

KENYATTA UNIVERSITY

SCHOOL OF HUMANITIES AND SOCIAL SCIENCES

DEPARTMENT OF ENGLISH AND LINGUISTICS

TRANSLATION OF NEOLOGISMS: A CASE STUDY OF KALENJIN RADIO  
BROADCASTERS

VITALIS K. KANDIE, B.ED ARTS

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*Translation of  
neologisms: a case*



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

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## ABSTRACT

This study sought to identify the foreign neologisms encountered by Kalenjin radio broadcasters. It made an examination of the translation strategies employed by the broadcasters in rendering some of these foreign neologisms to their audiences many of whom are not competent in any other language and lastly this study identified the effects of the translation strategies on the development of the Kalenjin lexicon.

The researcher listened to Kalenjin radio broadcasts and collected fifty foreign neologisms which were categorized into five semantic domains; *commerce, medicine, agriculture, education and technology*. Thereafter an analysis of the translation strategies employed was made using predetermined categories. A semi structured interview schedule was administered to ten listeners of Kalenjin radio in select district of Rift Valley province broadcasts to determine the effects of the translation strategies on the development of the Kalenjin lexicon and using qualitative and quantitative data analysis a final deduction on these effects was arrived at in this study.

This study discovered that foreign neologisms are encountered in Kalenjin radio broadcasts seen in terms such as; **biogas, electricity bill, foliar feed, Artemesinin Combination Therapy** amongst others, it was also found that Kalenjin radio broadcasters employ certain translation strategies in rendering foreign neologisms to their audiences. Lastly, the translations strategies employed had an effect on the development of Kalenjin lexicon by introducing foreign lexis such as **zero grazing**, other translation strategies led to coinage of indigenous Kalenjin vocabulary such as *takolkolisiek* in reference to **polythene** and **katoltoleiweek** to refer to *fertilizer*.

The final chapter of this dissertation makes a summary of findings, a conclusion and finally areas for further research are recommended.

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## CHAPTER ONE

### 1.0 Introduction

#### 1.1 Background of the study

##### 1.1.1 General trends in Neologisms

No new science is possible without neologisms, new words or new interpretations of old words to describe and explain reality in new ways. How could Aristotle have developed the logic of syllogisms or Newton the theory of dynamics without new vocabularies and definitions? They were neologists and everybody wanting to contribute to new knowledge has to be a neologist, Ingar Roggen (1996)

Translation goes back to the first century when Cicero; the great Roman orator translated texts from Greek to Latin. In the fourth century St. Jerome translated the Greek Septuagint Bible into Latin and from then onwards translation has been used as a tool to generate discourse in almost all languages of the world.

According to Newmark (1991), translation firsts appeared in Egypt in 300BC but it became significant when Europeans started making contact with the outside world. It was necessary to bridge the language for purposes of trade and other social interactions, this led to the formal study of language and the process of translation which has a significant bearing on the development of translation studies, Howland (2003).

In the twentieth century, when European nations like Britain, Germany, Portugal and Spain set out to acquire colonies in Africa and other parts of the world translation is said to have played an important role, thus any discussion on the history of translation is incomplete without a mention of its role in colonisation.

Aksoy (2001), views translation as the meeting of different cultures and civilization, which introduce nations to various perspectives on their paths to modernization and intellectual advancement, appreciating the fact that translation is the process behind the awakening periods of nations, he cites the example of the ancient Greek awakening, which was facilitated by translation from Anatolia, Phoenicia, and Egypt. Aksoy(2001), says the European renaissance was only possible due to translation from Islamic, Jewish and Greek sources. The history of translation shows how it has been instrumental in guiding nations towards westernisation and modernisation.

Presently, translation is viewed as an act of transcending cultural material, Howland (2003). With the turn to globalisation in the past decade, translation has played an important role in bridging the gap between cultural differences.

Major studies on translation have been pegged on world languages such as English, French and German. Translation studies of African languages have majorly been by missionaries. The Bible has been translated into many African languages with the Bible society of Kenya facilitating the translation of the Bible into Kenyan languages. Ngugi wa Thiong'o has also translated some of his works

from Gikuyu to English and vice versa. An example is “ Ngahika Ndeenda” which he translated as “ I will marry when I want”. Quite a number of scholars have come up with dissertations and scholarly papers on translation; Wangia (2003), Ali (1981). Mutahi came up with a seminar paper in (1987) and Shivachi (2001). The latter presented at a seminar looking at the role of translation in developing Kiswahili. Wanjohi (2005), in her dissertation underscores the need for scholarly work in translation studies in African languages where she claims not much has been done. Resa (2008), reiterates the same while claiming the need for further research in other African languages to enable comparative studies as well act as future points of reference.

### **1.1.2 Linguistic situation in Kenya**

Kenya is among the multilingual states in Africa (Gecaga, 1986). *The Kenya Census (2009)* indicates that Kenya has a population of 38.6 million people. AbdulAziz (1991) notes that 75 percent of Kenyans speak languages belonging to the Bantu family, about 20 percent speak Nilo Saharan languages which include Dholuo, Kalenjin and Maa while the remaining 5% speak Cushitic languages which include Somali, Oromo, and Rendile. These ethnic languages serve as languages of group identity at the sub national level (Schmied, 1991). English is Kenya’s official language while Kiswahili is the national one.

Kalenjin is cluster of nine closely related dialects. These are; Nandi, Kipsigis, Endorois, Marakwet, Elgeyo, Pokot, Sabaot, Terik and Tugen. Kalenjin language among its speakers acts as a badge of group identity. It is also used as a tool of

developing and maintaining social relationships. In the economic field it is one of the main languages of trade especially in rural parts of Rift Valley. It is a tool used by politicians in reaching out to the masses. Given that the literacy levels among Kalenjin speakers is not 100%, radio broadcasters in Kalenjin play a very important role in updating these group in emerging and pertinent issues in the social political and economics spheres without which these people would be left behind in this rapidly advancing global world.

There are three F.M. stations broadcasting in Kalenjin in Kenya. These are Kass FM, Chamgei FM and Sayari FM. Of the three Sayari FM is the oldest having been established in 1999, it broadcasts from Eldoret and its outreach is restricted to Eldoret and its environs, it strictly broadcasts in Kalenjin and other than news its broadcast content is limited to Christian religious material.

Kass FM was established in 2005, it broadcasts from Nairobi and it has a national outreach as well as an international outreach through its online broadcasts. It has a popular reception amongst the politically oriented audiences as its broadcasts mainly dwell on political issues. Other than politics its broadcasts material include news, call in and online social political debates, sports, medical journals, environmental issues and social commentaries. Its audience is majorly composed of urban and peri-urban audiences.

Chamgei FM was established in October 2005, it is a branch of the Royal Media Services and it broadcasts solely in Kalenjin. It enjoys a bigger audience than the

rest because of its reliable signal, which is received throughout the Kalenjin region. It enjoys bigger rural audiences where the majority of Kalenjin radio broadcast audiences are. Its broadcast content include; news, Political commentaries, sports, environmental issues, legal issues, religious material, comedies, newspaper reviews and commercials.

Kalenjin language radio broadcasts play a very important role in educating and sensitising its audiences majority of whom are not competent in English and Swahili on pertinent and emerging issues in socio, economic, political, academic, legal and medical fields which impact greatly on their daily lives.

In the recent past there has been rapid technological advancement in the western world; advancements reaching Africa in form of foreign neologisms. Kalenjin radio broadcasters encounter translation problems rendering them to their audiences especially when they lack translational equivalents in Kalenjin, these can be illustrated by terms such as; **greenhouse, biogas, vitamin supplements** and other foreign neologisms.

## **1.2 Statement of the problem**

The overall research problem addressed in this study is the dilemma facing a broadcaster in the vernacular who has to translate foreign neologisms without translational equivalents encountered in broadcast material. These Foreign Neologisms arise from rapid technological advancement in the western world and it is a big challenge to the vernacular radio broadcasters who have to translate

them to their audiences who in many cases may not be competent in any other language than their first language. For instance, how would a Kalenjin radio broadcaster render the terms; *momager*, *greenhouse effect* or *global warming* to his audience? This is what the study set out to investigate.

### **1.3 Research objectives**

The study had the following objectives

1. To identify some of the foreign neologisms encountered by kalenjin radio broadcasters.
2. To examine the translation strategies employed by Kalenjin radio media broadcasters.
3. To determine the effects of translation strategies on the development of Kalenjin lexicon.

### **1.4 Research questions**

The research sought to address the following questions:

1. What are some of the foreign neologisms Kalenjin radio presenters use in their work?
2. What are some of the translation strategies employed in Kalenjin radio broadcasts?
3. What are the effects of translation strategies employed in Kalenjin radio broadcasts on the development of Kalenjin lexicon?

### 1.5 Research assumptions

1. Kalenjin radio presenters encounter foreign language neologisms in their work.
2. Kalenjin radio broadcasters employ certain strategies in translation of foreign neologisms.
3. The translation strategies employed in Kalenjin radio broadcasts have an effect on the development of Kalenjin lexicon.

