: "between the rock and a hard place"		
Accurate translations	**Acceptable translations**	**Unacceptable translations**
mu menyo y'ingwe	Kubura ico ufata nico ureka	Mu mayirabiri
Mu bihe bigoye	Mwabuze shinge na rugero (highlest level of difficlty)	Hagati y'impome zibiri zikomeye (literal translation)
Mungorane[30]		
Kuba mu mva he no mu nja he	(kubura) ic'epfo n'ica ruguru/Shinge na Rugero (highlest level of difficlty)	
Rugeranyeko	Uri hagati nk'ururimi	Difficulté, pauvreté
Mu bihe bigoye cane	kubura epho[31] na rugura[32]/ayo ucira n'ayo umira(highlest level of difficlty)	
kwisanga muri karinga na mugoma		Mu mayira abiri
	Hagati y'inyama n'uruhu	nta coroshe muri vyompi
Kuba muyabira[33]		
Mu yabira		
Kuba mukangaratete[34]/mungorane[35]		
Ibihe bigoye		
Kubura isaganirizo		

	Frequency	Percentage
Accurate translations	12	52.2%
Acceptable translations	6	26.1%
Unacceptable translations	5	21.7%
Total	23	100

[30] mu ngorane
[31] epfo
[32] ruguru
[33] mu yabira
[34] mu kangaratete
[35] mu ngorane

Figure 15: Thirteenth idiom: "between the rock and a hard place"



From the table and figure above, we can see that 12 respondents (i.e. 52.2%) were able to translate the idiom accurately. 6 respondents (i.e. 26.1%) used slightly acceptable translations. 9 respondents (i.e. 39.1%) used Kirundi idioms though they are not equivalent to the original idiomin form. Those idioms include: "mu menyo y'ingwe", "uri hagati nk'ururimi", "kuba mu mva he no mu nja he", "kwisanga muri karinga na mugoma", "kuba muyabira", "mu yabira", "kuba mukangaratete/ mungorane", "kubura isaganirizo", "kubura epfo na ruguru/ ayo ucira n'ayo umira". 5 respondents (i.e. 21.7%) were not able to translate the idiom accurately or acceptably.

Table 16: Data presentation and analysis for the fourteenth idiom: "Through thick and thin"

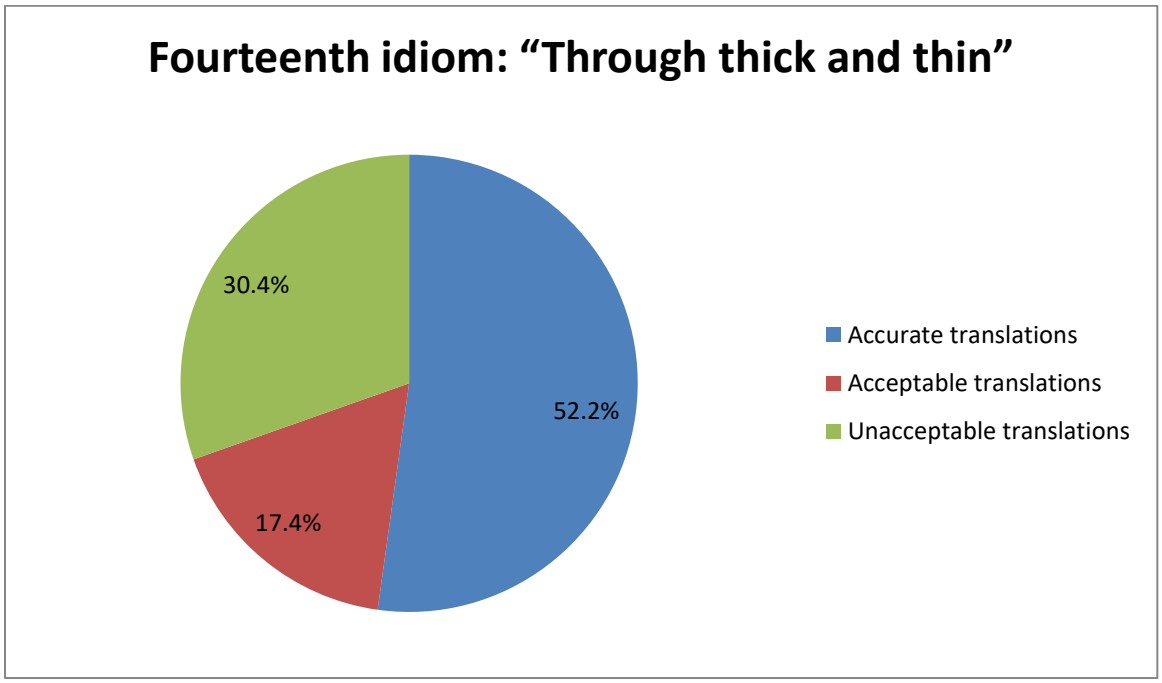
The idiom "Through thick and thin" means "in good times and in bad times" and it can be rendered into Kirundi as "biguma canke vyoroha". The table below shows how respondents managed to translate the above idiom into Kirundi with regards to the context in which it was presented.

Source language idiom: "Through thick and thin"		
Accurate translations	**Acceptable translations**	**Unacceptable translations**
Mu vyiza no mu bibi	Uko biri kwose	bitebe bitebuke
Biguma canke vyoroha	Uko vyoba kwose	Mu bihuhusi
Mu bigumye no mu vyoroshe	Uko vyamera[36] kwose	Mumakuba
Mu bigumye no mu vyoroshe	Kudacika intege mubihe vyoroshe n'ibigoye	Bon resultat
Ubuzima bugumye n'ubworoshe		Kumirako[37]
mubibi[38] no muvyiza[39]		Kora ineza uzoyisanga imbere
biguma canke vyoroha		kuba mu yabira
Horoha canke haguma		
Mu bihe vyiza canke bibi		
mu mahirwe no mu marushwa		
Mumahirwe[40] no mu marushwa		
Mu mahirwe no mu marushwa		

	Frequency	Percentage
Accurate translations	12	52.2%
Acceptable translations	4	17.4%
Unacceptable translations	7	30.4%
Total	23	100

[36] uko vyomera kwose
[37] kwumira ko
[38] mu bibi
[39] mu vyiza
[40] mu mahirwe

Figure 16: Fourteenth idiom: "Through thick and thin"



The table and figure above show that 12 respondents (i.e. 52.2%) were able to render the idiom accurately into Kirundi while 4 respondents (i.e. 17.4%) used slightly acceptable translation. 7 respondents (i.e. 30.4%) could neither accurately nor acceptably translate this idiom into Kirundi.

Table 17: Data presentation and analysis for the fifteenth idiom: "To be on cloud nine"

The idiom "To be on cloud nine" means "to be extremely happy" and can be translated into Kirundi as "kuba mu kanyamuneza kadasanzwe", "mu munezero udasanzwe", "gusharwa".

The table below shows how respondents managed to translate the above idiom into Kirundi with regards to the context in which it was presented.

