PRAGMATIC RELEVANCE OF INTERPRETER MEDIATED SERMONS FROM ENGLISH TO LUHYIA VARIETIES, IN SELECTED CHURCHES IN BUSIA COUNTY, KENYA

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DECLERATION

This thesis is my own work and has not been presented for a degree award in any other institution.

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CERTIFICATION

The undersigned approve that they have read and hereby recommend for acceptance of Masinde Muliro University of Science and Technology a Thesis entitled **"Pragmatic Relevance of Interpreter Mediated Sermons from English to Luhyia Varieties, in Selected Churches in Busia County, Kenya."**

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DEDICATION

To my mother, Jane Khachula and children; Precious, Pavel and Paulette.

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ABSTRACT

Languages convey meanings using different concepts. This makes it problematic to find counterparts between the Basic Language (SL) and the Language in focus (TL). Church interpreters, for example, could found it difficult to render relevant sermons since two languages (English and Luhya, in this study) cannot be compatible in terms of their lexical meanings. Such incompatibility would result in the delivery of unintended messages to the target audience. It was against this background that the present study aimed at analyzing the pragmatic relevance in interpreter mediated church sermons. Failure by interpreters to capture pragmatic equivalence in the interpreted sermons would automatically lead to a communication breakdown. The objectives of the study were: to distinguish and define levels of lack of equivalence when interpreting the sermons selected, to evaluate the constraints of attaining relevance when interpreting church sermons, to examine linguistic strategies employed by interpreters in dealing with non-equivalence during church sermon interpretation and to propose a framework for efficacy in the delivery of interpreter-mediated sermons. Relevance Theory by Sperber and Wilson (1986) was used in the study. The study adopted a descriptive research design. Data collection was done through Focus Group Discussions (FGDs), observation and key-informant interviews. The researcher purposively sampled two Pentecostal Churches and two mainstream churches in five Sub-Counties within Busia County. Purposive sampling was also used to identify interpreters and preachers, whereas the congregants were selected through simple random sampling. The sermons which were afterwards transcribed and then translated for analysis were recorded using an audio recorder. The interpreters' utterances were used as units of analysis for the study. Qualitative data from FGDs, interview schedules and observation of participants. The checklist was analyzed through the analysis of the available content. The study revealed that although church interpreters important in interpreting the preachers' utterances from the SL into the TL, there was a discrepancy between what the preachers said and what the interpreters relayed to the TL speakers. Given this, there was need for church interpreters to acquaint themselves with appropriate strategies to be employed during the interpretation of sermons for them to deliver the intended contextual significance to the target audience. Pragmatic equivalence in the interpretation of church sermons could be problematic to attain if the interpreters did not concentrate on the levels of TL non-equivalence. This is because the task of interpreting cannot be smooth because of the structural distinctions of the SL and TL. The study recommended that although English and Luhya exhibit lexical mismatches, English-equivalence in the interpretation of church sermons could be achieved if the interpreters used appropriate strategies for dealing with non-equivalence. This would make church sermons relevant to the audience thereby enabling them to receive the preachers' intended messages.

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LIST OF ABBREVIATIONS AND ACRONYMS

CI	Consecutive Interpretation
CMS	Church Missionary Society
CSM	Church Sermon Mainstream
CSP	Church Sermon Pentecostal
FGDs	Focus Group Discussions
KIIs	Key Informant Interviews
MC	Mainstream Church
PAG	Pentecostal Assemblies of God
PC	Pentecostal Church
PEFA	Pentecostal Evangelistic Fellowship of Africa
RT	Relevance Theory
SI	Simultaneous Interpretation
ST	Source Language
TL	Target Language

OPERATIONAL DEFINITION OF TERMS

Some terms applied in the study are specific to interpretation. They need to be understood by the reader seeking comprehension of the study. They include:

Congregants: People attending a church service, who form the audience that listen to the church sermons.

Interpretation: The process of moving an oral message from the SL (English) to the TL (Luhya)

Mainstream Churches: Those churches that were originally introduced by early missionaries.

Pentecostal Churches: Those churches that were formed after splitting from mainstream churches.

Polysemous: A word which has a variety of distinctive connotations.

Pragmatics: The viewpoint of the language users, particularly of the choice made, the limitations they meet in using language in societal communication, and the results the language use has on other contributors of communication.

Pragmatic Equivalence: The ability of the interpreter to convey the SL message to the TL with the same affection to the target audience.

Presupposition: A situation which must be contented if a specific state of affairs is to achieve, or what a speaker assumes in saying a particular sentence, as countered to what is actually established.

Relevance Theory: A hypothesis of communication and perception which claims that human cognizance is geared to the exploitation of relevance.

Translation: Transference of a written message from SL to TL.

Utterance: A substantially definable, interactive unit, capable of characterization in everyday terms.

Xenoglossy: A speech in a language known, but not to the speaker.

CHAPTER ONE

INTRODUCTION

1.1 Introduction

This chapter displays the background of the study and statement of the problem as well as the purpose of the study. The chapter also discusses the objectives of the study and research questions, as well as the study significance and, its scope and limitations.

1.2 Background to the Study

Interpretation of biblical messages has become common with the emergence of churches where the congregation communicates using different languages. According to Odero (2017), interpreting is an act of communication where a message is submitted from one language to another at the time of speech. It calls for discernment of what the text actually means. From the preacher's utterances, the interpreter transfers the message to the target audience. This means the interpreter has to understand the language used by the preacher (SL) then put the meaning into the relevant TL versions. To achieve this, the message being conveyed by the interpreter has to be relevant and applicable to the target audience. This calls for the services of an interpreter who would help in relaying SL messages that are pragmatically relevant (Odhiambo et al., 2013).

The interpretation of church sermons has always been a keystone in facilitating the rendering of biblical messages in the language that could be easily understood by congregants. However, attaining pragmatic relevance during consecutive sermon interpretations has always been a remarkable task. This study analyzed the interpretation of religious communications from the SL (English) to the TL (Luhya), in churches comprising mixed congregations. Since religion plays a crucial role in shaping the society, there was a need to ensure the preacher's message was pragmatically relevant to the target audience. Odhiambo et al. (2013) proposed that religion has three major functions in society. First, it offers social cohesion to help preserve social solidarity through collective rituals and beliefs. It also provides social control to implement religious-based morals and norms to help maintain compliance and control in society. Finally, it offers meaning and resolution to answer any existential questions hence they contended that religion was an expression of social unity. Therefore, the interpretation of religious texts had to be done in a way that enabled the TL speakers get messages that were pragmatically relevant and applicable in their lives.

Baker (1992) differentiates between equivalence that could emerge at word level and above word level. This is grammatical equivalence, textual equivalence, and pragmatic equivalence. Baker concedes that equivalence was the first component to be considered by the interpreter. As Baker put it, the impediment and problem in interpreting from one language into another was presented by the principle of non-equivalence, or lack of equivalence. This problem appears at all language levels starting from the word level up to the textual level. Baker (1992) examines diverse equivalence problems and their possible clarifications at the word, above the word

level, the grammatical level, textual level, and pragmatic levels. In the study, there was need to establish the levels of pragmatic equivalence in interpreter mediated sermons. This study focused on equivalence at the pragmatic level since there was need to find out how this level affected the pragmatic applicability of the message that was interpreted to the target hearers. It was necessary to establish the levels of equivalence that were susceptible to misinterpretations, and come up with interventions to fill the gaps at the pragmatic level.

Equivalence at sentence level is not sufficient, particularly where implicature is involved. To convey similar subject or to obtain pragmatic equivalence may not definitely mean that semantic equivalence was present. Occasionally, equivalence at the point of semantics would not bring about consistency because meaning is attached to culture and social-cultural elements have to be considered (Odero, 2017). Consequently, expressions in interpreter mediated sermons just like in physical or common language should exemplify similar things, ideas and purposes for them to be correspondent. Therefore, there was a need to find out how interpreters bridged the gap of lack of equivalence between two different languages to ensure that the interpreted message was meaningful to the target audience. This was the driving force behind this study which was aimed at ascertaining if the interpreted message was relevant to the audience, given the fact that it is difficult to find equivalence between two unrelated languages.

Generally, the audience in churches comprises people of all ages, social and academic backgrounds. Churches in Busia County are spread all over; in rural and urban areas

hence, people attend churches where their spiritual needs are met. Sermons are crucial in fulfilling the various needs of the audience in terms of giving them hope in life. Majority of the people who attend church services in Busia County are women, accounting for about 70 percent of the congregants (Busia Bishops Forum, 2019). This is the trend in both the mainstream and Pentecostal churches, whether in urban centers or areas in the rural. The study focused on church sermons because of the increasing number of churches that accommodate people from diverse ethnic backgrounds.

In regard to the development of churches in Busia County where sermons are delivered in one language (SL) and interpreted to another (TL), there was a need to ascertain the challenges encountered by interpreters in ensuring the message relayed to the target audience was appropriate. This study was done to fill the gap of the previous studies done on interpretation of church sermons. The studies include: Musyoka & Karanja (2014), Biamah (2013), Odhiambo et al (2013), Wangia (2003), Gimode (2006), Chishiba (2018), among others. The studies did not consider the fact that for interpretation to achieve its communicative function, the speaker's message to the target audience through the interpreter must be pragmatically relevant.

The linguistic disparities between the SL and TL was also considered in reaching equivalence in the process of interpretation. The interpreter had to reach a precise conclusion or expect the message in a way that he could organize his language production properly. The interpreter was not simply repeating something said by somebody else but also involving in a creative or constructive process (Riccardi,

1998). Due to the differences between the structure of English and Luhya varieties, there was a requisite to examine the linguistic strategies interpreters employ when interpreting church sermons. The strategies were meant to help interprters relay the preachers' intended message to the target audience.

Many studies were conducted in relation to translation strategies, they include: Mashhady et al. (2015); Wangia (2003); Mudogo (2017) and Newmark (1988). Newmark (1988) underscored the problems interpreters faced at the level of the word and suggested a record of interpretation processes basing on the language that was used to underscore either SL or TL. The strategies proposed by Newmark became inclusive and pertinent to most interpretation studies, stretching from the semantic to the very expansive ones and permitting the interpreter to make reliable modifications that were regarded proper in accomplishing the TL equivalence. Ivir (1987) suggested various procedures to deal with culture-specific terms. This study concentrated on the interpreting strategies engaged by church interpreters when interpreting sermons so as to deliver the preacher's intended message to the target audience.

1.2.1 Background to Sermon Interpretation

In a church setting where two languages are used, it is necessary to have the SL interpreted into the TL for the sake of those who do not understand the language of the preacher. Kruger (1994) suggests the importance of having an interpreter to prevent linguistic eliminations. He alleges that an interpreter provides a clear, straight and operational voice to those who would otherwise not understand what is being said

in a language that is different. Gimode (2006) asserts that to enhance communication during sermon delivery, the interpreter has to eradicate obstacles to understanding by offering those who rely on the interpreter with a comprehensive message as that received by those who listen directly. Therefore, interpretation is compulsory if people speaking diverse languages have to communicate meritoriously. However, when interpreting from the SL to the TL, the interpreter may misinterpret some of the preacher's utterances resulting to delivering inappropriate information to the target hearers. Given this, Gimode (2006) identifies the categories of the words prone to mistranslations. In addition, she studies the differences between what is said by the speaker and what is interpreted. She also suggests the ways in which mistranslations could be avoided. The current study aimed at assessing the interpreting strategies employed by interpreters in the effort to come up with pragmatically relevant messages. Such messages convey the preacher's intended meaning, so the target audience could relate with them in their lives.

Kirimi et al. (2012) conclude that there are misinterpretations that misrepresent the message intended by the preacher. Misinterpretations are majorly founded on action words; that is, they are oral. Others are names of people, things, places or ideas; that is, nouns and noun phrases while many are adjectival and adverbial. Further, they note that most misinterpretations are easy and others are due to under interpretation and a limited number due to over interpretation. This necessitated the need to ascertain whether there were other causes of misinterpretation of sermons, apart from over interpretation and under interpretation.

According to Musyoka & Karanja (2014), the challenges interpreters face when interpreting are caused by unsuccessful interpretation. They determined that the factors that impacted in the negative on the interpreted sermons include: problems beginning from the input and the source language speaker such as prolonged utterances, use of specialized terms, overlapping, educing of responses and the high speed of delivery. There were also problems originating from the interpreter's individual capabilities and inabilities. They include educational level, specialist experiences and disclosure to the language and religious dissertation. However, the study explored the constraints that prevented the achievement of equivalence. Lack of equivalence led to the production of messages that were pragmatically irrelevant to the target audience. These messages were not relevant since they did not reflect the preachers' intended messages.

1.2.2 Languages Spoken in Busia County

According to a report by Busia County Integrated Development (CIDP, 2018), Busia County is found in Western Kenya. The County that spans 1,628.4 square kilometers borders Lake Victoria to South West, Siaya to the South, Uganda to the North, North-East and West and South East, and Kakamega and Bungoma to the East. The economic activities mainly done in Busia County are fishing and subsistence farming. Busia County consists of seven Sub-counties, namely; Bunyala, Matayos, Nambale, Samia, Teso North, Teso South and Butula. The County has a population of 893,681 people (48% male and 52% female), according to KNBS (2019). Luhya is the dominant community in Busia County- even though the County has a substantial population of Ateso and Luo speakers who are Nilotes. Out of the seven Sub-

Counties, Luhya languages are spoken in five Sub-Counties except Teso North and Teso South (CIDP, 2018).