### 1.6 Rationale

The Kalenjin is an ethnic group of Nilotic origin living in the Great Rift Valley in Western Kenya. It is estimated to form about 8% of the entire Kenya's present population according to the Kenya National Bureau of Statistics 2009 census; the Kalenjin population is four million nine hundred and eighty seven thousand three hundred and twenty eight people. It is comprised of several tribal groupings with the Kipsigis and Nandis forming the majority while the rest are; the Elgeyo, Endorois, Marakwet, Pokots, Sabaot, Terik and Tugen. Given that the Kalenjin community make a significant proportion of the Kenyan population majority of whom live in rural areas with no other means of catching up with the social, political, economic and technological advancements, It is important that a study on how radio presenters pass this advancements to their audiences majority of whom are illiterate with no other means to access the outer world than their radios be conducted to determine their effectiveness and if need be corrective measures be undertaken.

A significant number of studies in relation to Kalenjin language have been conducted; Towett (1977) did a study in Kalenjin linguistics, Ngelechei (1985) produced a Kalenjin – English dictionary, Hollis (1987) did a study on the Nandi, their language and folklore while Ceider (1997) did a study on the grammar of the Nandi, Kiprop, (2003), did a study on kalenjin language as a basic course. Tucker, (1980), did a study on Kalenjin phonetics, while the World Gospel Mission has commissioned a number of researches on Kalenjin language one being a lesson on Kipsigis Grammar. Cider, (1988) did an introduction to the Nandi language, Tucker as well made a linguistics analyses on paranilotic languages. To the best of our knowledge, scanty dissertation has been done in the field of translation in Kalenjin language. This study will therefore be an important source of information in the field of translation in Kalenjin linguistics and will add to scholarly knowledge.

Given that the media particularly the vernacular radio stations play a major role in updating the Kenyan rural dweller majority of who have no other source of interacting with the outside world than their small transistor radios. This study is important in that it could serve as a basis for translation of neologisms not only for Kalenjin language but for other African languages as well.

### **1.7 Scope and Limitations**

This study limited itself to the Kalenjin language because it was easier for the researcher to identify the terms and strategies used and to assess their effectiveness.

This study was limited to Kalenjin FM radio stations in relation to other medias since they have a wider reach among the Kalenjin audience than the other radio stations as well as the print media. It also focused on these radio stations since they reach down to the native Kalenjin speaker for whom the neologisms translator targets.

To enable a thorough analysis and description of the translation strategies employed, and a thorough assessment of their relevance, the study limited itself to twenty-five neologisms. These were restricted to the following fields: Commerce, Medicine, Agriculture, Education, and Technology

This study only focused on lexical translation (see section 2.2). Other forms of translation like syntactic translation which is a method of translating a string into a sequence of actions by attaching one such action to each rule of grammar, on these basis parsing a string of grammar produces a sequence of rule application therefore syntactic translation produces a simple way to attach semantics to any such syntax (Wikipedia, the free encyclopaedia), this was not considered as its inclusion would have met the study too broad.

## CHAPTER TWO

### 2.0 LITERATURE REVIEW AND THEORETICAL FRAMEWORK

#### 2.1 INTRODUCTION

This section begins with a review of the relevant literature followed by the theoretical framework on which the study was based. In this section literature on translation in general is reviewed first, followed by literature on translatability, then by a review of literature on problems in the translation of neologisms after which translation strategies will be focused. The review ends by looking at the African perspective of translation.

#### 2.2 Literature Review

##### 2.2.1 Translation

According to Newmark (1981), Translation is a craft consisting of the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language. Oeltinger (1964:104) defines translation as, the process of transforming signs or representatives. If the originals have some significance, we generally require that their image also have the same significance, or more realistically, as nearly the same significance, as we can get. This definition highlights the fact that it is impossible to translate without loss of meaning.

Gorlee (1994), Views translation as addressing aspects of communication and being concerned with the use, interpretation and manipulation of messages. *The*

*Trans. Journal – socio-semiotic Approach (2000)*, seeks to explain the translation process using a semiotic approach. It states, “The great advantage of semiotics over other approaches to interlingual communication is that deals with all types of signs and codes, especially with language as the most comprehensive and complex of all systems of signs employed by humans. It adds, “ No holistic approach to translating can exclude Semiotics which is a fundamental discipline in encoding and decoding signs”, socio-semiotics is seen to help one understand better not only the meaning of words, sentences and discourse structures, but also the symbolic nature of distinguishing between designative and associative meanings. It also emphasizes that everything about a message carries meaning.

Thus translation is viewed by many as a communication process and the translator primarily a “message conveyor”, whose work is to transform linguistically, a message expressed in a specific source language in order to be understood by readers of the target language. The work involves a deal of creativity and a wide range of communication skills (Houbert 2001). Nida and Taber (1969), describe the translation process as taking place in three stages: analysis, transfer and restructuring. In the analysis stage, the surface structure of the source language is analysed in terms of grammatical relationship and meanings of words. In the transfer stage, the analysed material is transformed in the mind of the translator from the source language to the target language. In the restructuring stage the transformed material is restructured in order to make the final message fully acceptable in the target language. For the process to be

satisfactorily complete, the receptor language must have the capacity to receive the source text.

Lexical translation is a restricted translation in which the source language lexis of a text is replaced by equivalent target language lexis but with no replacement of grammar. The competent translator goes through a seemingly round about process of analysis, transfer and restructuring. This is so especially in the case where the source and receptor languages have different grammatical and semantic structures

Shanglee (2004), observes that the biggest translation problem he had to face to date was translating highly technical terms. He further points out that most African Languages are much longer than English i.e. What an English word could capture in just one word. Would require most often than not a phrase in an African language. This in itself presents a greater challenge not only to Kalenjin translators but also to Kalenjin Radio presenters who engage in every day's work of translating neologisms. Lobner (2002:155) puts it, "an insurmountable problem for adequate translation can be posed by differences in social meaning."

### **2.2.2 Translatability**

Different language may have different ways of describing the world around them; nevertheless it is possible to translate from one language to the other. This is especially made easier by the cod ability of the linguistic items involved, where cod ability is defined as the ease with which the language tag can be used to distinguish one item from another. Something can be said to be cod able if it falls

within the scope of readily available terms used in a particular language. Degrees of codability vary in that while one language may be capable of expressing a concept within just one word in another it may be necessary to use a whole phrase to get across the same notion. The higher the cod ability of a concept in the target language, the higher the translatability.

Often, however the translator finds elements in a text, which seems untranslatable. Broeck and Lefevere (1979), proposed the following laws of translatability to determine the degree of translatability of a text: First, the larger the unit of translation, the larger the translatability and vice versa. Secondly, the smaller the amount of information the lesser complex the structure and the greater the translatability and vice versa. Thirdly, translatability is greater when there is greater degree of contact between the source language and the target language. Fourthly, translatability is greater when the source language and the target language are culturally close. Lastly is that translatability can be influenced by the expressive possibilities of the target language, no two language are similar, during the translation process, some culture colouring and nuances will be lost but it could also be gained due to the vocabulary and lexical diversity of the target text.

This study appreciates that there will always be a certain degree of loss in meaning when a text is translated. Newmark (1981), states that if a text describes elements peculiar to its natural environments, institutions and culture of its language area then what occurs in the process of translation in an inevitable loss

of meaning since the transference to the translators language is only an approximation.

### **2.2.3 Problems in translation of Neologisms.**

Hoggen (1996) posits that no new science is possible without neologism or new interpretations of old words to describe and explain reality a new. He wonders how Aristotle could have developed the logic of syllogism or how Newton could have described the theory of dynamics without new vocabularies and definitions. This assertion points out the dilemma facing Kalenjji Radio presenters who encounter English Neologism without equivalents in their bid to inform and entertain their listeners, many of who are only competent in their first language.

Translating technical and scientific terminology is usually a challenge to the translator Shanglee (2004), highlighted some of the linguistic challenges translators in South Africa faced as they localised technical terms found in the mobile phones. He says cultural differences, space restriction and technical jargons, presented particular challenges. A number of words, phrases and concepts did not exist in the African language. It was up to the team of translators to draw on similar words and in some cases create a whole new vocabulary. One of the translators is quoted saying that a team of them had to pioneer words within the structure of the Zulu language so that even a fairly inexperienced reader could be able to identify with them. Another translator working with the Lesotho translation says. "The biggest translation problem I have had to face to

date is translating the highly technical cell phone terminology... Without an existing technical terminology dictionary”, in (Shanglee 2004), he points out that most African languages are much “longer” than a language like English by which he means that what an English word could capture in the first one word could require more than a phrase in the African language. This poses a definite problem for the Kalenjin radio presenters.

#### **2.2.4 Aids to the translation process**

Kelly (1979), suggest a few aids to the translation task, he points out that the translators can call on ‘experts’ in the subject of their text and engage in lexicological research. Jerome in the 1<sup>st</sup> century employed a Rabi as his informant in the translation of the Hebrew Old Testament. The second aid to the translation is the ubiquitous dictionary, that is a universal dictionary. The third prop involves supplementing the use of the dictionary with the previous translation, that is the base-model approach.