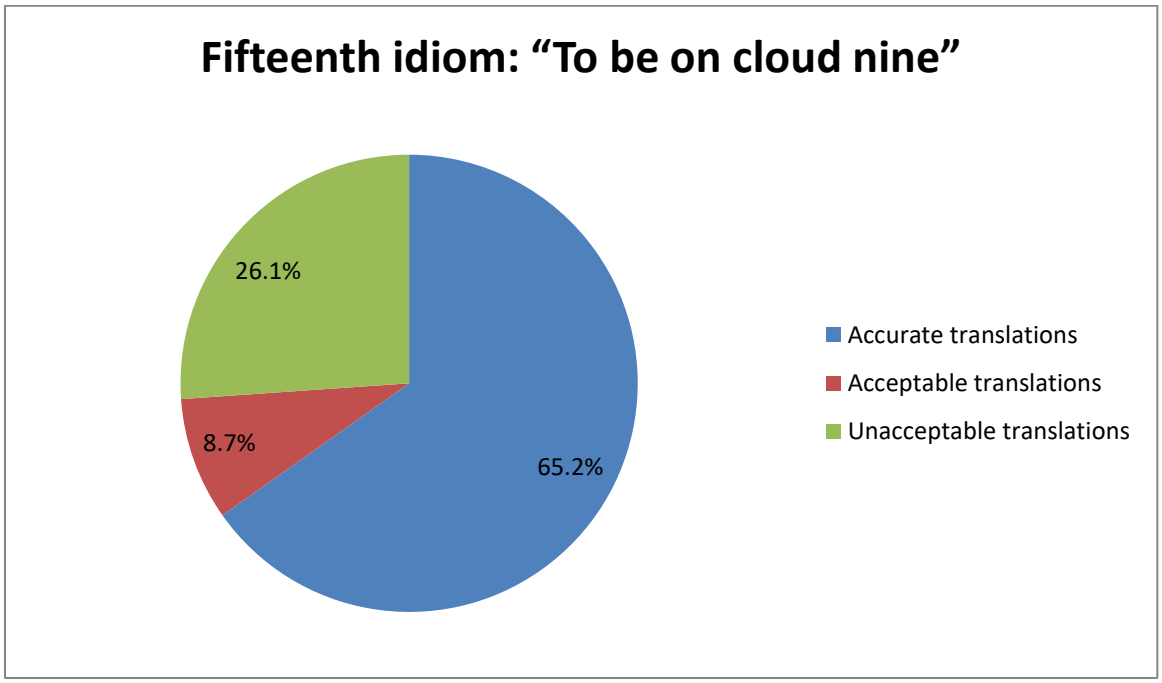
Source language idiom: "To be on cloud nine"		
Accurate translations	**Acceptable translations**	**Unacceptable translations**
n'akanyamuneza	Worohewe	Guca mubihe[41] bitoroshe
Mu kanyamuneza ntangere	Uzoshimishwa	Ugushika kure/ugutera intambwe imbere
Kunezerwa cane		
Uhimbawe		N
mumunezero[42]		Content
Mu munezero udasanzwe		Gukamirwa mu coze/ bigwa ahashashe
Unezerewe		
Guhimbarwa cane		Ku gicu
Kuryoherwa		
Mu kineza		
Mu munezero ntangere		
kuba mu munezero ukomeye		
Akamwemwe kamusya		
Kunezerwa cane		
Mumunezero[43] udasanzwe		

	Frequency	Percentage
Accurate translations	15	65.2%
Acceptable translations	2	8.7%
Unacceptable translations	6	26.1%
Total	23	100

[41] mu bihe

[42] mu munezero

Figure 17: Fifteenth idiom: "To be on cloud nine"

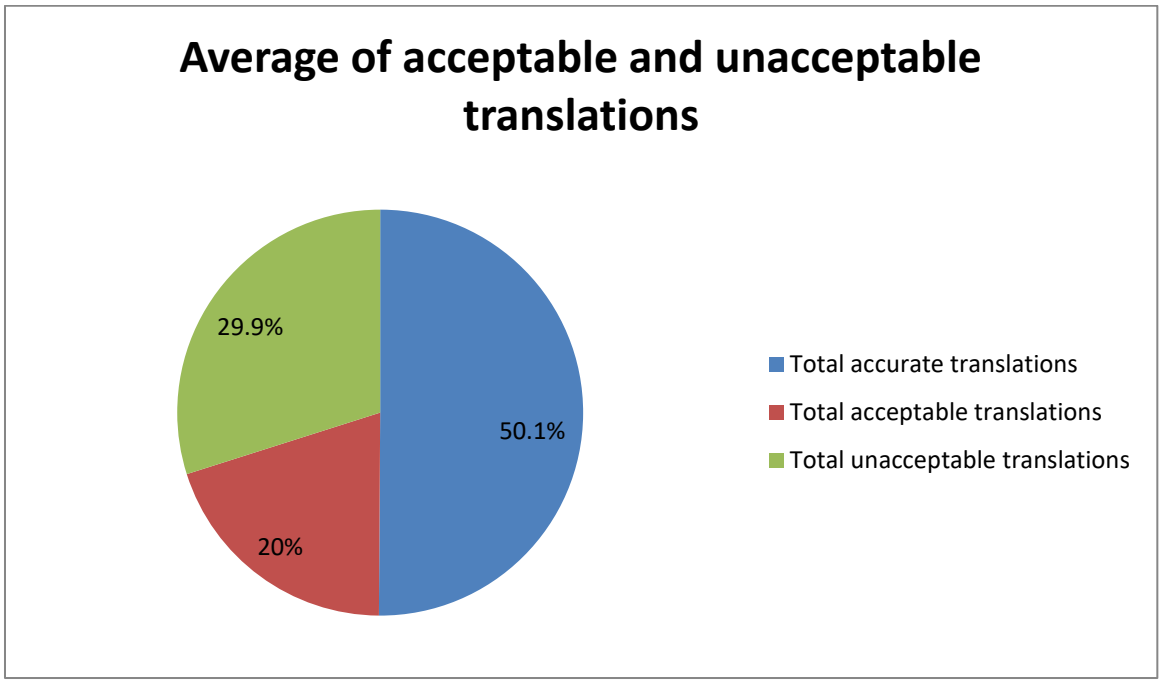


The table and figure above show that 15 respondents (i.e. 65.2%) translated the idiom accurately and 2 respondents (i.e. 8.7%) used slightly acceptable translations while 6 respondents (i.e. 26.1%) were unable to translate the idiom accurately or acceptably due to its semantic opacity.

Table 18: Average of accurate, acceptable and unacceptable translations

	Frequency	Percentage
Total accurate translations	173	50.1%
Total acceptable translations	69	20%
Total unacceptable translations	103	29.9%
Total	345 (i.e. 15 idioms translated by 23 respondents)	100%

Figure 18: Average of acceptable and unacceptable translations



It is worth mentioning that this analysis helps us to give answers to the research questions formulated earlier. Some respondents were able to translate the idioms accurately; others tried to use slightly acceptable translations while others provided translations that are unacceptable.

4.1.2. Data presentation and analysis for the second section of the questionnaire

The second part of the questionnaire consisted of 10 questions concerning how respondents dealt with the translation of the above idiomatic expressions. The first and second questions of the research questionnaire aimed at responding to the first research question which was formulated as follows: **"What challenges do translators face while translating contents with idiomatic expressions from English into Kirundi?"** The third, fourth, fifth, sixth and seventh questions of the research questionnaire aimed at responding to the second research question which was formulated as follows: **"Which coping strategies do translators use to translate idiomatic expressions from English into Kirundi?"**

The eighth, ninth and tenth questions of the research questionnaire aimed at responding to the third research question which was formulated as follows: **"What could be done to help translators overcome challenges related to the translation of idiomatic expressions?"**

The following sections deal with the presentation and analysis of the data collected on the second section of the research questionnaire.

4.1.2.1. Data presentation and analysis for the first question of the second section of the questionnaire

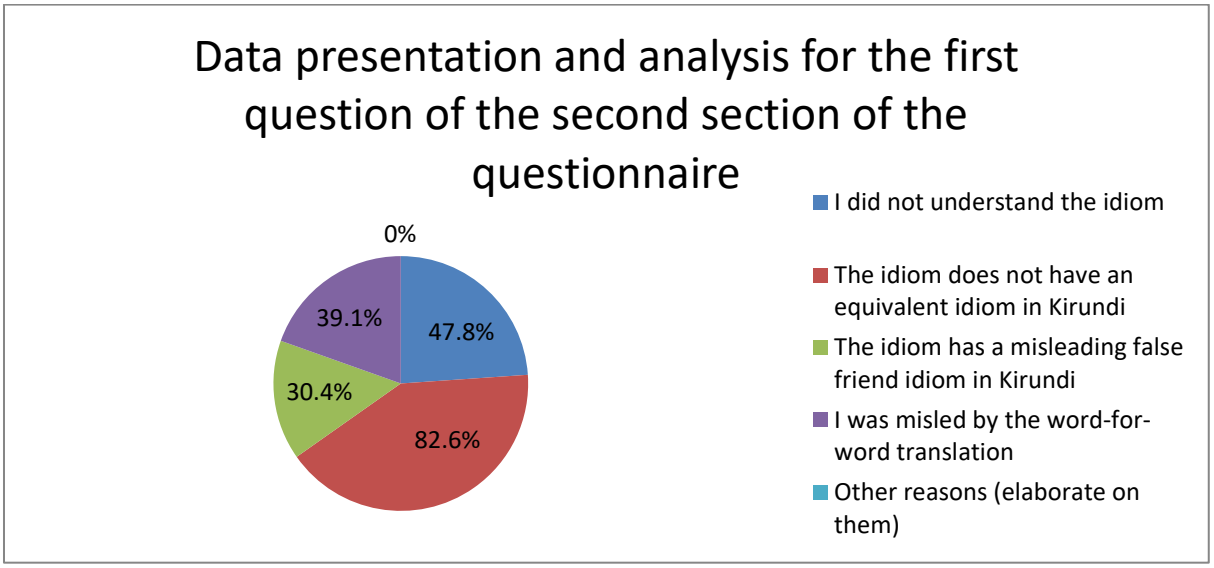
The first question of the second section of the research questionnaire was formulated as follows: **"What challenges did you face while translating the above idiomatic expressions from English into Kirundi? (Tick where appropriate)"**

This was a **checkbox question** where respondents were given five responses (I did not understand the idiom, the idiom does not have an equivalent idiom in Kirundi, the idiom has a misleading false friend idiom in Kirundi, I was misled by the word-for-word translation, other reasons) from which they could tick one or more answer(s).