According to the CIDP (2018) report, the Luhya people primarily earn a living as small scale farmers who produce groundnuts, cassava, maize, beans, sorghum, vegetables cassava, and fruits. The Teso also engage in subsistence farming and trade in agricultural produce. On the other hand, the Luo - who mainly live in fishing villages near the shores of Lake Victoria, are fish farmers and traders. Marlo (2007) concludes that different language groups of Luhya are spoken in different sub-counties; for instance, Olunyala is spoken by Abanyala who are found in Bunyala sub-county. Olukhayo is spoken in Matayos and Nambale sub-counties. The speakers of Olukhayo are called Abakhayo and their geographical location is Ebukhayo. They share linguistic, historical value systems and culture with Abanyala, Abamarachi, and Abasaamia. The language group spoken in Samia sub-county is Olusamia. Several clans form the Abasamia and their prehistoric economic activities involve fishing in rivers such as River Sio and Lake Victoria, animal farming and crop farming. The Olusamia speakers predominantly occupy the southern part of Busia County in Kenya and Busia District of Uganda. The Abamarachi speak Olumarachi and occupy Butula Sub-County in Busia County (Marlo, 2007).

In Busia County, most church sermons are delivered in local languages in both rural and semi-urban areas. The message is then interpreted into Kiswahili, English or another language (for border counties) for the sake of those who do not understand the local language in the church. However, the present study focused on churches

where sermons were preached in English and interpreted into either *Olukhayo, Olumarachi, Olusamia or Olunyala*. As mentioned earlier, Busia County is a multilingual County comprising majorly of Luhya language speakers, who were 6,823,842 and the Ateso (Nilotes) speakers, who were 442,000, as highlighted in the 2019 Census report (KNBS, 2019).

According to Marlo (2009), Luhya is a macro-language comprising of nineteen language groups with varying degrees of mutual intelligibility. The language groups are: *Olubukusu, Olusamia, Olumarachi, Olukhayo, Olunyala East, Olunyala West, Olwidakho, Olukabras, Olwisukha, Olutsotso, Olulogooli, Olunyole, Olutiriki, Oluwanga, Olumarama, Olushisa and Olutachoni.* Busia County majorly comprises of the *Olunyala, Olusamia, Olumarachi, Olukhayo, Olutura and Olusonga.* Apart from these groups of speakers, Busia being a border County, it also comprises of Luo speakers*, Oluganda* and *Olugishu* from Uganda (CIDP, 2018-2022). The multilingual nature of Busia County necessitated the interpretation of church sermons for all the congregants to decode the message. A good example was seen in churches found on the borders of Busia and Siaya Counties where preaching was done in *Olusamia, Olumarachi or Olunyala* and interpreted into *Dholuo,* and vice versa. This depended on whether the churches lay on the border between Siaya County and Samia Sub-County; Siaya County and Butula Sub-County or Siaya County and Bunyala Sub-County.

On a similar note, there were some churches which were found on the borders of Nambale Sub-County and Teso North Sub-County. In these churches, the sermon was

usually delivered in *Ateso* language *(Nilotic)* and interpreted into *Olukhayo (Luhya)* and vice versa. Furthermore, those churches that were on the borders of Bungoma County or Teso South Sub-County had their sermons delivered in *Ateso* and interpreters passed the message to the target audience using *Olubukusu* and vice versa. However, this study concentrated on the interpretation done in sermons from English into *Olunyala, Olusamia, Olumarachi and Olukhayo.*

1.3 Statement of the Problem

Whenever a presenter makes an utterance, he intends to convey a message to the hearer. Communication becomes successful if the hearer interprets the message appropriately. The presence of any obstacles that stands on the path of interpretation automatically hinders the comprehension of a message by the target audience. However, if the hearer misinterprets the message, communication is said to have taken place but in a different dimension from that intended by the speaker. Consequently, the concept of equivalence in interpretation is a conception that many interpreters have not found easy-going. Therefore, accomplishing equivalence in interpretation continues to be the motivation of research work in the area of translation and interpretation. Hence, there was need to find out how interpreters achieved the concept of equivalence when interpreting so as to pass the relevant message to the target audience.

Equivalence is an essential prerequisite to guide interpreters in offering the required similarity or estimate involving the SL and the TL. However, coming up with an interpretation that is relevant to the audience is a challenge to interpreters including

interpreters of church sermons. This is due to the unceasing enhancement of vocabularies in a handful of languages, together with improved inventions, changes in occurrences and cultural differences that are likely to be encountered in the course of interpreting. Accordingly, interpreters fight to maintain the deviations so as to find significant and satisfactory TL equivalents in their interpretation applications. It was because of this circumstances that the study pursued to find out if the hearer's belief about the world was psychologically known. This was done by analyzing the various limitations to attaining equivalence when interpreting church summons among selected churches in Busia County. This was with a view to coming up with strategies that would remove obstacles that stood on the path of interpretation and understanding of the preacher's meaning by the target audience.

1.4 Purpose of the Study

This study was intended at analyze the various limitations to attaining equivalence when interpreting church summons, and the strategies to be employed so that the message being interpreted is pragmatically relevant to the target audience. Weller (1990) stresses the inconveniencies of interpreting and interaction between two people or parties, who do not communicate in the same language and culture. Interpreting therefore, poses a problem to the interpreters which would in turn relay wrong information to the audience or would not convey the intended meaning. The study therefore enabled the interpreters to gauge the factors that hinder the smooth transmission of information from the SL into the TL through interpretation and suggest appropriate interpretation strategies to alleviate the problem. This ensured

that interpreters relay messages that are pragmatically relevant to the target hearers as projected by the SL speaker.

1.5 Objectives of the Study

This study was driven by the following definite objectives:

i. To identify and describe the levels of pragmatic non-equivalence in interpreter-mediated sermons in churches in Busia County, Kenya.
ii. To assess the limitations of achieving the relevance of pragmatics in the course of dealing with interpreter-mediated sermons.
iii. To examine the linguistic strategies interpreters employed when interpreting church sermons.
iv. To develop a framework for efficacy in the delivery of interpreter-mediated sermons.

1.6 Research Questions

The study was directed by the following research enquiries:

i. What were the levels of pragmatic non-equivalence in the interpreter-mediated sermons in Busia County, Kenya?
ii. Which constraints did interpreters encounter in attaining pragmatic relevance during interpreter-mediated sermons?
iii. What linguistic strategies did interpreters employ when interpreting church sermons?

iv. How would the developed framework guide interpreters to render pragmatically relevant sermons?

1.7 Significance of the Study

This study is meant to enable the interpreters to evaluate the factors that hindered the smooth transmission of information from the SL into the TL through interpretation and suggest appropriate interpretation strategies to ease the problem. There was need to find out whether when the preachers' involved the audience there was an impact on the relevance of the interpreter mediated sermons.

This study was significant in ascertaining the relevance of interpreter-mediated sermons to the audience in a church service. The main purpose of clarification of church discourses to the speakers of a target language is to boost communication, but occasionally communication between the speaker of source language and target language could be intolerable due to the hindrances that make interpreter mediated preaching difficult. According to Biamah (2013), the factors that hinder communication when interpreting sermons include: rapid speaking on the part of the preacher, the relations between the preachers and the faithful, use of ideal language during interpretation among others.

The fast pace of speech production when corresponding clarification will affect the value of interpretation and communication. The level of language competence and the extent among the faithful also affect interaction. Biamah (2013) discovered that

whenever the interpreter used a complicated vocabulary while interpreting to the faithful, there would always be a communication obstacle due to the different levels of competency in the SL among the faithful. The study was significant in guiding interpreters, during the delivery of the interpreter mediated sermons, to ensure that communication takes place between the preacher and the faithful, by rendering the preachers' intended messages.

The study is significant to translation and interpretation training institutions such as Universities and colleges. They may use the study as a guide to train interpreters and translators who would later offer professional services in their line of duty. In their study on the problems of interpretation as a means of communication, Musyoka & Karanja (2014) discovered that there were no specialized interpreters. None had obtained professional guiding in interpreting and they all hung on their limited experience of the two languages in use; SL and TL. Some interpreters lacked the linguistic and communicative competence of listening to a SL and relaying it to the TL. Their failures were revealed when they needed to internalize the message so as to communicate it in the target language. Although consecutive interpreting allowed the interpreter time, they still needed adequate time to search for the most precise expressions to express themselves in the best probable style. Lack of training for the interpreters denied them the relevant skills required in dealing with the interpreter-mediated sermons which in turn resulted into delivering the wrong messages due to misinterpretation through the use of wrong words, an aspect that made this study timely.

For the listeners who basically understand the preacher's language used, it could also be a language learning opportunity. Immediately after listening to an interpretation for a language they didn't understand, they could piece together how it fitted with the original language. The study would also be beneficial to future researchers who were interested in religious interpretations to come up with the right tactics to ensure that speakers of the target language received the message like it was received by the source language speakers. The interpretation of sermons should be relevant and meaningful to the target language speakers who rely on the interpreter for the message, just as it was delivered in the source language.

This study has a significant impact on linguistics, particularly the area of pragmatics where context performs an important role in the interpretation of the speaker's implication by the target audience. The interpreters were faced with the task of ensuring that the preacher's intended message was what they delivered to the target audience. Wallace (2020) claimed that interpretation must be based on the intention of the speaker's meaning and not the audience. This was made possible through getting into the speaker's context, grammatically, culturally and the literary forms and conventions the speaker was working in. It was crucial that interpreters learned how to interpret properly to enable the audience determine the speaker's intended meaning rather than forcing his own ideas into the sermon, failure to which would make communication futile.

In the area of interpretation, this study would help the interpreters to incorporate a relevant personal communicative style that considers the needs of the target audience

hence making the message more comprehensible to the audience. The interpreters were expected to produce an identical version of the original speech. Once the speech was encoded in a language that was different and rooted in a different cultural background, it became a different account of the initial message. The gap between the interpretation and the original was even more widened once the personal communicative style was included Wallace (2020).

During sermon interpreting, the interpreter is expected to make stylistic choices that consider the reason of the communication. In addition, we could also consider what the congregation needed that was confronting a grammatical and cultural barrier. In whichever style the interpreter chooses to converse would influence the inclusive tone and communicative outcome of the sermon (Parish, 2018). We could expect that style dissimilarities would not be a hindrance to intercultural communication if the influential effect in the translated sermon message was reserved.

Interpreter mediated sermons are significant in ensuring that the preacher's message is comprehensible to the speakers of TL who would not comprehend the SL used in preaching the sermon. In this case, the communication policy in interpretation was considered as the needs of the TL speakers were deliberated despite the fact that the SL would be strange to them Alwazna (2017). Interpreters were expected to use a collection of diverse linguistic/communicative strategies to make their message more engaging and they would be expected to speak in a style that exploited this communicative influence.

1.8 Scope of the Study

The focus of the present study was on pragmatics and interpretation due to the diversity in languages whereby speakers of different languages co-exist in the same environment. Language interpretation of oral messages therefore, is common particularly gathering in church do not understand the SL being used. Musyoka & Karanja (2014) argued that, in case one definite audience failed to comprehend the source language, then there was need to communicate the message in a language that the target audience understood. In such a context, it was indispensable to engange an interpreter as a bridge so as to complete the communication process. Specifically, the study explored the interpretation of church sermons among selected churches in Busia County.

In the study of interpretation, researchers gave attention to different areas including, strategies used in interpretation, problems faced during interpretation, communication challenges during interpretation, the impact of consecutive interpretation among other studies. [Riccardi (1998), Musyoka & Karanja (2014), (Biamah, (2013) and Odhiambo et al, (2013)] On the contrary, this study put emphasis on pragmatic relevance to ensure that the preacher's message had the same impact to the SL speakers as well as the TL speakers. Therefore, the interpreter needed to find the entailed meanings in the interpretation so that they can deliver the SL message. This depended on the ability of the hearer to interpret a stretch of language on the foundation of their expectations and world experience, which were influenced by the society they lived in. According to Kuligin (2008), the context of any given utterance was very important for the achievement of pragmatic equivalence in interpreting

sermons. The interpreter was thus, expected to pay close attention to the preacher's context of utterances in sermon delivery, since that was what would determine the meaning of the message sent across to the target audience.

Since interpretation occurs in both mainstream and Pentecostal churches, this study availed representative data to help in finding out if there was any difference on how interpretation was conducted in the Mainstream Churches and Pentecostal Churches. According to Alwazna (2017), representative data is important as it ensures that all relevant types of people are in the study sample and that the right mixture of people are involved. This helped to avoid bias where certain groups of people would have been over-represented and their opinions magnified while others would have been under-represented.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

This section revises the significant literature on studies related to interpreter-mediated approaches. In addition, literature on pragmatic relevance and the theoretical framework that support the study are reviewed.

2.2 Literature Review

The section reviews works thematically related to the study objectives. Literature is reviewed on communication, language and interpretation. It further reviews the types of equivalence in interpretation and church sermons. Literature on the constraints encountered by interpreters when interpreting sermons and the strategies of achieving equivalence is also reviewed.

2.2.1 Interpretation as distinctive communication

The current study focused on interpretation as a process of communication which is not simply used to give evidence, but a distinctive communication approach. The approach translates information to people from the expert's technical language, to the common language. According to Baimah (2013), language is an important communication pillar that simplifies communication between persons and crowds. Furthermore, apart from being a tool for communication, language can also be used to resolve arguments and connect speakers of various languages and experiences.

Different notions and concepts are communicated to anticipated audiences using language (Biamah, 2013). For communication to be successful, language passes a message from the speaker to the listener using voiced symbols.

As aforementioned, Qian (1994) posits that interpreting is a system of communication among the source language speakers and those of the target language culture. The difficulty in attaining equivalence during interpretation was the driving force into the study of pragmatic relevance in the consecutive interpretation of church sermons in Busia County. This study was meant to ascertain whether the interpreted messages were pragmatically relevant to the TL audience.