The translator has options of several translation strategies that can be employed to assist in the process of translation. Those strategies can be used to create a new terminology in the target text and convey an equivalent meaning. A range of factors, textual and extra-textual, governs the choice of one-translation strategies over another. Some of those strategies include: accommodation, borrowing, coinage, unpacking, use of cultural equivalents and synonyms.

According to Shi (2004) accommodation means that changes are made so that what the target text produces is in line with the spirit of the original. The end product thus produced is not a translation in the traditional sense, but a text that is provided for or accommodated Shi (2004:2), asserts that “Accommodation is also translation free rather than literal kind of translation” he adds that it is inevitable in the practice if the translation is to maintain the source messages, essence, impact and effect”. e.g. anti retroviral drugs; *Kerchek che kikiringtoien ngwonindap koroito* (Kalenjin)- drugs for reducing the pain of the ailment.

Borrowing is a process through which words or morphemes are taken from one language and added to another languages lexicon. Lexical borrowing usually takes place from a more prestigious language to the less prestigious language culture. Borrowing can be categorised into: adoption, nativization and loan borrowing.

Loan translation is a special kind of borrowing which involves a direct translation of the elements of a word into the borrowing language. For example English - **Mobile phone**, Kalenjin - *Simet ab eut*, Literal - **Phone for hand**.

Adoption is a type of borrowing that refers to the situation where the term is transferred as it is into the source language permanently, for example in Kalenjin, video, computer and television have been adopted from English language.

Nativization is where the source language word is brought into the target language text and it is modified to fit into the target language. The modification can either be phonological or morphological, so as to fit the morphological form of the language in question for example: *Brangeti-Kalenjin*, From English- **Blanket**, *Kapatit* - Kalenjin,-From English - **Cupboard**

Coinage is a form of translation strategy, which Yule (1996) describes as the invention of new terms. Coinage is uncommon in English and cites the typical sources as invented trade names or company products. Words may be coined by taking a concept and using some of its characteristics to come up with a fitting equivalent, for example **AIDS** can be said to have an equivalent in '*Kipsisit*', the Kalenjin equivalent to English "*that which causes withering*" as a result of its effects on the body of the infected person.

Lastly unpacking is a translation strategy, which is relevant to this study, Newmark (1981) discusses this under two procedures: - definition is where the term being translated is recast as a descriptive noun phrase or adjectives clause. An example is where 'steeplechase' is recast as 'rwaet nekisire bek', '*a race of jumping over water*' which is a descriptive noun phrase.

Paraphrase is where the translator amplifies or renders freely the meaning of a sentence, that is, expresses the meaning in different words, in order to make it easier to understand. If one is confronted by a word that has no target language equivalent, he/she may decide to paraphrase it in the target language so as to

render its meaning freely. For example *Karitab luget* - Kalenjin from  
**Armoured personnel carrier** - English

Thus this study endeavours to assess how Kalenjin radio presenters employ these strategies in translation and determine their effectiveness in terms of how they are perceived by their audiences.

### 2.2.5 The African Perspective

Prof Ngugi Thiongo who has translated some of his works from Gikuyu to English and vice versa. An example is “**Ngahika Ndeenda**” which he translated as “*I will marry when I want*” and “*The Devil on the Cross*” which he translated to Gikuyu “**Shaitani Mutharabani,**” in a speech delivered at the University of Nairobi claims that the majority of Kenyans people are at the foot of the mountain. Only a few are at the top. It is therefore the duty of those blessed with the intellectual abilities to bridge the gap by speaking with the people in a language they can understand. According to Ngugi, all knowledge on Africa currently in English should be translated into vernacular (The Daily Nation 3<sup>rd</sup> August 2004).

Omotoso (2004), views translation as an important medium of advocacy for the African languages, he says that, “language deaths are occurring everyday but most language deaths are occurring in Africa. And with the death of each language, a whole world of knowledge is lost to the world and to Africa. Those African languages, which are not dying are being sidelined and placed offside!”.

He says that Africa is lost without translation and he sees the translator as having an important role in ensuring the survival of the African languages.

The threat on the survival of African language posed by the entry of foreign neologisms saw scholars from Africa and the Diaspora hold a conference whose theme was “against all odds: African languages and literatures into the 21<sup>st</sup> century: In it The Asmara Declaration states: “Dialogue among Africans languages is essential: African languages must use the instrument of translation to advance communication among all people, including the disabled”, Kawesa (2000).

Omotoso (2004), states that, “ A language carries with its own culture and when you accept to use one language without any conscious attempt at translation into your own, you cannot creatively engage with that piece of knowledge”. He acknowledges the fact that of the quantifiable useable knowledge today is in English and because the level of illiteracy in Africa is very high, few are able to access that knowledge. A good example is with the virtual information. Hardly any African languages are accessible on the computer. In his view, translation of such knowledge would go a long way in helping Africa develop.

Wangia (2003) examines and describes translation problems that constitute mistranslation in the *1951 Luogoli Bible*. She looks at different types of translation problems using various linguistic indicators .She cites language problem with language issues of structure, ambiguity, obscurity and expressions,

which lead to mistranslation. Wanjohi (2005) looks at translation strategies employed by Gikuyu FM radio presenters where she describes the strengths and weaknesses and strategies employed. Resa (2007), made an evaluation of translation of neologisms and technical terminologies in Dholuo radio broadcasts, he went further and assessed the effectiveness. This study cuts its niche by looking at not only the translation of foreign neologisms but also the overall effect on translation strategies on the Kalenjin language lexicon.

Scientific terminology has posed a problem for the African, as most of this is in foreign languages and quite difficult to translate. Kawesa (2000), and Kahombo Mateene state that African languages are terminologically underdeveloped but also as a matter of fact developable yet within this perspective they claim nothing has been done to develop and enrich African languages by means of translation instead of dropping them in favour of European languages they also call for the making up of our scientific and world technology assimilated into our language of origin.

A number of African countries have already made steps towards safeguarding their languages by putting in place measures to check the entry of foreign neologisms into their language. Kawesa (2000), reports the formation of the Luganda Scientific Terminologies Research, which has been set towards systematically constructing the formation and development of the terms in which scientific discourses is articulated in the said Bantu language. Baraza La Kiswahili (BAKITA) is doing the same for Kiswahili in Tanzania, Mbaabu

(1996). This proves that African languages can find translation equivalent for scientific and technical terms.

## **2.3 Theoretical Framework**

### **2.3.1 Introduction**

Translation is an interdisciplinary subject, De Waard and Nida (1986), argue that it is both a science and technology. It is deemed an activity that may systematically be described and related meaningfully to various disciplines. Hatim (2001) asserts that translation is a house of many rooms, and that those different rooms are often simply different discourses and perspectives on a common object of interest, that is translation. This study will be based on three theories for the theoretical framework. These are the cultural translation theory, the language and thought theory under which the study will focus on the notion of translatability and the relevance theory. The three theories were used to complement each other. Gut (2008) explains the notion of translation and relevance and advocates for the use of relevance theory in translation, this theory was used to evaluate translation of neologisms in to Kalenjin by radio broadcasters. The cultural approach to translation was used to evaluate how Kalenjin radio broadcasters act as cultural mediators and lastly the notion translatability justified the translation strategies employed.

### **2.3.2 Cultural Translation Theory**

This is a theory whose proponents include Levefere (1997) who posits that language is a proponent of culture and that one cannot translate a text and ignore its culture because culture presupposes the text of the source culture.

The cultural approach to translation holds that a translator is not only dealing with language but with a totality of knowledge that embodies a people's culture. In this process the focus is on communicating the meaning of the source text to the receptor in a form that they can understand and appreciate.

The receptor text thus is made the target of the communication process, these echoes the concept of dynamic equivalence proposed by Nida and Taber (1969). Thus this study sought to make an examination of some of the translation strategies employed in Kalenjin radio broadcasts to bridge this communication gap caused by foreign neologisms.

Translation, under this theory, is viewed as the transportation of thoughts expressed in one language by one social group into the appropriate expression of another group. This entails a process of cultural decoding and encoding.

The theory posits that translation is easier when it is done across related cultures. However, when two cultures are unrelated, there are bound to be instances where foreign concepts will infiltrate the target culture. This study therefore sought to

justify the role of translation strategies employed in Kalenjin radio broadcasts in the infiltration of foreign lexis in the Kalenjin lexicon.

Lyons (1981:223) argues that, much of the meaning of expressions including their expressions as well as their social and expressive meaning is non-universal but culture dependent. Thus language is a major component of culture. One cannot translate a text and ignore cultures of the source text and the target text. A text reflects the culture of the source culture. This is because certain expressions are culture bound and may be meaningless in another language. Thus this gives a leeway to Kalenjin radio broadcasts to introduce foreign lexis in Kalenjin lexicon for issues such as “green house effect” which are foreign concepts to the Kalenjin culture.

Wangia (2003), states that, words are normally coined from the natural environment in which they occur, some expressions like euphemisms, allusions and idioms also are peculiar to a source. The translator, therefore, should be bilingual and bicultural in order for him/her to be effective in this field of translation. This study sought to determine which procedures the Kalenjin radio presenters employ to translate cultural bound lexical items. Newmark (1988), suggest that certain procedures can be used to translate these cultural bound lexical items, these include componential analysis, cultural equivalent, addition, descriptive equivalent, literal translation and modulation.