Table 19: Data presentation and analysis for the first question of the second section of the questionnaire

Responses	Frequency	Percentage
I did not understand the idiom	11	47.8%
The idiom does not have an equivalent idiom in Kirundi	19	82.6%
The idiom has a misleading false friend idiom in Kirundi	7	30.4%
I was misled by the word-for-word translation	9	39.1%
Other reasons (elaborate on them)	0	0%
Total	23	100

Figure 19: Data presentation and analysis for the first question of the second section of the questionnaire



From the table above, we can assume that 11 respondents (i.e. 47.8%) indicated they did not understand the idioms, 19 respondents (i.e. 82.6%) indicated that idioms did not have equivalent idioms in Kirundi, 7 respondents (i.e. 30.4%) indicated that the idioms have misleading false friend idioms in Kirundi while 9 respondents (i.e. 39.1%) indicated that they were misled by the word-for-word translation while no respondent ticked other reasons.

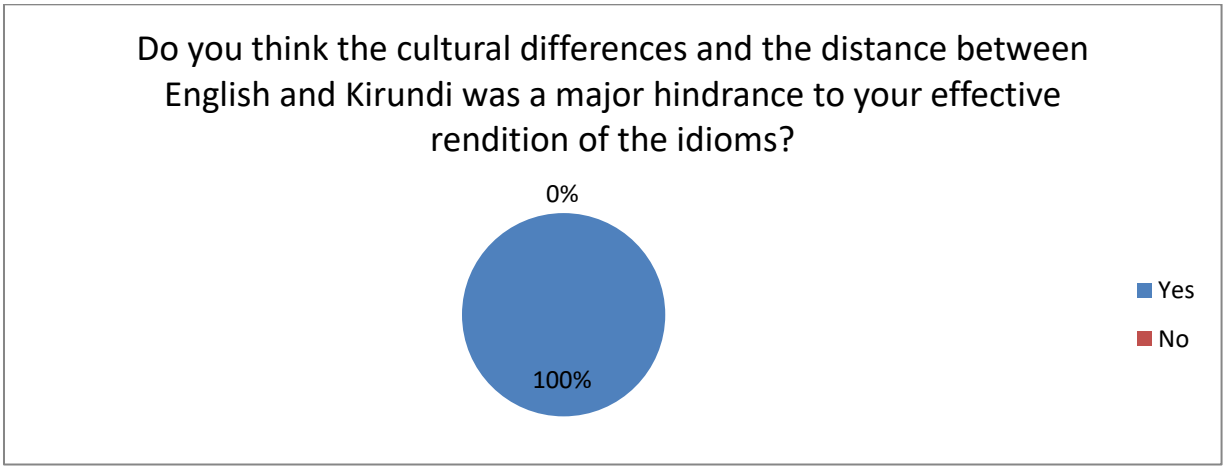
4.1.2.2. Data presentation and analysis for the second question of the second section of the questionnaire

The second question of the research questionnaire was formulated as follows: **Do you think the cultural differences and the distance between English and Kirundi was a major hindrance to your effective rendition of the idioms?** This was a "Yes" or "No" question.

Table 20: Data presentation for the second question of the second section of the questionnaire

Do you think the cultural differences and the distance between English and Kirundi was a major hindrance to your effective rendition of the idioms?	Frequency	Percentage
Yes	23	100%
No	0	0%
Total	23	100

Figure 20: Data presentation for the second question of the second section of the questionnaire



All 23 respondents (i.e. 100%) answered "Yes" which means that they recognize that the cultural difference between English and Kirundi is one of many reasons which hindered their effective rendition of the idioms.

4.1.2.3. Data presentation and analysis for the third question of the second section of the questionnaire

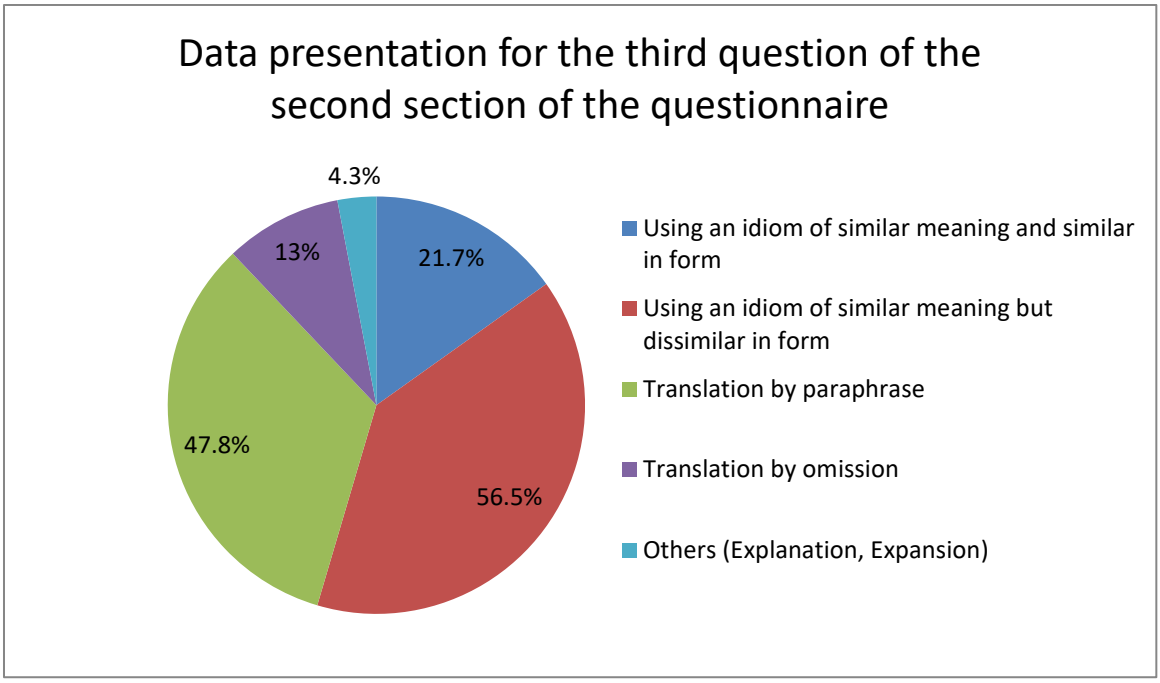
The third question of the second section of the research questionnaire was formulated as follows: **Which coping strategies did you mostly use to translate the above idiomatic expressions from English into Kirundi? (Tick where appropriate)**

The objective of this question was to investigate which coping strategy that was mostly used by respondents to translate idioms. This was a **checkbox question** where respondents were given five responses (Using an idiom of similar meaning and similar in form, using an idiom of similar meaning but dissimilar in form, translation by paraphrase, translation by omission, other) from which they could tick one or more answer(s).

Table 21: Data presentation for the third question of the second section of the questionnaire

Responses	**Frequency**	**Percentage**
Using an idiom of similar meaning and similar in form	5	21.7%
Using an idiom of similar meaning but dissimilar in form	13	56.5%
Translation by paraphrase	11	47.8%
Translation by omission	3	13%
Others (Explanation, Expansion)	1	4.30%
Total	23	100

Figure 21: Data presentation and analysis for the third question of the second section of the questionnaire



For this question, the strategy that was selected by many respondents as being mostly used is "Using an idiom of similar meaning but dissimilar in form". 13 respondents (i.e. 56.5%) selected this strategy as being mostly used. If we go back to the translation of the 15 idioms above, we can also assume that this is the strategy that was mostly used by many respondents. Although 5 respondents (i.e. 21.7%) selected that the strategy "Using an idiom of similar meaning and similar in form" was mostly used, we can assume that there are not many respondents who managed to find an idiom of similar meaning and similar in form in the translation of the idioms they were provided with. The idiom "In Abraham's Bosom" is the only idiom that was translated using an idiom of similar meaning and similar in form as some respondents translated it as "Mu gikiriza ca Aburahamu". 11 respondents (i.e. 47.8%) answered that they mostly used the "Translation by paraphrase" strategy and with regards to the translation of the above idioms, we can also assume that translation by paraphrase was also a dominant strategy in translation of these idioms. 3 respondents (i.e. 13%) selected the "Translation by omission" strategy and this is true as this strategy was used three times. One respondent (i.e. 4.34%) indicated having used the "Explanation, Expansion" strategy.

