THE TRANSLATION OF FIGURATIVE LANGUAGE IN THE BOOK OF PROVERBS IN THE EKEGUSII BIBLE

By

AUGUSTUS ONCHARI NYAKUNDI,

C50/10270/06

A THESIS SUBMITTED IN PARTIAL FULFILMENT FOR THE AWARD OF THE DEGREE OF MASTER OF ARTS IN ENGLISH AND LINGUISTICS IN THE SCHOOL OF HUMANITIES AND SOCIAL SCIENCES OF KENYATTA UNIVERSITY

APRIL 2010

Nyakundi, Augustus
The translation of figurative language
DECLARATION

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

Signature: ___________________________ Date: 27/04/2010

Nyakundi Onchari Augustus
C50/10270/06

Supervisors: This thesis has been submitted for review with our approval as university supervisors.

Signature 1. ___________________________ Date: ______________

Dr. Eunice Nyamasyo
Department of English and Linguistics

Signature 2. ___________________________ Date: 28/04/2010

Dr. Joyce Wangia
Department of English and Linguistics
DEDICATION
This work is dedicated to my wife and friend Emily, and our two angels Maya and Golda.
ACKNOWLEDGEMENTS

I would like to express my sincere gratitude to my supervisors, Dr. Wangia and Dr. Nyamasyo, whose scholarly insight and guidance shaped this work. They patiently read the document at every stage and proposed necessary improvements. It was a delight to work with them. I am also grateful to all the teaching and non teaching staff of the Department of English and Linguistics. I benefited from their goodness in many different ways.

My classmates, the MA English and Linguistics class of 2006, made life easy and enjoyable through their friendship. I am thankful to all of them. I am also thankful to the staff of Bible Translation and Literacy (BTL), especially Annah, the librarian. Her rare kindness and encouragement enriched this work.

My loving wife Emily was the pillar whose support was always forthcoming throughout the period I was doing this work. I am deeply indebted to her. I am also indebted to our lovely daughters Maya and Golda. Their presence constantly reminded me to work harder.

To my loving parents, Josiah and Elizabeth Nyakundi, whose prayers and unwavering belief are a tower of strength and assurance, I am very grateful. Their teachings provided the first reason for this study. I am also thankful to my loving brothers and sisters for their generous support.
To all those who offered ideas to this work, the respondents, church leaders and kind faithfuls whose names I have not mentioned, I am very grateful.

Finally, I thank God for this work and for all those kind people He sent my way to help develop and finish it. May this work be a contribution, however small, to understanding the Scriptures even more.
# TABLE OF CONTENTS

DECLARATION .................................................................................. ii  
DEDICATION .................................................................................. iii  
ACKNOWLEDGEMENTS .................................................................. iv  
TABLE OF CONTENTS ................................................................... vi  
LIST OF TABLES ............................................................................. vii  
LIST OF FIGURES ........................................................................... viii 
DEFINITION OF OPERATIONAL TERMS ........................................ x  
ABBREVIATIONS AND ACRONYMS ............................................. xi  
ABSTRACT ..................................................................................... xii 

CHAPTER ONE ................................................................................ 1  
1.0 INTRODUCTION ........................................................................ 1  
1.1 Background of the study ......................................................... 1  
1.2 Statement of the problem ...................................................... 7  
1.3 Objectives of the study .......................................................... 8  
1.4 Research Questions ............................................................... 8  
1.5 Research Assumptions ........................................................... 9  
1.6 Justification and Significance ................................................. 9  
1.7 Scope and Limitations ............................................................ 11  

CHAPTER TWO .............................................................................. 13  
2.0 Introduction ............................................................................. 13  
2.1.0 Review of Related Literature .......................................... 13  
2.1.1 General Literature on Translation .................................... 13  
2.1.2 Local Studies on Translation ........................................... 18  
2.2.0 Theoretical Framework ..................................................... 25  
2.2.1 The Interpretive Theory .................................................... 26  

CHAPTER THREE ......................................................................... 30  
3.0 Introduction ............................................................................. 30  
3.1 Research Design ..................................................................... 30  
3.2 Source Text ............................................................................ 31  
3.3 Site of the Study ..................................................................... 31  
3.4 Study Population .................................................................... 32  
3.5 Sampling Techniques and Sample Size ................................ 33  
3.6 Methods of Data Collection ................................................. 35  
3.7 Research Instruments ............................................................ 35  
3.8 Methods of Data Analysis ..................................................... 35  
3.9 Data Management and Ethical Considerations ...................... 36
CHAPTER FOUR ........................................................................................................... 37
DATA PRESENTATION AND ANALYSIS ........................................................................ 37
4.0 Introduction .................................................................................................................. 37
4.1 Data Presentation ......................................................................................................... 37
4.1.2 Categories of Figurative Language ........................................................................ 37
4.2 Data Analysis ............................................................................................................... 38
4.2.0 Idioms ...................................................................................................................... 38
4.2.1 Euphemisms ........................................................................................................... 47
4.2.2 Similes ..................................................................................................................... 53
4.2.3 Metaphors ............................................................................................................... 60
4.2.4 Hyperbole .............................................................................................................. 67
4.2.5 Personification ....................................................................................................... 70

CHAPTER FIVE ................................................................................................................ 74
SUMMARY OF FINDINGS, RECOMMENDATIONS AND CONCLUSIONS ...................... 74
5.0 Introduction .................................................................................................................. 74
5.1 Summary of findings ................................................................................................. 74
5.2 Recommendations ..................................................................................................... 76
5.3 Conclusions ............................................................................................................... 78
5.4 Areas for Further Research ....................................................................................... 79

BIBLIOGRAPHY ............................................................................................................... 80
APPENDICES ..................................................................................................................... 85
APPENDIX I ...................................................................................................................... 85
APPENDIX II ..................................................................................................................... 89
LIST OF TABLES

Table 4.1 Categories of verses sampled .................................................................38
LIST OF FIGURES

Figure 2.1 The Translation Process .................................................................................15

DEFINITIONS AND ACRONYMAL TERMS

- A Brief Overview of the Different Aspects of Translation

Source Language
- The language in which the original text is written

Target Language
- The language in which the translation is made

Text
- The source text is a stretch of words that convey a single thought or expression of a potential idea

Translation
- The process of converting a written or spoken message from one language to another

Interpretation
- The act of conveying an idea or message in a new form that is meaningful to the audience

Source Text
- The original text from which the translation is derived

Target Text
- The final version of the text after it has been translated
DEFINITION OF OPERATIONAL TERMS

Ekegusii
- A Bantu language spoken by the Abagusii people of Nyanza province, Kenya.

Source language
- It is the language in which the original text is written.

Target language
- It is the language in which the translation is expected to be.

Text
- This refers to a stretch of writing that could be: a word, a phrase, a clause, an expression or a paragraph.

Translation
- It is the act of rendering a word, an expression or a text from one language into another.

Interpretation
- It refers to the task of rendering meaning to expressions from one language to another. The meaning has to be as close as possible to the original text.

Source Text
- The source from which the target text is translated.

Target Text
- The text into which the meaning of the source language is translated.
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Acronym</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASV</td>
<td>-</td>
<td>American Standard Version</td>
</tr>
<tr>
<td>BSK</td>
<td>-</td>
<td>Bible Society of Kenya</td>
</tr>
<tr>
<td>BTL</td>
<td>-</td>
<td>Bible Translation and Literacy</td>
</tr>
<tr>
<td>EBT</td>
<td>-</td>
<td>Ekegusii Bible Translation</td>
</tr>
<tr>
<td>GNB</td>
<td>-</td>
<td>Good News Bible</td>
</tr>
<tr>
<td>KJV</td>
<td>-</td>
<td>King James Version</td>
</tr>
<tr>
<td>NIV</td>
<td>-</td>
<td>New International Version</td>
</tr>
<tr>
<td>RL</td>
<td>-</td>
<td>Receptor Language</td>
</tr>
<tr>
<td>RSV</td>
<td>-</td>
<td>Revised Standard Version</td>
</tr>
<tr>
<td>RV</td>
<td>-</td>
<td>Revised Version</td>
</tr>
<tr>
<td>SL</td>
<td>-</td>
<td>Source Language</td>
</tr>
<tr>
<td>ST</td>
<td>-</td>
<td>Source Text</td>
</tr>
<tr>
<td>STL</td>
<td>-</td>
<td>Source Text Language</td>
</tr>
<tr>
<td>TL</td>
<td>-</td>
<td>Target Language</td>
</tr>
<tr>
<td>TT</td>
<td>-</td>
<td>Target Text</td>
</tr>
<tr>
<td>TTL</td>
<td>-</td>
<td>Target Text Language</td>
</tr>
</tbody>
</table>
ABSTRACT

This study focused on the translation of figurative language in the book of Proverbs in the Ekegusii Bible. The Oxford Advanced Learner’s Dictionary (2005) defines figurative language as language that is used in a way that is different from the usual meaning in order to create a particular mental picture. There are many forms of figurative language. However, this study focused on the translation of six forms of figurative language. They are: idioms, euphemisms, metaphors, similes, hyperbole and personification.

The study identified and described different forms of figurative language in the book of Proverbs in the Bible (Revised Standard Version). It established differences in meaning between figurative expressions in the source text used in this study (RSV) and those in the target text (Ekegusii Bible), and suggested ways of improving the translation of figurative language in the target text.

The study was guided by the Interpretive Theory of Translation. The researcher used purposive sampling technique to select one book from the Bible that was used in the study. Data was collected from the selected book using content analysis and from the field using a questionnaire based on sampled verses. Respondents were purposively selected from Kitutu Chache constituency in Kisii Central district. The data was analysed using qualitative techniques. The study used content analysis to analyse the translation of figurative language in the book of Proverbs in the Ekegusii Bible.

The findings were: figurative language is literally translated in the book of Proverbs in the Ekegusii Bible, inappropriate words are used in some cases, there is ambiguity and there are inappropriate comparisons due to omission of important objects mentioned in the source text. All these lead to loss of the meaning expressed in the source text.

From the findings of the study it was suggested that the translation of figurative language in the book of Proverbs could be improved. This could be done by: using meaning based translation, using appropriate words, eliminating ambiguity and avoiding omission of important objects in comparisons. Besides, the book of Proverbs in the Ekegusii Bible should be reviewed and the reviewers should be trained translators. They should consult Bible Commentaries and modern meaning-based Bible versions, among other relevant reference materials on the Bible, in order to comprehend the meaning of each verse before translating it appropriately.
CHAPTER ONE

1.0 INTRODUCTION

1.1 Background of the study

The Bible has been translated into many languages from the biblical languages of Hebrew and Greek (http://en.wikipedia.org/wiki/Bible-translations). The very first translation of the Hebrew Bible was into Greek, the Septuagint (Lxx), which later became the received text of the Old Testament in the church and the basis of its canon.

The Christian New Testament is widely agreed to have originally been written in Greek, although some scholars hypothesize that certain books (whether completely or partially) may have been written in Aramaic before being translated into other languages for widespread dissemination. One very famous example of this is the opening to the Gospel of John, which some scholars argue to be a Greek translation of an Aramaic hymn. Nevertheless, the received text of the New Testament is Greek, and nearly all translations are based upon the Greek text (http://en.wikipedia.org/wiki/Bible_translations).

Partial translations of the Bible into English can be traced back to the end of the 7th century (http://en.wikipedia.org/wiki/Bible-translations). These are translations into Old English and Middle English as well as Modern English.
Early Modern English Translations

Early Modern English Bible translations are those which were made between about 1500 and 1800, the period of Early Modern English. This was the first major period of Bible translation into the English language. It began with the dramatic introduction of the Tyndale Bible and included the landmark King James Version (1611) and Dovai Bibles. It included the first “authorized version,” known as the Great Bible (1539); the Geneva Bible (1560), notable for being the first Bible divided into verses, and the Bishop’s Bible (1568), which was an attempt by Elizabeth I to create a new authorized version (http://en.wikipedia.org/wiki/English_translations_of_the_Bible).

Modern Translations

Much like Early English Bible translations, which were based on Greek texts or Latin translations, Modern English translations of the Bible are based on the original texts of the time (http://en.wikipedia.org/wiki/Bible-translations). The translators put much scholarly effort into cross-checking the various sources such as the Pentateuch, Septuagint, Textus Receptus, and the Masoretic Text.

The Revised Standard Version of the Bible (RSV) is one of the modern translations. It is an authorized revision of the American Standard Version, published in 1901, which was a revision of the King James Version, published in 1611. The RSV was published on September 30, 1952. It is a readable and literally accurate modern English translation of the Bible (http://en.wikipedia.org/wiki/Revised_Standard_Version).
Bible Translation in Africa

Many African countries have National Bible Societies which are tasked with the responsibility of translating the Scriptures into the languages spoken within their boundaries. In Kenya, the Bible Society of Kenya (BSK) was constituted as a National Bible Society in 1969 and registered under the Societies Act in 1970. In 1977, BSK was accepted as a full member of the United Bible Societies, a global executive body. BSK undertakes the task of translation to ensure that the Scriptures are available to all Kenyans in a language they understand best. Other bodies involved in Bible translation in Kenya are Bible Translation and Literacy (BTL) as well as Summer Institute of Linguistics (SIL). The two co-ordinate and focus their attention mainly on minority languages such as Burji, Duruma, Ribe and Digo. Ernst Wendland and Salimo Hachibamba (2000) note that, “...by the end of 1996 at least a portion of the Bible existed in more than 600 of the estimated 2,000 plus languages spoken in Africa, including 250 New Testaments and 133 full Bibles”.

To cater for the Scriptural needs of Africa as a whole, The African Bible was published in 1999 by Pauline's Publications Africa in Nairobi. This Bible was written by more than 30 scholars and it is based on the New American Bible translation. It is written in English and each book has an introduction which explains what it is all about. Besides, there are also notes, comments and parallels drawn from African experiences to place the Scriptures in contemporary African life and to identify themes relevant to African societies in the 21st century.
Bible Translation in East Africa

In East Africa, Bible translation into Kiswahili was spearheaded by Dr. Johann Krapf. Mojola (2001) indicates that, “Krapf’s translations of Genesis (published in 1847) and the New Testament in Kimvita Swahili (completed in 1846) laid a basis for further work in Swahili. This was followed by Dr. Edward Steere’s translation of the Bible into Kiugunja Swahili, the local language of Zanzibar from 1868 to 1881”.

In 1928 consideration was given to the question of having a common Swahili Bible in standard Swahili bringing together Mombasa and Zanzibar with their Kimvita and Kiugunja versions. The New Testament in this new Swahili Union Version appeared in 1950 and the Old Testament appeared in 1952. The first major Swahili translation in which East Africans themselves have been wholly responsible and in which they have fully participated at all levels is Biblia Habari Njema.