### 2.3.3 Language and thought theory

The relation between language and thought has been discussed for many years with conflicting viewpoints emerging. Scholars like Sapir, Whorf, Watson, Bruner and Bernstein propose that thought is dependant on language, this view has received a lot of criticism and it is this criticism, which is relevant to this study. There views are summarised in four points with criticism against each point being highlighted. Speech production is fundamental for thought. This is behaviourist stand that reduces the notion of thought or cognition to that which is observable or potentially observable. It has been criticised on the basis that speech understanding in normal children precedes speech production. Language is a fundamental basis for thought. That language shapes our ideas and our view of the world. This view is criticised because of the existence of many deaf and mute persons who are of average intelligence like normal adults yet they cannot speak. The language system provides specifics for one's view of nature. That one's knowledge of vocabulary or syntax influences one's perception and understanding of nature. Some criticism levelled against this view results from the use of idioms and other linguistics items. If indeed it was language that gave specifics for our view of nature, we would belief that death is about the actual kicking of the buckets following from the idiom '*kick the bucket*'. The language system provides specific of one's culture. If this were the case, a multilingual country will be expected to have as many completely different cultures as there also are languages, while no differences in political, philosophical and religious orientation should be observed in a country like United States of America where the native speakers speak the same native language.

The second view is quite opposite of the first; it is proposed by scholars like Piaget, these scholars were of the opinion that our thoughts determine language. Piaget viewed language as being dependant on and expressing the level of cognitive development (Steinberg 1982).

The third view is by Vygotsky, who regarded thought and language as being quite separate activities originally, which come together and interact at a certain point of development at about two years of age, (Steinberg 1982).

John Locke proposed the fourth view: that thought is independent of language, that language is dependant on thought and that the function of language is to provide a means for the expression or communication of thoughts (Steinberg 1982).

Whether it is language that influences thought or the vice versa is an ongoing scholarly debate. It is such a debate, joining in the criticism of Sapir's and Whorf's ideas, under what is popularly known as the Sapir- Whorf Linguistics Relatively Hypothesis that becomes relevant to this study and follows herein.

### **2.3.3.1 Notion of translatability**

This notion came up as a critique of the Sapir-Whorf hypothesis. In its most extreme version, the Sapir-Whorf hypothesis consists of two associated principles; the principle of linguistic determinism and the principle of linguistic

relativity, the former states that our thinking is determined by language that we cannot think about a concept without the language in which to think about it. While the later states that people who speak different languages perceive and think about the world quite differently. On this basis, the Whorfian perspective proposes that translation between one language and another is the very least, problematic and sometimes impossible, Chandler (1994), this perspective points out that it is impossible to mean the same thing in two ways, making it therefore, impossible to translate lexicon items.

The neo- classicalist (theorists advocating ‘Cloak theories’ which represent the view that language is a cloak conforming to the customary categories of its speakers) criticized the whorfian hypothesis. They felt it is possible to express the same thought in different ways. They argue that we can say whatever we want in any language. And that whatever we say in one language can always be translated to another. It is from this view that the notion of translatability arose.

Popper (1970:56), states that even totally different languages are not untranslatable. The neo-classicalist acknowledges the fact that translation is not easy and may sometimes involve a lot of circumlocution; but it can be done. It is possible to translate what it is in a single word in the source language into the target language, even if it may necessitate the use of a whole phrase.

This study agrees with neo-classicalist view: appreciating that some concepts e.g. *the green house effect* are difficult to translate to Kalenjin but it is not impossible

to do so. That anything in the source culture can be translated into the target culture.

### **2.3.4 The Relevance Theory**

The relevance theory of communication was first developed by Sperber and Wilson (1986) and later applied to translation by Gutt. According to Sperber and Wilson, communication works by inference. Inference is the interpretation gained by receiver from an utterance made by a speaker. It is based on certain accepted true beliefs, norms and expectations. In order for the right inferences to take place, there has to be adequate effects. These are evidences in the context that enable the hearer to make correct inferences.

Sperber and Wilson (1986) have demonstrated that in order for the right inferences to take place, there has to be adequate contextual effects. These are the evidences in the context that enable the hearer to make the correct inferences. Gutt (1992:2) asserts that the crucial notion that enables people to know which inferences the communicator intended is relevance. He goes on to explain that for an utterance to be relevant it needs not only to be new in some sense but it must also link up with the context in some way, this study analysed how Kalenjin radio broadcasters exploit translation strategies and contextual effects to achieve relevance in translation of foreign neologisms and how this process affects the Kalenjin lexicon.

The central claim of relevance theory is that human communication crucially creates an expectation of optimal relevance that is an expectation on the part of the hearer that his attempt at interpretation will yield adequate contextual effects at minimal processing cost. According to Sperber and Wilson (1996), the relevance theory accounts for some “loose talk” by claiming that the relationship between what we say and the thoughts we intend to communicate is one of interpretive resemblance, that is, we do not necessarily say what we think but more often than not what we say interpretively resembles what we intend to communicate. Thus this theory assisted the researcher in justifying the translation strategies employed in Kalenjin radio broadcasts and how some of these strategies affected the Kalenjin lexicon.

According to Hatim (2008: 98-101), relevance in translation is seen in terms of two distinct methods; Descriptive translation where the translation is intended to survive on its own without the receiver ever being aware that these was an original and interpretive translation is intended to relate in some way to an original. According to the model of translation informed by the theory of relevance translations, which involve descriptive use, are not really translations (Gutt, 1991.65). This leaves us with interpretive use as the legitimate mode of translation proper and in order to limit the scope of translation use, two kinds of translation are distinguished: Direct translation where the translator has to stick to the explicit content of the original and indirect translation where the translator is free to elaborate or summarize. Thus this study sought to examine how the

translation strategies employed exploit these modes and the effect of indirect translation and direct translation on the Kalenjin lexicon.

The notion of relevance thrives on constructing and reconstructing context – verbal or written. In relevance theory, particular attention is paid to choice of words and meaning. In speech, the emphasis is on the choice of words and the resultant actions or responses. Therefore this theory assisted the researcher in the analysis of words used in the translation of foreign neologisms and their effect on the Kalenjin lexicon.

## **CHAPTER THREE**

### **3.0 METHODOLOGY**

#### **3.1 Introduction**

The section presents details on the research design, site of study, study population, sample size of the data and sampling techniques. It also describes the research instruments, data collection method applied, and data analysis procedures and the ethical consideration adhered to by this study.

#### **3.2 Research design**

The study adopted qualitative and quantitative research designs. Qualitative research design is useful whenever an investigator is concerned with discovering or describing language phenomena in its natural state or context and where there are no assumptions about what that activity consists of or what its role is in acquisition, (Seliger and Shohamy, 1989). This was important to this study in that it dealt with language phenomena as applied in natural context by Kalenjin radio broadcasters.

Quantitative research design was appropriate to this study in that the ultimate goal of quantitative research design is to discover phenomena such as patterns of language behaviour not previously described and to understand those phenomena from the perspective of participants in the activity. The quantitative data analysis was useful in establishing the existence of foreign neologisms in Kalenjin radio

broadcasts (see section 4.2), the translation strategies employed (see section 4.3) and their overall effect on the development Kalenjin lexicon (see section 4.4).

### **3.3 Site of the study**

This study was conducted mainly in Rift Valley Province which is one of Kenya's seven administrative boundaries outside Nairobi, it is one of the most economically vibrant provinces and according to the 2009 census the province covers an area of 173854 km<sup>2</sup> for a population of 9,101,500 inhabitants. The province is cosmopolitan with a mesh work of different tribal identities, the Kalenjin being some of its original inhabitants. The province mostly has a rural population which is quickly becoming urbanised. This study specifically focused on Koibatek, Mogotio, Keiyo, Londiani and Nakuru districts. These districts were purposively sampled because some of its residents are Kalenjin speakers and listen to Kalenjin radio broadcasts.

### **3.4 Study Population**

The target population for this study was the larger Kalenjin language speakers who listen to Kalenjin radio broadcasts. However this would be 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 ten literate Kalenjin radio broadcast listeners as the respondents.

To ensure that the respondents engaged in this study are not only Kalenjin speakers but also literate and experienced individuals who are well versed in both Kalenjin and other second languages, the researcher considered the respondent's

levels of education. The respondents must have had at least O-level education, this was necessary to ensure that respondents understood the meaning of the word in the source language and were in a position to assess the indigenosity of the translated form and suggest other possible Kalenjin equivalents.

### **3.5 Sampling Techniques**

The choice of the study sites was purposive sampling which is a procedure that allows the researcher to use cases that have the required information with regard to the objectives of the study, (Kothari, 1990).

The researcher used both stratified random sampling and purposive sampling to arrive at the specific words for data collection. 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). This enabled the researcher to get the right number of lexical items for this study. Several foreign neologisms were randomly collected from the tape recorded data and later stratified random sampling was applied to get the twenty five foreign neologisms. These were grouped into five semantic categories i.e. *agriculture, commerce, medicine, education and technology*.