4.1.2.4. Data presentation and analysis for the fourth question of the second section of the questionnaire

The fourth question was formulated as follows: **"Why did you mostly use that strategy you selected on question number 3 instead of other strategies?"**

For this question, respondents were provided with a short space where they could write short answers explaining why they have mostly used the strategy they selected on question number three (3) instead of selecting other strategies.

Table 22: Data presentation for the fourth question of the second section of the questionnaire

Respondents	Responses to question number 4
1	Because English and Kirundi are very distant languages
2	Because after understanding the idiom, I had to paraphrase or use an idiom of similar meaning
3	Because the SL and TL are culturally different
4	Because meaning matters a lot in translation
5	Context dictates which idiom or which paraphrase to use
6	It is easy
7	I found it more accurate to keep close to the source message and sound idiomatic in the target language
8	This is hard to answer as I did not record my answers. But I think I used omission and expansion
9	First, I could not find an equivalent idiom with a similar form. Second, I omitted most of the words used in these English idioms to find their equivalent in Kirundi
10	I used paraphrase because I didn't find the right equivalent and similar form like "Biguma canke vyoroha"
11	It was not easy to get the appropriate meaning term into Kirundi
12	Because sometimes there is no equivalence in the source and target language
13	Because it is an easy way that can make readers to get the message.
14	There were some idioms with their equivalent in Kirundi, though not many
15	Due to the cultural differences between English and Kirundi, I opted to use an equivalent idiom but dissimilar in Form and paraphrasing because they seemed to be more effective.

16	Because it was hard to find the equivalent idiom in Kirundi
17	To get an approximate meaning.
18	it's about meaning, not words
19	Because it provides close meaning
20	Pass
21	I used paraphrase because literal translation does not always accurately convey the meaning of expression. Often, common idioms and expressions have nuances and cultural connotations that are lost in a word-for-word translation.
22	Because the idiom is not a common word to be translated in a speech. It comes in a given circumstance and has an added value to what is being said.
23	Because I first had to understand the meaning and translate the idea, not only the words.

In the table above, respondents answered to the fourth question according to their answers to the third question. Their responses can be summed up by assuming that due to the cultural differences between English and Kirundi, many respondents opted to use the "Translation by paraphrase" and "Using an idiom of similar meaning but dissimilar in form" strategies though some respondents did not recall the strategies they selected on question number three (3) and just commented as if they selected "Using an idiom of similar meaning and similar in form".

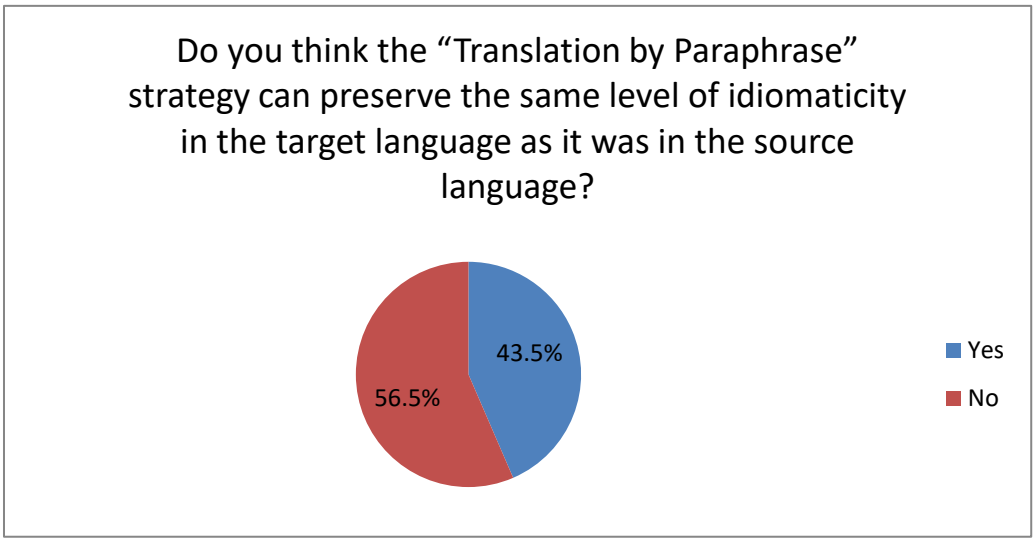
4.1.2.5. Data presentation and analysis for the fifth question of the second section of the questionnaire

The fifth question of the research questionnaire was formulated as follows: **Do you think the "Translation by Paraphrase" strategy can preserve the same level of idiomaticity in the target language as it was in the source language?** This was a "Yes" or "No" question and the data are presented in the table below.

Table 23: Data presentation for the fifth question of the second section of the questionnaire

Answer	Frequency	Percentage
Yes	10	43.5%
No	13	56.5%
Total	23	100

Figure 22: Data presentation for the fifth question of the second section of the questionnaire



The table above shows that only 10 respondents (i.e. 43.5%) believe that the "Translation by paraphrase" strategy can preserve the same level of idiomaticity in the target language as it was intended in the source language while 13 respondents (i.e. 56.5%) do not believe in idiomaticity being kept in the "Translation by paraphrase" strategy.

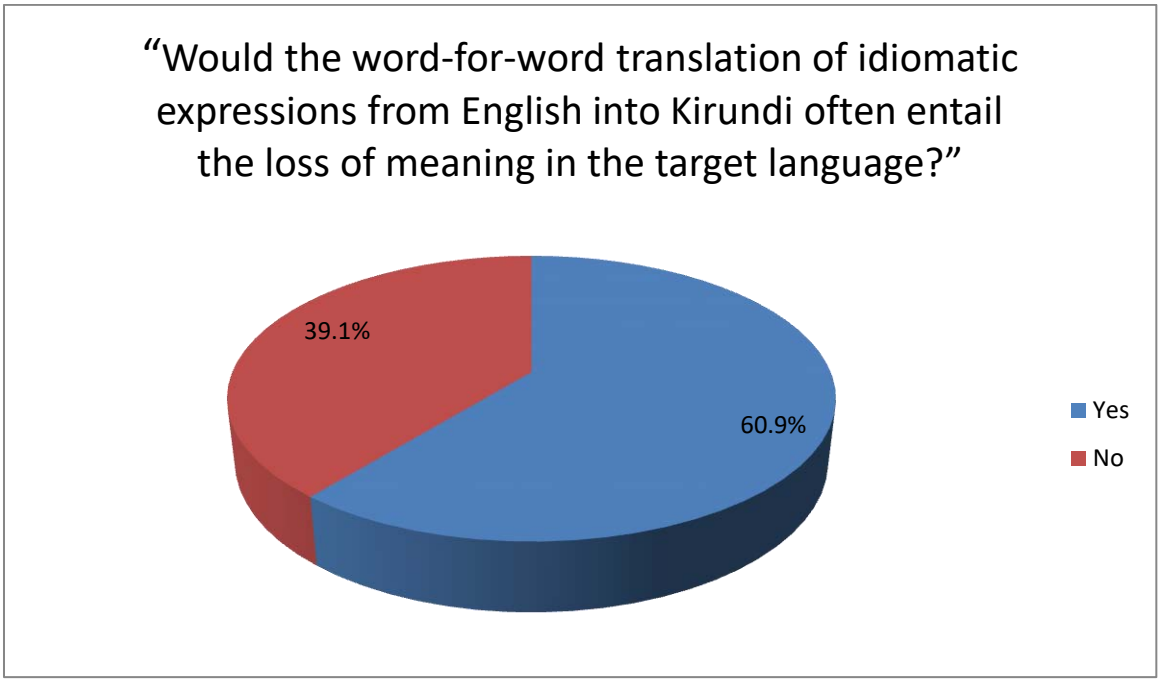
4.1.2.6. Data presentation and analysis for the sixth question of the second section of the questionnaire

For the sixth question, respondents were asked the following: **"Would the word-for-word translation of idiomatic expressions from English into Kirundi often entail the loss of meaning in the target language?"** This was also a "Yes" or "No" question and the data are presented in the table below.

Table 24: Data presentation for the sixth question of the second section of the questionnaire

Answer	Frequency	Percentage
Yes	14	60.9%
No	9	39.1%
Total	23	100

Figure 23: Data presentation for the sixth question of the second section of the questionnaire



This indicates that 14 respondents (i.e. 60.9%) believe that the word-for-word translation of idiomatic expressions from English into Kirundi would often entail the loss of meaning in the target language while 9 respondents (i.e. 39.1%) believe that this strategy would not often lead to the loss of meaning in the target language.