The Ekegusii Language

Ekegusii is a Bantu language spoken by about 1.5 million speakers known as the Gusii spread over three districts, namely Kisii Central, Nyamira and Gucha, in Nyanza province. In Guthrie’s zonal classification of Bantu languages, Ekegusii is classified as a Central Bantu language, part of the sub family of Kuria languages labelled E. 10. Related languages are found mainly in Tanzania, and include Ware, Ikizu, Ikoma, and Kuria (http://en.wikipedia.org/wiki/Gusii_language).
Ekegusii has two dialects: the Rogoro (Northern) dialect, which is the standard form used in written works and taught in schools, and the Maate (southern) dialect spoken by a majority of the occupants of Gucha district.

Previous research in Ekegusii includes: A Study of the Phonology and Morphology of Ekegusii by Cammenga (2002); Ekegusii Tone (Bickmore, 1998); Ekegusii Tense System (Kingston, 1983 and Whitely, 1960) and some Masters Theses (Ingonga, 1990; Mabururu, 1994; Ongorora, 1996; Osinde, 1998; Mboga, 1989).

**The Ekegusii Bible**

According to Mojola (1994, 1999), translation of the Bible into the Ekegusii language was pioneered by the Seventh Day Adventist Mission (SDAM). E.A. Beavon and Ruth Rait, both SDAM missionaries, started the translation in the 1920s. They were assisted by Paul Nyamweya, a Seventh Day Adventist (SDA) Pastor. Their translation of the Gospel of Matthew was published in London by the British and Foreign Bible Society (BFBS) in 1929.

G.A. Lewis, another SDAM missionary, went on to translate the entire New Testament assisted by Pastor Paul Nyamweya and a local committee. He had the Gospel of John published in London in 1945 and the New Testament completed and published in 1948 by the BFBS. This was reprinted later in 1971.
The present Ekegusii Bible, however, is the product of the cooperation of many of the churches active in the Gusii area. Its translation started in the late 1950s. It was spearheaded by the Swedish Lutheran Mission under the direction of Martin Lundstrom from 1957. Anna B. Albertson took over from 1970 to its completion and publication in 1988, assisted by Pastor Josiah Ogamba of the Pentecostal Assemblies of God and a committee of reviewers from Gusiland.

The first portion of this new translation was the Gospel of Mark which was published by the BFBS in 1960. The Gospel of John which appeared in 1964 was a joint publication of the BFBS and the American Bible Society (ABS) but having the imprint of the Bible Society of East Africa. The Gospels of Matthew and Luke appeared in 1967 and the entire New Testament in 1974 under the imprint of the Bible Society of East Africa. Genesis and Exodus were published in 1977 and the entire Bible was published by the Bible Society of Kenya in 1988.

Arguably, the missionaries could not have known the Ekegusii language well. It is also possible that the people assisting the missionaries in translation were not experts in this field. Consequently, there are high chances that the translation has a lot of inaccuracies, especially in the area of figurative language.

The book of Proverbs

The book of Proverbs is one of the books classified as the poetry of Scripture. Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon all belong in the same group.
because they are written as Hebrew poetry. Job, Proverbs, Ecclesiastes and Song of
Solomon are called wisdom literature while Psalms is cultic poetry. Cultic poems are lyrical, that is, meant to be sung (Suggs, Sakenfeld and Mueller, 1992).

Crystal (1997) defines a proverb as a saying that conveys a specific truth in a pointed and pithy way. He says it is a truth that is couched in a form that is easy to remember, a philosophy based on experience and a rule of conduct.

1.2 Statement of the problem

Figurative language poses difficulties in its translation since it is almost always peculiar to the source language and can rarely be meaningfully transferred directly into the target language (Beekman and Callow, 1974). ‘Consequently,’ Beekman and Callow say, ‘what appears in the target text may not express the image, meaning and effect expressed in the source text.’ This problem is evident in the translation of figurative language in the book of Proverbs in the Ekegusii Bible. Figurative language is literally translated and this leads to meaning loss because the intended interpretation of a figure of speech or idiom in the source text is not similar to the interpretation of the target text. For instance, Proverbs 25:22 which says, “For thou shalt heap coals of fire upon his head, and the Lord shall reward thee” (KJV) is a Hebrew expression which means to make a person ashamed of his behaviour by doing good to him. This is according to Bible Commentaries and the Good News Bible (GNB). However, it is literally translated in the Ekegusii Bible as, ‘Igo nobeke omorero bw’amakara ase omotwe oye, na omonene nakoe eng’eria yao’ (You will put charcoal fire on his head and the Lord shall reward you). Since this idiom is not found in the TL, readers could misunderstand it, thus making it lose its meaning as
expressed in KJV. The Ekegusii Bible contains many instances of such translated idioms whose meanings are obscure. Considering there are hardly any commentaries on the Ekegusii version of the Bible, many readers miss the original message. This study identifies and describes different forms of figurative language in the book of Proverbs in the Bible (RSV), it establishes differences in meaning between the ST (RSV) and the TT (Ekegusii Bible) and suggests ways in which the translation of figurative language could be improved to ensure that Ekegusii Bible readers interpret the message of the Bible as it was intended in the source text.

1.3 Objectives of the study

The study had the following objectives:

i) To identify and describe different forms of figurative language in the book of Proverbs in the Bible (RSV).

ii) To establish any differences in meaning between the source text (RSV) and the target text (the Ekegusii Bible) upon translation of the identified forms of figurative language.

iii) To suggest ways of improving the translation of figurative language in the target text.

1.4 Research Questions

The study was guided by the following questions:

i) Which forms of figurative language are found in the book of Proverbs in the Bible (RSV)?
ii) What are the differences in meaning between the identified figurative expressions in the source text and those in the target text?

iii) How can the translation of figurative language in the book of Proverbs in the Ekegusii Bible be improved?

1.5 Research Assumptions

The study had the following assumptions:

i) There are different forms of figurative language in the book of Proverbs in the Bible (RSV).

ii) The meaning of a figurative expression in the source text varies with that in the target text.

iii) Translation of figurative language in the book of Proverbs in the Ekegusii Bible can be improved using different strategies.

1.6 Justification and Significance

Previous research in Ekegusii includes: A Study of the Phonology and Morphology of Ekegusii by Cammenga (2002); Ekegusii Tone (Bickmore, 1998); Ekegusii Tense System (Kingston, 1983 and Whiteley, 1960) and some Masters Theses (Ingonga, 1990; Mabururu, 1994; Ongarora, 1996; Osinde 1998; Mboga, 1989 and Mecha, 2006). None of these researches focuses on translation of any text into Ekegusii.

Since the Bible is a very important text in the lives of many Christians, and it has been translated completely into 341 of the world’s estimated 3,000 languages, besides over 800 partial translations (Chatzitheodorou, 2007), it is necessary to establish how it has
been translated into Ekegusii. To establish whether the Ekegusii Bible expresses what the source text intended to express, it is important to focus on figurative language. Figurative language is unique to the source language and therefore poses difficulties in translation since it can rarely be meaningfully transferred directly into another language (Beekman and Callow, 1974). The book of choice in the Bible for this study is Proverbs. It is richer in figurative language (Murphy, (Ed.), 1998).

Similarly, not much academic work has been done in the field of translation and interpretation in other local languages. Among those closely related to the current study is Wangia (2003). She examines aspects of mistranslation in the Lulogooli Bible of 1951. One of the aspects she identifies as mistranslated is figurative language. However, this study differs from Wangia’s study in the sense that it investigates various forms of figurative language and how they have been translated in the book of Proverbs in the Ekegusii Bible. The methodology, scope and the target languages are different.

To the best of the researcher’s knowledge, no documented research has been undertaken to analyse any linguistic or literary aspects of the Ekegusii Bible. This study will be useful since the data on the translation of figurative language in the book of Proverbs in the Ekegusii Bible will add to the body of existing data showing translation across unrelated languages and cultures. The findings and suggestions made will be useful for making comparisons with similar studies in other languages. The study will therefore contribute to the development of translation studies and translation theory.
1.7 Scope and Limitations

The study was limited to the book of Proverbs and to the translation of six forms of figurative language namely: idioms, euphemisms, similes, metaphors, hyperbole and personification. This is because the Bible has 66 books and there are more than ten forms of figurative language used in it (Bradshaw, 2007). Studying all these would have resulted in voluminous data. This would have required a long period to analyse. The study was therefore limited to the book of Proverbs, because it is richer in figurative language (Murphy, (Ed.), 1998), and to six forms of figurative language because the data obtained is manageable and representative of the other forms of figurative language.

Another limitation was that of the source text that the research relied on. The Bible was originally written in Hebrew and Greek. The researcher did not have knowledge of these languages. The study used the Revised Standard Version which is in English. This is because the RSV is a comprehensive revision of the King James Version (KJV), the Revised Version (RV) of 1881-85, and the American Standard Version (ASV) of 1901. Furthermore, RSV is a literal translation of the original Hebrew and Greek manuscripts (Beekman and Callow, 1974; Mojola, 1994).

This chapter has introduced and given background information to the study. It has highlighted the statement of the problem and stated the research objectives, research questions and assumptions. The study has also been justified and its scope as well as limitations indicated.
The next chapter presents literature review and theoretical framework. Issues on translation in general and Bible translation in particular are discussed. The chapter also presents the theory used and explains its significance in this study.
CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0. Introduction

This chapter provides a detailed review of literature on translation as well as the theoretical framework used in the study. In the review of related literature, translation is defined and translation strategies discussed. Local studies on translation and literature on Bible translation are also reviewed. Finally, the Interpretative Theory of translation is presented and its importance in this study explained.

2.1.0 Review of Related Literature

In the review of related literature, the research focused on three main areas, namely:

• General literature on translation
• Local studies on translation
• Literature on Bible translation

2.1.1 General Literature on Translation

Newmark (1981) defines translation as a craft consisting of the attempt to replace a written message and/or statement in one language by the same message and/or statement of another language.

Newmark’s definition draws a clear distinction between translation and interpretation. Translation involves the rendering of a written text in a target language from the source
CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0. Introduction

This chapter provides a detailed review of literature on translation as well as the theoretical framework used in the study. In the review of related literature, translation is defined and translation strategies discussed. Local studies on translation and literature on Bible translation are also reviewed. Finally, the Interpretative Theory of translation is presented and its importance in this study explained.

2.1.0 Review of Related Literature

In the review of related literature, the research focused on three main areas, namely:

- General literature on translation
- Local studies on translation
- Literature on Bible translation

2.1.1 General Literature on Translation

Newmark (1981) defines translation as a craft consisting of the attempt to replace a written message and/or statement in one language by the same message and/or statement of another language.

Newmark’s definition draws a clear distinction between translation and interpretation. Translation involves the rendering of a written text in a target language from the source
language while interpretation involves a verbal message being rendered into a target language from its source language.

The definition also underscores the fact that it is the message, and not the words, that is transferred from one language into another, a view also held by Larson (1984:94) when she defines translation as “---a neutral term used for all tasks where the meaning of expressions in one language referred to as the source language is turned into meaning of another referred to as the target language.”

Translation started many years ago. Newmark (1981) says that the first traces of translation date from 3000BC, during the Egyptian Old Kingdom, in the area of the First Cataract, Elephantine, where inscriptions in two languages have been found. The need for translation arose due to the existence of many languages in the world and the desire for members of different language groups to share information. Crystal (1987) observes that when people are faced with a foreign language barrier, the usual way round it is to find someone to interpret or translate for them.

Nida (1975) states that the translator first analyses the message of the SL into its simplest and structurally clearest forms. The translator then transfers it at this level and thereafter restructures it to the level in the TL that is most appropriate for the audience that he/she intends to reach. This can be illustrated diagrammatically as shown below.
There are several translation strategies that a translator can employ in the process of translation. However, the choice of one translation strategy over another is determined by textual and extra-textual factors. These translation strategies include: accommodation, borrowing, coinage, unpacking, use of cultural equivalent and synonyms.

Shi (2004) says that accommodation means that changes are made so that the target text produced is in line with the spirit of the original. The linguistic structure of the source language is ignored, and an equivalent is found based on the meaning it conveys. Accommodation is therefore a free translation. It is inevitable if the translation is to maintain the source message’s essence, impact and effect.

Yule (1985) defines borrowing as “.... the taking over of words from other languages.” Borrowing can be categorized into adoption, nativization and loan translation.

Coinage is the invention of totally new terms (Yule 1985). It involves taking a concept and using some of its characteristics to come up with a fitting equivalent.
Unpacking, according to Newmark (1988), is ‘definition’. It is used when the translator is faced with terms that do not have equivalents in the TL and it is not obvious to borrow since even after borrowing, the term or the concept being communicated does not exist in the TL. In such a situation, the Interpretive Theory demands that the translator reads the sentence or text in which the term or concept appears, understands and internalizes the meaning of the concept, then uses the TL to elaborate the concept.

Deibler (1988) places all translations on a scale which runs from literal/formal equivalence to idiomatic/ dynamic equivalence. In a literal translation, the translator tries as much as possible to transfer the form of the source language text into the receptor language. An idiomatic translation, on the other hand, places a higher priority on transferring meaning without maintaining the forms of the source language text. Thus a literal translation ends up with expressions that do not sound natural while an idiomatic translation “sounds like people would say it” in that receptor language.

For instance,

(i) **It rained cats and dogs.** (English version)
(ii) **Nigo yatwete ebimoni nechisese.** (Literal translation into Ekegusii)
(iii) **Nigo yatwete enyinge mono.** (Free translation into Ekegusii)
(iv) **It rained heavily.** (English gloss)

It is sometimes necessary for the translator to translate some parts of the text literally and other parts idiomatically. Larson (1984) affirms that translations are often a mixture of a literal transfer of the grammatical units along with some idiomatic translation of the
meaning of the text. This is to ensure that the meaning expressed in the ST is communicated in an accurate and natural manner in the TT.

In both literal and idiomatic translations, though with varying degrees, there is loss of meaning. The reasons for loss of meaning of the source text may be the same or different for both literal and idiomatic translations. According to Newmark (1981), some of the factors that lead to meaning loss include:

i) If the text describes a situation which has elements peculiar to the natural environment, institutions and culture of its language area, there is an inevitable loss of meaning.

ii) The fact that the two languages both in their basic character and their social varieties in context have different lexical, grammatical and sound systems, and segment many physical objects and virtually all intellectual concepts differently. Usually, the closer the language and the culture, the closer the translation and the original.

iii) The individual uses of language of the text-writer and the translator do not coincide. Everybody has lexical if not grammatical idiosyncracies, and attaches 'private' meanings to a few words. The translator normally writes in a style that comes naturally to him, desirably with a certain elegance and sensitivity unless the text precludes it.

iv) The translator and the text-writer have different theories of meaning and different values. The translator’s theory colours his interpretation of the text.
He may set greater value than the text-writer on connotation and correspondingly less on denotation.