The second stage of sampling involved getting ten respondents through purposive sampling. The informants were Kalenjin speakers from Koibatek, Mogotio, Londiani, Nakuru and Keiyo districts who listen to Kalenjin radio broadcasts. They had at least O-level education, this was necessary to ensure that the

respondents understood the meaning of the word in the source language and was in position to assess the appropriateness of the translated form and suggest other possible Kalenjin equivalents. The above districts were sampled purposively as the residents are Kalenjin speakers and listen to Kalenjin radio broadcasts. The researcher went to each district and purposively selected ten willing respondents who meet the criteria. The researcher identified each respondent at a time, conducted the interview and then moved to the next until ten respondents had been identified and interviewed.

### 3.6 Sample

The study took into consideration fifty foreign neologisms based on the five semantic fields, these were; commerce, medicine, education, agriculture and technology, (see section 3.5). For the final analysis the researcher only presented twenty five foreign neologisms categorized into the five semantic fields. This sample was considered adequate because it facilitated an in depth description and thorough analysis of the data. Labov (1996) and Trudgill (1974) have posited that as regards linguistic data, large samples especially concerning tape recorded data are no longer necessary Milroy (1987:21) supports this when she states that large data samples are not necessary for linguistic surveys because they tend to be redundant, bringing increasing data handling problems with diminishing analytical returns.

### **3.7 Research Instruments**

This study employed tape recording and interview schedules as research instruments.

#### **3.7.1 Tape Recording**

The researcher took tape recorded primary data from Kalenjin radio broadcasts specifically news broadcasts, newspaper reviews, commercial, medical journals, agricultural programmes, business news and environmental programmes for an approximate four weeks. Thereafter the tape recorded data were transcribed. Tape recording the lexis helped in data collection as well as ensured that the foreign neologisms to be analyzed were those used in Kalenjin radio broadcasts. It also allowed for replay during the transcription stage.

#### **3.7.2 Oral Interview**

An oral interview was conducted on ten respondents from the aforementioned districts. (See appendix I). The interviews were conducted in five days for each particular respondent lasting approximately thirty minutes. The respondents were presented with three terms from each translation strategy employed, then they were asked questions aimed at assessing the effect of each strategy employed on the Kalenjin language lexicon. The researcher then wrote down their responses. The interviews assisted the researcher get in depth data relevant to the objectives of this study, this was as regards the indigenusness or otherwise of lexis employed by the Kalenjin radio presenters in their translation as well suggest other possible Kalenjin terms where possible.

### **3.8 Data Collection**

The researcher tape recorded the foreign neologism from Kalenjin radio broadcasts. He also listened to various Kalenjin radio programmes and compiled a list of some of the foreign neologisms. Ten Kalenjin radio listeners were then engaged in a semi structured interviews for additional data elicitation.

#### **3.8.1 Ethical consideration**

The interviewees' consent were sought, they were assured that except for this study, the information gathered apart from for this study would remain confidential.

### **3.9 Data Analysis**

Typical of many qualitative analyses is that at different stages of the analysis the researchers identify, delimit and sort the relevant segments of the text according to an organizing scheme. They look for commonalities, regularities or patterns across the various data texts. Sometimes categories emerge from the data themselves rather than a specific analysis being imposed on the data; at other times, the researcher approach the data with predetermined categories in mind. In both cases the data are summarized and collapsed in a systematic way (Seliger and Shohamy 1989).

The first stage of data analysis was the identification of the twenty five foreign neologisms categorized under the five semantic domains. (See section 3.5). The second stage was the examination of the translation strategies employed in the

translation of each foreign neologisms encountered where the study made use of predetermined translation strategies obtained through literature review, (see section 2.2.4). The final stage was the determination of the effect of the translation strategies employed by the Kalenjin radio broadcasts on the Kalenjin language lexicon. This involved determining from the oral interviews whether indigenous terms had been adopted or if foreign lexicon had infiltrated the Kalenjin language lexicon.

## CHAPTER FOUR

### 4.0 DATA ANALYSIS AND INTERPRETATION

#### 4.1 Introduction

This chapter deals with the analysis of data. Data was analyzed according to the three objectives of the study. The first objective was the identification of the twenty five foreign neologisms categorized under the five semantic domains i.e. commerce, agriculture, medicine, education and technology.

The second objective of analysis examined the translation strategy employed for each foreign neologisms encountered using the predetermined translation strategies obtained through literature review (see section 2.2.4).

The third objective was the determination of the effects of the translation strategies employed by the Kalenjin Radio presenters on the development of Kalenjin lexicon. These were deduced from the responses yielding from the oral interview where ten respondents gave views on whether existing indigenous Kalenjin language resources had been employed; coined or if foreign lexicon had infiltrated the language.

This chapter has three sections. The first section highlights the foreign neologisms encountered and their translational equivalents, the second section makes an analysis of the translation strategies employed and the last section

pinpoints out the effects of the translation strategies employed on the development of Kalenjin Lexicon.

#### 4.2 Foreign neologisms encountered in Kalenjin radio broadcasts.

This section highlights the foreign neologism encountered in kalenjin radio broadcasts and their literal translations given in English for the benefit of non Kalenjin speakers. The foreign neologism and their equivalents are analyzed under the five domains of commerce, agriculture, education, medicine, and technology.

##### 4.2.1 Commerce

In this domain, foreign neologism encountered generally referred to commercial activities and tools of modern trade, they are tabulated below.

	<b>Foreign Neologism</b>	<b>Translational Equivalent</b>	<b>Back Translation</b>
1	Economy	<b>uchumi</b>	economy
2	Electricity bill	<b>bilit ap sitimet</b>	bill for electricity
3	Bank account	<b>bank account</b>	bank account
4	Franchising	<b>yamtaedab mungaret</b>	sharing in business
5	Merchandising	<b>aldisosiek alak</b>	other sales

**Table 4.1 Foreign neologisms encountered in the commerce domain**

### 4.2.2 Agriculture

In the above domain foreign neologisms encountered were reflective of advances in the agricultural subsector hitherto nonexistent in Kalenjin culture.

	<b>Foreign Neologism</b>	<b>Translational equivalent</b>	<b>Back Translation</b>
1	Zero grazing	<b>Zero grazing</b>	Zero grazing
2	Biogas	<b>Biogas</b>	Biogas
3	Milk cooling plant	<b>ole kikoititen chego</b>	place where milk is cooled
4	fertilizer	<b>katoltoleiweek</b>	enrichment
5	Foliar feed	<b>katoltoleiweek chebo beek</b>	water based fertilizer

**Table4.2 Foreign neologisms encountered in the agriculture domain**

### 4.2.3 Education

The foreign neologism encountered in this domain were words reflective of participants, activities and materials in the learning environment.

	<b>Foreign Neologism</b>	<b>Translational equivalent</b>	<b>Back Translation</b>
1	University	<b>sukulitab barak</b>	A school for further studies
2	Polytechnic	<b>sukulitab musoknotet</b>	a school of technology
3	Professionals	<b>ng'omutik</b>	the intelligentsia
4	Graduation ceremony	<b>ikorta nebo kamongunet ab kipsomaninik</b>	a party for the pass out of learners
5	Crayon	<b>Chesoleeit</b>	colourant

**Table4.3 Foreign neologisms encountered in the education domain**

#### 4.2.4 Medicine

In this domain terms identified were related to disease and curative measures which lack equivalents in the Kalenjin lexicon.

	Foreign Neologism	Translational Equivalent	Back Translation
1	Anaemia	<b>Miondo ne reru korotik ne kiguren anaemia</b>	A disease causing shortage of blood called anaemia
2	Vitamin supplements	<b>Vitamin supplements</b>	Vitamin supplements
3	Vaccine	<b>vaccine</b>	Vaccine
4	Swine flu virus	<b>kuutik che ireu miondo nebo swine flu</b>	vermins which cause swine flu disease.
5	Artemesinin Combination Therapy	<b>Kayometaab Artemesinin Therapy (ACT)</b>	Combination of Artemesinin Therapy (ACT)

**Table4. 4 Foreign neologisms encountered in the medicine domain**

#### 4.2.5 Technology

Analyzed in this domain were foreign neologisms related to information and communication technology, industrial and other modern advancements in the technological fields.

	Foreign Neologisms	Translational equivalent	Back Translation
1	Digital village	<b>Digital village</b>	Digital village
2	Polythene	<b>takolkolisiek</b>	Polythene
3	Submarine cable	<b>wainiik chebune nyanjosiek</b>	-wires that pass across seas
4	Braille	<b>sirutik che kisobsobi</b>	writing to be touched
5	Solar battery	<b>bittirit nebo asista</b>	a battery for the sun

**Table4. 5 Foreign neologisms encountered in the technology domain**

### 4.3 Examination of translation strategies.

This section makes an analysis of the translation strategy for each foreign neologisms encountered. The analysis will proceed according to the foreign neologisms encountered and the translation equivalents identified in section 4.2

The foreign neologisms with their translation equivalents will be listed there after the translation strategy employed will be critically examined.