Biamah (2013) postulates that the interpreter played the role of a communication link between the SL speaker and the audience that understood the second language used. The interpreter consequently communicated the meanind from the language of the original speaker, using the language they are acquainted with. In the context of this study, the interpreter was supposed to be the bridge of communication barriers which are caused by lack of the listeners' acquaintance with the SL.

Angelelli (2000) argues that communication comprises context, form, interaction, tone, gist, gesture, tone and power relations. The objective of interpretation was that a communication made similar impression on the target audience that a speaker intended for a hearer of the SL. Interpreting involves considering the meaning and the sense of what was said before transferring it into the TL. Interpreting entails

transferring meaning from a language to another one. Relevance of intended messages was key in facilitating efficacy and applicability in communication. If this was not done, then there would be a communication breakdown which hindered the interpreter from communicating the preacher's projected message to the target audience. If the target audience could understand the preacher's intended message, then communication was made relevant in such a case.

The transfer of meaning involved transmitting lexical meaning, rhetorical meaning and grammatical meaning, including implied or inferable meaning (Hatim & Mason, 1990). The preacher conveyed a message through the SL to the interpreter who in turn resent it through the TL to the target audience. The main concern of this study was to single out the pragmatic significance of the interpreted meaning to the focus audience as the meaning is transferred from the SL to the TL by the interpreter. The interpreter had to assess speaker intention and convert what was being said at all communication levels, including objectives and implicature (Musyoka & Karanja, 2014).

Communication could only succeed when the audience understood the communicator's informative intention. This showed that in interpretation, the interpreters were important as they enabled the congregation in a church setting to understand the preacher's message (Kirlik, 2013). That part of the congregation who did not understand the SL would understand the message only if interpretation was done appropriately. This therefore required the interpreter to exhibit proficiency of the SL and the TL. The biggest problem that interpreters faced in interpretation was not just finding the right TL expression for the intended meaning in the SL.

Musyoka & Karanja (2014) discovered that, there was a false assumption that correct coding would lead to correct understanding, but the truth was that even a correctly encoded message could be utterly misunderstood. This called for interpreters to come up with an inferential approach strategy that had to be integrated with the encoding and decoding devices for proper interpretation of the utterances. In relation to the current study, this would help the interpreters to come up with utterances which were meaningful to the target audience, hence making the interpreter- mediated sermons relevant to the target audience.

Kirlik (2010) did an empirical study of interpreter-mediation using bible readings. He examined readings in short-consecutive style performance or vision interpreting in Manjaku from English, in Sunday masses. Bible study groups also engage in the readings in the homes of participants. Kirlik (2010) suggests that interpreters are agencies for oral communication of biblical discussion in cultures of low literacy. In such cases, if there was no access to a written translation, an oral method was preferred. Becoming an interpreter of sermons or Bible readings in the African churches required one to be a committed member of the congregation. The present study targeted interpreters as the key respondents since they were the major players in the process of interpretation of church sermons. In a church setting where a section of the congregation does not understand the SL, the interpreter becomes handy in enabling them get the preacher's message. The current study was interested in such church services, paying great attention to the interpreters' role in the delivery of the sermons from English to Luhya dialects spoken in Busia County. There was a need

to investigate the approaches used by the interpreters to confirm that the SL message relayed to the focus audience correlates to the message received by the SL speakers.

Karlik (2010) argues that the price that speakers who disregard the need for co-ordination by speaking over the interpreter paid was the loss of information. This resulted to a less adequate performance by the interpreter. Odhiambo et al. (2013), conclude that the speaker's interruptions stopped interpreters from interpreting the segment they had. However, this study ignored the speaker's interruptions and only focused on significance of the message to the target hearers. The current study was interested in the influence of the meaning to the target audience irrespective of the challenges encountered by the interpreter. Musyoka & Karanja (2014), in their related study, linked more mistakes in the interpreters' output to the extended source language turns in the interpreters' output. The interpreter had to come up with ways of dealing with such problems so that they did not interfere with the applicability of the message to the target audience. Consequently, the study paid attention to the specific constraints that hindered the interpreters from relaying the speakers' intended meaning to the target audience hence making the message pragmatically irrelevant.

Biamah (2013) claims that interpreting homilies to the target language of the audience is aimed at enhancing communication. Her study shows that sometimes communication between the speaker of SL and TL could be difficult. During her research she encountered a number of interferences that made interpretational preaching difficult. The significance and place of the interpreter of supporting communication between the two factions was not fathomed. These limitations were

use of ideal language during interpretation and fast speech on the part of the preacher. The relationships between the pastors and the faithful was another problem. The current study was meant to find out whether the hindrances faced by interpreters affected the conception of the preacher's message by the target audience in any way.

Baimah (2013) also discovered that communication trials that faced one interpreter could face another. This was also obvious that the pace of speech during parallel interpretation always influenced the superiority of interpretation and communication. The language competence among the congregation is another factor that affected communication. In the present study, the researcher intended to uncover if the communication challenges faced by different interpreters when rendering church sermons were common in the two categories of churches across Busia County.

The evaluation of the congregation of what comprised worthy interpreting was instinctual according to the standards working within the organization and end-user public. Karlik (2010) deduces that the suitability of the target texts to the worshipers rise mainly from the existence of performance characteristics, the use of which forms a central part of the interpreters' range of competences. These include voice modulation which arouse emotion and textural features such as explicitation, ostension, inclusion and purely phatic items, which add to the production of an articulate TL in comparing with the SL (Kirlik, 2010). Indeed, the reaction of the audience as interpretation takes place would enable the interpreter to guess how comfortable they are with the message. In relation to the study at hand, the interpreter was expected to employ the use of both verbal and non-verbal communication when

interpreting. It was believed that non-verbal cues enhanced the understanding of an oral message by the listener.

According to Balci (2008), who considered the church leaders expectations of interpreters in an evangelical Pentecostal church in Turkey, interpreting is considered to have theological and linguistic significance. This is characterized by the recapped persistence of interpreters who share the speaker's beliefs to the point of showing derogatory obligation to what is said and what they are saying in the communication. This was observed during the study where interpreters were seen to take on many of the roles of a speaker in their own right by utilizing explicitation, cultural adjustment omission, and related strategies. This is done with the intention to render the text more conventionally to those in the target culture by reducing the possibility for mistake.

Balci (2008) feels that interpreting articulates the feelings of the interpreter and the performance problems that show when speakers are ignorant of the disparities between the source and target backgrounds. This interaction clarifies why interpreters are projected to play such an obvious role in ensuring that preaching is fruitful. The current study looked at how the interpreter as an individual struggled to make the process of interpreting successful by ensuring that the target audience received the SL message appropriately just as the preacher projected, especially where cultural differences performed a big part.

Al-Khanji (2002) claims that the interpreter is also a listener and a speaker who is seen as the means of transmitting the planned message. This requires the interpreter to be a good control of the content, the art of speaking, register, and others. The interpreter is not given time to think and is expected to communicate immediately and as precisely as possible what the speaker desires to communicate. Through this study, the researcher intended to establish if it was possible for the interpreter to be perfect in understanding and speaking. The researcher intended to establish also if the interpreter was able to transfer the preacher's message smoothly to the target audience, given that he hardly had enough time to think before conveying the meaning. Any situation that may have been a hindrance to the understanding of the speaker's intended message by the target audience was deemed an obstacle to the process of communication. Therefore, when interpreting church sermons, communication could only be said to have occurred if the preacher's intended message was relayed to the TL speakers.

2.2.2 Interpreting Church Sermons

Churches in Busia County comprise mixed audience, a fact that makes it difficult for communication to occur when the sermon is preached. Kruger (1994) argues that there is need to include an interpreter in order to bring to an end to linguistic hindrances. Interpreting is a way of removing obstacles of communication and enhances the provision of pure, express and operative voice to those who would otherwise not appreciate what is being said in a diverse language. The preachers in the churches in Busia County speak both languages (TL and SL) in use. The preachers hence chose to preach in the language they were comfortable with. In Pentecostal

churches, the interpreters interpreted the preacher's message into the TL. For mainstream churches, the preachers used the SL and thereafter interpreted the same message in the TL, a situation that the study sought to discern.

The study focused on both Mainstream and Pentecostal churches because interpretation runs across the two categories of churches in the course of delivering the sermons. A study by Taiwo (2006) found that in Pentecostal churches, preaching differs a lot from those of mainstream churches. Pentecostal churches are mostly marked by their vibrant ambiance. For instance, the characteristic composure and solemnity that marks sermons in mainstream churches is not present in Pentecostal churches. The preachers in Pentecostal churches are less rigid and slightly informal in the delivery of their sermons as compared to the preachers in mainstream churches who are conservative and display a sense of formality.

When the sermon is preached in one language, yet the congregation comprises people who speak different languages, then no communication would take place since achieving the communicative goal set by the preacher and the church is the purpose of sermon interpreting (Lee, 2019). Therefore, interpretation was significant in sermon delivery for it helped to bridge the communication gap in a situation where part of the congregation did not understand the SL.

Kirimi et al. (2012) indicate that it is obvious that misinterpretations happen more regularly in phrasal categories and some words and they can be clarified linguistically. They recommend that preachers and interpreters should be made conscious that

misinterpretations are present in church sermons. The awareness should be aimed towards preparing the interpreter for anything during the process of interpretation. The preacher would be made more articulate and fastidious during the presentation so that they could avoid lots of misinterpretations. Kirimi et al. (2012) insinuate that, to cut down misinterpretations, churches need to exploit interpreters who are linguistically competent in both languages. The interpreters should be knowledgeable in both the source language and the receptor language as the verbs and verb phrases are not easily predictable even when the outline of the sermon is accessible. In the course of the study, there was a need to critically analyze the level of competence of the interpreters in delivering pragmatically relevant TL products to the congregants.

The concept of sermon interpretation in churches is a feature of religion. It typically involves religious and procedural adherences and often contain an ethical policy overriding the human undertakings conduct. Pratiwi (2016) looks at the importance of religion in sociological terms. He claims that religion is an organization of consecrated principle and attempts both in the intangible form and tangible form. Religion could serve the double role of philosophy as well as organization. Religion plays a vital role in giving a cultural distinctiveness to a person. In every religion there are festivals, customs and myths which shape part of the intangible and tangible country's tradition. Consequently, religion influences to defend this legacy and add to the country diversity. The principles and ethics of people in any given society are safeguarded by religion which aids in generating a framework of ethics and also a regulating ideals in daily life. This builds the character of a person, leading to the conclusion that religion is an agency of social interaction as seen in the emergence of churches in Busia County.

The study focused on the pragmatic relevance of the end-product passed to the target audience by the interpreters, irrespective of their mode of presentation. Further, what is important in interpreting the sermon is the strategy used by the interpreter to ensure that the preacher's message is relevant to the target audience (Kirimi et al., 2012). Since one of the study objectives was to assess the constraints of interpreting, a perception of interpretation drawbacks would enable interpreters reach better resolutions when faced with taxing circumstances during interpretation.

Musyoka & Karanja (2014) carried out a study on the difficulties of interpreting as a means of communication. The study concentrated on the interpretation of Kamba to English Pentecostal church sermons in Machakos Town, Kenya. In their investigation, they ascertained that those interpreters met problems both at the implementation stage and planning phase. In the stage of planning the interpreters know that, there is a challenge and they plan to attempt it. The plans were discussed as approaches to solve the difficulties.

In their study, Musyoka & Karanja (2014) discovered that stage of executing the sermons, interpreter relays the message of the target language as it is planned in the planning stage. Problems such as overlapping that makes it impossible for the message to be delivered as planned also occur at this stage. In their view, the preacher controls the discourse of communication. On the other hand, in this study the researcher sought to establish whether interpreters faced more challenges other than

those they expected to occur during the planning stage since they could not predict exactly what the preacher would say when delivering the sermon.

Musyoka & Karanja (2014) learnt that although communication in the church looks as if it is a soliloquy, Pentecostal preachers use numerous strategies to provoke responses from the audience. There are often interjections by unwanted comments, clapping, and noise from the congregation. Pentecostal churches are limited in the way the preacher elicits responses, that is, voiced utterances. The preacher frequently leaves the dais and moves liberally among the flock. Such preachers want to carry the congregation along in their messages by insisting verbal response from time to time (Taiwo, 2006). The elicitation of responses is a serious challenge to the interpreters that leads to confusion and noise to the part of the audience who depend on the interpreter for denoting. Nevertheless, the present study was interested in analyzing the linguistic strategies used by interpreters when interpreting church sermons as they strived to make the preacher's message relevant to the target audience.

Sometimes it is not possible to go along with the message afterward when the interpreter is allowed to interpret since they can not link up what is said before the existing utterances. According to Taiwo (2006), a message a sermon is not depicted from separate subdivisions but from the uninterrupted flow of the sermon. In relation to the study, focus was on how the interpreter chose the correct linguistic strategy to help him counter the challenge of delivering irrelevant messages. This was because when meaning in any part of an utterance is intruded, the audience struggle to track

the message and this presents a risk of the message not being understood or the audience getting an inaccurate message.

Tison (2016:89) alleges that "an interpreter whose version is not sufficient to communicate the message resorts to explicitation." This notion of restatement is feature that sermon interpreters employ to make their message more comprehensible. They also stress parts of the original sermon considered worth emphasizing. Interpreters are often required to reproduce a message from one speaker to another, in the professional arena without emotional or personal bias. They should do it faithfully, accurately and maintaining a stance of impartiality and neutrality" (Tison, 2016). The current study was significant in equipping the interpreters with the tactics to enable them make choices in styles that would deliberate the resolution of the interpretation as well as the expectations of the people attending the church service, in dealing with linguistic and cultural barriers.