In the translation of the book of Proverbs in the Ekegusii Bible, all these factors could have led to meaning loss.

2.1.2 Local Studies on Translation

Ali (1981) analyzes the problems of translating news from English to Kiswahili using the former Voice of Kenya (VOK) radio broadcasting. She analyzes the various errors that occurred in the then Voice of Kenya Kiswahili news broadcasting and demonstrates that bad translation affected communication between V.O.K announcers and their listeners. She concludes that some of the problems were caused by lack of competence among the translators, the short time within which the news was written and other non-linguistic factors. The current study also concludes that lack of formal training in translation might have led to the mistranslation of figurative language in the book of Proverbs in the Ekegusii Bible.

Omboga (1986) examines the problems affecting the development of translating literary texts into Kiswahili. He analyzes weaknesses in a Kiswahili translation of a novel in English, “The Beautiful Ones Are Not Yet Born” by Ayi Kwei Armah using the communicative theory. Omboga (ibid) notes that the translation is poor because it has no proper theoretical basis, the translator did not understand his task, he did not understand the culture of the languages involved and therefore he translated only the language and ignored the other features of the text. Omboga concludes that lack of understanding of
translation theory is a big contributor to the weakness in the translation and that it is not accessible to the Kiswahili reader. The translators of the book of Proverbs in the Ekegusii Bible also lacked understanding of translation theory. This is because they translated figurative language in a way that leads to loss of the meaning expressed in the RSV. To translate figurative language effectively, translators need to understand the culture of the SL and that of the TL.

Shitemi (1990) studies translation theories in relation to practice used in literary translation. She makes the following observations: extraneous meaning can result into wrong translation, use of foreign expressions and concepts affects translation, a good translation stays within the boundaries of semantic style of the original and equivalence between ST and TT is affected by environmental and cultural differences and translator competence. The conclusion is that meaning is key to the receptor understanding of target text. The current study argues that the translation of figurative language in the book of Proverbs in the Ekegusii Bible does not convey the meaning of the ST.

Mutahi (1987) analyzes the problems of translating from an African language (Gikuyu) to English. He examines the translation of “Gicandi”, a Gikuyu poem into English by non-native Gikuyu speakers. He notes that the main problem is the use of figurative language that would require a deep knowledge of the people and their culture before one interprets them. One also needs a good knowledge of the grammar of this language. Lack of knowledge of the SL culture among the translators of the book of Proverbs in the Ekegusii Bible is evident. That is why they ineffectively translated figurative language.
In her study, Aspects of Mistranslation in the 1951 Lulogooli Bible, Wangia (2003) argues that particular attention needs to be paid to the linguistic aspects of the language for effective translation, especially agglutinating languages like the many Bantu languages in Africa. She also emphasizes the importance of the translator understanding the structure of the target language thoroughly and at the same time thoroughly understanding the message of the source text. Wangia also concludes that foreign and archaic words that are meaningless in the target language ought to be avoided. The importance of understanding the message of the source text before translating it is also emphasized in the current study.

Wanjohi (2005) studies the translation strategies employed by Gikuyu FM Radio presenters. She notes that radio presenters encounter foreign concepts in their work and that they use coinage, loan translation, adoption, nativisation and definition to translate these concepts. However, she observes that coinage, loan translation and definition are effective and propagate indigenous vocabulary while adoption and nativisation are not effective and do not propagate indigenous vocabulary. Some of these strategies could also be used to effectively translate figurative language in the book of Proverbs in the Ekegusii Bible.

Omboga (2006) argues that literary translation studies have for long remained captive to classical formalism in which influence and textual filiations on the one hand, and the privileging of cultural hegemony on the other hand, have conspiratorially muted the
cultural significance of literary translation and stunted the growth of pedagogy of translation. He concludes that this has led to subordination of history, context, culture, identity and pedagogy to linguistic systemic considerations resulting in the naturalization of unequal and uneven cultural power relations.

Gimode (2006) examines the role of interpreters in communication in her study on mistranslations in English-Kiswahili church sermons from selected Pentecostal churches in Kasarani- Nairobi. She observes that mistranslation occurs due to lack of equivalents in certain verbs, phrasal verbs and modal expressions. This is because of their nature and multiple meanings. Gimode adds that most church interpreters lack formal training in the field of translation. In the current study it is also argued that the translators of the book of Proverbs in the Ekegusii Bible lacked formal training in translation.

2.1.3 Literature on Bible Translation

Chatzitheodorou (2007) says that the Bible is the most translated book in the world. He says that in 1994 the United Bible Societies (UBS) recorded that, of the estimated 3,000 languages in the world, 341 had complete Bibles, 822 some parts of the Bible, and that Bible translation was in progress in an additional 1,000 languages.

Similarly, Mojola (1999) observes, revision of various Bible translations is going on where it is felt that the earlier translations were inappropriate or there is need to use contemporary forms of expression. Among the Bibles being revised is the Kalenjin Bible (Ongwae, 2009).
Mwangi (2006) explains that each translation of the Bible targets a particular audience. She says that the culture of that audience and their level of education are taken into consideration in determining the type of translation to be adopted and the purpose of that Bible once translation is complete.

According to Barnwell (1998), translators should use at least two versions of the Bible for constant reference when translating. One should be a fairly literal version, such as the Revised Standard Version or the New International Version. The other should be a more meaning based version, such as the Good News Bible. This study compared the meaning expressed by figurative expressions in the RSV and the GNB with the meaning expressed in the Ekegusii Bible. This was to establish whether the TT expresses the same meaning as the ST.

Barnwell’s approach is important in ensuring that the translator understands the message of the Bible clearly in order to render it precisely. This is what Nida and Taber (1974) emphasize when they say that it is the content of the message which is of prime importance in Bible translation. They therefore suggest that certain rather radical departures from the formal structure are not only legitimate but may even be highly desirable.

Nida (1961) says that to obtain the closest equivalence in translation, it is necessary to consider three basic requirements:

i) The translation must represent the customary usage of the receptor language.
(ii) The translation must make sense.

(iii) The translation must conform to the meaning of the original.

This, undoubtedly, implies that Bible translators have to do more dynamic rather than literal translation. However, Louw (1991) points out that there is a growing resistance to dynamic or functional translations. He says that some Bible readers prefer a more literal translation since they need to see the form and structure of the original text reflected in the translation in order to be sure that the translator has not incorporated personal understandings of the source text into the translation. Louw adds that this is especially serious in the case of the numerous metaphorical expressions found in the Bible. He cites Luke 18:13 where the tax collector "beat his breast" as a way of indicating sorrow for his sins. He says that in a number of African languages, "to beat the breast" means "to congratulate oneself". That is the meaning the expression has in Ekegusii. A translator who does not know the meaning of this expression in the SL may therefore mistranslate it if he/she translates it using the TL meaning. This supports the claim by the Bible readers Louw (1991) refers to, that dynamic translations obscure the true biblical imagery since translators may incorporate their own personal understandings of the source text into the translations. If a translator wants to do a dynamic translation, he must thoroughly understand the message expressed in the SL before faithfully rendering it in the TT.

Citing the Amsterdam School of Bible Translation as one of the institutions that advocate very literal translations, Omanson (1996) admits that literal translation reflects as faithfully as possible the features and style of the original texts. 'However,' he adds, 'this
means that readers of the Bible must use biblical commentaries, concordances, atlases and encyclopedias and dictionaries to get explanations of concepts that may not be readily comprehensible. Besides being expensive to many Bible readers, this practice locks out those who are not literate and is also tedious. Furthermore, many languages into which the Bible has been translated, including Ekegusii, do not have translations of biblical commentaries, concordances, atlases, encyclopedias and dictionaries.

In the translation of figurative language, literal translation cannot be suitable. Beekman and Callow (1974) point out that literal translation of idioms and figures of speech hardly ever mean the same in another language. They say that literally translated idioms and figures of speech will be misunderstood because the figurative words of the original are understood by the readers of the RL in a non figurative way, the images employed in the figure in the original are unknown, or because the figure or idiom may already have a meaning in the RL that is different from that of the original.

For example, Matthew 5:13 in the RSV reads, “You are the salt of the earth”. This idiom is used by Jesus to refer to the people who are following him and listening to his teachings. It means good and righteous people. The Ekegusii Bible has it translated literally as, “Inwe nomonyo bw’ense” (You are the salt of the earth). This expression has a different meaning in Ekegusii. It means people who incite others to continue quarrelling or fighting. A meaning-based translation could read, “Inwe n’abanto abaya naende ab’eegenwa b’ense” (You are good and righteous people).
Mikre-Selassie (1995) concurs with Beekman and Callow on this view. He says that figurative expressions or words with figurative meaning which are suitable in one language very often cannot be used literally in another language with the same meaning. He advocates use of different words or expressions which are more suitable and natural for the language of the translation.

Barnwell (1986) offers two suggestions in translating figures of speech. First, identify the meaning. In doing this, one has to consider the purpose for the figure of speech e.g. Is it for emphasis? What is the attitude of the speaker and what is the hearer’s response? What is the effect of the figure of speech on the text? Secondly, consider how these aspects of meaning can be communicated in the receptor language and aim to achieve the same effect in the translation.

2.2.0 Theoretical Framework

Translation scholars have over the years developed several theories of translation. They include: The Linguistic Theory of Translation (Catford, 1965, 1975; Andreyer, 1964; Darbelnet, 1977; Newmark, 1988), The Skopos Theory (Reiss and Vermeer, 1984), The Comparative Stylistic Theory (De waard and Nida, 1986), The Interpretive Theory (De waard and Nida, 1986), and The Cultural Theory (Snell-Hornby, 1998). Each of these theories has its strengths and weaknesses. There is therefore no dominant theory.

Since the study investigated whether Ekegusii Bible readers are getting the original message as contained in the source text, the researcher used the Interpretive Theory of Translation which is more suitable in interpreting the original message.
2.2.1 The Interpretive Theory

The Interpretive Theory has to do with the notion of resemblance between utterances and their meanings. De waard and Nida (1986) re-named it the Sociosemiotic Theory. Objects in the world can be used to represent other objects, when they share properties with each other (Gutt 1991). Similarly, utterances can resemble each other either in phonological properties or their meaning and inferential properties.

The main tenet of the Interpretive Theory is the re-expression of the meaning of the source text in another language. This can only be possible if the translator understands the source text. Understanding is an instance of interpretation in which the right meaning is assigned. Therefore, the only way to understand the source text is to interpret it (Sterk 1990).

The Interpretive Theory is encompassed within the Relevance Theoretical Approach. The Relevance Theory was developed by Sperber and Wilson (1986) and Gutt (1991). This Theory distinguishes between descriptive and interpretive use of language. In descriptive use, the thought belongs to the speaker and the speaker intends it to accurately represent reality. In interpretive use, the thought belongs to someone other than the speaker and the speaker intends his/her utterance to accurately represent the original thought.

According to Sperber and Wilson (ibid.), communication works by inference. Inference is the interpretation gained by receiver from the utterance made by speaker. It is based on certain accepted true beliefs, norms and expectations. In order for the right inferences to
take place, there have to be adequate effects. These are evidences in the context that enable the hearer to make the correct inferences.

The crucial notion that enables people to know which inferences the communicator intended is relevance. Relevance is gained by communicative clues which Hatim (2001:102) describes as features built into the text for the purpose of guiding the audience to the intended interpretation.

Gutt distinguishes between two very different approaches to translation - direct and indirect translation - which in the final analysis prove to be forms of interpretive use.

Direct translation endeavours to convey all the assumptions conveyed by the source text. A direct translation should create the impression of reading the receptor language in the source context. Indirect translation may settle for conveying only those assumptions of the original text which are most relevant to the target audience. The fundamental difference between the two approaches is that direct translation strives for complete interpretive resemblance, while indirect translation settles for interpretive resemblance in relevant aspects.

Smith (2000:48) says that two conditions are required for interpretive resemblance to occur. Firstly, one statement must be presented as resembling another. Secondly, the content of the second statement must be a valid subset, large or small, of the assumptions
conveyed by the first. Smith says that it does not have to convey all the original assumptions, but those it conveys must be true to the meaning of the original.

Gutt (1991, 2000) takes a cognitive approach to translation. He argues that communication depends on the interplay between the psychological context, which is the cognitive environment of an utterance (an individual's store of knowledge, values and beliefs) and the processing effort required to derive contextual effects. He extrapolates from the Relevance Theory (Sperber and Wilson 1986) by arguing that faithfulness in translation is a matter of communicating an intended interpretation of the foreign text through adequate contextual effects which avoid an unnecessary processing effort. The degree to which the interpretation resembles the foreign text and the means of expressing that interpretation are determined by their relevance to a target readership, their accessibility and ease of processing.

Since the Interpretive Theory is useful in interpreting the original message, it is the most appropriate theory to use in this study to investigate whether figurative language has been effectively translated in the book of Proverbs in the Ekegusii Bible to communicate the original message of the source text.

This chapter has presented a review of related literature and the theoretical framework that supported the study. The concepts of translation as portrayed by various linguists, the problems faced in translation and suggestions on how they could be solved are
described. The Interpretive Theory of Translation and its significance in this study are also discussed.

In the next chapter, the methodology that was used to carry out this research is explained. The research design, source text, site of the study, the study population and the sampling techniques used are discussed. The chapter also explains the sample size of the data, research instruments, data collection and analysis as well as data management.
CHAPTER THREE

METHODOLOGY

3.0 Introduction

In this chapter, the methodology that was used in carrying out this study is described. The research design, source text, site of the study, the study population, sampling techniques and sample size, research instruments, data collection and analysis as well as data management and ethical considerations are presented.

3.1 Research Design

The study used content analysis as well as the descriptive research design. Mugenda and Mugenda (2003) say, ‘When using content analysis, the researcher analyses information in a systematic way in order to come to some useful conclusions and recommendations. The data produced is in the form of words rather than numbers. These words are grouped into categories’. In this study therefore, verses written in figurative language were sampled and grouped into different categories. Their meanings were then compared with those of the Bible Commentaries and the GNB and analysed.