#### 4.3.1 Commerce Domain

In this domain foreign neologisms encountered related to commerce are listed and the translation strategy employed will be discussed. The data was mainly emergent from modernized form of trade which hitherto was non existent in the Kalenjin culture. Also encountered in this domain were tools of modern trade which have come as a result of commercial interaction with the outside world.

##### 1. Economy

Equivalent – **uchumi**

Strategy – borrowing

Fromkin and Redman (1988) view borrowing as an important source of new words. It occurs when one language takes a word or morpheme from one language and adds it to its lexicon. Yule (1996) defines it as a process through which words are taken from another. Thus in this instance, the word **uchumi** is borrowed from Kiswahili to Kalenjin.

Lexical borrowing occurs here from the more prestigious (established) Kiswahili to the less prestigious (non established) Kalenjin language culture. The term **uchumi** is borrowed as it is from Kiswahili because this is a lingua franca among East African Communities and it is through commercial interaction that the idea of an *economy* was gained by Kalenjin speakers.

## 2. Electricity bill

Equivalent – **bilit ne bo sitimet**

Strategy: nativisation and definition

The term **bill** has been nativised to Kalenjin **bilit** and later defined by the descriptive noun **nebo sitimet**. The English word **bill** is affixed with the Kalenjin language noun forming suffix – **it** thus **bilit**.

To ease pronunciation the word **stima** has affixation of – **et** also a noun forming affix and the vowel – **i** is inserted thus **sitimet**.

Nativization is where the source language word is brought into the target language language text and it is modified either phonologically or morphologically so as to fit the morphological form of the language in question.

Nativization in this instance can be illustrated thus;

**Bilit** – Kalenjin – from English – *Bill*

**Sitimet** – Kalenjin – from Kiswahili – *stima*

*Electricity* and *bill* are foreign concepts in the Kalenjin culture and lacking appropriate equivalents the two terms are nativized, the adjectival phrase **ne bo** – ‘for’ – has been used to describe the bill as one for electricity thus *bill for electricity*.

Kiswahili being a lingua franca as well a national language acts as a source language for electricity (*stima*) since it is from interaction with other Kenyans that Kalenjin speakers have come to adopt the idea and the term.

### 3. **Bank account**

Equivalent – **bank account**

Strategy – adoption

Adoption is a type of borrowing that refers to the situation where the term is translated as it is into the target language permanently. Thus **bank account** is borrowed as it is from English language to Kalenjin.

The idea of a bank account which never existed in the Kalenjin culture has been introduced to the community through trade and other economic activities and lacking an equivalent it has been adopted as it is from the source language.

### 4. **Franchising**

Equivalent – **yamtaetab mungaret**

Strategy – definition

Literal – sharing in business

**Definition** is where the form being translated is recast as a descriptive noun phrase or adjectival phrase. In this instance *franchising* lacking a translational equivalent in Kalenjin has been recast freely using the target language resources to define the concept as *a business shared amongst many*. Thus translated this way many listeners are in position to understand the concept.

Previously Kalenjin lexicon has attributed trade as a one to one exchange of goods and services, thus franchising is a foreign idea and thus the need for it to be translated to a form which Kalenjin listeners of vernacular radio stations can understand this new concept of trading.

## 5. Merchandising

Equivalent – **aldoisiek alak**

Literal – other sales

Strategy –definition

Like in (4.3.1.4) above, the target language has been used to freely render the meaning of the foreign neologisms.

### 4.3.2 Education Domain

In this semantic field terminology related to *school* were analyzed and the foreign neologisms encountered here included those that refer to institutions of learning, activities related to scholarly work, learning materials and references to academicians.

This subsection makes an examination of the translation strategies employed in rendering foreign neologism in relation to the education domain.

#### 1. University

Equivalent – **sukulit ab barak**

Literal – a school of higher studies

Strategy – nativisation and definition

Among some Kalenjin speakers any institution offering education is generally referred to as *a School*.

The term *school* from English has been nativised to fit the Kalenjin morphological structure **sukul** thereafter it has been defined using the adjectival phrase **nebo barak** - *for higher studies*.

## 2. Polytechnic

Equivalent – **sukulitab musoknatet**

Literal – a school of technology

Strategy – nativisation and definition

The term *school* had been nativised as in *university* (see 4.3.2.1) and thereafter described using the adjectival phrase **tab musoknatet** - *of technology*. **Musoknatet** in Kalenjin language generally refers to any hand craft and thus a polytechnic is taken as a place where we learn hand work thus its description as *a school of technology*.

## 3. Professionals

Equivalent – **ng'omutik**

Literal - the intelligentsia

Strategy – coinage

Yule (1996) describes coinage as the invention of new terms.

Lacking the Kalenjin equivalent for *professional*, the term **ngom** meaning *intelligent* has been used to coin the term '**ngomutik**' a noun meaning the *intelligentsia*.

From the adjective **ng'om** meaning intelligent, a noun is formed by addition of **-utik** a noun forming suffix in Kalenjin language to describe people who are learned and specialized in a given field.

#### 4. Graduation ceremony

Equivalent – **ikorta nebo kamongunet ab kipsomaninik**

Literal – a party for the pass out of learners

Strategy – definition

Graduation has been described as party to celebrate the completion of studies by learners. **Ikorta** in this case means a *party* and it has been used as a translational equivalent of a *ceremony*. While **kamongunet** refers to a *pass out* after undergoing a period of training in a particular field. **Nebo – for** has been used as a descriptive adjectival phrase in relation to **kipsomaninik – learners** which is a coinage from the Kiwahili word **soma – learn**. The prefix **kip-** and the suffix **-nik** form the noun **kipsomaninik – learners**.

#### 5. Crayon

Equivalent – **chesoleiit**

Strategy – coinage

Lacking a Kalenjin equivalent to describe a crayon, a new term has been coined from the verb '**sal**' meaning *to colour*, a new term has been coined by formation of a noun through a morphological process, thus the two affixes: **-che** and **-eit** have been added to create the term **chesoleiit** meaning a *colourant*.

### 4.3.3 Agriculture

In this domain some of the terms translated are reflective of advancements in the agricultural world in farming methods and agricultural inputs. The foreign neologisms encountered and the translation strategy employed for each are discussed below.

#### 1. Zero grazing

Equivalent – **zero grazing**

Strategy – adoption

The term has been transferred as it is from the source language to the target language this is because Kalenjin speakers traditionally were herders and the concept of confining cattle was foreign thus the term has been adopted as it is from the source language.

#### 2. Biogas

Equivalent – **biogas**

Strategy adoption

In the traditional Kalenjin speakers technological setting, sources of energy were basically limited to firewood and sunlight thus the term **biogas** is foreign and there being no translational equivalent the term as well has been adopted as it is from the source language.

### 3. Milk cooling plant

Equivalent- **ole kikoiteten chego**

Literal- *a place where milk is cooled*

Strategy –definition

Among indigenous Kalenjin speakers, the *gourd* was traditionally associated with milk storage and preservation but with technological advancements the speakers have now associated with *milk cooling plants* and being there no translational equivalent to describe the same it has generally been described as **ole** - a *place* followed by the descriptive phrase; **kikoiteten chego** - *where milk is cooled*.

### 4. Fertilizer

Equivalent – **katoltolleiweek**

Literal – nourished

Strategy – coinage

Though initially the Kalenjin did farming the concept of *fertilizer* was non-existent but a plant which is healthy and nourished could be described as **toltol** – an adjective. Since fertilizer is an additive that nourishes a plant, the adjective **toltol** has been used to coin **katoltolleiweek** – a noun - meaning a *nourishment* is formed by the addition of the prefix **ka-** and the suffix – **leiweek** thus the term **katoltolleiweek**

## 5. Foliar feed

Equivalent- **katoltoleiweek chebo bei**

Literal – water based fertilizer

Strategy – definition

From the earlier coined term **katoltoleiweek** meaning fertilizer (see section 4.3.3.4), foliar feed is defined as a type of fertilizer which is water based. The descriptive adjective phrase **chebo bei** – *for water* has been used to define it thus as a *water based fertilizer*.

## 4.3.4 Medicine

### 1. Anaemia

Equivalent- **miondo ne roru korotik ne kikuren anaemia.**

Literal – a disease of shortage of blood called anaemia

Strategy – definition and adoption

Though the disease existed among native Kalenjin speakers, the lack of professional medical personnel in their traditional community means that the speakers lacked a term to describe the disease thus *anaemia* has been described as a *disease causing shortage of blood* and its name, *anaemia* has been adopted as it is from the source language permanently into the target language.

### 2. Vitamin supplements

Equivalent – **vitamin supplements**

Strategy – adoption

Vitamin supplements is a foreign term in the Kalenjin medical culture without a translational equivalent nor any other means or language resources to define it therefore the term has been permanently adopted as it is from the source language.

### 3. Swine flu virus

Equivalent – **kuutik che ireu miondop swine flu.**

Literal – vermins causing swine flu disease

Strategy – definition and adoption

*Virus* has been defined as disease causing vermin while swine flu has been adopted as it is from the source language.