Sermon interpreting serves the role of achieving the communicative goal established by the cleric and the church. Park (2010:21) states that, "the fundamental drive of preaching is to dispense the Gospel to the audience for their deliverance." To effectively persuade congregation to believe in the message being delivered and engage them, preachers have to be good communicators. This is also required for interpreters working as partners to the preacher in communication settings where different cultures are involved. Malmström (2015: 80) points out that "preaching

presents an example of persuasive religious, public and highly interpersonal, communication".

Biamah (2013) alludes that the interpreter's has the obligation of evaluating the psychological wellness of the devoted before starting the interpretation phase. When evaluated, the findings show that the connection between the pastor and the faithful can impact communication in interpretation. Consequently, interpretation done when the faithful are still is at all times successful as compared to the services where the congregation respond in loud voices and clap hands when the interpretation is happening. This may cause an interruption in the message and communication. Interpreters would resort to filter out important information.

According to ALKhanji et al. (2000), this approach is exploited by interpreters who try to squeeze an utterance in trying to find economy of expression. Through filtering, interpreters are able to maintain the semantic matter of the implication. Filtering is used when the interpreters are tackling the challenge of trailing after the preacher. According to the study, the hypothesis is that the interpreter requires to be very careful when filtering the message so that the context of the utterances is contemplated. This study thus reflected on the importance of context in communication, given that context played a vital role in giving the semantic content of any message.

Pratiwi (2016) found out that interpreters would stumble across lexical mistakes, which distorted the meaning of the initial message thus leading to misinterpreting.

This explains why even experienced interpreters make blunders, and errors occur when human intellectual processing capability is limited. This means that our concentration is directed to some things we are do at the same time. He further discovered that errors in consecutive interpretation would appear because the interpreter fails to use suitable listening skills. For example, if the interpreter has a lot of information at hand to the point that he fails to understand the overall meaning of the expressions; the interpreter will not be able to recall all the information precisely.

Pratiwi (2016) pinpoints some varieties of mistakes found in consecutive interpreting. He talks about insufficient language know-how, literal translation, errors in register conservation, additions, distortion, exclusions, and lack of conservation of paralinguistic constructions. The present study adopted a different approach to interpretation by focusing on the strategies that interpreters employed in the process of interpreting so that the communications they passed across to the target audience became appropriate to them. The interpretation strategies help the interpreters to invent a balance between the SL and TL messages in cases where equivalence is not there.

Interpretation takes various forms depending on the context and requirements of the condition at hand. Christoffels & de Groot (2005) ascertain two major forms of interpretation: Consecutive Interpretation (CI) and Simultaneous Interpretation (SI). The interpreter pauses for the speaker to end their communication before imparting it into the target language, in consecutive interpretation. The interpretation can be

broken down by sentence or by idea, and sometimes the entire speech or message will be interpreted following the completion of the presentation.

According to Christoffels & de Groot (2005: 454), "When interpreting simultaneously, one should pay attention and comprehend the fundamental utterance in one language. They should keep it in working memory until it is lessened and can be produced in the other language. The interpreter can now create the interpretation of a previous part of the input at the same time." In simultaneous interpreting, language production and conception happen in different languages simultaneously. When the interpretation is delivered simultaneously, it is performed under rigorous time pressure.

Gillies (2017) further affirms that in simultaneous interpretation, the message is communicated into the TL as quickly as possible, usually with only a few seconds of time lag. The interpreter listens to the speaker, comprehends the message, and interprets the message into the TL while listening to the speaker. If the speakers' intended meanings are not portrayed, then the message transferred by the interpreter to the target audience will be different from the message received by the SL speakers as a result, making it irrelevant. Gillies (2017:5) asserts that consecutive interpreting comprises "to listen to what someone says, when they have finished talking, replicate that similar message in another language". The study focused on Consecutive Interpreting (CI) data collection. Consecutive Interpreting would give the interpreter ample time to deliver the message to the target audience due to its advantages.

According to Nolan (2005), the interpretation can be expressed more fluently and with more feelings since the interpreter has enough time to prepare the intonation of each sentence. Another advantage is that this type of interpretation is easily available and cheap because no equipment is required for either the interpreter or the audience. In addition to that, Nolan (2005) suggests that CI gives a better quality of interpretation since the interpreter has more time to come up with the most appropriate interpretation and does not have to listen and speak simultaneously. Moreover, the audience show increased concentration because they have time to compare content and the gestures of the speaker and interpreter during each utterance. Lastly, there is a better understanding for those who understand some words of the SL as they can guess what is going to be said by the interpreter (Nolan, 2005).

In the view of Ribas (2012), interpreting consecutively happens when the interpreter listens to the speaker of the source language and after a part of the speech or sentence, replicates the speech in the target language for the listeners. The interpreter takes over only after the presenter has finished their speech. Normally, in consecutive interpreting, the interpreter stands near the speaker. When the speaker ends the speech, or breaks in the speech, the interpreter produces the utterances in the target language as a whole as if they delivered it.

Russell (2005) asserts that interpretating consecutively is the most popular interpretation type where the interpreter changes the words into the TL after the speaker has delivered one or two sentences. The speaker has to pause and wait for the interpreter to convey the message before he/she continues with the speech henceforth

making the delivery of speech to be extended. Racoma suggests that before taking part in any type of interpretation, the interpreter ought to be accustomed to the lexical items that the speaker would use during the delivery of their speech so that he/she prepares in advance to make the interpreting process operational. In the same way, the current study was interested in pointing out the features displayed by interpreters in consecutive interpretation of church sermons.

According to Gillies (2017:5), in consecutive interpreting (CI), the interpreter depends on "a combination of memory, notes and general awareness to reconstruct his or her translation of the original." This procedure of consecutive interpreting is sometimes referred to as long consecutive to differentiate it from short consecutive, which deals with a speaker discontinuing after each sentence or a few sentences before the interpreter translates. Furthermore, Nolan (2005:3-4) asserts, "During CI, the interpreter listens to the speaker, takes notes, and then replicates the speech in the TL. Basing on the duration of the speech, this would be done all at once or in several measures". The interpreter depends essentially on memory. Note-taking technique can be an essential aid for the interpreters. "A number of interpreters see consecutive interpreting as having a time allowance so that they lag several seconds after the speaker. Others regard CI as a form that compels the speaker to stop talking for the interpreter to deliver the communication" (Russell, 2005:136).

CI is believed to involve a large number of almost "simultaneous affective, cognitive and psychomotor processes, all of which present challenges for the interpreter who deals with them simultaneously" (Ribas, 2012:.813). Gile (1995) alleges, the

interpreter is regularly challenged by unanticipated circumstances which must be confronted since he is already working at the limits of his existing processing capability. The procedure of CI contains of three steps as perception, examining, and re-expression (Jones, 2002). Jones claims that, perception refers to the understanding of ideas. He believes that understanding ideas demands active listening skill which every interpreter has to recognize.

It is also compulsory that the interpreter makes "an investigation of the type of speech since this would effect the fine-tuning of their listening and certainly the content and style of their interpretation" (Jones, 2002:15). As a final point, the interpreter becomes the speaker and creates connection with the listeners, speaking and articulating clearly. "The interpreter should know specifically what they want to say and how they want to say it as soon as they start speaking. This means repeating a word or phrase so as to find a better equivalent has to be prevented" (Jones, 2002:.33).

During consecutive interpreting, the interpreter can be faced with some constraints in the struggle to attain pragmatic equivalence. Baimah (2013) discovered that the major constraint in consecutive interpreting is that the speaker knows that their words are being interpreted and therefore pauses to allow time to repeat what has just been said, to the interpreter. This makes the entire process take a longer time since the message is conveyed twice; in the source language and the target language at different times. As indicated by Campos et al. (2009), many interpreters believe that consecutive interpretation is the most problematic approach in interpreting because one cannot

maintain all the features of the SL message. Time pressure is another problem that is regularly faced by interpreters during consecutive interpretation. The interpreter has inadequate time to interpret the message of the preacher to the target audience. When the interpreter restates the words or sentences, we can resolve that most likely the time is sufficient for them to finish the interpretation.

The interpretation of church sermons has always been a foundation in facilitating interpretation of biblical messages in the language that can be certainly understood by the congregants throughout church sermons. However, achieving pragmatic relevance during consecutive sermon interpretations has always been a significant task. This is accredited to the fact that during consecutive interpretation, comprehension and production of language takes place in different languages simultaneously (Odhiambo et al., 2013). In consecutive interpreting, interpreters dominate the situation; they could clear up ambiguities, ask for repetition or decide the meaning of the problem expressions. They can also see the audience reaction which helps them modify their mistakes or reorganize utterances using different word choices as long as they remain factual to the subject.

Russell (2005) gives emphasis to the significance of interpretation services in enabling the use of different languages to understand one another at the same time. Consecutive interpretation has its set of benefits since the interpreter has enough time to prepare for the fine distinction of the language and to select the words. The provision is straightforwardly available as it does not need audio, electronic or

technical equipment. According to Russell (2005), the value of consecutive interpretation is improved because the interpreter is free to prepare. This helps in picking out the right tone of the message and the correct words in the TL. The audience attention intensifies as they see and hear the speaker's tone as well as the body language of the speaker and interpreter hence advancing their understanding of the message. Generally, there was need to discern whether the audience who understood some words in the source language appreciated the quality of interpretation done by the interpreters, through their demonstration of non-verbal cues.

2.2.3 The Role of Pragmatics in Interpretation

Yule (2010) describes pragmatics as the study of what speakers mean, or speaker's meaning and the study of imperceptible definition, or the way we distinguish what is denotated even when it is essentially not uttered or written. Among the fundamental objectives of pragmatics is to study how milieu and compact influence the meaning and understanding of utterances. Earlier, in this regard, Yule (2010) refers to the millieu of a pronouncement or communication, and the importance of context in interpreting language. According to him, the universal study of how context influences the way sentences communicate information is called pragmatics. Hatim & Mason (1990: 9), defines pragmatics as "the analysis of the reasons for which pronouncements are utilized, of the actual life circumstances within which a sentence could be correctly utilized as an expression". Using pragmatics, theoretical definition is developed and evaluated to establish the actual denotation.

It is crucial in pragmatics to discuss the deliberate denotation, presuppositions, functions and objectives of individuals communicating and different forms of approaches. Yule (2010) characterizes pragmatics as an overal reasoning, societal, and cultural perception on semantic phenomenon related to their utilization in types of character. In the process of reproducing a message and its resultant nuances from one linguistic form into another, the interpreter is often confronted with problems of contextual meanings hence the need to establish whether interpreters relayed the relevant message to the target audience based on the preachers' context of preaching. According to Yule (2010:1), "Pragmatics performs a very crucial role in interpretation since dialects are utilized by their talkers in social communications where they are tools for initiating societal ties and liability relationships". The modes with which dialects form these ties and relationships differ throughout dialects and cultural contexts. Consequently, Pragmatics evaluates the dialect and cultural-based types of dialect-utlization, in relation to the context of given utterances when interpreting. The study was interested in finding out how interpreters made use of the context of the preachers' utterance so as to deliver the intended message to the target audience. Through the study, the interpreters were also expected to be in a position to identify the context of the utterances in use so that they would not fail to interpret the product relevant to the TL audience.

Hatim & Mason (1990) propose an overall pragmatic framework and suggest that for a greater interpretation, there is a significance in maintaining a similar pragmatic impact of the SL on the TL. According to Gutt (1991), interpreters would make a number of pragmatic mistakes because of various rationales, including inadequate pragmatic understanding of the TL, and the unfamiliarity of the significance of

pragmatics in the interpretation duty. Pragmatic farmiliarity can assist in improving the pragmatic competency to make sure there are minimal pragmatic drawbacks that interpreters would fall in. Thus, pragmatic understanding and sensitized about its significance sharpened the interpreters' acuity.

According to Robinson (2003), interpreters' pragmatic familiarity is regarded as one of the primary foundations of interpretation and clear cross-cultural conveyances. Being farmiliar about pragmatics and itssignificance assists interpreters unveil the underlying one-onone and cultural characteristics and variations between dialects and then to determine coherence between various cultures and dialects. Consequently, the present study aimed at analyzing the misinterpreted utterances made by interpreters who lacked the pragmatic knowledge that is applicable when interpreting. The interpreter's pragmatic knowledge reduces the production of messages that lack the preacher's intended message, making them relevant to the target audience.

In relation to Relevance Theory (Gutt, 1991:41), assertes that "semantic matter is not usually adequate to entirely understand the actual denotation of a specific expressions as the definition of that expression might depend on the linguistic aspect with which it is hypothetically connected." The effectivenness of the procedure of conveyance banks on if the target audience understands the millieu targeted by the talker; "failure to which would lead to misunderstanding" (Gutt, 1991:42). Interpretation, in consideration of Relevance Theory, intends to regenerate the terminologies expressed by a specific individual in a single dialect with the utilization of another dialect.

The interpreter seeks to design his interpretation such that it looks like the SL message as identical as possible in applicable contexts (Wilson & Sperber, 1988). The present study considered making out how interpreters made conveyance requirements fruitful after the basis of pertinence constantly, comprising the utilization of the right linguistic information during the expression production. The allocation of a particular expansive act to a particular classification could sotimes help in this regard, although it could never be considered a significant principle for conveyance effectivenness (Gutt, 1991).