The descriptive research design or survey involves measurement, classification, analysis, comparison and interpretation of data (Kombo and Tromp, 2006). It is a method of collecting information by interviewing a group of individuals or by administering questionnaires to a sample of individuals who serve as the sample population. Questionnaires were used in this study to establish TL readers’ interpretation of the translation of figurative language in the book of Proverbs in the Ekegusii Bible. They
were also used to supplement Bible Commentaries and the GNB in comparing the meanings expressed by figurative expressions in the ST and the TT.

3.2 Source Text

It is not documented what source the Ekegusii Bible was translated from. It can only be assumed that the translators used the existing English translations such as the King James Version and the Revised Standard Version. Consequently, in this study, the Revised Standard Version (RSV) has been used as a working "source" text. Cross references have been made with a modern meaning based English translation, the Good News Bible (GNB) and Bible Commentaries in order to arrive at possible meanings. This is because some of the differences in Bible translations are due to differences in original manuscripts used. They are textual in nature. However, the comparison with GNB brings out the contrast where there is a meaning problem.

The reason for choosing RSV as a working source text is that RSV is a comprehensive revision of the King James Version (KJV), the Revised Version (RV) of 1881-85, and the American Standard Version (ASV) of 1901, with the ASV being the primary basis for the revision(http://en.wikipedia.org/wiki/Revised_Standard_Version). Furthermore, RSV is a literal translation of the original Hebrew and Greek manuscripts (Beekman and Callow, 1974; Mojola, 1994).

3.3 Site of the Study

Data was collected from the book of Proverbs using content analysis, and from the field using questionnaires. Questionnaires were administered to twenty respondents in Kitutu
Chache constituency in Kisii Central district, Nyanza province. This is because the dialect spoken in Kitutu Chache constituency and eight other constituencies in Gusiland is the same as that in which the Ekegusii Bible is written. The dialect spoken in South Mugirango constituency in Kisii South district is non-standard. The findings were generalized to the entire Gusii community.

3.4 Study Population

The target population for this study encompasses all Ekegusii speakers, specifically Ekegusii Bible readers. However, this would have been a huge group to deal with due to inadequate time and resources (Mugenda, 1999). In order to avoid reduplication of data and the problem of redundancy, the researcher limited this study to twenty literate Ekegusii speakers from Kitutu Chache constituency in Kisii Central District as the respondents.

Questionnaires were administered to twenty literate adults, aged between 20 and 60. The sample given questionnaires was manageable and representative of the whole constituency. Respondents in this age bracket are more likely to interact with both the English and Ekegusii Bibles and clearly understand them. The minimum level of education for all the respondents was Form 4. They were native speakers of Ekegusii and active readers of both the English and Ekegusii Bibles. They were therefore able to understand and competently answer given questions.
3.5 Sampling Techniques and Sample Size

The Bible has sixty six books. These are divided into the Old Testament and the New Testament. The former has thirty nine books while the latter has twenty seven. These books could further be sub-divided into five categories namely: Narrative books, Poetic books, Prophetic books, Letters and Apocalypses (Suggs, Sakenfeld and Mueller, 1992). By virtue of the fact that Poetic books are written in poetic language, they are richer in figurative language. Purposive sampling was used to select them. Purposive sampling is a procedure that allows the researcher to use cases that have the required information with respect to the objectives of the study (Kothari, 1990). Since the Poetic books are five thus: Job, Psalms, Proverbs, Song of Solomon and Ecclesiastes, the book of Proverbs was selected so that it could be representative of Poetic books and the entire Bible. The book of Proverbs was purposively sampled because most of its verses are written in figurative language.

The study used the purposive sampling technique to sample verses written in figurative language from the book of Proverbs. The book of Proverbs has thirty one chapters and nine hundred and fifteen verses. Verses identified as having been written in figurative language are five hundred and eighty three. Out of these, there are 7 idioms, 6 euphemisms, 64 similes, 74 metaphors, 30 hyperbolic expressions and 262 expressions using personification. These make a total of four hundred and forty three verses. The remaining one hundred and forty verses are written in other forms of figurative language like symbolism, metonymy and irony.
From the four hundred and forty three verses, twenty verses were sampled for this study. Milroy (1987) asserts that “Large samples tend not to be necessary for linguistic surveys... because they tend to be redundant, bringing increasing data handling problems with diminishing analytical returns”.

Stratified random sampling was used to select ten verses that were used in the questionnaire. Stratified random sampling involves the division of a population into homogenous sub-groups and then taking a simple random sample in each group (Mutai, 2000). Two verses were randomly sampled from each of the following forms of figurative language: idioms, euphemisms, similes and metaphors. The hyperbole and personification categories had one verse sampled from each.

Twenty respondents from Kitutu Chache Constituency in Kisii Central district were sampled and given questionnaires. Purposive sampling technique was used to sample the respondents. This was done through snowball sampling technique, also known as social network approach. Snowball sampling is where initial contacts with desired characteristics are identified using purposive sampling technique and then the few identified contacts name the others who have the desired characteristics for the study until the right sample needed is attained (Bryman, 2008). The respondents in the current study had the following desired characteristics:

(i) They were adults aged between 20 and 60.
(ii) They were native speakers of Ekegusii.
(iii) They must have attained a minimum educational level of Form 4.
They were active readers of both the English and Ekegusii Bibles.

Purposive sampling reduced the costs of conducting the research and the amount of time taken to select the respondents. The findings were generalized to the entire population.

3.6 Methods of Data Collection

Data from the book of Proverbs in the Bible was collected using content analysis while data from the field was collected using a questionnaire. In the questionnaire, the respondents were asked to choose from given options the meaning of a given verse as it has been rendered in the TT. The questionnaire had multiple choice questions which were easy for the respondents to answer.

3.7 Research Instruments

A multiple choice questionnaire was administered to respondents who ticked or circled the appropriate choices and the researcher collected the questionnaires with the completed information at an agreed date. Multiple choice questionnaires present the following advantages: answers are easy to process, comparability of answers is enhanced, and they are easy for respondents to complete (Bryman, 2008).

3.8 Methods of Data Analysis

Figurative expressions were identified, categorized, compared as they are expressed in the ST and rendered in the TT, and then analysed. In analysing the verses sampled, other Bible translations (mainly the RSV and GNB) were used for comparison. Bible Commentaries as well as adult and young Ekegusii speakers were also consulted before certain conclusions were made. Answers from the questionnaires were also analyzed and
the processed data presented descriptively. This was done in a systematic way in order to come up with useful conclusions and recommendations (Mugenda, 1999:115).

3.9 Data Management and Ethical Considerations

The respondents' consent was sought. They were assured that except for purposes of this study, the information gathered in the course of this academic research work, whether personal or otherwise, would remain confidential.

This chapter has highlighted and justified the methodology used in the study. The subsequent chapter deals with data presentation, analysis and discussion.
CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.0 Introduction

This chapter presents the data on translation of figurative language in the book of Proverbs in the Ekegusii Bible of 1988 and the data from the respondents. Besides, it gives a descriptive analysis and in-depth discussion of the data. Verses written in figurative language in the book of Proverbs were identified as detailed in the sampling procedure in Chapter Three. The categories of figurative language that were examined are: idioms, euphemisms, similes, metaphors, hyperbole and personification.

4.1 Data Presentation

Data presentation refers to ways of organizing and arranging data to make it comprehensive and clearly lucid (Kothari, 1990).

4.1.2 Categories of Figurative Language

Out of the twenty verses sampled, five were in the idioms category and four in each of the following categories: euphemisms, similes and metaphors. Two verses were sampled in the hyperbole category and one in the personification category. This information is presented in Table 4.1 below.
Table 4.1 Categories of verses sampled

<table>
<thead>
<tr>
<th>Idioms</th>
<th>Euphemisms</th>
<th>Similes</th>
<th>Metaphors</th>
<th>Hyperbole</th>
<th>Personification</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. PROV. 23: 1-2</td>
<td>2. PROV. 5:16</td>
<td>2. PROV. 19:12</td>
<td>2. PROV. 13:2</td>
<td>2. PROV. 27:3</td>
<td></td>
</tr>
<tr>
<td>5. PROV. 30:32</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>4</td>
<td>4</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>

From the table above, it is clear that idioms are the most frequent. This is because the meaning of an idiom cannot be derived from individual words. Therefore literal translation of idioms in the Ekegusii Bible leads to automatic loss of meaning. The least frequent are the hyperbole and personification categories. Literal translation of many verses in these categories does not lead to automatic loss of the original meaning.

4.2 Data Analysis

Data analysis involves uncovering underlying structures, examining and extracting important variables, detecting any anomalies, testing any underlying assumptions and scrutinizing the acquired information as well as making inferences (Kombo and Tromp, 2006).

4.2.0 Idioms

Crystal (1997) defines an idiom as a term used in grammar and lexicology to refer to a sequence of words which is semantically and often syntactically restricted, so that they function as a single unit. From a semantic viewpoint, the meanings of the individual words cannot be summoned up to produce the meaning of the ‘idiomatic’ expression as a
whole. From a syntactic viewpoint, the words often do not permit the usual variability they display in other contexts, e.g. 'by the skin of your teeth’ does not permit ‘by the skin of your tooth’ or ‘by the teeth of your skin’. This idiom is used to mean one only just managed to do something.

The following five verses were sampled in this category. The first one is:

1. PROV. 11:25

RSV: A liberal man will be enriched, and one who waters will himself be watered.

EBT: Omonto okorua nomoyo bw’ogwancha natenenkigwe; nere oyokorua amache agokendia erang’o, nere naegwe amache agokendia erang’o yaye. (He who gives with a heart that is generous will be enriched; and he who gives water that quenches thirst, will also be given water that quenches his thirst).

The idiom in this verse in the ST is ‘one who waters will himself be watered.’ To water is to give an animal water to drink to quench its thirst, or to pour water on plants in order to enable them grow and maintain their greenness in hot weather. According to Word Biblical Commentary, Africa Bible Commentary and Thru the Bible Commentary, the intended interpretation of this verse is that a generous person will be prosperous and a person who brings blessings to others will also be blessed. These blessings could be physical, emotional or spiritual. This is also the meaning expressed in the GNB.

The TT translates this idiom literally. Nida and Taber (1974) point out that figurative language, such as this idiom, is likely to be misunderstood by the average people who are not acquainted with Semitic expressions and cannot access Bible commentaries. Since such people are the majority, Nida and Taber say that a translation that they misunderstand cannot be regarded as a legitimate translation.
This verse appeared in question 4 of the questionnaire. The question read, “What do you understand to be the meaning of ‘one who gives water that quenches thirst will also be given water to quench his thirst’ in Proverbs 11:25 as translated in the Ekegusii Bible?”

The choices given were:

(a) One who gives others water to quench their thirst will also be given water to quench his thirst.

(b) One who is generous to the needy will be rewarded by God.

(c) You will receive exactly what you give others.

(d) You would not receive more than what you give.

15% of the respondents chose (a), 80% chose (b), 5% chose (c) and 0% chose (d). It could be explained that those who chose (a) did not recognize that the expression is figurative and took it literally (Blight, 1992), thus confirming the argument of this study. Those who chose (b) interpreted it the way the ST is intended to be interpreted. This could be as a result of prior knowledge of the idiom’s meaning from Bible commentaries since neither the TT nor the ST express this meaning. The respondent who chose (c) recognizes that this is figurative language but is unable to relate it with its intended meaning (Blight, 1992).

If some TL readers who are educated up to Form 4 do not recognize that this is an idiom and interpret it literally or do not relate it with its intended meaning, it follows that those who have a lower level of education will encounter more problems in interpreting this verse. To avoid this and to communicate the assumptions of the ST and its intended
interpretation, as required by the interpretive theory, the translation of the TT could be meaning-based. It could read:

Omonto okorua nomoyobw'ogwancha natenenkigwe; nere oyokorentera abande ogosesenigwa nasesenigwe (He who gives with a generous heart will be enriched; and he who brings blessings to others will be blessed).

The second verse in this category is:

2. PROV. 23: 1-2

RSV: When you sit down to eat with a ruler, observe carefully what is before you; and put a knife to your throat if you are a man given to appetite.

EBT: Ekero ogoikaransa koria endagera amo homogambi, orengererie mono ng'a ning'o ore ase obosio bwao. Onye kore nenchara, obeke omoyio ase ring'orong'ochrome riao. (When you sit down to eat with a ruler, observe carefully who is before you. If you are hungry, put a knife to your throat).

The idiom in this verse is ‘put a knife to your throat’. According to Word Biblical Commentary and Thru the Bible Commentary, this idiom means that you should restrain yourself when eating with a ruler or a superior person so that you do not eat hungrily and embarrass yourself. Eating much before a ruler or anybody superior than you is a sign of disrespect and you will not be allowed to eat with him again. That is the interpretation of the ST. The GNB expresses the same meaning.

The TT has this idiom translated literally. This idiom does not exist in the TL. Therefore some readers may not recognize that it is an idiom and may interpret it literally, while others may recognize that it is an idiom but fail to properly relate it with its intended meaning (Blight, 1992). The TT will therefore fail to re-express the meaning of the ST as required by the Interpretive Theory. The meaning expressed in the TT lacks relevance to its target readership, accessibility and ease of processing because the target reader's
cognitive environment of an utterance (an individual's store of knowledge, values and beliefs) does not provide adequate contextual effects to avoid an unnecessary processing effort (Gutt 1991, 2000).

For interpretive resemblance to occur between the ST and the TT, a meaning-based translation could be useful. Thus:

Ekero ogoikaransa koria endagera amo nomogambi, orengererie mono ng'a ninki kere ase obosio bwao. Onye kore nenchara, bwetange toragera mono bweretere obosoku (When you sit down to eat with a ruler, observe carefully what is before you. If you are hungry, control yourself from eating much and embarrassing yourself).

The third verse in the idioms category is:

3. PROV. 25:21-22

RSV: If your enemy is hungry, give him bread to eat; and if he is thirsty give him water to drink; for you will heap coals of fire on his head, and the LORD will reward you.

EBT: Onye omobisa oo ore nenchara, moe endagera arie; onye ore nerang'o, moe amache anywe. Igo nobeke omorero bw'amakara ase omotwe oye, na omonene nakoe eng'eria yao (If your enemy is hungry, give him food to eat; if he is thirsty, give him water to drink. Then you will put burning charcoal on his head, and the Lord will reward you).