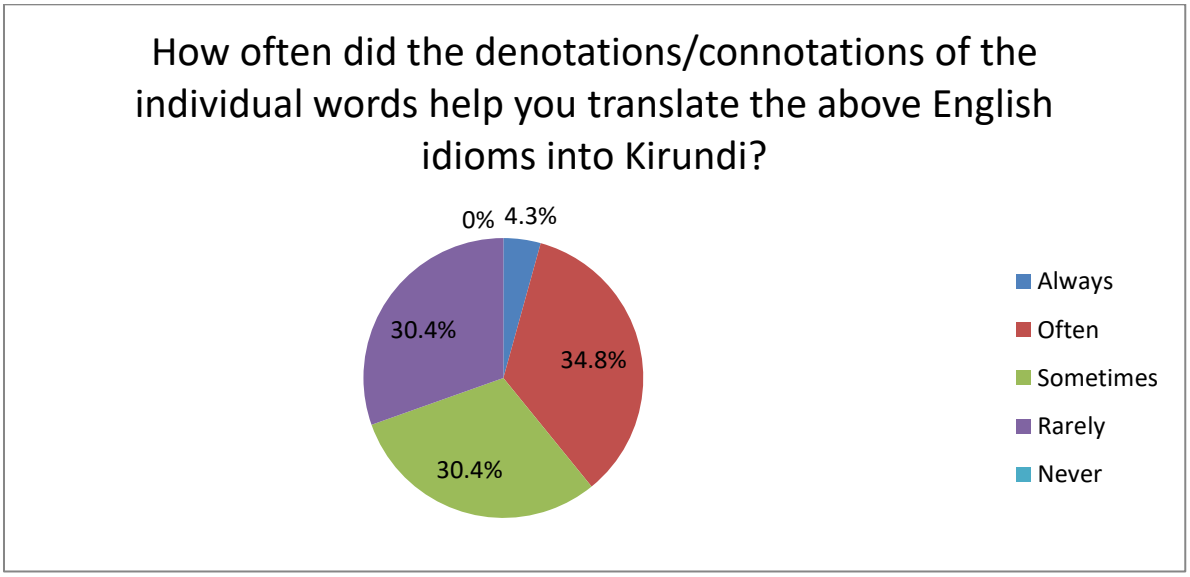
4.1.2.7. Data presentation and analysis for the seventh question of the second section of the questionnaire

For the seventh question, respondents were asked the following: **How often did the denotations/connotations of the individual words help you translate the above English idioms into Kirundi?** This was a multiple-choice question and respondents were asked to tick one of these answers: **Always, Often, Sometimes, Rarely** and **Never.**

Table 25: Data presentation for the seventh question of the second section of the questionnaire

Answers	Frequency	Percentage
Always	1	4.3%
Often	8	34.8%
Sometimes	7	30.4%
Rarely	7	30.4%
Never	0	0%
Total	23	100

Figure 24: Data presentation and analysis for the seventh question of the second section of the questionnaire



The table above shows that only one (1) respondent (i.e. 4.3%) selected that the denotations/connotations of the individual words would always help in translating the above English idioms into Kirundi while 8 respondents (i.e. 34.8%) selected that this would often help. 7 respondents (i.e. 30.4) selected that it would sometimes help and other 7

respondents (i.e. 30.4%) selected that it would rarely help. No respondent selected that the denotations/connotations of the individual words would never help in translating the above English idioms into Kirundi.

This shows that, though the denotations/connotations of the individual words do not play a great role in the meaning of idioms, they can still be used to decipher the meaning of the whole idiom.

4.1.2.8. Data presentation and analysis for the eighth question of the second section of the questionnaire

For the eighth question of the second part of the research questionnaire, respondents were asked the following: **"What did you do to overcome the challenges you faced while translating the above idiomatic expressions?"** They were provided with a space where they could write their answers with three lines maximum).

Table 26: Data presentation for the eighth question of the second section of the questionnaire

Respondents	Responses to question number 8
1	I tried to think of another idiomatic expression which would sound similar in the target language
2	I had to paraphrase idiomatic expressions to find the closest natural equivalent in Kirundi
3	I searched the idiom's meaning on the free Dictionary, especially on idiom. This helped to get a better understanding of the meaning. Then I checked the equivalent idioms in Kirundi
4	I have tried to understand the context, and provide the meaning in the target language as intended in the source text.
5	I googled up the meaning of the idiom to see what was meant in the context
6	To imagine the sense
7	The main challenge I faced was the difficulty to find equivalent idiomatic expression in Kirundi so I decided to paraphrase instead
8	I looked at the context of the speech, and the words around them. Without the context, the translation would be tough.
9	I tried to use a reformulation translation
10	I had to read first in order to understand the context and try to understand them in

	their initial language and then I try to find out their equivalents in the target language
11	I read the whole phrase for a better understanding
12	Because the idioms are the expressions which are somehow difficult to be translated and they do not have the equivalence in the source and target language, I used other strategies to overcome those challenges.
13	Conducting more researches on idioms
14	I tried to look for equivalent expressions. If couldn't find, I made a recourse to certain circumstances or situation which look alike in Kirundi.
15	To overcome those challenges, I tried to dig deeper in the text to check the context in which the idioms were used.
16	To overcome that challenge, I tried to look the meaning of the idioms on Google.
17	It can be extremely difficult to translate idioms and phrases from one language to another, as it must be coherent with the target language. I used a translating tool to help get a close meaning to the idioms in the source language.
18	Tried understanding the idiom in SL first
19	By trying to understand to meaning of the whole text rather than the isolated idiom
20	To engage friends/colleagues while translating
21	I have avoided translating word for word.
22	What I did to overcome the challenges faced in translating the idiomatic expressions is to adapt the source meaning of the idiom and then look for the equivalent idiom into the target language. This helped to bring mistranslation.
23	Think in French and translate in Kirundi.

In short, these respondents think that understanding the meaning of the idiom and its context of occurrence in the source language is vital to being able to translate it in the target language. After understanding the idiom and its context, comes the next step which consists of finding the right equivalent with the closest meaning in the target language and trying to recreate the same effect on the target readership.

4.1.2.9. Data presentation and analysis for the ninth question of the second section of the questionnaire

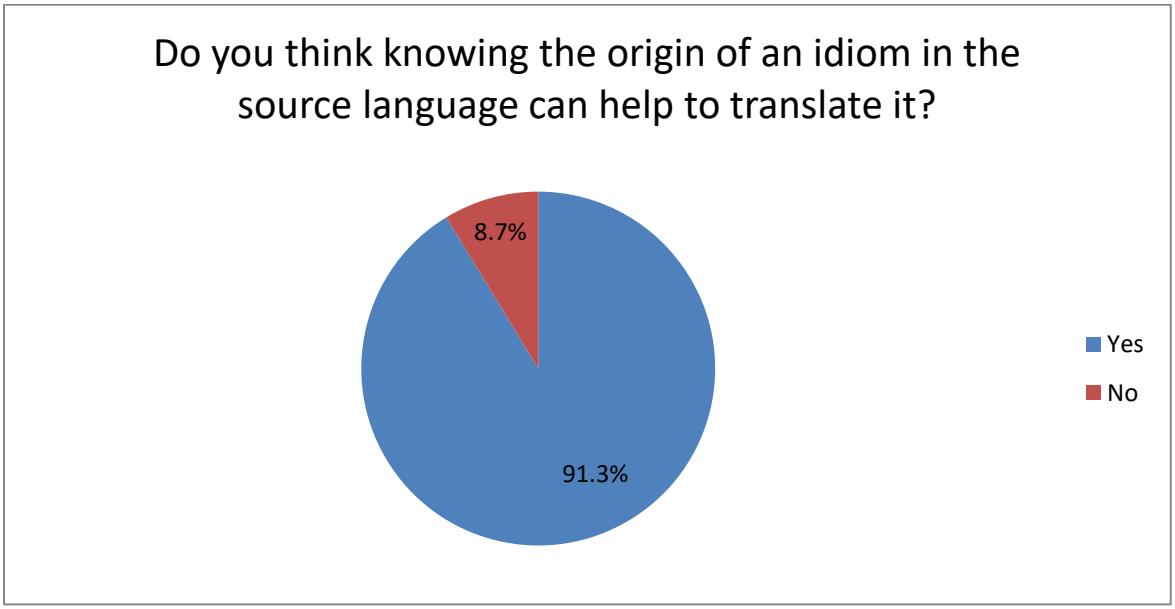
Here is the ninth question of the research questionnaire: **"Do you think knowing the origin of an idiom in the source language can help to translate it?"**

This was a "Yes" or "No" question.