*Virus* in this instance has been equated to vermin which among Kalenjin is viewed as a source of contamination and disease. *Swine flu* has been adopted as it is from the source language; this is because though Kalenjin speakers kept livestock swine was not part of their stock and *flu* on the other hand lacking a translational equivalent has also been adopted as it is.

### 4. Artemisinin Combination Therapy (ACT)

Equivalent- **kayomeetab artemisinin therapy**

Literal – Combination of Artemisinin Therapy

Strategy - definition and adoption

The term *combination* has been defined as a collection of substances - **koyemetaab** and *Artemesinin Therapy* is a totally foreign term in Kalenjin medical lexicon with no translational equivalent thus the term has been permanently adopted as it is from the source language.

#### 4.3.5 Technology

##### 1. Digital village

Equivalent – **digital village**

Strategy – adoption

Computer technology is a recent innovation and thus Kalenjin is limited in the definition of this technology and being there no indigenous term to describe or define *a digital village* the term has been adopted as is from the source language.

##### 2. Polythene

Equivalent – **takolkolisiek**

Strategy – coinage

**Kol Kol** is onomatopoeic in Kalenjin to describe the rustling sound made by polythene, the prefix, **ta** and suffix, **-siek** are added to create **takolkolisiek** a noun. The coined term has been taken and added into the Kalenjin lexicon as an indigenous lexical term.

### 3. Braille

Equivalent – **sirutik che kisobsobi**

Literal – writing perceived by touch

Strategy- definition

The term has been defined using a descriptive noun phrase, as a kind of writing – **sirutik** which later is defined by the descriptive phrase **che kisobsobi** - perceived by touching. Thus the concept of braille being a kind of writing perceived by touch is brought out through this definition.

### 4. Submarine cable

Equivalent – **waiinik chebune nyanjosiek**

Literal – wires passing across seas

Strategy – Nativisation and definition

Historically the Kalenjin speaking community encountered the term *wire*

From the telegraph wires used during the construction of the Mombasa – Kisumu Railway, the term was nativised from English - *wire* to Kalenjin - **waiinik** and lacking a distinction between a *cable* and a *wire*, Kalenjin radio broadcasters equate a cable to a wire thus **waiinik** which is later defined by the adjectival phrase **chebune nyanjosiek** - *passing across seas*.

### 5. Solar battery

Equivalent – **bittirit nebo asista**

Literal – battery for the sun

The indigenous Kalenjin speaking community was technologically deprived therefore a *battery* was non-existent in its language resources and lacking a translational equivalent the term has been nativised to fit in Kalenjin's morphological and phonological structure thus; **bittirit** and later it is defined as - *for the sun* - **nebo asista**, meaning a battery charged by the sun.

#### **4.4 Analyzes of the effects of translation strategies on the development of Kalenjin lexicon.**

##### **4.4.1 Introduction**

This section gives the effects of the translation strategies on the development of Kalenjin lexicon. These were deduced from interviews administered on the ten respondents.

(See Appendix A1). These deductions were derived from the question asking the respondents whether the words/phrase employed was indigenous Kalenjin Lexicon or not. The final judgment on effect was made by the researcher building on the responses of the ten respondents.

Deductions were made on whether foreign lexicon had infiltrated the Kalenjin Lexicon, if new Kalenjin lexicon had been coined or if existing language resources had been used to define reality a new.

##### **4.4.2 Adoption**

The following foreign neologisms were adopted as they were from the source language to the target language.

A tabulation of the respondents view about the indigenoussness of the translational equivalents was made with the average percentage of their responses being given to ascertain the effect of the translation strategy.

Translational Equivalent	Respondents view on Indigenoussness		% Response
	Yes	No	
Bank account	0	10	100
Zero grazing	0	10	100
Biogas	0	10	100
Anaemia	0	10	100
Vitamin supplements	0	10	100
Swine flu	0	10	100
Artemesinin Therapy	0	10	100

**Table 4.6: Respondents view on adoption**

### **Deductions**

1. 100% of the respondents agreed that all the terms adopted were non indigenous lexicon.
2. Adoption has the effect of infiltrating Kalenjin lexicon with foreign lexis.
3. The following are lexical terms permanently adopted as Kalenjin lexical terms as a result of translation strategies employed in Kalenjin radio broadcasts; **bank account, zero grazing, biogas, anaemia, vitamin supplements, Artemesinin Therapy and swine flu**

#### 4.4.3 Borrowing

The effect of borrowing was deduced from the respondents-view as tabulated below, for the foreign neologisms source text (see 4.3.1)

Translational equivalent	Response on indigenusness		% Response
	Yes	No	
Uchumi	0	10	100

**Table 4.7: Respondents view on borrowing.**

#### Deductions

1. 100% of the respondents agreed that the term as rendered was not in the indigenous Kalenjin lexicon.
2. The effect of borrowing thus had a net result of infiltrating the Kalenjin lexicon with foreign lexis.
3. The term *uchumi* has been borrowed from Kiswahili into Kalenjin as a result of borrowing as translation strategy employed in Kalenjin radio broadcasts.

#### 4.4.4 Coinage

The following is a tabulation of the respondents views about indigenusness of foreign neologisms rendered through coinage, thereafter deductions arrived at during the interpretation of data.

Translational equivalent	Response on indigenoussness		% response
	Yes	No	
<b>Takolkolisiek</b>	10	0	100
<b>Katoltoleiweek</b>	10	0	100
<b>Chesoleeit</b>	10	0	100
<b>Ng'omutik</b>	10	0	100

**Table 4.8: Respondents view on coinage.**

### **Deductions**

1. 100% of the respondents agreed that the terms coined were indigenous.
2. Coinage had an effect of enriching the Kalenjin lexicon with hitherto non existing lexicon to reflect a new reality.
3. The following are some of the lexical terms arising out of coinage as a result of translation strategies employed in Kalenjin radio broadcasts;

**Takolkolisiek, Ng'omutik, Chesoleeit and Katoltoleiweek**

### **4.3.5 Definition**

This section makes a tabulation of the responses collected on the indigenoussness of foreign neologism rendered through definitions followed by deductions on the effects of definition as a strategy on the Kalenjin lexicon.

Translational equivalent	Response		% response
	Yes	No	
Yamdaetab mungaret	10	0	100
Aldoisiek alak	10	0	100
Sukulitab barak	8	2	80
Sukulitab musoknatet	7	3	70
Ikorta nebo mongunet ab kipsomanik	10	0	100
Miondo ne roru korotik	10	0	100
Sirutik cho ki sobsoi	10	0	100
Waiinik chebune nyanjosiek	6	4	60
Katoltolei week chebo boi	9	1	90

**Table 4.9: Respondents view on definition.**

### **Deductions**

1. 80% of the respondents agreed that definition made use of indigenous Kalenjin language resources.
2. Definition had a positive effect on the Kalenjin lexicon, by making use of existing language resources to explain reality a new.
3. In some few instances definitions which made use of nativised elements resulted in the infiltration of foreign lexis in the target language in this instance noted were **Waiinik**, and **Sukul** which were later handled at section 4.3.6

### 4.3.6 Nativization

The table below shows the responses made on the indigenusness of the terms translated through nativization thereafter a deduction is made on the impact of nativization as a translation strategy on the Kalenjin lexicon.

Translational equivalent	Response on indigenusness		% response
	Yes	No	
<b>Bilit</b>	0	10	100
<b>Sitimet</b>	2	08	80
<b>Sukul</b>	3	07	70
<b>Waiinik</b>	1	9	90
<b>bittirit</b>	2	8	80

**Table4.10: Respondents view on nativization.**

#### Deductions

1. 88% of the respondents agreed that foreign neologisms rendered through nativization were not indigenous.
2. Nativisation as a translation strategy had an effect of introducing foreign lexis in the Kalenjin lexicon as in the examples analyzed.
3. Nativisation as a translation strategy in Kalenjin radio broadcasts yielded the following lexical items;

**Bilit** – from English - *bill*

**Sitimet** – from Kiswahili - *stima*

**Sukul** – from English - *school*

**Bittirit** – from English - *battery*

**Waiinik** – from English - *wire*

## CHAPTER FIVE

### 5.0 SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

In this chapter, a summary of the study is provided followed by the recommendations, suggestions for further research and finally a conclusion.

#### 5.1 Summary

This study sought to identify the foreign neologisms encountered in Kalenjin radio broadcasts and the translation strategies employed in rendering these terms to Kalenjin radio broadcast audiences. In addition this study sought to analyse the effect of the translation strategies employed on the development of the Kalenjin lexicon.

The researcher collected twenty five foreign neologisms encountered in Kalenjin radio broadcasts which were categorized under the five semantic domains of commerce, agriculture, medicine, education and technology. Thereafter an analysis of the translation strategy employed for each term was made and lastly a semi structured interview scheduled was administered to ten listeners of Kalenjin radio broadcasts from which deductions on the effects of the translation strategies employed on the development of the Kalenjin lexicon was made.

Thus the study had three objectives:-

First was to identify some of foreign neologisms encountered in Kalenjin radio broadcasts. From this twenty five foreign neologisms categorized under the

domains of commerce, agriculture, education, medicine and technology were identified. In the commerce domain some of the terms were *economy, electricity bill, bank account, franchising* and *merchandising*. Agriculture; *zero grazing, biogas, foliar feed* and *fertilizer*. Education; *university, polytechnic* and *crayon* and in medicine the following were encountered; *anaemia, vitamin supplements* and *Swine Flu Virus*.