The idiom in the ST is 'heap coals of fire on his head'. This is a Hebraic expression. According to Word Biblical Commentary, Africa Bible Commentary and Thru the Bible Commentary, it means that when you are good to your enemy, you subject him to shame, remorse or guilt which will follow him endlessly until he is converted into a good person. The GNB expresses the same meaning.
The TT translates this idiom literally. **Putting burning charcoal on one’s head** is not idiomatic in the TL. Since the TT does not explain its meaning, just like the ST, the idiom sounds obscure. Average TL readers who are not acquainted with Hebraic idioms are most likely to misunderstand it. It could have meanings different from the original.

Gutt (1991, 2000) says that communication depends on the interplay between the psychological context, which is the cognitive environment of an utterance, and the processing effort required to derive contextual effects. Because the TT readers’ store of knowledge, values and beliefs do not have the concept of putting burning charcoal on an enemy’s head, appropriate interpretation of the TT will require an unnecessary processing effort.

This verse appeared in question 7 of the questionnaire. The question read, “What meaning does ‘...for you will heap coals of fire on his head’ in Proverbs 25:21-22 as translated in the Ekegusii Bible express?” The following were the options the respondents had:

(a) You will make your enemy angry.

(b) You will express your dislike of your enemy’s character.

(c) You will express love and forgiveness to your enemy.

(d) You will subject your enemy to regret and guilt for his evil deeds.

0% of the respondents chose (a), 10% chose (b), 70% chose (c) and 20% chose (d). From the majority of the respondents’ choice of (c), it is clear that most TL readers
idiom with its intended meaning (Blight, 1992). The same argument could be used to explain the choice of option (b). The respondents who chose (d) might have been aware of the intended meaning of this expression from Bible commentaries since both the ST and the TT do not explain it. Nobody chose (a) probably because the respondents recognized the content of the initial part of the verse as an expression of love and forgiveness. These findings affirm that most TL readers misunderstand this verse. For TT readers to get the intended interpretation of the ST and achieve interpretive resemblance, a meaning based translation could be necessary. This could read:

*Onye omobisa oo ore nenchara, moe endagera arie; onye ore nerang’o moe amache anywe. Igo nomoe ogwechanda ase enkoró yaye na omonene nakoe eng’eria yao* (If your enemy is hungry, give him food to eat; if he is thirsty, give him water to drink. You will make him feel guilty and the Lord will reward you).

The fourth verse in this category is:

4. PROV. 26:6

**RSV:** He who sends a message by the hand of a fool cuts off his own feet and drinks violence.

**EBT:** *Ononto ogotoma amang’ana ase okoboko kw’omonto omoriri, oyio nigo okobutora amaboko aye omonyene bwerentera emechando* (He who sends a message by the hand of a fool, cuts off his own hands and brings himself trouble).

The ST compares sending a message by the hand of a fool to cutting off the sender’s own feet. Word Biblical Commentary, Africa Bible Commentary and Thru the Bible Commentary say that cutting off one’s own feet is an expression which means cutting off the line of communication. This verse’s intended interpretation therefore is that whoever sends a fool to deliver a message will not have his message delivered. A fool will distort the message and this will cause trouble. This is also the message the GNB expresses.
The TT substitutes ‘cuts off his own feet’ with ‘cuts off his own hands’. Barnwell (1998) says that sometimes an idiom in the language you are translating from may be translated by an idiom in the language you are translating into, but often this is an idiom that is different from the original one. The TT’s translation is, however, different in meaning from the ST. ‘Cuts off his own hands’ means making oneself disabled. It could therefore be necessary to do a meaning – based translation in order to re-express the meaning of the ST. The TT could be translated as:

Omontoo ogotoma amang’ana ase okoboko kw’omonto omoriri tari goikerania amang’ana ayio naende nigo akwerentera emechando (He who sends a message by the hand of a fool fails to deliver that message and brings himself trouble).

The last verse in this category is:

5. PROV. 30:32
RSV: If you have been foolish, exalting yourself, or if you have been devising evil, put your hand on your mouth.
EBT: Onye kwabeire omoriri na kweimokereirie igoro, gose onye kwabeire gokorengereria amabe, beka okoboko kwao ase omonwa oo, oyo tube (If you have been foolish, exalting yourself or if you have been devising evil, put your hand on your mouth).

The idiom in this verse is ‘put your hand on your mouth’. It is Hebraic and it means stop talking and think. According to Word Biblical Commentary, Thru the Bible Commentary, Africa Bible Commentary and the GNB, the intended interpretation of this verse is that instead of speaking foolishly, praising yourself or planning evil things, shut your mouth. This will help you to avoid showing your folly or doing evil things.

In the TT, this verse is translated literally. Putting one’s hand on his mouth in the TL does not have the same meaning it has in the SL. It is used to express embarrassment or
shock at what has happened. Therefore TL readers might not recognize the idiom and would take it literally, or those who recognize its figurative nature might not properly relate it with its intended meaning (Blight, 1992).

For the ST’s intended meaning to be re-expressed in the TT, the translation could be meaning-based thus:

Onye kwabeire omoriri, kweimokereirie igoro, gose onye kwabeire gokorengereria amabe, sieka omonwa oo tobaisa koorokia oboriri bwao gose gokora amabe (If you have been foolish, exalting yourself or if you have been devising evil, shut your mouth to avoid showing your folly or doing evil things).

The above presentation, analysis and discussion of the idioms category shows clearly that the meaning of an idiom in the ST is different from that in the TT. This is because idioms have been literally translated in the TT. Unless TL readers use Bible Commentaries, they would not interpret the TT the way the ST is intended. Some TL readers fail to recognize the idioms and take them literally, while others recognize their figurative nature but fail to properly relate them with their intended meanings. The translation of these idioms needs to be meaning-based in order to convey the same meaning that is expressed in the ST. There is therefore need to review the translation of the book of Proverbs in the Ekegusii Bible. The translators need to consult Bible Commentaries and other reference materials on Bible translation in order to clearly understand the message of the ST before faithfully rendering it in the TT. The next category is that of euphemisms.

4.2.1 Euphemisms

According to the Oxford Advanced Learner’s Dictionary (2005), euphemism refers to an indirect word or phrase that people often use to refer to something embarrassing or
unpleasant, sometimes to make it seem more acceptable than it really is. It is the substitution of a less direct expression or inoffensive term for one that may offend or suggest something unpleasant. For example among the Abagusii people, a dead person is referred to as ‘oy’otonyorire’ (one who has left us) or ‘oy’orarire’ (one who has slept). Leaving and sleeping are euphemisms for death.

Four verses were sampled in this category. They are discussed below. The first one is:

1. PROV.5:15
   
   RSV: Drink water from your own cistern, flowing water from your own well.
   EBT: Kanywe amache okobucha korwa ase egesima kiao, na aya agosoka korwa ase ensoko yao (Drink water that you fetch from your own cistern and that which issues from your own well).

In Proverbs Chapter 5, King Solomon warns young men against immorality. He observes that one who does not heed this warning will die a painful death. Proverbs 5:15 is therefore one of the verses containing advice that King Solomon offers young men in relation to matters of sex. He offers this advice in euphemistic language. Drink water is a euphemism for have sexual pleasure. A young man is urged to find his sexual pleasure only in his wife, ‘... your own cistern’ and ‘... your own well’ Cisterns provided a repository for a runoff of rainwater among the Hebrews, although the water was stagnant in comparison to the freshness of well water, or a spring. The same fresh water sources are symbols in the Song of Songs 4:15 for the woman who provides sexual delight and satisfaction to her partner.

According to Word Biblical Commentary, Africa Bible Commentary and Thru the Bible Commentary, the message this verse expresses is that rather than indulge in promiscuous
relationships, young men should satisfy their sexual desires within the context of marriage. This is also the message the GNB expresses. In more direct language this verse could have been: ‘Have sexual intercourse with your own wife’.

This verse is translated literally in the TT. Since this euphemism is not found in the Ekegusii language, this verse is bound to be misinterpreted, thus losing faithfulness to the ST. To easily and clearly understand the message conveyed in this verse, one must consult a Bible commentary since even the ST does not explain the meaning of this euphemism.

This verse appeared in question 1 of the questionnaire. It read, “What message does the translation of Proverbs 5:15 into the Ekegusii Bible express?” The choices given were:

(a) We should drink water from our own wells.
(b) A woman should only have sex with her husband.
(c) Everyone should be hard-working and eat their own sweat.
(d) A man should only have sex with his wife.

35% of the respondents chose (b) and 65% chose (d). No respondent chose (a) and (c), a clear indication that the respondents understand that this verse’s message is about sexual immorality. The respondents who chose (b) confirm this study’s argument that TL readers could misinterpret this verse. They recognize that this is a figurative expression but are unable to relate it properly with its intended meaning (Blight, 1992). The
readers could misinterpret this verse. They recognize that this is a figurative expression but are unable to relate it properly with its intended meaning (Blight, 1992). The respondents who chose (d) understand that this verse is addressed to men, possibly from their knowledge of the book of Proverbs from Bible Commentaries.

Interpretive resemblance could be realized if the translation is meaning-based. It will also make it easy for the TT readers to process the message this verse conveys without relying on Bible commentaries. The verse could read:

*Rorana n’omorugi oo bweka (Be seeing your own wife).*

This translation retains the euphemistic form of the ST besides conveying a similar message through use of an expression which is found in the target reader’s cognitive environment, therefore avoiding an unnecessary processing effort as required by the Interpretive Theory.

The second verse in this category is:

2. PROV. 5:16

RSV: Should your springs be scattered abroad, streams of water in the streets?

EBT: *Inee! Chinsoko chiao nchigwenerete gwesiarera gochia aare, ne chindooche chiao chi’amache ase chinchera? (Should your springs be scattered far, and your streams of water in the streets?)*

Just like Proverbs 5:15, Proverbs 5:16 is a warning against sexual immorality. ‘... springs’ and ‘... streams of water’ are symbols of a woman. She satisfies a man’s desires like water quenches thirst. The ST’s message, according to Word Biblical Commentary, Africa Bible Commentary and Thru the Bible Commentary, is that a man
should not neglect his wife sexually and expose her to seeking satisfaction elsewhere. The GNB has this verse translated as, “children that you have by other women will do you no good”. The researcher opted to use the meaning expressed by the three commentaries since they were consistently expressing the same message. This shows that different translators may have different understandings of the message of the ST and this could also lead to the loss of the original meaning. This implies that translations of the Bible or any other text, where translators do not know the language the original text was written in, are not re-expressing the meaning of the ST but that of the translations from which the TT was translated. The Interpretive Theory does not factor in this.

This verse is translated literally in the TT, hence making it obscure. Understanding the message conveyed by this verse in the TT environment is difficult since ‘springs’ and ‘streams’ do not have the meaning they do in the ST environment. TT readers could interpret this verse in several ways since the TT, just like the ST, does not explain the meaning of the verse.

This verse appeared in question 2 of the questionnaire. It read, “What is the meaning of Proverbs 5:16 as translated into the Ekegusii Bible?” The options the respondents had were:

(a.) Do not misuse your wealth.
(b.) Do not misuse your water.
(c.) A man should satisfy his wife sexually.
(d.) A man should not be sexually immoral.
No respondent chose (a) or (b). 15% of the respondents chose (c), which according to Bible commentaries is the meaning of this verse. 85% of the respondents chose (d).

For the respondents who chose option (c), it is possible that they have knowledge of the verse’s meaning from Bible commentaries since it is not explained in the TT. The respondents who chose option (d) must have had knowledge of this verse from the GNB.

Option c) and d) are possible interpretations of the ST. TL readers are therefore interpreting the meaning of the ST in different ways, probably based on their knowledge of various English versions of the Bible. This brings out a weakness of the Interpretive Theory because when it talks about the TT being a re-expression of the ST, it includes translations of the ST from which other translations will be written. These findings concur with the study’s argument that the meaning of a figurative expression in the source text varies with that in the target text.

Meaning-based translation, though it will express one of the two possible meanings of the ST, could give the TT interpretive resemblance to the ST as required by the Interpretive Theory. The translation could be:

\textit{Inee! Omorugi oo nagwenerete koba ataisanegoti kemobere abe omotayayi, omorugi oo ase chinchera? (Should your wife lack bodily satisfaction and be loose, your wife in the streets?)}

The third verse in the euphemisms category is:

3. PROV. 5:18

RSV: Let your fountain be blessed, and rejoice in the wife of your youth.

EBT: \textit{Tiga ensoko yao esesenigwe, naye ogokere omokungu bw’oboke bwao (Let your fountain be blessed, and rejoice in the wife of your youth).}
Just like the previous two verses in the category of euphemisms, Proverbs 5:18 is a piece of advice against sexual immorality. According to Word Biblical Commentary, Africa Bible Commentary and Thru the Bible Commentary, the advice is that a young man should not rejoice with any other woman, but the wife of his youth. ‘... your fountain’ is a euphemism for ‘your wife’. The GNB also expresses the same message.

In its translation of this expression, the TT just like the ST, does not explain what ‘... your fountain’ refers to. In the TT environment this expression does not have similar meaning to the meaning of the ST environment. It is only used to refer to a source of water. The TT could therefore be interpreted in a different way from the ST.

In order for the TT to interpretively resemble the ST and convey its original assumptions (Smith 2000:48), a meaning-based translation is necessary. It could read:

*Tiga omorugi oo asesenigwe, naye ogokere omokungu bw ‘oboke bwao. (Let your wife be blessed, and rejoice in the wife of your youth).*

The fourth verse in the euphemisms category is:

4. PROV. 9:17

- **RSV**: “Stolen water is sweet and bread eaten in secret is pleasant”.
- **EBT**: *Amache aibire nigo are amansu, na omogati okorierwa aase a bobisi nigo okogokia* (Water that is stolen is sweet, and bread that is eaten in secret is pleasant).

Word Biblical Commentary, Thru the Bible Commentary and Africa Bible Commentary explain that this verse is about adultery. It expresses the flattering words of an adulterous woman to men who are not wise in her attempt to lure them into adultery. ‘Stolen water’ and ‘bread eaten in secret’ are Hebraic euphemisms for adultery. The GNB translates
the TL, these euphemisms mean stealing. Therefore TL readers could interpret them in a way that is different from the intended interpretation of the ST. Faithfulness in translation will not be achieved (Sperber and Wilson 1986). To ensure that there is interpretive resemblance between the ST and the TT, the verse could be translated using the following Ekegusii euphemism which expresses the same flattering words of an adulterous woman expressed in the ST:

*Ogosoka isiko nigo kore ogwansu (Going out is sweet).*

Euphemisms, like many other forms of figurative language, are unique to a culture and environment. Where two languages and cultures are not closely related, their euphemisms widely differ. This has been confirmed from the four verses presented, analyzed and discussed above. Literal translation of these euphemisms leads to misinterpretation among TT readers and therefore loss of the meaning of the ST. A free translation needs to be done to avoid this meaning loss. The next category is that of similes.