Table 27: Data presentation for the ninth question of the second section of the questionnaire

Do you think knowing the origin of an idiom in the source language can help to translate it?	Frequency	Percentage
Yes	21	91.3%
No	2	8.7%
Total	23	100

Figure 25: Data presentation for the ninth question of the second section of the questionnaire



The table above shows that 21 respondents (i.e. 91.3%) think that knowing the origin of the source language idiom can help in its translation while 2 respondents (i.e. 8.7%) do not think so.

4.1.2.10. Data presentation and analysis for the tenth question of the second section of the questionnaire

With regards to the tenth question of the second section of the research questionnaire, respondents were asked the following: "**Translators often do not recognize and distinguish idiomatic expressions from other Multi-Word-Expressions. What do you think should be done to recognize idioms in translation and preserve idiomaticity in the target language?"** They were provided with a space where they could write their answers on Google Form.

Table 28: Data presentation for the tenth question of the second section of the questionnaire

Respondents	Responses to question number 10
1	All is about language proficiency, I mean a big command in the two
2	Translators should find out words in the text which do not convey message as naturally as possible.
3	It's recommended to do a deep reading, to look for meaning throughout dictionaries. If time allows us, ask our colleagues for more information and equivalents.
4	Word for word translation should be avoided, translators should concentrate on paraphrasing.
5	Exploring the culture of the target language could help learn idioms.
6	To understand the whole meaning
7	They have to master their working languages
8	They need to be exposed to those multi-word-expressions and idiomatic expressions. Some translators are not qualified, they just learned by doing. Therefore, workshops, and refreshment courses need to be organized for them to be updated and be able to carry out their job in a more professional way, not only on those expressions but also on translation techniques, strategies and methods.
9	I think we should try to grab the meaning of every sentence or part of the sentence in and out of the context of the whole text.
10	N/A
11	First of all, the translators have to be used to reading a lot and try to figure

	out the meaning of every idiom that falls into their sight.
12	Translators should master linguistic knowledge and even extra linguistic knowledge in order to know the words that go together.
13	People from English environment especially translators as well as English academy should focus more on subject matter
14	Read so often and converse with knowledgeable people in terms of idioms especially elderly people
15	To recognize idioms, translators should do more research on this kind of expressions to know how they are used. In that case, they should be able to use a translation that can preserve idiomaticity in the target language.
16	Translators should try to learn the meanings of different idioms in English and in Kirundi.
17	There are several factors that a translator may consider when translating idiomatic expressions from one language to another: Context, Cultural differences, Literal versus idiomatic translation, Register and Clarity
18	Use language in real life situations where a language is spoken by native speakers
19	Translators need to be well trained in both source and target languages
20	To produce as many as possible idiomatic documents and share them to many people
21	Translators should focus on the context not on Word for word.
22	I think that translators would analyze the idioms whenever these ones are included in the material they have to deal with. I suggest that those idioms should be rendered as well as they have a message held in.
23	Highlight them.

In short, respondents think that translators should do more research with focus on the mastery of idiomatic expressions in both the source and target language in order to be able to distinguish them from other Multi-Word-Expressions and render them accurately in the target language.

4.2. Research Findings

After presenting, analyzing and discussing the collected data, comes the final stage which consists of Findings. This section is concerned with analyzing if the research hypotheses set in the first chapter of this research have been validated or not and if the research objectives have been achieved. It is worth starting by recalling what these research hypotheses are.

The first research hypothesis is: Translators of idiomatic expressions from English into Kirundi face so many challenges due to the fact that the two languages do not fall in the same language family and they are used in different cultures.

The second research hypothesis is: The strategies provided by Mona Baker's book ‘*'In other words: A coursebook on translation*'' (1992) are often used to accurately translate idiomatic expressions from English into Kirundi.

The third research hypothesis is: To overcome the challenges caused by idioms translation, translators should try to investigate the origin of the source language idiom in order to understand it and see if they can have an equivalent idiom in the target language or if they can paraphrase the idiom to keep idiomaticity in the target language.

4.2.1. Hypothesis 1

Translators of idiomatic expressions from English into Kirundi face so many challenges due to the fact that the two languages do not fall in the same language family and they are used in different cultures.

Here, the first objective of this research is "to investigate the challenges faced by translators in the rendition of contents with idiomatic expressions from English into Kirundi".

4.2.1.1. Findings related to hypothesis number 1 and objective number 1

- It was discovered that translators of idiomatic expressions from English into Kirundi face so many challenges due to the fact that these languages do not fall in the same language family and they are used in different cultures.

- From the first section of the questionnaire, we can see that the average of accurate translations is 50.1%; the average of acceptable translations is 20% while the average of unacceptable translations is 29.9%.

This shows that translators face many challenges that prevent them from accurately translating English idioms into Kirundi as the average of accurate translations is nearly the half of total translations (50.1%).

- In the first question of the second section of the questionnaire, respondents' opinions about the challenges of translating English idioms into Kirundi show that they are confronted with so many challenges that make it difficult to translate English idioms into Kirundi. They were asked: **"What challenges did you face while translating the above idiomatic expressions from English into Kirundi? (Tick where appropriate)".** This was a check box question where respondents could select multiple answers and table 19 shows that 47.8% of respondents answered that they did not understand the idiom, 82.6% answered that the idiom does not have an equivalent idiom in Kirundi, 30.4% answered that the idiom has a misleading false friend idiom in Kirundi and 39.1% answered that they were misled by the word-for-word translation.

- The data collected in the second question of the second section of the research questionnaire show that all respondents (i.e. 100%) answered "Yes" when asked if they think that the cultural differences and the distance between English and Kirundi was a major hindrance to their effective rendition of the idioms.

4.2.1.2. Implications

From the findings above, it is obvious that respondents faced many challenges while translating English idioms into Kirundi. This therefore helps us to confirm the hypothesis stating that translators of idiomatic expressions from English into Kirundi face so many challenges due to the fact that the two languages do not fall in the same language family and they are used in different cultures. It is also obvious that the first objective of investigating the challenges faced by translators in the rendition of contents with idiomatic expressions from English into Kirundi has been achieved.

4.2.2. Hypothesis 2

The second research hypothesis is: The strategies provided by Mona Baker's book '*'In other words: A coursebook on translation*'' (1992) are often used to accurately translate idiomatic expressions from English into Kirundi.

The second objective is to identify the coping strategies that are used by professional translators in the translation of idiomatic expressions from English into Kirundi and to investigate if the coping strategies provided by Mona Baker's book '*'In other words: A*

coursebook on translation'' are used by professional translators in the translation of idiomatic expressions from English into Kirundi. It is worth recalling what these strategies are: "Using an idiom of similar meaning and similar in form", "Using an idiom of similar meaning but dissimilar in form", "Translation by paraphrase" and "Translation by omission".

4.2.2.1. Findings related to hypothesis number 2 and objective number 2

From the data collected in the first section concerning the translation of English idioms into Kirundi, it is obvious that Mona Baker's strategies have not been perfectly used to translate idioms. For the first idiom, more than half of respondents (56.5%) used unacceptable translation because they did not use Mona Baker's strategies and others were confused by misleading similarities between idioms. The second idiom is semi-transparent but only 39% were able to translate it accurately. For the third idiom, respondents were misled by the desire to use an equivalent idiom in Kirundi whereas this is not always achievable in idioms translation. Only 47.8% of respondents were able to translate accurately the fourth idiom "break a leg" as it is opaque but no one was able to find an equivalent idiom in Kirundi.

As the fifth idiom is transparent, 87% of respondents managed to find equivalent idioms in Kirundi. Concerning the sixth idiom, the need to find an equivalent idiom in Kirundi led to 43.5% of respondents trying to use the idiom "kuvukana imbuto" while this is often used for the heir prince. The transparency of the seventh idiom helped 73.9% of respondents to find the accurate equivalences in Kirundi.

With regards to the eighth idiom, 34.8% of respondents succeeded to translate the idiom accurately using the equivalent idiom in Kirundi "nta mvura idahita" and 4.3% used the idiom "inyuma y'igipfungu izuba riraka". 17.4%paraphrased the idiom in an acceptable way.47.8% were not able to translate it accurately and 8.7% omitted the idiom. This shows that Mona Baker's strategies have not been largely used for this idiom. The ninth idiom is opaque and was largely paraphrased due to the lack of equivalent idioms. It was accurately translated by 60.9% of respondents and 30.4% of respondents used Baker's strategy "Using an idiom of similar meaning but dissimilar in form".