Secondly we sought to examine the translation strategies employed in Kalenjin radio media broadcasts and out of the twenty five sampled items 28% of the foreign neologisms were found to have been adopted as they were from the source language examples are; **bank account, zero grazing, biogas, anaemia, vitamin supplements Swine Flu Virus** and **Artemesinin Therapy**. (See section 4.4.2)

36% of them were defined using exiting Kalenjin language resources, these were; **Franchising, merchandising, university, polytechnic, anaemia, braille, submarine cables** and **foliar feeds**,(see section 4.3.6).

4% of the total foreign neologisms encountered were borrowed from the the source language for example; **uchumi**,(see section 4.3.5).

Nativization as a translation strategy yielded 25% of the total items sampled, these were; **electricity bill, school, cables and battery**,(see section 4.4.6).

Coinage of totally new items yielded 16% of the total items sampled, examples are; **ngomutik** – professionals, **katotoleiwek** – fertilizer and **chesoleit** – crayon (see section 4.4.4).

Thus in terms of strength the translation strategies employed in Kalenjin radio broadcasts can be ranked thus: Definition 36%, adoption 28%, nativisation 25%, coinage 16% and borrowing 4%.

The last objective of this study was to determine the effects of the translation strategies on the Kalenjin language lexicon and from this it was established that adoption lead to the infiltration of foreign lexis in the indigenous Kalenjin lexicon with the introduction of terms such as, **bank account, zero grazing, biogas, anaemia, vitamin, supplements, swine flu and Artemisinin Therapy** into the Kalenjin lexicon, (see section 4.3.2). Borrowing as well contributed to the infiltration of foreign lexis in the Kalenjin lexicon with the introduction of a term such as **uchumi** (see section 4.3.3).

Coinage on the other hand had a positive effect of coming up with new Kalenjin lexicon to describe reality a new thus the following terms are new Kalenjin lexicon; *Takolkolisiek*, (polythene), *Katoltoleweek* (fertilizer) and *Chesoleeit* (*Crayon*) amongst others.

Nativization as a translation strategy employed in Kalenjin radio broadcasts also infiltrated the Kalenjin lexicon with foreign lexis thus the following terms are foreign lexis nativized to suit Kalenjin lexis morphological and phonological structure but the net result is that they are foreign lexis; *Billit* (Bill), *Sitimet* (Stima), *Sukul* (School), *waiinik* (Wire) and *bitirit* (battery), (see section 4.3.6).

Definition on the other hand had a positive effect by making use of existent language resources to explain reality a new (see section 4.3.5).

All the assumptions on which this study were based were confirmed that; Kalenjin radio presenters encounter foreign neologisms without translation equivalents in their work, (see section 4.2), Kalenjin radio presenters employ certain translation strategies in rendering foreign neologisms to their audiences (see section 4.3), the translation strategies employed in Kalenjin radio broadcasts affect the Kalenjin language lexicon (see section 4.4).

This study made an insight into the translation of foreign neologisms in Kalenjin radio broadcasts and it was informed by the Cultural Translation Theory, Language and Thought Theory and lastly the Relevance Theory.

The cultural Translation Theory holds that a translator not only deals with language but a totality of knowledge that embodies a people's culture. In this process the focus is on communicating the meaning of the source text to the receptor in a form they can understand and appreciate. Translation under this theory, is viewed as the transportation of thoughts expressed in one language by one social group into the appropriate expression of another group. This entails a process of cultural decoding and encoding. The Kalenjin radio broadcasters act as cultural bridges across the Western and Kalenjin speakers' culture.

This theory further posits that translation when done across two unrelated cultures there is bound to be instances where foreign concepts will infiltrate the target culture, thus this study has proved this through the numerous foreign lexis which have infiltrated the Kalenjin language and culture for example; **bank account, biogas, zero grazing, Artemesinin Therapy** amongst others. Newmark (1988), suggests that certain procedures can be employed in translation of cultural bound lexical items, this includes componential analysis, cultural equivalent, addition, descriptive equivalent, literal translation and modulation, thus some of the translation strategies employed by kalenjin radio broadcasters are reflective of this assertion through **definition** and **coinage**, (see section 4.3.3).

Language and Thought Theory through the notion of translatability aided this study through the neo-classicalist critique of the Whorfian hypothesis in their statement that it is possible to express the same thought in different ways. Further they state that we can say whatever we want in any language and whatever we say in one language can always be translated to another. Thus **submarine cables** though nonexistent in kalenjin culture has been translated as *wires that pass across seas*(see section 4.2.5), and a **milk cooling plant** as *a place where milk is cooled* (see section 4.3.3). Thus this theory justifies the findings of this study that there are numerous possibilities of translation across unrelated cultures through the various translation strategies employed in Kalenjin radio broadcasts.

Relevance theory meanwhile looks at translation in terms of two distinct methods; Descriptive translation where the translation is intended to survive on its own without the receiver ever being aware that there was an original thus certain translation strategies employed by Kalenjin radio broadcasters achieved this through the use of certain strategies such as, coinage and definition which had a positive effect on the Kalenjin lexicon in that existent Kalenjin linguistic resources were used to define reality anew and in other cases new terms were coined to achieve descriptive translation (See section 4.4). Interpretive translation in contrast is divided into two kinds of translation: Direct translation where the translator has to stick to the explicit content of the original and this kind of translation can be proved through translation strategies such as adoption, borrowing and nativization (see section 4.2), which have been employed by Kalenjin radio broadcasters and they have an effect on the Kalenjin lexicon via introduction of foreign lexis such as **Artemisinin Combination Therapy** and others in the Kalenjin language. While indirect translation is where the translator is free to elaborate or summarize, thus definition and coinage are some of the strategies employed by Kalenjin radio broadcasters in respect to this.

## **5.2 Recommendations**

The study dwelt on the translation strategies employed by Kalenjin radio broadcasters, some of the translation strategies need to be assessed in terms of effectiveness considering the fact that many listeners of vernacular radio stations are not competent in any other language.

From this study it has come to light that a lot of foreign neologisms are infiltrating the Kalenjin lexicon and there is a need for acollaboration among

Kalenjin scholars, council of elders and other stake holders in the Kalenjin language to build a Kalenjin lexicon.

This study also calls for the training of vernacular radio presenters in translation and interpretation. There is also need for the radio presenters to be sensitised to put the needs of their audiences first.

Vernacular media houses should conduct regular fieldworks to assess the effectiveness of their translation strategies.

This study recommends that a scholarly body be formed to assess and check the development of Kalenjin lexicon in respect to emergent foreign neologisms as well as advances in the political, social and economic spheres. This body should also come up with and continuously update a Kalenjin – English dictionary.

It is highly recommended that African scholars and other stakeholders in African languages conduct symposia to chart the way forward as concerns translation and interpretation of foreign neologisms.

### **5.3 Areas for further research**

This study evaluated translation of foreign neologisms in Kalenjin radio broadcasts. Similar studies in other medias e.g. vernacular print media should as well be conducted.

This study limited itself to five semantic fields a similar research on other domains such as sports and entertainment would be viable.

A study of translation in other vernacular radio stations should be conducted for comparative purposes.

Translation of figurative language and other linguistic expressions in Kalenjin and other vernacular radio stations would make an interesting field of study.

Issues relating to gender relations in Kalenjin radio broadcasts and other vernacular radio broadcasts may also make an interesting field of study.

Code switching in Kalenjin and other vernacular radio stations need to be studied.

#### **5.4 . Conclusion**

From the summary of findings, this study has shown that Kalenjin radio broadcasters encounter foreign neologisms without equivalents in their day to day activity of enlightening and entertaining their audiences.

This study has also revealed that Kalenjin radio broadcasters employ certain translation strategies in rendering these foreign neologisms to their audiences.

Lastly this study has demonstrated that translation strategies employed in Kalenjin radio broadcasts have an impact on the development of Kalenjin lexicon, this is demonstrated in borrowing and adoption of foreign lexis, coinage and use of existing Kalenjin lexicon to reflect reality anew.

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## APPENDIX

### A I. INTERVIEW SCHEDULE

Interview questions administered to ten listeners of Kalenjin FM radio stations in select districts of Rift valley province.

District: \_\_\_\_\_ Education level \_\_\_\_\_

Languages spoken: \_\_\_\_\_, \_\_\_\_\_,

\_\_\_\_\_

1. Have you heard this word/phrase before?

(Three items to be presented from each translation strategy employed by the radio presenter in the translation of foreign neologisms)

Yes/ No

2. Is it an indigenous Kalenjin word/phrase?

Yes/ No

3. (a) Can you think of another kalenjin word/ phrase that means the same?

Yes/ No

(b) If so which one?

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(c) Is it an indigenous Kalenjin word/phrase?

Yes/No

4. On scale of 0-10 how would you rate the translated word/phrase in terms of appropriateness?

Inappropriate 0 1 2 3 4 5 6 7 8 9 10 very appropriate.