### 4.2.2 Similes

A simile is a figurative expression that involves explicit comparison of two unlike things, to point a similarity, using a marker such as *like* or *as* (Crystal, 1997).

Newmark (1981) postulates that similes are more precise, more restricted and usually less radical, less committed than metaphors, since they limit the resemblance of the ‘object’ and its ‘image’ to a single property. He argues that they are generally easier to translate than metaphors.
For instance, ‘wisdom shines like the light of dawn’ is a simile that likens wisdom to the light of dawn. The point of similarity in this simile is that wisdom brings to an end ignorance, which could figuratively be compared to darkness, the same way the light of dawn brings to an end a night.

The following four verses were sampled in the similes category. The first one is:

1. PROV.11:22

   RSV: Like a gold ring in a swine’s snout is a beautiful woman without discretion.

   EBT: Omokungu omonyakieni tari na semi nigo anga buna ebonyi y’etahabu ere ase chimioro chiembeche (A beautiful woman does not have wisdom, she is like a gold ring in the nostrils of a warthog).

The ST compares a gold ring in a swine’s snout to a beautiful woman without wisdom. The point of similarity in this simile is that it is wasteful to put a gold ring in a swine’s snout since it does not need it and the gold ring cannot make the swine beautiful. Similarly, beauty is a waste on a woman who is not wise since it cannot improve her standing in society. Wisdom is more precious than beauty. This is the meaning of the ST, according to Word Biblical Commentary, Africa Bible Commentary and Thru the Bible Commentary. The GNB expresses the same message.

The TT asserts that a beautiful woman is without discretion and she is like a gold ring in a warthog’s nostrils. This is a mistranslation of the ST. The content of the TT does not convey assumptions true to the meaning of the ST in order for interpretive resemblance to be said to have occurred (Smith 2000:48). This verse appeared in question 3 of the questionnaire. The question asked was, “What is your interpretation of Proverbs 11:22 as translated into the Ekegusii Bible?”
The choices given were:

(a) A beautiful woman is foolish and as worthless as a gold ring in a swine’s snout.

(b) A beautiful woman who is not wise is as worthless as a precious gold ring in a swine’s snout.

(c) A beautiful woman who is not wise is as a precious gold ring in a swine’s snout.

(d) A beautiful woman is foolish and as precious as a gold ring in a swine’s snout.

75% of the respondents chose (a), 20% chose (b) and 5% chose (c). 0% chose (d). From these choices, it is clear that many TT readers misinterpret this verse. The TT expresses meaning that is clearly the opposite of what the ST expresses by using the word ‘tari’ (is not) instead of ‘otari’ (who is not). This is contrary to the requirements of the Interpretive Theory whose main tenet is the re-expression of the meaning of the ST in another language. The choices made by the remaining percentage of respondents convey the meaning of the ST. The respondents might have chosen these options because they had prior knowledge of the verse as contained in the ST and because they are logical. They did not interpret the verse the way it is rendered in the TT. For interpretive resemblance to occur between the TT and the ST, the TT could be translated as:

*Omokungu omonyakieni otari-na semi nigo anga buna ebonyi, y’etahabu ere ase chimioro chiengurue y’orosona (A beautiful woman without wisdom is like a gold ring in the nostrils of a swine).*

The second verse in the similes category is:
2. PROV. 19:12

RSV: A king’s wrath is like the growling of a lion, but his favour is like dew upon the grass.

EBT: Ekero omoruoti abeire nekeririanda nigo anga buna endo ekoruma, korende ogwancherwa kwaye nigo konga buna rime rire ase obonyansi (When a king has become angry he is like a roaring lion, but his getting approval is like dew upon the grass).

In the ST, a king’s wrath is likened to the growling of a lion and his favour is likened to dew upon grass. These are two similes. In the first one, the point of similarity is the fierceness, power and strength that an angry king or a lion has. In the second simile, the point of similarity is the assurance of life by a king’s favour on his subjects just as dew gives grass its greenness and freshness, hence life. The GNB has this verse translated the same way as the ST.

The ST’s message, according to Word Biblical Commentary, Africa Bible Commentary and Thru the Bible Commentary, is that subjects should avoid making a king angry because this might cost them their lives. Instead they need to seek his favour because it reassures them.

In the TT, it is the angry king who is likened to a roaring lion in the first simile. In the second simile, ‘his favour’ is translated as ‘ogwancherwa kwaye’ (his getting approval) instead of ‘ogwancha kwaye’ (his favour or approval). Whereas the translation of the first simile re-expresses the meaning of the ST, though it shifts the comparison from a king’s anger to an angry king, the second simile fails to communicate the assumptions communicated in the ST as required by the Interpretive Theory. The TT implies that a king is at the mercy of his subjects as he needs their approval. This is not the intended
interpretation of the ST. To realize interpretive resemblance with the ST, the TT could be translated as:

Ekeririanda ki omoruti nigo kenga buna okorumma kw'endo, korende ogwancha kwaye nigo konga buna rime rire ase obonyansi (A king’s wrath is like the roaring of a lion but his favour is like dew upon the grass).

The third verse in the similes category is:

3. PROV. 26:10

RSV: Like an archer who wounds everybody is he who hires a passing fool or a drunkard.

EBT: Omonto omanyete emeremo nigo agwekorera emeremo emiya, korende oyyore omoriri nigo akorika onde bwensi ogoeta, na emeremo yasareka (He who knows work does his work well, but he who is foolish hires anybody who is passing and work gets spoilt).

The ST likens a person who hires a fool or drunkard to an archer who shoots carelessly, wounding everybody. The point of similarity in this simile is the carelessness exhibited by one who hires a passing fool or drunkard and an archer who shoots aimlessly, wounding everybody. Word Biblical Commentary, Africa Bible Commentary and Thru the Bible Commentary say that the message expressed by the ST is that one needs to be careful who he hires to work for him if he needs good results. The GNB expresses the same message.

The TT does away with the ST’s comparison of a careless employer to a careless archer. It instead contrasts a person who knows his work and does it well, with a foolish person who hires anybody and his work gets spoilt.
According to the Interpretive Theory, for interpretive resemblance to occur there are two conditions which must be met. Firstly, one statement must be presented as resembling another. Secondly, the content of the second statement must be a valid subset, large or small, of the assumptions conveyed by the first. It does not have to convey all original assumptions, but those it conveys must be true to the meaning of the original (Smith 2000:48).

The TT does not meet any of those conditions both in form and content. What the TT conveys is that only foolish people hire workers carelessly thus spoiling their work. It also implies that the only time one can get his work done well is when one knows his work and does it alone. These are not the assumptions of the ST. The ST implies that if one hires workers wisely, his work will be done well. It additionally implies that even the wise could sometimes hire people carelessly and their work gets spoilt.

For interpretive resemblance to occur, the TT could be translated as:

*Buna omonto okoruta chinsara obeta onde bwensi, naboigo noy’okorika omonto omoriri ogoeta gose omonto otindete* (Like an archer who wounds everybody, is he who hires a passing fool or a drunkard).

The fourth and final verse in this category is:

4. PROV. 26:14
RSV: As a door turns on its hinges, 
So does a sluggard on his bed.

EBT: *Omonto omworono akona-kweonchora-otchora buna egesier i gekona koonchorwa ase chimbata gesibeire* (A lazy person keeps on turning like a door keeps being turned on the hinges holding it).

The ST compares a door turning on the hinges holding it to a sluggard on his bed. The point of similarity in this simile is the lack of meaningful movement that a lazy person
and a door exhibit. As a door does not move from where it is held by its hinges, so does a
lazy person from his bed. The GNB has this verse translated the same way as the ST.
The TT compares a lazy person’s turning to that of a door on the hinges holding it. By
leaving out a bed, a symbol of laziness in both the SL and the TL, the TT fails to
communicate the intended interpretation of the ST. It conveys assumptions which are not
ture to the meaning of the original (Smith 2000: 48). According to Word Biblical
Commentary, Thru the Bible Commentary and Africa Bible Commentary, the ST’s
interpretation is that a lazy person loves sleep, therefore his continued turning on bed is
compared to the turning of a door on its hinges. The omission of bed in the TT could lead
to misinterpretation of this verse. This also makes the TT difficult to understand.

This verse appeared in question 9 of the questionnaire. The question read, “From the
translation of Proverbs 26:14 into the Ekegusii Bible, what is similar between a lazy
person and a door?” Respondents had these choices:

(a) A lazy person does not do things on his own unless pushed just like a door.
(b) A lazy person is always easily influenced like a door is always being turned
on its hinges.
(c) A lazy person keeps on turning wherever he is like a door held to its hinges.
(d) A lazy person never moves far, just like a door held to its hinges.

85% of the respondents chose (a), 0% chose (b) and (c), while 15% chose (d). The choice
of (a) by majority of the respondents is confirmation of the argument of this study that this
verse could be misinterpreted. The percentage of respondents who chose (d) which is the
intended interpretation of the ST might have been aware of its meaning as explained in Bible commentaries because the information provided in the TT does not lead to such an interpretation.

For interpretive resemblance to occur between the ST and the TT, and to avoid an unnecessary processing effort in the TT as avoided in the ST, the translation needs to include bed. Thus:

\[
\text{Omonto omworo nigo akonakweonchora-onchora ase egetanda kiaye buna egesieri gekona koonchorwa ase chimbata chiaye} \quad (A \text{ lazy person keeps on turning on his bed like a door keeps being turned on its hinges}).
\]

The above presentation, analysis and discussion shows that meaning loss in the similes category is due to use of inappropriate words, for instance in Proverbs 11:22 and Proverbs 19:12. The intended meaning of the ST is also lost through use of different and ambiguous comparisons in the TT. An example is the translation of Proverbs 26:14 where reference to ‘a sluggard’s bed’ in the ST is left out in the TT. This makes the simile in the TT ambiguous. The translation of similes could therefore be improved by use of appropriate words, accurate comparisons and inclusion of all those important objects mentioned in the ST. The next category is that of metaphors.

4.2.3 Metaphors

According to the Oxford Advanced Learner’s Dictionary (2005), metaphor is the imaginative use of a word or phrase to describe something else, to show that the two have the same qualities. The comparison between the two unlike things or notions is implicit (Crystal, 1997). Unlike similes, metaphors do not use the words like or as to express comparison between objects, animals or people. In metaphors, the meaning of a word is
extended by being used as a direct label for something outside its primary area of meaning (Wonderly, 1968).

For instance, ‘Christ is a shepherd’ is a metaphor which compares Jesus Christ to a shepherd. The point of similarity here is that both Jesus Christ and a shepherd have a responsibility. Christ takes care of people and a shepherd takes care of sheep.

Four verses were sampled in this category. They are presented and analysed below. The first verse is:

1. PROV. 11:30
   RSV: The fruit of the righteous is a tree of life, but lawlessness takes away lives.
   EBT: *Okwama kw’omonyaboronge nigo kore omote bw’obogima, na omontc omong’aini nigo akong’usa emioyo y’abanto obakonya* (The fruit of the righteous is a tree of life, and a wise person draws the souls of people and helps them).

The metaphors in this verse are ‘the fruit of the righteous’ and ‘a tree of life’. The former is compared to the latter. ‘The fruit of the righteous’, according to Word Biblical Commentary, Africa Bible Commentary and Thru the Bible Commentary, refers to a righteous person’s words and deeds. ‘A tree of life’ means a source of peace and long life. The intended interpretation of the ST is that a righteous person’s words and deeds bring peace and long life to himself and others as he avoids violence and wickedness. This is the message also expressed in the GNB.
This verse is translated literally in the TT. The KJV contains this verse exactly as it is rendered in the TT. It loses the ST’s meaning since it refers to the harvest of food or material prosperity of a righteous person.

This verse was sampled for the questionnaire and it appeared in question 5. The question read, “What is the meaning of ‘The fruit of the righteous is a tree of life....’ in Proverbs 11:30 as translated into the Ekegusii Bible?” The respondents had the following options:

(a) The harvest of a righteous person feeds many people.
(b) The rise of a righteous person brings good life.
(c) The prosperity of a righteous person is a source of livelihood to many.
(d) The words and deeds of a righteous person bring peace and long life.

60% of the respondents chose (a), 0% chose (b), 35% chose (c) and 5% chose (d). These responses confirm that the verse is not interpreted the way the ST is intended to be interpreted. The TT therefore does not re-express the meaning of the ST as required by the Interpretive Theory. Many TT readers think it talks about the harvest or prosperity of a righteous person and how it benefits many people. Since the TT, just like the ST, does not explain the meaning of this metaphor, it is possible that the respondent who chose (d) might have been aware of its meaning as explained in Bible commentaries. For interpretative resemblance to occur, the TT could be translated as:

*Amang'ana na ebikorwa bi’omonyaboronge nigo bikoreta omorembe na obogima obotambe, korende, okobuna amachiko nigo kogosiria amagima (The words and deeds of a righteous person bring peace and long life, but lawlessness takes away lives).*

The second verse in this category is:
2. PROV. 13:2

RSV: From the fruit of his mouth a good man eats good, but the desire of the treacherous is for violence.

EBT: Okwama kw'amang'ana omonto agokwana nigo gokomorentera amaya, korende okogania kw'abatari abegenwa nigo kore okw'obotindi (The fruit of the words a man speaks brings him goodness but the desire of those who are not righteous is of violence).

The metaphor in the ST is ‘fruit’. It is compared to words or speech. The point of similarity between fruit and words is that both are products: fruit is a product of plants while words are products of the thought processes of a person. The message expressed by this verse in the ST according to Word Biblical Commentary, Africa Bible Commentary and Thru the Bible Commentary is that what a good man speaks brings him goodness which also implies life while those who are not righteous desire violence, which also implies death. This is also the message the GNB expresses.

The TT translates this verse in a literal manner that makes it repetitive and unclear. It contains both ‘fruit’ and ‘a man’s words’ instead of only ‘the fruit’ as contained in the ST. Besides, the TT does not specify the character of the man being talked about as specified in the ST. The ST talks of a good man. As a result, the verse could be interpreted as, ‘a man’s words have a fruit that brings him good things’, a message that is not only different from that of the ST, but is also incomprehensible. The interpretation of the TT does not therefore resemble that of the ST because the TT cannot be understood with ease (Sperber and Wilson, 1986).
This verse appeared in question 5 of the questionnaire. The question read, “Which of the following is the meaning of Proverbs 13: 2 as translated into the Ekegusii Bible?” The respondents had the following options:

(a) The fruit of the words a man speaks brings him goodness while the desire of those who are not righteous is violence.