The eleventh idiom's opacity made it difficult for respondents to find the right equivalent but 47.8% managed to translate it accurately. The twelfth idiom is transparent but 60.9% of translations are unacceptable due to the fact that respondents tried to find idioms that are not equivalent to the source language idioms. For the thirteenth idiom, Baker's strategy "Using an idiom of similar meaning but dissimilar in form" is dominant and 52.2% of translations are

acceptable. It is the same for the fourteenth idiom where 52.2% of translations are accurate and 17.4% are acceptable as respondents used equivalent idioms in Kirundi but dissimilar in form. Concerning the fifteenth idiom, Baker's strategy "Translation by paraphrase" is dominant and 65.2% of translations are accurate.

In the second section of the questionnaire, question number 3, 4, 5, 6 and 7 intended to verify the second research hypothesis and to achieve the second objective.

The data collected on the third question of the second section indicate that 22 out of 23 respondents (95.6%) indicate that they have used Mona Baker's strategies while one respondent (i.e. 4.4%) indicated having used explanation and expansion.

The data collected on the fourth question indicate that among Mona Baker's strategies, "Using an idiom of similar meaning and similar in form" as well as "Translation by paraphrase" are mostly used while translating English idioms into Kirundi but the data collected on the fifth question indicate that 43.5% of respondents believe that the "Translation by paraphrase" strategy do not often preserve idiomaticity in the target language while 60.9% believe that the word-for-word translation of English idioms into Kirundi would often entail loss of meaning in the target language. With regards to the denotations/connotations of individual words, 4.3% believe that they are always helpful to translate idioms, 34.8% believe that they are often used, 30.4% believe that they are sometimes used, 30.4% believe that they are rarely used while no respondent selected that the denotations/connotations are never used.

4.2.2.2. Implications

The discussion above helps us to assume that the second hypothesis set by the researcher has been partially confirmed as not all respondents managed to use Mona Baker's strategies. This led to some translations being unacceptable or slightly acceptable.

4.2.3. Hypothesis 3

In this section, the researcher investigates if the third research hypothesis has been confirmed and if the third research objective has been achieved. First, the hypothesis is set as follows: To overcome the challenges caused by idioms translation, translators should try to investigate the origin of the source language idiom in order to understand it and see if they can have an equivalent idiom in the target language or if they can paraphrase the idiom to keep idiomaticity in the target language. Second, the objective here was to investigate the different procedures that could be followed by translators to cope with the challenges caused by idiomatic expressions translation.

4.2.3.1. Findings related to hypothesis number 3 and objective number 3

From the data collected in the first section of the questionnaire concerning idioms translation, we can assume that the difficulty to translate idioms was due in part to the lack of knowledge about the origins of idioms in the source language.

In addition to this, not only Baker's strategies can be used to translate idioms as these strategies may sometimes lead to the loss of meaning, especially for translators who always try to stick to finding an equivalent idiom in the target language even when they are not sure about the equivalence. Other techniques should also be used like Vinay and Darbelnet's "adaptation" and "equivalence" techniques.

Responses collected from the eighth question of the second section indicate that understanding the meaning of the idiom and its context of occurrence in the source language and finding the closest equivalent in the target language are helpful to overcoming idioms translation challenges.

Moreover, responses on the ninth question of the second section show that 21 respondents out of 23 (i.e. 91.3%) believe that knowing the origin of the idiom in the source language is helpful in its translation.

Furthermore, responses to the tenth question of the second section indicate that translators should strive to research and master idiomatic expressions in a bid to be able to distinguish them from other Multi-Word-Expressions (MWEs) and to render them as accurately as possible.

4.2.3.2. Implications

The findings above help us to conclude that the third hypothesis of this research has been confirmed and that the objective of investigating the different procedures that could be followed by translators to cope with the challenges caused by idiomatic expressions translation has been achieved.

Conclusion

This chapter presents, analyzes and discusses the findings from the data collected in the framework of this research. This is done with the help from a survey and a research questionnaire. The first and third research hypotheses have been confirmed while the second research hypothesis has been partially confirmed. The three research objectives have been achieved. The next chapter deals with the general conclusion of the study. It also presents recommendations and suggests avenues for further research.

CHAPTER V: GENERAL CONCLUSION AND RECOMMENDATIONS

Introduction

This research is about challenges and strategies in translating idiomatic expressions from English into Kirundi. It has been carried out in the specific area of first and second year of Master of Arts in Translation and Interpretation at the University of Burundi. This study is made of five chapters – General Introduction, Review of Related Literature, Methodology, Data Presentation, Analysis and Findings as well as this final chapter dealing with General Conclusion and Recommendations.

5.1. Recommendations

From the findings of this research, the following recommendations are made:

The first recommendation is addressed to students in the first and second year of Master of Arts in Translation and Interpretation at the University of Burundi to whom this research was intended. They should strive to do more research that can help them to improve proficiency in both working languages.

The second recommendation to students is to read more books and articles that provide strategies and techniques used in translation in general and in idioms translation in particular.

The third recommendation to student is to organize translation and interpretation seminars and participate in as many translation and interpretation webinars as possible so as to learn how others cope with translation and interpretation challenges and what strategies they often use.

The fourth recommendation is also addressed to students and it is about creating an order of professional translators and interpreters in Burundi which would serve as a platform where they can meet and discuss about the issues that hinder their effective renditions.

The fifth recommendation is that students should get close to experienced professional translators in order to learn how to cope with different challenges related to their profession.

The sixth recommendation is addressed to University Lecturers. They could focus on strategies that translators should follow to deals with difficulties in translation of Multi-Words-Expressions in general and translation of idiomatic expressions in particular.

The seventh recommendation is addressed to the University of Burundi to organize the linguistic immersions that could help students to be exposed to speakers of English as mother language or at least to speakers of English as a second language so as to know how to use different expressions in daily discussions.

5.2. Significance of the Study

This study on the translatability of English idioms into Kirundi is essential in many ways. It describes different challenges that can prevent a translator from accurately translating English idioms into Kirundi. It also investigates and validates Mona Baker's strategies on idioms translation as the best strategies to be used in translation of English idioms into Kirundi. Last but not least, this study provides translators with what can be done to overcome challenges related to idioms translation.

5.3. Suggestion for Further Research

This study focuses on challenges and strategies in translation of English idioms into Kirundi. However, a study on the translation of other Multi-Word-Expressions such as proverbs and collocations from English into Kirundi would be of great value because these expressions often cause difficulties in translation.

Conclusion

Idiomatic expressions usage in dairy communication is among the best indicators of one's language proficiency. Translators often find it difficult to translate idioms from one language into another, especially when the two languages at stake are culturally distant such as English and Kirundi. This study investigates the challenges of translating English idioms into Kirundi, the strategies that are often used to translate English idioms into Kirundi as well as what can be done to overcome challenges related to idioms translation.

This research is made of five chapters. In the first chapter, the researcher presents some reasons for carrying out this research. Research questions and hypotheses are set, research objectives are fixed and an overview of the research design is presented.

In the second chapter, the researcher reviews other relevant studies that have been done on translation in general and on translation of idiomatic expressions in particular. In the third chapter, the researcher discusses the methodology followed to collect the data used in the framework of this research. In the fourth chapter, the researcher present, analyses and discusses the collected data. The researcher finds out that the first and third research hypotheses have been validated while the second research hypothesis has been partially confirmed. All the three research objectives have been achieved.

It is realized that students in the first and second year of Master of Arts in Translation and Interpretation at the University of Burundi face many challenges that prevent them from accurately translating English idioms into Kirundi. It is also found out that strategies provided in Mona Baker's book "*In other words: A coursebook on translation*'' (1992) are often used to accurately translate idiomatic expressions from English into Kirundi.

In addition, it is realized that translators should try to research and master idiomatic expressions in both of their working languages in order to be able to distinguish them from other Multi-Word-Expressions (MWEs) and to render them as accurately as possible.

To make the long story short, the last chapter of this research presents some recommendations proposed to help with idioms translation. It also suggests further research and at the end, the general conclusion is formulated.