Nida (1964) is one of the pioneer linguists who underscore the signifcance of pragmatic know-how in interpretation. Earlier studies have sufficiently pointed out that there are connections between pragmatics and interpretation, which raise some problems in interpretation that happen because of the pragmatic variations between the SL and the TL. Pragmatics is how people express the denotation using basis of the conveyance. This denotation comprise verbal and non-verbal components and it differs based on various aspects includings the context, the subject, the association between speakers, and a number of social elements. Interpreters are expected to translate expressions opposed the context of norms regarding the universe. They are also expected to interpret regarding the spects of the expression in the context, and regarding the subject and connected people and forms of- interactions (Gutt, 1991). The need to ascertain how interpreters applied their knowledge of pragmatics when interpreting church sermons, in order to relay relevant messages to the target audience was the driving force behind the study.

In interpretation, drawing the suitable deduction from the existing context is important for communication to be applicable. As indicated in the Relevance Theory (Gutt, 1991), linguistic content is not usually enough for the listeners to totally understand the actual definituion of a specific expression since the denotation of any given expression would be connected with the linguistic item with which it is hyperthetically linked. The effectiveness of the procedure of conveyance depends on the capability of the listener to exploit the context aimed by the speaker. Nt achieving this element leads to misunderstanding (Gutt, 1991). The present study paid great attention to the relationship between the contextual meaning of an utterance and its relevance to the target audience.

Polysemous words used by the speaker are good examples of words whose context plays a role in identifying their meanings. A case where the preacher says that 'the head killed', then the interpreter relays the message to the target audience by referring to the head on the body. The interpreter should have used the context to determine that the speaker meant 'a leader'. Another example where the speaker fails to apply the context is in the word 'expectant'. The interpreter may give the message that 'someone is pregnant' instead of 'hoping for something'.

Interpretation, as a communicative action, involves the interpreted message given by the interpreter, taking the context of the TL speakers and their comprehension into account. The translation is established in a manner which is considered pertinet to the intended language speakers in a way that they can comprehend a thing from the expression translated by the interpreter, according to Relevance Theory (Gutt, 1991).

From their point of view, Sperber and Wilson (1986:103) conclude that convayance encompases the opinion that the message communicated is pertinent to the listenre as focus in conveyance is only directed towards the aspect pertinent to us. They continue arguing that the pertinency of fresh information to the listener would be evaluated based on light of the advancement brought about by such pertinence on the way he/she portrays the gworld. Context is a psychological perception which helps the audience to form a significant part of their presumptions, which characterizes the presupposition on which their translation of a certain expression is mainly found.

Even though the interpreter, according to Relevance Theory, is entailed to reproduce the preacher's message to the TL speakers, the interpreted message should stand as a faithful representation of the message to the source language speakers. According to Gutt (1991), the interpreter needs to make his interpretation applicable to the intended dialect speakers. Additional to the assumptions made by the target audience in the attempt to understand the preacher's utterances, the current study evaluated the impact of the assumptions on the comprehension of the interpreted message which forms the foundation of understanding whether the context of the church sermons contributes towards the significance of the message to the focus audience.

Hatim & Mason (1990) highlight that the role of the addressee is to generate a framework of the deliberate denotation conveyed by the talker, a framework which is articulate with the clues understood from the utterances and with what the addressee understands concerning the world generally. In a similar way, Larson (1998) considers the amount of the detail comprised in a certain utterance, primarily related

to the degree of the allotated information between the talker and the hearer. He declares that talkers, when handling a certain issue as an allocated information, are indeed supposing the listener to presume the same.

The concept of context is therefore unlimited to previous conversation. Nonetheless, various elements lead to the translation procedure. Among such elements are subsequent anticipations, religious norms, cultural conventions, research-based hypotheses, anecdotal memories, anticipations concerning the talker's manner of reasoning and many others (Gutt, 1991:42-43). The present study focused on the general constraints that affected the achievement of pragmatic relevance of the interpreted messages irrespective of the context of interpreting.

The study considers the concept of context with magnitude since what is said alone would not bring out the expected meaning of the utterance in question. Morini (2013) concludes that, for a better understanding of a given notion, the other words which have been used together with the concept would be put into consideration. The idea of context is also expanded to constitute the aspect of co-text, refering to the message that encloses the expression being discussed. The interpreter is expected to arbitrate between fresh, induced and theoretical units to an extent that their amalgamation allows the listener to deduce the right implication aimed by the talker. This uniformity is suitably upheld through the element of success, which primarily bases on attaining maximal communication of appropriate information or accomplishment of conveyance intentions, and efficacy, which mainly lies in realizing the responsibility under discussion with minimal attempt given (Hatim & Mason, 1990:93).

The search of optimum pertinance from both the speaker and the listener is considered the vital aspect making conveyance effective (Sperber & Wilson, 1995). As recommended by Sperber & Wilson (1986), a given expression utterance is ideally pertinent when it enables the listener to understand the deliberate denotation of the text with least attempt, whilst the same denotation provides the recipient with the suitable gains required from the utterance. Such gains are innately conceptual as they are made up of paarticular understanding concerning a specific individual, and are identified as 'positive contextual impacts' (Gutt, 1991: 43). This leads to the prerequisite to bring to light the tactics applied by interpreters in making the communication process successful.

Optimum pertinence enables the hearer to translate and comprehend the main idea of a given expression targeted by the talker. It allows the audience to make applicable anticipations regarding the likely access to the contextual information needed for accurate translation. The hearer hence begins the procedure of translation with the usage of the information gathered. The listener would assumme that when the information gathered is combined with the right contextual detail, the expression being discussed would beyond doubt provide the translation whose production has necessitated particular attempts to be applied (Morini, 2013: 20). From these predepositions, the listener will transition via the procedure of translation until he reaches the spot of translation meeting the two needs which are; it is a translation causing suitable contextual consequences, and it is obtainable with less or no determination (Gutt, 1991: 44).

Optimal relevance enables the hearer to support the previous translation, which aligns with the aspect of pertinece, as the suitable translation targeted by the talker. Therefore, the idea of optimum pertinence results the hearer to the talker-aimed context and translation at the same time. Such translation procedures usually occur unwares in that individuals are often not aware of it (Gutt, 1991:44).

Interpretation is meant to regenerate the terminologies expressed by a certain individual in a single dialect using another dialect. With Relevance Theory in mind, the interpreter seeks to plan his interpretation in a way that it looks like the SL message as closely as possible in relevant matters (Sperber & Wilson, 1986:137). For any communication to be successful, the principle of relevance must be followed regularly, comprising the utilization of the suitable contextual feature in the expression production. Assigning a particular informative act to particular classification may sometimes be beneficial in this case, although it cannot be considered a significant principle for conveyance accomplishment. There are particular techniques used by the communicator to influence his listener to the suitable manner in which the listener may appropriately understand the message in question. Thse techniques are characterized by preliminary deductions, notes and comments (Gutt, 1991:49).

An essential element of interpretation is primarily connected to context since a one expression can communicate contrasting translations on the account of the engaged

context. This implies that, the talker-aimed translation of a specific expression is entirely dependent on context. In relation to the views of Wilson & Sperber (1995), this element of context-reliance owes to the factor that human conveyance is innately hypothetical. When a message is transformed from its original meaning to another context, it is obviously disturbed by this transformation, which will also impact its implication, regardless of the absence of dialect transformtion engaged in this procedure (Gutt, 1991: 50). Notable inconsistencies regarding contextual information will result in inappropriate denotation as well as impacting the source meaning of utterances, hence the need to ascertain such claims through the current study.

In the study of utterance interpretation, Sinclair (1992) claims that it is not simply the hearer's semantic comprehension or his phonological proficiency which allows him to effectively translate expressions. There is a vast disparity between the denotation which the hearer could improve from an expresssion based on semantic understanding only and, the denotation which the speaker aims to communicate by means of this utterance. The current study focused on the elements that had an intergral part in bridging the disparity between the phonological denotation of an expression and the denotation which a speaker intended to express with this expression.

According to Alwazna (2017), 'encoding, transfering and decoding are important aspects of conveyance, although, most conveyance also depends on exploiting the applicable context by the listeners and making their translation of a specific expression consistently. Not employing the context targeted by the speaker will lead to misunderstanding'. The interpreter, as the producer of the interpreted message, will

create an utterance that is pertinent to the intended audience, considering the context and understanding of the intended audience.

The interpreter is needed to create an interpretation that can stand as a single uniformity to the message from the SL in accordance with Relevance Theory. Sinclair (1922) affirms that the interpreter will strive to make the message to the target language speakers, relevant using particular processes of elucidations, utilizing the propositions of efficacy and efficiency in an effort to faccittate the intended dialect communicators with all the applicable contextual details were required to base the suitable implications from the expression in discussion and interpret correctly.

2.2.4 Non- equivalence in Interpretation

Uniformity is the factor that controls the closeness of an intended dialect to the original dialect. Equivalence signifies a condition where a particular semantic module in a single dialect transmits a similar denotation encoded in a different definite semantic module (Moafi, 2015). The concept of uniformity is regarded differently by the listener, the interpreter and the preacher, in a church setting. It is necessary to realize that "there could be no absolute resemblance between languages and that interpretation consists of more than merely finding an equivalent word in another language; it can be regarded as a decision making process" (Lévy in Venuti 2000).

Oyali (2018), in his study on Bible Translation and Language Elaboration makes use of formal and dynamic equivalence as discussed by Nida (1964). His study is aimed at describing the endowment of Bible interpretation to the elaboration of the Igbo

dialect, particularly at the rhetorical and spiritual degrees. The dialect expadiation, as utilized in his research, is the extension of the functions of a language, use of the language in new domains and the extension of the rhetorical stock and semantic repertoire of the language. Oyali also centers on the application of natural and directional equivalence of Pym (2009, 2010a and 2010b). Unlike Nida (1964) whose assertions are more descriptive in that they intend to assist interpreters in the act of interpretation, Pym's (2010a and 2010b) thoughts are instead prescriptive of the subsisting assertions on uniformity. However, the present study centered on pragmatic equivalence which emphasizes the sermons that carried the preacher's intended meaning.

Similarly, Odero (2017) investigates the 'Difficulties in Finding Linguistic Similarity in Interpreting for Special Reasons'. The study revealed that the interpreter has to observe the stylistic conventions of the target culture to render uniform and specific information. It also establishes that translation only facilitates understanding of the original text for the reason that meaning is bound to the original. In terms of making the preacher's message relevant to the intended audience, the current study aimed at highlighting the levels of equivalence evident during the delivery of sermons. The proposed framework that will be developed could act as a guide to interpreters, who will have access to it, to enable them relay accurate interpretation to the target audience. There are various levels of non-uniformity and translators need to decide on the way to deal with them as the translation progresses. The current study was concerned with non-equivalence at the pragmatic level. The rationale for this position is that interpreters render pragmatically relevant sermons by establishing the most

uniform words to utter denotation. This helps the intended audience to understand any SL text relayed by interpreters.

Chishiba (2018) discusses the concept of equivalence in his essay. He attempts to present some possible areas of limitations and explain why some scholars argue there lacks words that are absolutely the same in denotation in two dialects. Thus, to build conveyance connections, between the original dialect and the intended language, Chishiba (2018) suggests that the interpreter must be aware of these limitations to equivalence in interpretation so as to convey the right information to the intended audience. In the present study, there is a need to find out how interpreters address the issue of lack of uniformity since the knowledge is an essential requirement to direct interpreters in their effort. The current study also shed some light on how interpreters determined the strategies to use in order to control the effects of the limitations they face, as it helped the interpreters to provide the so much required similarity or approximation between the SL and the TL.

Studies on English-Luhya interpretations such as one by Wangia (2003), establish constraints that interpreters face when interpreting culture specific English/Kiswahili words into Luhya languages. What is revealed indicate the fact that the languages belonge to various cultural practices and thus, offer proper proof for the likelihood of interpreting what is not possible due to non-equivalence (Mudogo, 2020). What motivated this study was the fact that, English has language-based words and contexts lacking one-to-one uniform version in Luhya. The strategies for addressing non-uniformity in interpretation recommended by various scholars such as Baker (1992)

are not universal and would not be applicable to all text types. Attention is given to how these terms are interpreted into Luhya to convey their theoretical and applicable meanings that would be relevant to the Luhya speakers.

Pragmatic uniformity is what was meant instead of what is crystal clear. In this respect, Odero (2017:405) observes that, "the interprator's duty is to move the writer's aim in a different culture in a manner that allows the aimed culture reviewer to comprehend it explicitly". On the contrary, the current study dealt with the preacher's implied meaning in sermons, which would be well known by the translator. Thus, the translator's duty when interpreting is to convey the preacher's intention in the target culture so that the target audience understands the message patently.

Chishiba (2013:22) argues that, "Interpreters have to understand the differences between the two cultures and postulate how much information will be provided to the audience, and through which procedure they will use to make the audience feel close to the SL. The interpreter has to transfer meaning and culture in all aspects to achieve a communicative interpretation" The difficulty that the interpreter would face is to deliver a cultural equivalent in the TL. These cultural perceptions will create a gap between the two languages. According to the present study, the application of pragmatic equivalence to interpretation refers to how the interpreted message makes sense to the audience in relation to the context of the utterances. In addition, Leonardi (2000) observes that pragmatic equivalence is conveyed when discussing implicitures and approaches of avoidance in interpretation. Impliciture concerns what is meant so

the interpreter has to establish the intended denotations in interpretation to get the Source Text message across. Therefore, this study was meant to ascertain how interpreters handled the preachers implied meanings during the task of interpreting.