(b) The outcome of a man’s words is good and the desire of the unrighteous is violence.

(c) A man’s speech brings him goodness while those who are not righteous desire violence.

(d) The fruit of the words a good man speaks brings him goodness while the desire of those who are not righteous is violence.

55% of the respondents chose (a), 15% chose (b), 5% chose (c) and 25% chose (d). From these responses, it could be explained that those who chose (a) interpreted the verse the way it has been translated. It lacks clarity, simplicity, naturalness, idiomaticness, and faithfulness that is necessary for the TT to be comprehensible to its readers (Statham 2005). For the respondents who chose (b), they interpreted the verse in a way that it has not been translated. They made its message brief and clear, qualities it lacks. Option (c) is also brief and clear, but does not take into account the meaning of fruit as contained in the ST. Finally, option (d) includes ‘a good man’ as contained in the ST but not in the TT. This is therefore not an accurate interpretation of the TT. The respondents who chose it might have referred to the ST. For interpretive resemblance to occur and for the TT to...
re-express the meaning of the ST, it could have a meaning-based translation which could read:

Korwa ase chinkwana chi'omonwa oye, omonto omuya nigo akonyora amaya, korende okogania kw'abatari abegenwa nigo kore.obotindi (From the words of his mouth, a good man reaps goodness but the desire of those who are not righteous is for violence).

The third verse in this category is:

3. PROV. 14:3

RSV: The talk of a fool is a rod for his back but the lips of the wise will preserve them.

EBT: Aya omoriri agokwana nigo are enyimbo y’ofoenenu, korende aya abang’aini bagokwana nigo akobarendu (What a fool speaks is a staff /rod for rudeness but what the wise say preserves them).

The ST compares the talk of a fool to a rod for his back. A fool’s talk is foolish and deserves punishment which a rod is used to mete out. The pain that is associated with physical punishment is the point of similarity between the talk of a fool and a rod for his back. Folly pains just like a rod on the back. In the GNB this verse is translated as, “Proud fools talk too much; the words of the wise protect them.”

The message expressed by the ST, according to Word Biblical Commentary, Africa Bible Commentary and Thru the Bible Commentary, is that the talk of a fool is careless and deserves punishment or puts him in trouble while wise people avoid problems by being careful in their speech.

In its translation, the TT does not specify whether it is comparing a fool’s talk to a rod or staff. The word ‘enyimbo’ can mean rod or staff. Failure to specify this through stating its function makes the TT ambiguous. The TT could be interpreted in two different ways.
The first interpretation compares a foolish person’s speech to a staff used for support by rudeness. This interpretation is different from that of the ST. The second interpretation is that the speech of a fool is a rod for rudeness. This implies that that rod is used to punish rudeness or that rudeness uses that rod to mete out punishment. This is also ambiguous. The TT does not therefore meet the requirements of the Interpretive Theory since it does not re-express the meaning of the ST.

To avoid this ambiguity and communicate the intended interpretation of the ST, therefore ensuring interpretive resemblance, the TT could have a meaning-based translation. Thus:

\[ Aya\ omoriri\ agokwana\ nigo\ akomorentera\ ogoakwa\ enyimbo\ ase\ omogongo\ oye,\ korende\ chinkwana\ chi'abantxo\ abang’aini\ nigo\ chikobarendra \]  
(The talk of a fool brings him a beating on his back but the talk of wise men preserves them).

The fourth verse in this category is:

4. PROV. 24:26

**RSV:** He who gives a right answer kisses the lips.

**EBT:** Omonto okoiraneria amairanerio amaronge nigo anga okonyunyuntwa kw’ebikoba. **(He who gives answers that are right is like the kissing of lips).**

The **giving of a right answer** is compared to the **kissing of lips**. According to Word Biblical Commentary, kissing lips among the Hebrew was a way of expressing love and peace, therefore averting conflicts. The point of similarity between giving a right answer and kissing the lips is that both ensure there is peace among people. Lies cause conflict. According to Word Biblical Commentary, Africa Bible Commentary and Thru the Bible Commentary, the intended interpretation of this verse is that people should always say the truth in order for peace to prevail in society. The GNB expresses the same message.
This verse is literally translated in the TT and instead of comparing giving a right answer to kissing the lips, it compares the person who gives right answers to the kissing of lips. This is obscure. The TT therefore fails to express the meaning of the ST and interpretive resemblance does not occur. A meaning-based translation could be:

*Omonton okoiraneria amairaneria amaronge nigo akorenta omorembe.*
*(He who gives right answers brings peace).*

The metaphor has been translated by use of a non-figurative expression, thus leaving out kissing of lips. Wonderly (1968) says that this is one of the sacrifices that must be made in the interest of meaningfulness. Kissing of lips among the Gusii has a sexual connotation and will therefore express a different meaning from that of the ST.

From the above presentation, analysis and discussion, meaning loss in the metaphors category is due to literal translation and the omission of important information. There is also ambiguity, for instance in the translation of Proverbs 14:3 where the word ‘enyimbo’ is used. It could mean ‘rod’ or ‘staff’. To improve the translation of metaphors, it is important to do a free translation and to include all the important information in the ST. Ambiguity could be avoided by using words appropriately so that they have only one meaning. The hyperbole category is next.

**4.2.4 Hyperbole**

According to the Oxford Advanced Learner’s Dictionary (2005), hyperbole is a way of speaking or writing that makes something sound better, more exciting, dangerous, etc. than it really is. For example, in the sentence ‘The rally was attended by a sea of
humanity', the expression a sea of humanity is used to exaggerate the number of people who attended the rally. This sounds better than a large number of people. Two verses were sampled in this category. They are presented and analysed below. The first one is:

1. PROV. 3:10

RSV: Then your barns will be filled with plenty, and your vats will be bursting with wine.

EBT: Erío ebiage biao mbiichore nendagera enyinge na ebimitero biao biichore nedivai engiya (Then your barns will fill with plenty of food and your vats will fill with good wine).

According to Word Biblical Commentary, Africa Bible Commentary and Thru the Bible Commentary, the message expressed by this verse in the ST is that God will reward generosity with material blessings. Whereas the ST implies that there is a supernatural force that will fill the barns, the TT leaves this out by using 'mbiichore' (will fill), instead of 'mbiichorigwe' (will be filled). The ST exaggerates that the vats will burst with wine, an exaggeration also expressed by the KJV. The GNB expresses this as, “...you will have too much wine to be able to store it all”. The TT, on the other hand, removes the exaggeration by using the word 'biichore' (will fill), instead of 'biateke' (will burst).

According to Gutt (1991, 2000), faithfulness in translation is communicating an intended interpretation of the foreign text through adequate contextual effects which avoid an unnecessary processing effort. The translation of vats takes a lot of unnecessary processing effort since the word 'ebimitiro' (vats) sounds archaic and obscure. It is not available in the TT environment. The TT could have used 'enyongo' (pot) to refer to vats since it is well known and is used by the Abagusii to hold alcohol. The TT has additional information which is not in the ST. The ST does not describe the wine in any way. The TT describes it as good wine. This is not necessary. Therefore there is no interpretive
resemblance between the ST and the TT. For interpretive resemblance to occur, the TT could be translated as:

_Erio ebiage biao mbiichorigwe nenadgera enyinge ne'chinyongo chiao nchiateke ne’divai_ (Then your barns will be filled with plenty of food and your pots will burst with wine).

The second verse in this category is:

2. PROV. 27:3

**RSV**: A stone is heavy, and sand is weighty, but a fool’s provocation is heavier than both.

**EBT**: *Rigena neririto na omokenye nomorito, korende okogechigwa kw’omonto omoriri nigo kore okorito kobua ebinto ebio bibere* (A stone is heavy and sand is weighty, but a fool provoked is heavier than those two things).

Word Biblical Commentary, Africa Bible Commentary and Thru the Bible Commentary say that the message expressed by the ST is that physical fatigue caused by bearing heavy burdens is obvious, but worse is the mental and spiritual pain that a fool provokes. The provocation caused by a fool is exaggerated to be heavier than a stone and sand. This is also the meaning expressed in the GNB.

The TT inaccurately renders ‘a fool’s provocation’ as ‘okogechigwa kw’omonto omoriri’ (a fool provoked). This is different from the ST’s implication that a wise man is provoked by a fool. The message expressed in the TT does not resemble that of the ST, therefore there is no interpretive resemblance. This verse appeared in question 10 of the questionnaire. It read, “Which of the following is the meaning of the translation of Proverbs 27:3 in the Ekegusii Bible?”

The choices the respondents had were:

(a) The anger felt by a fool is heavier than the weight of a stone and sand.
(b) The anger caused by a fool is heavier than the weight of a stone and sand.
(c) The anger caused by a fool is more than that caused by a heavy stone and sand.
(d) The anger felt by a fool is more than that caused by a stone and sand.

95% of the respondents chose (a) as the meaning of the TT’s translation while 5% chose (b), which is the intended meaning of the ST. The other options were not chosen. These findings confirm this study’s argument that figurative language is mistranslated. Interpretive resemblance could be achieved if the TT’s translation reads:

Rigena neririton a omokenye nomorito, korende okogechie kw’omonto omoriri nigo kore okorito kobua ebinto ebio bibere (A stone is heavy and sand is weighty, but provocation by a fool is heavier than those two things).

As has been presented, analyzed and discussed above, meaning loss in the hyperbole category is due to the translation of the TT using inappropriate words. The translation of hyperbole could therefore be improved by using appropriate words that express the exaggeration implied in the ST. The next category is that of personification.

4.2.5 Personification

The Oxford Advanced Learner’s Dictionary (2005) defines personification as a form of figurative language through which objects or qualities are represented as human beings. It could also be described as a type of metaphor in which an object or idea is represented in human terms (Crystal, 1997). For example, in the sentence ‘Anger is cruel’, anger is an idea that is personified as being cruel. Cruelty is a human quality. Anger is a human feeling. One verse was sampled in the personification category. It is presented and analysed below.
1. PROV. 15:30

RSV: The light of the eyes rejoices the heart, and good news refreshes the bones.

EBT: Amaiso are nomosasoko nigo akogokia enkoro na amang'ana amaya akorentwa nigo akogokia amauga (Eyes which have joy make the heart happy and good news brought make the bones happy).

The ST personifies light, heart, good news and bones. The message this verse expresses, according to the GNB, Word Biblical Commentary, Thru the Bible Commentary and Africa Bible Commentary, is that the expressiveness of the eyes betrays an inner joy which others can recognize and be affected by and good news renews strength.

The TT has this verse translated literally. As a result, TT readers could fail to get the message originally expressed by the ST. Whereas the ST’s message is that the joy of the eyes and the heart could be seen, felt and could influence others, the TT implies that joyful eyes make the heart happy. This is contrary to the implication of the ST that the eyes express the feelings of the heart. Finally, the TT translates ‘good news refreshes the bones’ as, ‘amang’ana amaya nigo akogokia amaugá’. ‘Akogokia’ could be translated as ‘makes happy’. This is not the meaning conveyed by the ST. The TT therefore does not re-express the meaning expressed in the ST. A more accurate translation could be, ‘amang’ana amayia amaya nigo akomenta chinguru’.

This verse appeared in question 6 of the questionnaire. The question read, “Which of the following expresses the meaning expressed by the Ekegusii Bible’s translation of Proverbs 15:30?” The respondents had the following options:
(a) Joyful eyes make the heart happy and good news refreshes the bones.

(b) What makes the eyes happy also makes the heart happy and good news refreshes the bones.

(c) The heart’s happiness is expressed by the eyes and can be recognized by other people and good news renews strength.

(d) Joyful eyes make the heart happy and good news makes the bones happy.

35% of the respondents chose (a), 0% chose (b), 15% chose (c) and 50% chose (d).

Both option (a) and (d) are possible interpretations of the TT but do not convey the meaning of the ST. These findings affirm the study’s argument that TT readers could fail to get the message originally expressed by the ST. Option (b) was not chosen by any respondent. This shows that respondents felt it is not a possible interpretation of the TT. Option (c) is the intended interpretation of the ST. Since the TT does not explain the meaning of this verse, just like the ST does not, it could be explained that the three respondents who chose it might have been aware of its meaning from Bible commentaries. For interpretive resemblance to be achieved, a meaning- based translation is necessary. Thus:

Omosasoko bw’amaiso nigo okoorokia omogoko bw’enkoro oyio abanto bande bararore na konguswa noro, boigo amang’ana amayia amaya nigo akomenta chinguru (The joy of the eyes shows the happiness of the heart which other people could see and be affected by, and good news renews strength).

Meaning loss in the personification category is due to literal translation and use of inappropriate words. This has been shown in the presentation, analysis and discussion above. A free translation and use of appropriate words will improve the translation of personification.
In this chapter, data on the translation of figurative language in the book of Proverbs in the Ekegusii Bible as well as from the field has been presented, analyzed and discussed. After every verse sampled, comparison of its meaning has been made with the GNB and Bible Commentaries. The reason why it conveys a meaning which is different from that of the ST is explained. A suggestion on how each translation could be improved is also given. The next chapter provides the summary, findings, recommendations and conclusion of the study.
CHAPTER FIVE
SUMMARY OF FINDINGS, RECOMMENDATIONS AND CONCLUSIONS

5.0 Introduction

In this chapter, a general summary of the study is presented. The summary of findings, recommendations, conclusion and areas for further research are highlighted.

5.1 Summary of findings

This study sought to identify and describe different forms of figurative language in the book of Proverbs in the Bible. It also sought to establish any differences in meaning between the source text and the target text upon translation of the identified forms of figurative language. Finally, the study sought to suggest ways of improving the translation of figurative language in the target text.

The study was intended to answer three questions. They were:

i) Which forms of figurative language are found in the book of Proverbs in the Bible?

ii) What are the differences in meaning between the identified figurative expressions in the source text and those in the target text?

iii) How can the translation of figurative language in the book of Proverbs in the Ekegusii Bible be improved?

In response to the first question, several forms of figurative language were found in the book of Proverbs in the Bible. They include idioms, euphemisms, similes, metaphors, hyperbole, personification, irony, symbolism and metonymy. All these forms of
figurative language could not be studied since doing so could have led to redundancy, therefore bringing increasing data handling problems with diminishing analytical returns (Milroy, 1987). Only six forms of figurative language were studied, thus: idioms, euphemisms, similes, metaphors, hyperbole and personification. Five verses were sampled from the idioms category and four from each of the following categories: euphemisms, similes, and metaphors. Two verses were sampled from the hyperbole category and one from the personification category. A total of twenty verses were therefore sampled.