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APPENDICES

Appendix 1: Correspondence addressed to students in the first year of Master of Arts (MA) in Translation and Interpretation at the University of Burundi: 2023-2024 academic year

Dear Sir/Madam,

My name is Olivier Sezibera, a student in second year of Master of Arts (MA) in Translation and Interpretation at the University of Burundi. I am now conducting a research work titled "**Challenges and Strategies in Translating Idiomatic Expressions from English into Kirundi**". The study is conducted under the supervision of Professor Ferdinand Mberamihigo and Mr. Arnaud Bizongwako, both lecturers at the University of Burundi. This questionnaire is strictly for academic work, aimed at collecting information related to the translatability of idiomatic expressions from English into Kirundi. This is for the thesis to be submitted to the Faculty of Arts and Social Sciences of the University of Burundi in partial fulfillment of the requirements for the Award of Master of Arts (M.A) Degree in Translation and Interpretation.

To this end, I would like to ask you to take part in this survey, which will take just a few minutes of your time. I wish to solicit your cooperation to fill the attached questionnaire.

The purpose of this questionnaire is to get information for my research work. Therefore, the collected information will be used strictly the purpose of this research and will remain confidential.

For further information on the study, please do not hesitate to contact me by email: sezolivier8@gmail.com or by phone: +25771469174 (WhatsApp) or +25768580899.

Thank you for your cooperation.

Appendix 2: Correspondence addressed to students in the second year of Master of Arts (MA) in Translation and Interpretation at the University of Burundi: 2022-2023 academic year

Dear Sir/Madam,

My name is Olivier Sezibera, your classmate in second year of Master of Arts (MA) in Translation and Interpretation at the University of Burundi. I am now conducting a research work titled "**Challenges and Strategies in Translating Idiomatic Expressions from English into Kirundi**". The study is conducted under the supervision of Professor Ferdinand Mberamihigo and Mr. Arnaud Bizongwako, both lecturers at the University of Burundi. This questionnaire is strictly for academic work, aimed at collecting information related to the translatability of idiomatic expressions from English into Kirundi. This is for the thesis to be submitted to the Faculty of Arts and Social Sciences of the University of Burundi in partial fulfillment of the requirements for the Award of Master of Arts (M.A) Degree in Translation and Interpretation.

To this end, I would like to ask you to take part in this survey, which will take just a few minutes of your time. I wish to solicit your cooperation to fill the attached questionnaire.

The purpose of this questionnaire is to get information for my research work. Therefore, the collected information will be used strictly the purpose of this research and will remain confidential.

For further information on the study, please do not hesitate to contact me by email: sezolivier8@gmail.com or by phone: +25771469174 (WhatsApp) or +25768580899.

Thank you for your cooperation.

Appendix 3: Questionnaire:(for students in both the first and second year of Master of Arts in Translation and Interpretation at the University of Burundi)

Section I

Part I: Respondent's identification

Language combination: …….

Part II: Idioms translation

Please, read the following text. It is the transcription of a speech and it contains plenty of English idiomatic expressions. **Idioms** are highlighted (and marked with the **green color**) in the text to help you identify them. At the end of the text, you are provided with a list of fifteen (15) English idioms selected from the text that the researcher would like you to translate into Kirundi. For the first part of the first section, give your language combination, for the second part, translate the idioms you are provided with into Kirundi and, at the end (for the second section), respond to the ten (10) questions concerning the strategies and challenges you faced while translating these idioms. Thank you.

SPEECH ADRESSED TO STUDENTS AT THEIR GRADUATION FROM ELEMENTARY SCHOOL

Ladies and Gentlemen, good morning,

I am happy to be with you today as we are celebrating your graduation and I am proud of you all. I am going to start my speech by telling you a story about my academic journey so that some of you may take a lesson from it.

I grew up in Bihanga, a remote area in the south of Burundi. My ambition has always been to go as higher as possible in my academic journey. As any child of my generation, going to school was **a dime a dozen** but staying there **costed an arm and a leg** for many. I am not going **to beat around the bush** about my childhood; I will rather **spill the beans** of my life. I will try to **let the cat out of my bag** as the following story is a true story of my childhood and I hope it will help and inspire you.

I grew up with my mother, my grandfather and my brothers and I remember one day, it was the first day of the school year and I saw a kid from my generation going to school. I cried so hard requesting my mother to enroll me at school because I already knew how to read and write all digits. At first, my mother thought I was too young to enroll at school but I kept asking her to enroll me. Although she thought I was not ready for school, **she gave me the**

benefit of the doubt. I got enrolled in the first grade and since then, I thank God I didn't disappoint her.

I remember it was my late grandfather who taught me to read and write the digits using a piece of charcoal to write on the ground. He was very proud of me and he used to tell me **"break a leg"** every day before I go to school. I owe much respect for him. May his soul rest **in Abraham's bosom**.

At the beginning of my academic journey, it was not easy as I am not among those who were **born with a silver spoon**. I knew I had to fight for what I needed from day one; I knew I had to **use every trick in the book** to continue my studies and I never **gave up**.

I always remember that, even though I had some struggles in my life, I was learning from them and I knew I had to overcome all of the life challenges as my mother used to encourage me to take the right path. She used to tell me that **every cloud has a silver lining**. I promised her that I was going to do whatever it takes to continue my studies and I made sure **to be true to my words** and now, fortunately, I am enjoying the end of a Master's program.

I am telling this story because you are at that time in life when you need follow up and encouragement. If someone tells you that life is **a piece of cake**, tell them that this happens **once in a blue moon**. Many of the most successful people had to fight for their own dignity. They went through **ups and downs**, but they knew that resilience and hard work were always the keys to unlock success.

So, **the ball is in your court**. You've got to decide who you want to be in the future. You've got to **see which way the wind is blowing** in your life. As you graduate from elementary school, **make hay while the sun shines** and continue, always try to **go the extra mile** in your life.

You might think that I am wasting my time by telling you this story as you are advancing in your studies but **the devil is in the details** and **there's a method to my madness**. **Think twice** before taking any decision in your life; think about the consequences it might bring to you. Work hard and if you fail one day, try to **get a second wind** the next day and **hang in there**. Act now, do not wait **to cross a bridge when you come to it**, start preparing your future because **an ounce of prevention is worth a pound of cure** and if you don't prepare your future today, don't be surprised if you find yourself **between the rock and a hard place** tomorrow.

Remember that even if you might be in a good position today, life often **comes full circle**. Always try to **get along with** your peers and help one another.

So, **to make a long story short**, stay focused on your ultimate life goals and at the end of the day, **through thick and thin**, you will be **on cloud nine** enjoying a life you prepared yourselves and you will **go places**.

Thank you for your kind attention.

List of idioms to translate:

1.Going to school was a dime a dozen

2. To beat around the bush

3.To let the cat out of my bag

4. Break a leg!

5. May his soul rest in Abraham's bosom

6. To be born with a silver spoon

7. To use every trick in the book

8. Every cloud has a silver lining

9. A piece of cake

10.Once in a blue moon

11. Ball is in someone's court

12. To cross a bridge when one comes to it

13. Between a rock and a hard place

14. Through thick and thin

15. On cloud nine

Section II: Questions concerning the challenges you faced and strategies you used while translating these idioms

1. What challenges did you face while translating the above idiomatic expressions from English into Kirundi? (Tick where appropriate)

- I did not understand the idioms

- The idiom does not have an equivalent idiom in Kirundi

- The idiom has a misleading false friend idiom in Kirundi

- I was misled by the word-for-word translation

- Other reasons (elaborate on them):

2. Do you think the cultural differences and the distance between English and Kirundi was a major hindrance to your effective rendition of the idioms?

- Yes

- No

3. Which coping strategies did you mostly use to translate the above idiomatic expressions from English into Kirundi? (Tick where appropriate)

- Using an idiom of similar meaning and similar in form

- Using an idiom of similar meaning but dissimilar in form

-Translation by paraphrase

- Translation by omission

- Other (elaborate)

4. Why did you mostly use that strategy you selected on question number 3 instead of other strategies?

……
……
……...

5. Do you think the “Translation by Paraphrase” strategy can preserve the same level of idiomaticity in the target language as it was in the source language?

- Yes

- No

6. Would the word-for-word translation of idiomatic expressions from English into Kirundi often entail the loss of meaning in the target language?

- Yes

- No

7. How often did the denotations/connotations of the individual words help you to translate the above English idioms into Kirundi?

- Often

- Sometimes

- Rarely

- Never

8. What did you do to overcome the challenges you faced while translating the above idiomatic expressions? (Write your answer: maximum three lines)

……

……

……...

9. Do you think knowing the origin of an idiom in the source language can help to translate it?

- Yes

- No

10. Translators often do not recognize and distinguish idiomatic expressions from other Multi-Word Expressions. What do you think should be done to recognize idioms in translation and preserve idiomaticity in the target language? (Write your answer: maximum three lines)

……

……

……...

Thank you for your time and collaboration.