According to Leonardi (2000), the role of the interpreter in the preaching of sermons is to reproduce the preacher's meaning in the SL culture in a manner that enabled the TL audience to comprehend the message clearly. Uniformity is the central issue in translation. Chishiba (2013) proposes that equivalence happens when the SL and TL modules are connected to similar pertinent characteristics of state substance. Halverson (1997) points out that uniformity is the connection subsisting between two elements, and the connection is defined to be among likeness based on any of a degree of probable features. When a semantic unit in the SL expresses a similar denotation encoded in a different semantic component in the intended dialect, then these two components are deemed to be equivalent. Therefore, establishing uniformity is the most problematic level of translation. This study was driven by the urge of a translator in dealing with the issue of lack of uniformity to allow the translated text to be pertinent to the intended audience.

Mudogo (2020) analyzes non-equivalence and the translatability of English medical discourse into Lukabarasi. The study underscores the fact that medical discourse – distinguished from other texts – is characterized by language-specific lexis, which is supposed to be captured and sustained in the field of medical converse. The register of medicine is language-specific and so looking for an equivalent expression in

another language would distort the TL meaning and lead to communication breakdown. Non-uniformity in interpretation may be demonstrated using various instances in the translation process from English into Lukabarasi. Mudogo addressed translation from English (SL) to Lukabarasi (TL) whereas this study analyzed English (SL) and Luhya languages (TL) in Busia County. Mudogo's focus was on equivalence in the medical discourse but this study focused on equivalence in interpreter mediated sermons.

Mudogo (2020:111) observes that words lacking uniformity because of markedly specific register in the English language can be translated to communicate their theoretical and functional denotations to the Lukabaras speaking audience by using naturalized borrowing strategy. This is because translating using equivalence in such cases can fail to yield a significant proferring of the original word to the intended word. According to Mudogo (2020), "decisively utilizing non-uniformity leads to a greater interpretation hence non-uniformity becomes more pertinent unlike uniformity. This implies that, non-uniformity becomes more uniform than uniformity." The present study put focus on the lack of equivalent terms between the SL and TL as a challenge worth noting. Therefore, there was need to find out how interpreters maneuvered when they encountered a situation where they were forced to relay the preacher's utterances to the target audience but lacked equivalent terms in the TL.

Previous academics such as Odero (2017), Leonardi (2000), Chishiba (2013) and Kenny (1998) who deliberated on the concept of uniformity failed to take a action further to establish if the trnslated text was significant and thus pertinent to those speaking the TL. Odero (2017) observes that the interpreter has to observe the stylistic principles of the target culture in order to proffer uniform and explicit detail. He feels that translation only facilitates understanding of the original text for the reason that meaning is bound to the original. Understanding is arrived at how translation and establishing the best uniform words to express denotation which has a great impact on understanding any SL text.

Odero (2017) asserts that establishing semantic uniformity needs various strategies to translation, thus; there are different degrees of uniformity and translator need to make decisions on the way deal with them as the translation progresses. Uniformity at pronouncement degree cannot be adequate, particularly where impliciture is concerned. To convey the same information or to establish pragmatic uniformity does not necessarily imply that there exists a linguistic uniformity. At times, uniformity at thephonological degree would not cause cohesion or would not serve as denotation was cultural-based and socio-cultural domains should be regarded. Thus, utterences in interpreter-mediated sermons just as in innate or common dialect have to portray a similar aspect, notions and deliberations for them to be uniform.

Kariuki (2004) analyzes the comprehension problems that the speakers of the Gikuyu language face in their attempt to comprehend the 2004 Draft Constitution of Kenya. He asserts that there is a requirement to keep vital files in a source dialect, which calls

for an interpretation that would be the uniformity of a significant file. It is therefore, essential to find out how interpreters bridge the gap of lack of equivalence between two different languages to ensure that the interpreted message is meaningful to the target audience. This primary rationale for this reasearch was to ascertain if the interpreted message was relevant to the audience. This is because of the fact that it is hard to establish uniformity between two unrelated languages.

Wangia (2003) looks at various forms of interpretation isssues adopting a number of semantic measures. Her focus is on the Lulogooli Bible which is used as a sample of interpretation with immense chronological, cultural and semantic contrasts from the source meaasge perception. According to Wangia (2003), dialect issues are the central part of interpretation issues, with language issues of structure, ambiguity, obscurity and figurative expressions taking a lead. The interpreters are the main players in the interpreter-mediated sermons since the target audience depend on them to deliver the message from the SL.

The interpreter is needed to generate an intended message able to be seen as a faithful uniformity to the original message according to the relevance theory. Alwazna (2017) asserts that what is theoretical for the original message listener would not be theoretical for the intended message consumer bacuse of cognizable and cultural variations. In consequence, he suggests that the interpreter will try making the intended message pertinent to its receiver by making use of the fundamentals of efficacy and coherence in the effort to faccilitate the intended audience with all

pertinent empirical informationrequired to deduce the suitable deductions from the expression in discussion and interpret accurately.

The duty of the intended audience in the conveyance procedure is more significant compared to that of the original mesaage. Because effective uniformity translation pays primary attention to uniformity of reaction unlike uniformity of form, Nida (1964) expounds the three areas the word "natural" is applied to so as to elicit such a response. He says "a inherent rendering must fit the target language and culture as a whole, the context of the certain text, and the target language audience." Nida (1964:167) holds that effective uniformity comprises grammatical and lexical adaptation. Grammatical modification constitutes maintainance of the syntax of the receptor language, instead of modifying it to mirror that of the source language. This comprises transitioning word pattern, replacing verbs with nouns and vice versa, etc. Lexical usage, on its part, comprises three stages of lexical modules. These are terms with readily available parallels in the target language, terms that identifies culturally different items but have similar functions, and terms that identify cultural specialties. The items are found in the source culture but not in the target culture.

Oyali (2018) makes use of formal and dynamic equivalence. His study was aimed at describing the contribution of Bible translation to the elaboration of the Igbo language, especially at the lexical and conceptual levels. The language elaboration, as used in his work refers to the expansion of the functions of a language. That is the use of the language in new domains and the expansion of the lexical stock and

semantic repertoire of the language. He also centers on the application of natural and directional equivalence Pym (2009, 2010a and 2010b).

For Pym (2010a:12), innate uniformity is "what various dialects and cultures appear to yield from within their individual structures" as opposed to what is created from interpretation. It is called "innate" since "it is presumed to subsist prior to the interpreter's mitigation" (Pym 2010b: 2). Innate uniformity is not directional (Pym 2009: 89) and/or reciprocal (Pym 2010a: 12). That is, in whatever direction the interpretation goes, from a SL to a TL and back to a SL, the same terms will be supplied as equivalents of the other terms.

Pym's (2010a) postulations of inherent uniformity and oulooked uniformity highlight the conncetion between equivalence on the one hand, and lexical and conceptual innovation on the other. When an interpreter interprets a text containing information that is new to the recepient culture, the kind of equivalence they use cannot be natural, since the ideas are new in the culture (Pym 2010a: 21). Thus, outlooked uniformity combines not only conceptual enhancement by bringing about new ideas into the receiving culture, but also rhetoric enhancement. This is since it stresses the fact that an subsisting term has received another signification, or that some fresh term has been added into the dialect through the interpretation. Pym's (2010a) postulations of innatel and detour uniformity point out a basic element of Nida's (1964) effective uniformity and its pursue for innate uniformity.according to his insights, declarations of "innate uniformity" where an interpretation brings a fresh mode of perspective to cultures are "basically illusory and most likely hegemonistic" (Pym 2010a: 21).

Kenny (1998) regards uniformity-based interpretation as a technique which duplicates a similar condition as in the initial case, while using different words. Kenny (1998), explains that uniformity is the standard techninique when the interpreter should handle wise sayings and idiomatic expressions. Nonetheless, he notes that glossaries and gatherings of idiomatic expressions cannot get exhausted. This results in the conclusion that the significance for creating uniformities arise from the circumstance and it is in the situation of the original dialect that translators have to seek for a solution (Munday, 2008).

It is possible that the interpreter will undergo the issue of being unable to find an interpretation uniformity which means that there is non-uniformity. “Therefore, whenever a semantic strategy is not appropriate to conduct an interpretation, the interpreter may depend on alternate processes to do that,” (Munday, 2008: 37). This research was meant to point out the tactics employed by interpreters to address the issue of non-uniformity whenever they encountered it in the course of interpreting church sermons.

Kade (1968) suggests four levels of equivalence: total equivalence where an original dialect unit has a permanent uniformity in the intended dialect, optional equivalence in which a given source text unit has several equivalents in the target language, approximate equivalence where the meaning of a source language unit is cartegorized amid two intended dialect uniformities, and zero equivalence in which the original

dialect unit lacks a target language uniformity. Nonetheless, the present study made use of the levels of equivalence by Hann (1992).

Hann (1992) classifies uniformity associations based on if there is: a single utterence in the TL for a single SL utterence which he referred to as one-to-one uniformity. At this level, grammatical and syntactical mismatches between the SL and TL will pose a problem during the process of interpretation. Where there is more than one TL expression for a single SL expression, he calls it one-to-many equivalence. The interpreter faces a challenge at this level as a result of semantic complexity of a terminology in SL when it is not clear exactly which word to use when interpreting since the word used in the SL can be said using more than one words in the TL. A TL utterence that accounts for apart of a concept entitled by one SL utterance is known as one-to-part-of-one uniformity.

During interpretation of church sermons, the interpreter can use one utterence in the intended dialect for one original dialect uttrence. This is called one-to-one uniformity or total equivalence because it is believed that the original diaalect expression has a permanent uniformity in the intended uniformity (Hann, 1992). The TL equivalents for the SL concepts can never change or be replaced by other alternatives, hence the phrase ‘total equivalence. People’s names and place names in the bible also have a one-to-one equivalence.

Hann (1992), affirmes that one-to-many equivalence happens when, during interpreting, the interpreter uses more than one intended dialect expression for a one original dialect expression. Sometimes it is called optional equivalence or facultive equivalence. In this type of non-equivalence, the translator has several uniformities in the intended dialect for the given original dialect expression and is therefore free to decide which one he will use when interpreting the preacher's utterances during the delivery of the sermon.

In one-to-part-of-one equivalence, Oanh (2013), asserts that the interpreter selects an intended dialect expression that covers part of a concept designated by a one original dialect utterence. Another name for this level of equivalence is approximate equivalence, where the meaning of a original dialect expression is cartegorized between two intended dialects equivalents. In this level, only partial TL equivalents are available for the SL concept given, although the interpreter is sure that meaning will be relayed to the target audience.

In the process of interpreting, the interpreter may encounter a situation where there lacks target language expression for a source language utterance. This is referred to as nil or zero equivalence due to the lack of equivalence between the two languages in use. According to Bayar (2007), an interpreter who encounters this level of equivalence would be forced to create solutions to curb the possibility of delivering the wrong message to the target audience. The present study explored the levels of non-equivalence that were presented during the interpretation of church sermons.

2.2.5 Constraints of Attaining Pragmatic Relevance

This study highlighted the obstacles which interpreters encounter during interpretation, otherwise referred to as the limitations of achieving pragmatic significance in the interpretation of church sermons. These constraints become a hindrance to the interpreter in the attempt to make the interpreted message applicable to the target audience. In the process of interpreting, the interpreter would be faced by some constraints which can hinder effective interpretation of the sermons.

According to Wangia (2003), language problems are the center of translation problems, with language issues of structure, ambiguity, obscurity and figurative expressions taking a lead. On the other hand, this study focused on the constraints that hindered church interpreters from achieving pragmatic equivalence during the process of interpreting sermons. Pragmatic Equivalence is the ability of the interpreter to convey the SL message to the TL with the same affection to the target audience.

Musyoka & Karanja (2014) found that the factors that impact negatively on the interpreted sermons included: problems originating from the input and the source language speaker such as, lengthy utterances, use of technical terms, overlapping, eliciting of responses and speed of delivery. There are also problems originating from the interpreter's personal abilities and inabilities. This cannot provide any evidence to prove that the audience does not understand the interpreted message. The audience understanding of the message that is interpreted is the vital interest in the study and has nothing to do with the interpreter's abilities or the source language speaker's

mode of presentation. This study analyzed the linguistic and paralinguistic constraints that interpreters face in the process of interpreting which would have been a hindrance to the audience comprehension of the interpreted sermons.

Musyoka & Karanja (2014) investigate the problems of Interpreting as a Means of Communication. Their study dealt with the Interpretation of Kamba to English Pentecostal Church Sermons in Machakos Town, Kenya. Their findings reveal that ineffective interpretation results from the encounters interpreters face when interpreting. However, the focus of the current study was on the structural disparities between the SL and the TL, which made it challenging to achieve pragmatic equivalence.

Some studies done on English-Luhya translations show that it is not easy to transfer the exact meanings of a source text to the TL. Wangia (2013) for instance, examines and describes the translation problems that constitute mistranslations of the 1957 Lulogooli Bible from English. She argues that translation is a language activity which involves reconstructing and transferring a text message from one language to another. Wangia therefore looks at different types of translation problems using various linguistic indicators and her conclusion is that the Lulogooli Bible is an example of a translation with great historical, cultural and linguistic contrasts from the original text perspective. Wangia (2013), in her study, concentrated on the linguistic factors that led to mistranslation of the Lulogooli Bible unlike the current study which

concentrated on all the factors that could hinder church interpreters from relaying the preachers' intended meaning to the target audience.

Wangia (2014) underscores the importance of accuracy in translation by analyzing tense, aspect and case in the Lulogooli Bible and their implication in translation. Her findings bring out the notion that there are non-lexical grammatical classifications of language whose meanings have to be carefully captured if accurate translation is to be achieved. She claims that the features are conspicuous in Bantu languages. A small number of examples cited from a Bantu language (Lulogooli) attested to this. In this study, attention was given to the entire message interpreted to the TL without considering their grammatical categories. What is important during interpretation of SL message to the TL is its relevance to the target audience.