The second question was answered by comparing and analyzing the meaning of each sampled verse in the TT with the ST, Bible Commentaries and the GNB. Furthermore, ten out of the twenty sampled verses were selected for the questionnaire. Respondents, who are TL readers, were asked to choose from given options the meanings of these verses as translated into the Ekegusii Bible. The findings reveal that the meaning of a figurative expression in the ST is different from that in the TT. It has been noted that these differences in meaning are due to literal translation of figurative language, use of inappropriate words, ambiguity and omission of important objects contained in figurative expressions in the ST.

In response to the third question, suggestions on how to improve the translation of figurative language in the book of Proverbs in the Ekegusii Bible were given after every verse. These suggestions include: the use of meaning based translation, use of appropriate words to clearly and effectively express what the ST expresses, use of words and
sentence structures which have only one meaning in order to avoid ambiguity, and inclusion of all the important objects in the ST that could lead to loss of meaning if omitted. These will ensure that there is interpretive resemblance between the ST and the TT.

The study used the Interpretive Theory of Translation. The main principle of this theory is that the target text must be a re-expression of the meaning of the source text. It posits that for interpretive resemblance to occur between the TT and the ST, one statement must be presented as resembling another and the content of the second statement must convey the assumptions conveyed by the first.

5.2 Recommendations

Five recommendations may be made from the findings of this study. First, the translation of figurative language in the book of Proverbs in the Ekegusii Bible should be meaning-based. This should also be done to all other books in the Ekegusii Bible as well as translations of the Bible into languages which are not closely related to the source language. This will ensure that the meaning of a figurative expression in the source text is re-expressed in the target text. Literal translation leads to meaning loss.

Second, it is important for figurative language in the book of Proverbs in the Ekegusii Bible, and in all other target texts, to be translated accurately using appropriate words. These are words which express the meaning expressed in the ST. Use of inappropriate words leads to meaning loss.
To avoid ambiguity in the translation of figurative language, as well as non-figurative language, translators should use words or sentence structures which are unambiguous. Words or sentence structures with more than one meaning are bound to be misinterpreted, therefore leading to loss of the meaning expressed in the ST.

The study also recommends that the translation of figurative language in the book of Proverbs in the Ekegusii Bible, and in other target texts, should include important objects which are contained in the ST. The omission of these objects leads to loss of the meaning expressed in the ST. In cases where certain elements are peculiar to the natural environment, institutions and culture of the language area of the ST, the translation could use equivalent elements in the language area of the TT to avoid obscurity.

Since majority of the verses in the book of Proverbs are written in figurative language, the study recommends that the translation of this book in the Ekegusii Bible be reviewed. This is because the TT fails to re-express the meaning expressed in the ST. The review should be done by experts in Bible translation as they have the skills and knowledge to translate figurative language and ensure that there is interpretive resemblance between the ST and the TT.

Finally, Bible Commentaries, modern meaning-based versions of the Bible and other relevant reference materials on the Bible could be useful when translating figurative language to make sure that the meaning of a figurative expression in the SL is clearly understood before being rendered in the TL.
5.3 Conclusions

From the summary of findings, this study has shown that there are several forms of figurative language in the book of Proverbs in the Bible (RSV). The study focused on six forms of figurative language, namely: idioms, euphemisms, similes, metaphors, hyperbole and personification.

The study has also shown that the meaning of a figurative expression in the ST varies with that in the TT. This is because of the following reasons: figurative expressions are literally translated in the TT, there is use of inappropriate words, ambiguity and omission of important objects mentioned in the ST.

To improve the translation of figurative language in the book of Proverbs in the Ekegusii Bible, the study came up with five recommendations. They are:

i) The use of meaning-based translation in translating figurative language.

ii) The use of appropriate words which express the meaning expressed in the ST.

iii) The use of words or sentence structures which are not ambiguous.

iv) The inclusion of important objects which are contained in the ST.


The use of Bible Commentaries, modern meaning-based versions of the Bible, among other relevant reference materials on the Bible, could help to make sure that the meaning of a figurative expression in the SL is clearly understood before being translated in the TL.
Finally, all the research assumptions in this study were confirmed. These assumptions were:

a) There are different forms of figurative language in the book of Proverbs in the Bible (RSV).

b) The meaning of a figurative expression in the source text (RSV) varies with that in the target text (Ekegusii Bible).

c) Translation of figurative language in the book of Proverbs in the Ekegusii Bible can be improved using different strategies.

5.4 Areas for Further Research

This study was limited to the translation of figurative language in the book of Proverbs in the Ekegusii Bible. A similar study on other books of the Ekegusii Bible will be necessary to establish whether they are also translated literally, hence leading to lack of interpretive resemblance with the ST.

The Bible has been translated into many languages that are not closely related to the SL. It will be interesting to conduct a study on the translation of figurative language into any of those languages to find out whether the meaning expressed in the TT is similar to that of the ST.

Finally, a study could be conducted on the translation of figurative language in other texts where the SL and TL are not closely related.
BIBLIOGRAPHY


http://www.biblicalstudies.org.uk/article-idioms.html

http://www.paulinesafrica.org/africanbible-home.htm

http://en.wikipedia.org/wiki/Bible-translations


http://en.wikipedia.org/wiki/Gusii-language

APPENDICES

APPENDIX I

Verses sampled from the book of Proverbs in the Bible.

IDIOMS

1. PROV. 11:25
RSV: A liberal man will be enriched, and one who waters will himself be watered.

EBT: (Omonto okorua nomoyo bw’ogwancha natenenkigwe; nere oyokorua amache agokendia erang’o, nere naegwe amache agokendia erang’o yaye.)

2. PROV. 23:1-2
RSV: When you sit down to eat with a ruler, observe carefully what is before you; and put a knife to your throat if you are a man given to appetite.

EBT: Ekero ogoikaransa koria endagera amo nomogambi, orengererie mono ng’a ning’o ore ase obosio bwao. Onye kore nenchara, obeke omoyio ase ring’orong’oche riao.

3. PROV. 25:21-22
RSV: If your enemy is hungry, give him bread to eat; and if he is thirsty give him water to drink; for you will heap coals of fire on his head, and the LORD will reward you.

EBT: Onye omobisa oo ore nenchara, moe endagera arie; onye ore nerang’o, moe amache anywe. Igo nobeke omoreiro bw’amakara ase omotwe oye, na onomene nakoe eng’eria yao

4. PROV. 26:6
RSV: He who sends a message by the hand of a fool cuts off his own feet and drinks violence.

EBT: Omonto ogotoma amang’ana ase okoboko kw’omonto omoriri, oyio nigo okobutora amaboko aye omonyene bwerentera emechando

5. PROV. 30:32
RSV: If you have been foolish, exalting yourself, or if you have been devising evil, put your hand on your mouth.
EBT: Onye kwabeire omoriri na kweimokereirie igoro,BOSE onye kwabeire gokorengereria amabe, beka okoboko kwao ase omonwa oo, oyotube

EUPHEMISMES

6. PROV.5:15
RSV: Drink water from your own cistern, flowing water from your own well.
EBT: Kanywe amache okobucha korwa ase egesima kiao, na aya agosoka korwa ase ensoko yao.

7. PROV. 5:16
RSV: Should your springs be scattered abroad, streams of water in the streets?
EBT: Inee! Chinsoko chiao nchigwenere re gwasiarera gochia aare, ne chindooche chiao chi'amache ase chinchera?

8. PROV. 5:18
RSV: Let your fountain be blessed, and rejoice in the wife of your youth
EBT: Tiga ensoko yao esesenigwe, naye ogokere omokungu bw'obo ke bwao.

9. PROV. 9:17
RSV: “Stolen water is sweet and bread eaten in secret is pleasant”.
EBT: Amache aibire nigo are amansu, na omogati okorierwa aase a bobisi nigo okogokia.

SIMILES

10. PROV.11:22
RSV: Like a gold ring in a swine’s snout is a beautiful woman without discretion.
EBT: Omokungu ononyakieni tari na semi nigo anga buna ebonyi y'etahabu ere ase chimioro chiembeche.

11. PROV. 19:12
RSV: A king’s wrath is like the growling of a lion, but his favour is like dew upon the grass.
EBT: Ekero omoruo ti abeire nekeririanda nigo anga buna endo ekoruma, korende ogwancherwa kwaye nigo konga buna rime rire ase obonyansi.
12. PROV. 26:10
RSV: Like an archer who wounds everybody
is he who hires a passing fool or a drunkard.
EBT: *Omonto omanyete emeremo nigo agwekorera emeremo emiya, korende oyore*
*omoriri nigo akorika onde bwensi ogoeta, na emeremo yasareka.*

13. PROV. 26:14
RSV: As a door turns on its hinges,
so does a sluggard on his bed.
EBT: *Omonto omworo nigo akona-kweonchora-onchora buna egesieri gekona*
*koonchorwa ase chimbata gesibeire.*

METAPHORS

14. PROV. 11:30
RSV: The fruit of the righteous is a tree of life, but lawlessness takes away lives.
EBT: *Okwama kw 'omonyaboronge nigo kore omote bw 'obogima, na omonto omong 'aini*
*nigo akong 'usa emioyo y 'abanto obakonya.*

15. PROV. 13:2
RSV: From the fruit of his mouth a good man eats good,
but the desire of the treacherous is for violence.
EBT: *Okwama kw 'amang 'ana omonto agokwana nigo gokomorentera amaya, korende*
*okogania kw 'abatari abegenwa nigo kore okw 'obotindi.*

16. PROV. 14:3
RSV: The talk of a fool is a rod for his back but the lips of the wise will preserve them.
EBT: *Aya omoriri agokwana nigo are enyimbo y 'oboenenu, korende aya abang 'aini*
*bagokwana nigo akobarenda.*

17. PROV. 24:26
RSV: He who gives a right answer kisses the lips.
EBT: *Omonto okoiraneria amairanerio amaronge nigo anga okonyunyuntwa*
*kw 'ebikoba.*
18. PROV. 3:10
RSV: Then your barns will be filled with plenty, and your vats will be bursting with wine.

EBT: Erio ebiage biao mbiichore nendagera enyinge na ebimitero biao biichore nedivai engiya

19. PROV. 27:3
RSV: A stone is heavy, and sand is weighty, but a fool’s provocation is heavier than both.

EBT: Rigena neririto na omokenye nomorito, korende okogechigwa kw’omonto omoriri nigo kore okorito kobua ebinto ebio bibere.

20. PROV. 15:30
RSV: The light of the eyes rejoices the heart, and good news refreshes the bones.

EBT: Amaiso are nomosasoko nigo akogokia enkoro na amang’ana amaya akorentwa nigo akogokia amauga.
APPENDIX II

QUESTIONNAIRE ON THE EKEGUSII BIBLE

Except for purposes of this study, the information gathered using this questionnaire, whether personal or otherwise, would remain confidential.

Please answer the following questions.

Name: ____________________________________________

Age: ____________________________________________

Level of education: ________________________________________

Church: ____________________________________________

Position held in church: ________________________________________

1. What message does the translation of Proverbs 5:15 into the Ekegusii Bible express?
   a) We should drink water from our own wells.
   b) A woman should only have sex with her husband.
   c) Everyone should be hardworking and eat their own sweat.
   d) A man should only have sex with his wife.

2. What is the meaning of Proverbs 5:16 as translated into the Ekegusii Bible?
   a) Do not misuse your wealth.
   b) Do not misuse your water.
   c) A man should satisfy his wife sexually.
   d) A man should not be sexually immoral.

3. What is your interpretation of Proverbs 11:22 as translated into the Ekegusii Bible?
   a) A beautiful woman is foolish and as worthless as a gold ring in a swine’s snout.
   b) A beautiful woman who is not wise is as worthless as a gold ring in a swine’s snout.
   c) A beautiful woman who is not wise is as precious as a gold ring in a swine’s snout.
   d) A beautiful woman is foolish and as precious as a gold ring in a swine’s snout.
4. What do you understand to be the meaning of ‘one who gives water that quenches thirst will also be given water to quench his thirst’ in Proverbs 11:24 as translated in the Ekegusii Bible?

a) One who gives others water to quench their thirst will also be given water to quench his thirst.
b) One who is generous to the needy will be rewarded by God.
c) You will receive exactly what you give others.
d) You would not receive more than what you give.

5. What is the meaning of “The fruit of the righteous is a tree of life...” in Proverbs 11:30 as translated into the Ekegusii Bible?

(a) The harvest of a righteous person feeds many people.
b) The rise of a righteous person brings good life.
c) The words and deeds of a righteous person bring peace and long life.
d) The prosperity of a righteous person is a source of livelihood to many people.

6. Which of the following is the meaning of Proverbs 13:2 as translated into the Ekegusii Bible?

a) The fruit of the words a man speaks brings him goodness while the desire of those who are not righteous is violence.
b) The outcome of a man’s words is good and the desire of the unrighteous is violence.
c) A man’s speech brings him goodness while those who are not righteous desire violence.
d) The fruit of the words a man speaks brings him goodness while the desire of those who are not righteous is violence.

7. Which of the following expresses the meaning expressed by the Ekegusii Bible’s translation of Proverbs 15:30?

a) Joyful eyes make the heart happy and good news refreshes the bones.
b) What makes the eyes happy also makes the heart happy and good news refreshes the bones.
c) The heart’s happiness is expressed by the eyes and can be recognized by other people. Good news renews strength.
d) Joyful eyes make the heart happy and good news makes the bones happy.

8. What meaning does ‘for you will heap coals of fire on his head’ in Proverbs 25:21-22 as translated in the Ekegusii Bible express?
   a) You will make your enemy angry.
   b) You will express your dislike of your enemy’s character.
   c) You will express your love and forgiveness to your enemy.
   d) You will subject your enemy to regret and guilt for his evil deeds.

9. From the translation of Proverbs 26:14 into the Ekegusii Bible, what is similar between a lazy person and a door?
   a) A lazy person does not do things on his own unless pushed just like a door.
   b) A lazy person is always easily influenced like a door is always being turned on its hinges.
   c) A lazy person keeps on turning wherever he is like a door held to its hinges.
   d) A lazy person never moves far, just like a door held to its hinges.

10. Which of the following is the meaning of the translation of Proverbs 27:3 in the Ekegusii Bible?
    a) The anger felt by a fool is heavier than the weight of a stone and sand.
    b) The anger caused by a fool is heavier than the weight of a rock and sand.
    c) The anger caused by a fool is more than that caused by a heavy rock and sand.
    d) The anger felt by a fool is more than that caused by a rock and sand.