There is a possibility that the interpreter will or will not be aware that the message delivered to the target audience is irrelevant. Since the target audience depends entirely on the interpreter for the preacher's message, the message has to be delivered clearly and effectively for it to be pragmatically relevant. In her study, Wangia deals with English (SL) and Lulogooli (TL) in the same way the current study focused on English (SL) and the Luhya dialects (SL) spoken in Busia County. Generally, Wangia's focus is on translation unlike the current study whose focus was on interpretation. While scholars on bible translation such as Wangia (2003) deal with problems of translation, this study concentrated on the problems of interpretation.

Another study by Gimode (2006) investigates mistranslation of word classes occurring during interpretation of church sermons. Her study identifies some categories of the words prone to mistranslations, the differences between what is said by the speaker and what is interpreted, and the ways in which the mistranslations could be avoided. Gimode bases her study on the assertions of Gutt (1991), who posits that in reference to the sermon, what the hearer's believes about the world is psychologically known.

In her findings, Gimode (2006) concludes that the interpreter is supposed to be aware of the preacher's intention as they give the sermon. With regard to the present study, there was need to identify the levels of pragmatic non-equivalence in interpreter mediated sermons that lead to the delivery of irrelevant messages to the target audience. This will help the researcher to establish how susceptible the levels are to misinterpretations of sermons. The current study focused on the misinterpreted utterances by the interpreters, which did not relay the preacher's intended meaning to the audience. Unlike Gimode's study which focuses on misinterpretation of word classes in church sermons, this study dealt with misinterpretation of the entire message during the interpretation of church sermons.

Another study was done by Chishiba (2018) who discussed the interpreter's obstacles to attaining sameness in translation. He concluded that the interpreter must be aware of the limitations to equivalence in interpretation so as to be able to convey the right message to the target audience. The current study dealt with the constraints of achieving equivalence in the process of interpreting church sermons. Lack of

equivalence in both translation and interpretation leads to rendering unintended messages to the target audience.

Weller (1990) in AL- Khanji et al. (2000) attempts to point out the dificulties a translator experiences in the process of interpreting, which are similar in several manners to the problems that a second language learner faced in a hard conversation role. Weller (1990) in AL- Khanji et al. (2000) conclude that a translato is never aware of what is waiting around the bend when he/she accepts a dedication to translate. It is precisely this professionalbarrier, a type of linguistic and emotional roller coaster, which keeps the interpreter on his toes. “professional translators do not only know more lexocal, how to better control the voice and, how to handle a wider variety of accents, but they have more strategies for dealing with the unknown features which present themselves in the source language” (AL-Khanji et al., 2000:449). Jones (1992) gives a list of difficulties encountered by interpreters for both the source language and the target language. These are the limitations to the concept of equivalence in the interpretation process, which block the interpreter from attaining pragmatic relevance during interpretation.

Chishiba (2018) discusses the concept of equivalence in his essay where he attempts to present some possible areas of limitations and explain why some scholars contend that there are no words or expressions that are perfectly identical in meaning in any two languages. Therefore, in order to erect communication bridges, between the source language and the target language, the interpreter is expected to be aware of

these limitations to equivalence in interpretation so as to be able to convey the right message to the target audience. In the present study there was a need to find out how interpreters deal with the problem of lack of equivalence since the knowledge is an essential requirement that guides interpreters in their duty. The current study also shed some light on how interpreters determined the strategies to use in order to control the effects of the limitations they face, as it helps the interpreters to provide the so much needed similarity or approximation between the source language and the target language.

Chishba (2018) asserts that the distinctive word order in SL and TL puts a heavy burden on the interpreter. In a case where the SL has a different sentence structure from the TL, the interpreter has to delay the whole sentence before he could reclaim and start the TL rendition. Dispossessed of the sufficient time for manipulation, structural asymmetry often oblige the interpreter to apply pauses and delays among other things. It is a well-known fact that all the languages in the world belong to one family or the other. English, for instance belongs to the Germanic group of languages, while Luhya belongs to the Bantu group of languages which form a subgroup of the Benue-Congo branch of the Niger-Congo language family. Unlike Luhya, English is a language that favours synthetic and concise expressions. English is an inflectional dialect: terms are altered to show their grammatical function. Luhya is a polysynthetic language in which complex pronouncements are uttered through one term (Fromkin, 2000).

Most of the time, interpreters have faced the challenge of polysemous words. An interpreter could not be in a position to know all the meanings of a word in the source language. Jones (1992) indicates that "very few words are monosemous in any given language; the words one uses on a daily basis are all polysemous, carrying multiple meanings." This means, therefore, that the interpreter has to fully understand the context in which a particular word is used if he had to achieve equivalence in the target language. This means that the context helps the interpreter to determine the meaning that may be attributed to a particular term.

Some words do not exist in one language or the other, and the only option left to the interpreter is borrowing. The loan words would not be easy for the target audience as the borrowed word is totally foreign to their language. As Baker (2011) indicates, the use of loan words in the source text poses a special problem in interpretation. They can add an air of sophistication to the interpreted message. Loan words also pose the problem of deceptive cognates. Chishiba (2018) argues that this should not be used as a weapon to discourage the use of loan words because whenever there is a deficiency, a terminology would be qualified and amplified by loan words or loan interpretations, neologism or semantic shifts. Sometimes the interpreter would encounter a situation where the borrowed word is not easy to explain. In such a case, the interpreter would have no choice but to use the word despite the fact that some members of the congregation may end up missing the preacher's intended meaning due to the presence of the loan word, hence distorting the pragmatic relevance of the sermon to the target audience.

According to Baker (2011), the source language word may express a concept which is totally unknown in the target culture. The concept can be abstract or concrete. It could be related to a religious belief or a social custom. The interpreter has to come up with tactics to deal with culture-specificities whether religious, political or social, in addition to institutional nomenclature. Gazhala (2004) establishes that English and Arabic dialects belong to two seperate cultures thus, provided proper proof evidence for the likelihood of interpreting what cannot be translated because of non-uniformity or absence of uniformity. The academic evaluates that Arabic is rich in culture-specific words and concepts that lack uniform tools in English. For the current research, particular concepts from one SL could be changed concept differently amid the different speakers of the TL speakers as a result of the SL having some culture-based concepts which might not have one-to-one TL uniform tools.

In some cases of TL non-equivalence, it is possible to encounter SL tools which are not verbalized in the TL. This is a classification involving elements which are recognized in the TL yet just not verbalized, meaning that, there are no TL terms allocated to utter them. Gazhala (2004) indicates that in Arabic, there are terms representing concepts recognized in English; but are not verbalized in English. Chishiba (2018) uses the examples of the words ‘standard’ and ‘landslide’ which have no equivalents in many languages. He claims that these words may be understood by the target audience and yet they have no appropriate actual equivalent in the target language.

According to Baker (1992), the variations amid arrangement, term, grammar and verbal types of dialects are the primary rationales of non-uniformity. The inquiry of

if certain terms cannot be translated is usually discused, with outlines of uninterpretable terms being yielded more often. Gazhala (2004) analyzes a collection of Arabic terminologies which he highlights as “the most intriguing terms across the globe” for which there are no English uniformities and regards Arabic as a dialect that “must surely come at the summit of the world’s untranslatable tongues”. Therefore, skillful interpreters may strive for TL utterences that are pertinet to the TL listeners when first hand correspondence is not achievable.

Idiomatic expressions are considered a powerful tool of communication in conversations. They are used to connect with the audience and indicate a marked awareness of the TL. Idiomatic and fixed expressions exist in English and in many other languages of the world. Chishiba (2018) insinuates that the challenge in using idiomatic expressions is how to interpret such expressions and manage to achieve equivalence in the TL if one does not know the meaning of the idiomatic expression. The challenge is how to interpret such expressions and manage to achieve equivalence in the target language if one does not know the expression. The other challenge is that the interpreter may not even be able to recognize as quickly as possible that he is dealing with idioms (Chishiba, 2018). Idiomatic expressions such as ‘bury the hatchet’, ‘sit at the fence’ or ‘get a golden opportunity’ may not be easy to interpret for someone who does not know them, hence limiting the possibility to achieve equivalence.

According to As-Safi (2007), time lag is the duration between the translator’s reception of the speaker’s expression and his/her production. It is the ear-tongue or

hearing-voicing span. Time lag differs based on to the essence of the SL message and the number, type and intensity of the afore-said challenges. For instance, the syntactic and verbal complexities and the pile-up of information portions obliges the translator to lag behind the speaker to get a clear comprehension, or at least the gist, of the message in order to recreate it in the TL. Such lag places a heavy burden on the short-term memory of the interpreter who would inevitably miss the following segments of information and yield poorly cohesive organizations and/or rushed sentences.

2.2.6 Interpreting Strategies

Herman (1999) views interpretation strategies as the processes resulting in the optimum resolution of an interpretation issue. The sapproaches are aimed to initiate propose a metalanguage and to catalogue possible resolutions in the duty of interpretation. Newmark (1988) drew attention to problems interpreters face and suggests some interpretation procedures related to the dialect utilized to stress either the SL or the TL: The approaches proposed by Newmark range from the linguistic to the most informative ones and they allow the interpreter to make some modifications that were considered to be the most suitable in achieving the TL uniformity. This study focused on the strategies employed by church interpreters to enable them relay the preacher's message with the intended meaning as received by the SL speakers.

Wanjohi (2004) draws attention to a methodoligal procedure that can be observed in the development of Gikuyu neologisms. In her study, she considers the fact that a

number of experts are impeled by the essence of their foelf of practice to take part in multiple interpretation. This fact makes her underscore the importance of the media in the dissemination of new terminologies. Consequently, she highlights some research-based and non-theoretical jargons that the Gikuyu FM presenters experience in their attempt to offer uniform words. She observes that a number of approaches may not bethe right items of broadcasting native lexicon. In relation to the current study, the appropriate strategies that interpreters can use in the delivery of relevant information to the target audience are considered. This may help the target audience to receive the preacher's intended message in the same way the SL speakers would have received it. This shows that not all interpreting strategies are appropriate in making the interpreted message relevant to the target audience. In relation to appropriate strategies, only those used by church interpreters to relay relevant messages in the delivery of sermons were considered in this study.

Mudogo (2017) establishes and categorizes the terminology degree strategies utilized by the non-Kabras presenters to attain practical Lukabras equivalence in the interpretation of Mulembe FM Luhya broadcasting. He posits that utlizing suitable interpretation strategies to achieve intended dialect uniformity is a critcial requisite in the time of translating. The interpreter is expected to choose the SL vocabulary modules suitably representing the TL elements in order to achieve the intended dialect remarkably pertinent develops in the interpretation proceeding. This is due to the context of dialects is usually pegged to the vocabulary selections which in a majority of dialects dictate the linguistic realization and thus can not be overlooked in interpretation. When interpreting church sermons, it is important to integrate the

interpreting strategies that would enable the interpreter to achieve the equivalence so that the message relayed to the target audience is comprehended.

As asserted by Baker (2000), interpretation approaches arise when the interpretation can not be conducted automatically. The interpreter's personal encounter and identification may result in a separate approach of interpretation. Herman (1999) indicates that interpretation is an eloquent conveyance between the SL, the interpreter and the listeners and the choice of terms by the interpreter is a basic action in the proceeding of interpreting as conveyance. In the present study, there was a need to discern how the interpreter's struggle to deliver the relevant messages to the target audience as determined by the interpreting strategies they used.

Mudogo (2018) analyzes Baker's strategies in interpretation based on a vocabulary-linguistic evaluation of 4 Luhya languages (Lukabras, Lwisukha, Luwanga and Lukhayo) in Instructive Documents. He concludes that translation equivalence is usually time consuming to achieve because it relies on the message, the interpretor, and the receptors. He claims that the semantic and cultural disparities in dialects created the likelihood of lack of uniformity in interpretation. The statistics reveal absence of connection between message kind and interpretation technique which leads to meaning loss of the SL message. In the same way, the current study examined the linguistic strategies employed by church interpreters and their impact on the relevance of the SL message. However, Mudogo posits that the mismatches between the interpreting strategies used by interpreters and the preachers' utterances may lead to meaning loss of the SL message making it irrelevant to the TL speakers. Since the

present study concentrated on the pragmatic relevance of sermons, attention was given to the significance of the meaning to the target listeners, with little regard to the strategy employed in the delivery of the preacher's message.

Wanjohi (2004) draws attention to a methodolical proceeding that could be observed in the development of Gikuyu neologisms. In her study, she considers the fact that a number of experts are impelled by the essence of their occupation to participate in several interpretation, a fact that makes her underscore the significance of the media in the dissemination of fresh terms. Consequently, she highlights a number of research-based and technical jargons that the Gikuyu FM presenters undergo in their attempt to offer uniform terminologies. She observes that a number of approaches would be ineffective items of broadcasting native lexical. In relation to the current study, the appropriate strategies that interpreters could use in the delivery of relevant information to the target audience were considered. This would help the target audience to receive the preacher's intended message in the same way the SL speakers would receive it. This shows that not all interpreting strategies are appropriate in making the interpreted messages relevant to the target audience.

Gazhala (2004) claims that the differences between Arabs and Africans culture and beliefs set an obstacle in the interpretation process. This is because "variations amidcultural practices would bring about serious implications for the interpreter more than variations in dialect organization do" (Nida, 1964:130). Interpreters have to comprehend the variations between the two cultures and specify how much information should be provided to the hearer, and through which procedure they will

use to make the target audience feel close to the SL message. In this light, interpreter-mediated church sermons need accuracy from the part of the interpreter in order to provide optimal interpretation. However, the difficulty that the interpreter may face is to provide a cultural equivalent in the target language because these cultural concepts would create a gap between the SL and the TL. Therefore, there was a need for the interpreter to come up with the right strategies to help deliver the preacher's intended message to the target audience.

In his study, Gazhala (2004) observes that Achebe used a lot of proverbs that belonged to the Igbo people and would appear difficult to speakers of other languages to understand. This is evident in Achebe's statement that "proverbs are the palm-oil with which words are eaten" (Achebe1958:7). According to Gazhala (2004:11), "Arabic readers may not understand the real meaning of the proverb and the connection between palm-oil and words. The Igbo have their own traditions and have their methods of using proverbs. Palm-oil is an essential ingredient in Nigeria, which is used for food and household goods. Arab readers may not understand the importance of palm oil.

The image that Achebe provides regarding proverbs and palm-oil would not appear comprehensible for the Arabic reader". The current study sought to ascertain if the SL message was made comprehensible to the target audience irrespective of the concepts that were introduced in the TL. This calls for the interpreters to device means of delivering the preacher's message in a way that the target audience will

comprehend, even if it meant introducing concepts which the target audience is familiar with.

Several research works have been carried out according to terminology degree approaches, they include: Newmark (1988); Wangia (2003); Mashhady et al. (2015) and Mudogo (2017). Newmark (1988) emphasizes the issues interpreters have to undergone at the terminology degree and recommends an outline of translation proceedings on the foundation of dialect utilized to stress either SL or TL. The approaches recommended by Newmark have become complex and usable to many interpretation researches, varying from the linguistic to many conveyance ones. The strategies allow the interpreter to make particular modifications that are regarded suitable in achieving the TL uniformity. Ivir (1987) suggests various procedures to deal with culture-specific terms. These procedures are: borrowing, definition, literal translation, substitution, lexical creation, omission and addition. Other scholars propose different techniques, such as Newmark (1988), who suggests: conversion, naturalization, culture, descriptive, and functional equivalent, and synonymy, through translation. Others are shift and transposition, modulation, recognized translation, compensation, reduction and expansion, paraphrase, gloss, and notes.

Compensation refers to introducing a SL element of information or stylistic effect in another place in the TL because it cannot be reflected in the same place as in the ST. The interpreter may resort to this procedure when faced with difficulty in providing equivalents for the cultural references in the source text. “This is said to occur when loss of meaning, sound-effect, metaphor or pragmatic effect in one part of a sentence

is compensated in another part or in a contiguous sentence" (Newmark1988:90). The translator either omits or minimizes the foreign feature from the source text and introduces it in another place in the target text.

The interpreter is often obliged to have recourse to compensation strategies to ease the burden of constraints, to achieve a smooth performance and fluid ideas and to improve the pace of delivery. The intention of recompensation is to equalize the linguistic distinctions involved by interpretation. According to Hervey & Higgins (1992:248), "compensation is a way of making up for the interpretation absence of vital traits of the SL estimating their impacts in the TL through modes apart from those utilized in the SL, that is making up for SL outcomes attained by one means via using another means in the TL". The above definition entails thatre compensation is a strategy that reduces meaning loss in interpretation by the interpreters who struggle to recover any meaning lost through interpretation. Altarabin (2015) notes that; a skillful interpretation considers the SL word type, content and meaning in a way that does not vbreach the norms of the TL. This brings out the conclusion that meaning is an essential element in interpretation, so interpreters strive to achieve it through the use of various approacches in order to render the meaning into a TL.

To get rid of or lower delays and to combat the risk of lagging behind the SL speaker, the translator begins simultaneously expressing prior to perceiving the entire context. This strategy is referred to as syntactic modification, which entails carrying out certain syntactic adjustments. According to Hervey & Higgins (1992), this reduces the time required to wait until the speaker utters the verb that might follow a long

noun phrase with sometimes embeds phrases and clauses. The interpreter resorts to this strategy when the SL speaker utters a lengthy sentence which has to be 'sliced' into sense units so as to cope with the short-term memory. Conversely, he may combine short sentences into compound or complex ones.

Segmenting and chunking strategy is also employed by interpreters as they try to achieve equivalence in interpretation. According to this strategy, the interpreter delays rendering less significant information segment amidst a heavy load period of piled up information and then catches up in any lulls that occurred later (EI- Shiyab & Hussien, 2000: 556). This strategy may assist the interpreter to reduce lag, but the delayed segment would not be cohesively compatible with the whole flow of delivery and thus may disrupt the thematic progression.

Calquing strategy refers to the verbatim interpretation of an external term or phrase; it might be verbal or systematic. This strategy is used to mitigate the effects of time constraints and to avert any SL lexical patterns and collocations and hence produce a literal, 'verbatim' rendition. Calque can be described as a literal interpretation (either lexical or structural) of a foreign word or phrase. It can actually be considered a special type of loan or borrowing, since the interpreter borrows the SL expression or structure and then transfers it in a literal translation (Vinay & Darbelnet, 1995:47). In this strategy, the interpreter selects the word-for-word translation method because the interpreter is not able to grasp the overall meaning of the source text (Li, 2013).

The difference between loan/borrowing and calque is that the former imitates the morphology, signification and phonetics of the foreign word or phrase, while the latter only imitates the morphological scheme and the signification of that term, but not its pronunciation. According to Santoyo (1987), calque is not only an acceptable form of interpretation, but it is a strict and correct interpretation since it is built with the significance of the SL. Calquing leads to a good interpretation and that it could certainly contribute to enrich the TL.

The interpreter may resort to paraphrasing strategy when they encounter a SL culture-specificity. A term or expression is replaced by a description of its form or function. In this strategy, the interpreter amplifies or explains an SL term. Li (2013) asserts that when using paraphrasing strategy, the interpreter explains the intended meaning of a source speech term or wording when the suitable target correspondent is hard to retrieve at that moment.

When the interpreter does not find a direct TL equivalent or fails to remember it, he can produce an alternative that has common semantic features**.** This is achieved through the use of approximation strategy**.** When the interpreter is not able to retrieve the ideal equivalent of a lexical element in the source discourse, she or he provides a near equivalent term. The interpreter may also provide a synonym or a less precise version of the lexical element in the target discourse. In this case, she or he employs approximation or attenuation strategy (Li, 2013).

Borrowing means to take a word or expression straight from another language. It can be pure (without any change), or it can be naturalized (to fit the spelling rules in the TL). To cope with the speaker and maintain a rapid pace of delivery, the interpreter may have recourse to loan words through transliteration. Ivir (1987:38) preferred this procedure because "it assures a very precise transmission of cultural information". According to Dickins et al. (2002), borrowing is a way to introduce foreign elements in the target language by rendering the concept through transliteration. The interpreter transfers the concept verbatim to the target language without any explanation or addition. It appeared that this method is easy for the interpreter but could affect the target language speakers who may not be familiar to the strange SL concept.

Borrowing strategy is usually utilized when a word is nonexistant in the TL, or when the attempts getting some geta level of stylistic or exotic sense. It might be "pure", if there is no transformation in the external word or "naturalized", if the term has a level of transformation in the spelling, and perhaps some morphological or phonetic adaptation. Some authors prefer the terms 'foreign word', when referring to pure borrowings (that had not been fully assimilated into the TL system), and use 'borrowings' or' loans' when the words are naturalized in the TL, the difference being when the term has been incorporated and how it has been adapted to the TL Dickins et al. (2002).

Ellipsis is an approach of decline where a number of SL terms are erased when they are thought to be superfluous, repetitious or redundant. The interpreter synthesizes or suppresses a SL information item in the TL, mainly when that information is

considered unnecessary (Gazhala, 2004) because the cultural term doe not perform a relevant function or may even mislead the target audience. The interpreter's main task is to be a mediator between the source language and the target audience; he has to transfer the meaning and explain it to the audience to achieve perfect interpretation. According to Gazhala (2004), if the interpreter encounters information that was not important and may cause complex structures in the target language, he has an opportunity to delete it. For example, Arabic interpreters usually leave out English taboo words in films because Arabs may not tolerate the use of these words because of their religion and culture.

Adaptation is the replacement of a SL cultural element with one from the TL culture. Here, the interpreter creates a new situation because the event in the SL is unknown to the TL culture. This strategy is used in those cases in which the type of situation being referred to by the SL message is unknown in the TL and interpreters create a new situation that can be described as situational equivalence (Vinay & Darbelnet, 1995: 52-53). Adaptation actually refers to a SL cultural element that is replaced by another term in the TL. This approach is explored by Venuti (2000) in ascertaining various interpretation strategies by two English interpretations of Camus's book *L'Étranger* (1942): Matthew Ward's 1988 interpretation and Stuart Gilbert's 1946 version. Venuti's (2000) results indicate that the interpreter's choice of an intended dialect terminology from a horde of optional likelihoods have an important part in establishing the way a TL concept will be conveyed to the listeners. For the sake of coming up with relevant utterances, this reaserch is after identifying the approaches utilized by interpreters to enable them deliver the preacher's message to the target audience faithfully despite the challenges encountered in terms of finding equivalence.

2.3 Theoretical Framework

The present study was underpinned by the Relevance Theory (RT) by Sperber and Wilson (1986). Other recent proponents of the RT include: Allot, 2013; Carston, 2001, 2002, 2004; Iten, 2005; Recanati, 2001; and Blakemore, 2002.

2.3.1 Relevance Theory

Relevance Theory (RT) is a structure for the study of cognition which was proposed mainly for providing a psychically pragmatic rationale of conveyance. The Relevance Theory determines that comprehending a pronouncement was a matter of inferring the talker's expressive and instructive objectives; and that the expressive aspect of pertinence and the presumption of optimal pertinency dictates the relevance-emprical comprehension process that guides the pursue for the intended translation of pronouncements.

According to Sperber and Wilson (1986), the reason that the presumption of optimal relevance makes it reasonable for interpretation to follow a least effort path is that relevance varies inversely with effort. Therefore, an utterance whose intended interpretation is off the least effort path is less relevant than another utterance that the speaker can manage to produce. Allot (2013) asserts that the reason why the hearer can stop at the first optimally relevant interpretation is that an utterance that has two significantly different interpretations, that both produce the expected degree of cognitive effects, will fail to be optimally relevant. This is because the hearer will have to apply some effort in choosing between them. The optimal relevance of any given sermon is measured by how fast the target audience is able to comprehend the preacher's intended meaning.

The interpreters of church sermons are faced by the task of ensuring the preachers' communications which are delivered to the audience are applicable to them. Relevance Theory performs a crucial role to make the interpreted message significant to the speakers of the TL during the transfer of church discourses. The background of Relevance Theory allows one to pinpoint the difficulties that interpreters encounter in identifying the relevant message in the source text. This task appears to be particularly challenging in the context of oral interpretation, where limited time forces the interpreter to choose from a set of possible interpretations of the message very fast (Stroinska & Drzazga, 2018). The simplest representation of human communication involves two participants: a sender of a message and a receiver. In order for the communication to take place, the sender has to encode and send their message while the receiver has to receive and decode the message.

During communication it is assumed that the received and decoded message is a complete reproduction of the original message, with no distortions. Grice (1975) suggests that for successful communication to take place, both sides have to be aware of a set of maxims that constitute what he refers to as the Cooperative Principle, which governs everyday conversation. Grice formulates his Cooperative Principle as follows: "Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose and direction of the talk exchange in which you are engaged" (Grice, 1975: 45). The four maxims that fall under this principle are: the maxim of Quality (tell the truth), Quantity (say as much as required), Relation (be relevant), and Manner (be orderly and avoid ambiguity).

The maxims and the Principle of Cooperation ensure that in the process of decoding the message, the receiver is able to choose from among potentially many interpretations the one that conveys the message most likely intended by the sender. The communicative principle of relevance (Sperber & Wilson, 1995: 266-278) states that "every act of ostenstive communication communicates a presumption of its own optimal relevance". This implies that when the message has been received, the recipient may be able, with minimum effort, to choose from the set of possible interpretations the meaning that he or she believes is considered most relevant by the sender. In interpreting sermons, it is the communicative opinion of application which helps the target audience to comprehend the SL message by selecting the most relevant information from the interpreter’s utterances.

Gutt (1990) views interpretation as an action based on the interpretive use of language, and proposes that the only difference between interpretation and other types of communication is that the original message and the translated message are in two different languages. The goal of Relevance Theory is to select the interpretation that offers the greatest amount of cognitive effect with a minimum of processing effort. Cognitive effects are understood as "enhancements to an individual's knowledge, whether by adding new assumptions that strengthened existing ones, or by discarding assumptions that conflict with or were weaker than existing ones, or by combining an input stimulus with an existing assumption to yield a new cognitive effect called a contextual implication" (Gutt, 1990).

Understanding an utterance involves the formation of explicatures, that is, inferences that spell out the additional information required for determining propositional truth value, and implicatures, that is, inferences that enrich the interpretation by adding extra propositions (Grice, 1975). The target audience in a church situation where interpretation takes place has higher chances of understanding the speaker's message when they form both implicatures and explicatures at the time of interpreting sermons. The audience's understanding of the preacher's communication is enhanced by a combination of the utterances, implicatures and explicatures.

The formation of both explicatures and implicatures depend on two principles of relevance: the cognitive principle and the communicative principle, (Grice, 1975). The cognitive principle states that human brains are pre-wired to favor stimuli, thoughts, and ways of reasoning that are most relevant, that is, produce maximum

cognitive effects with the least effort. The communicative principle, on the other hand, states that every ostensive stimulus creates in the hearer an expectation that it is the optimally relevant one in terms of the knowledge, abilities, and preferences of its producer. Viewing interpretation as a clue-based interpretive use of language across language boundaries, as suggested by Gutt (1990), is particularly useful in analyzing on the spot interpretation practices where interpreters have to navigate their way through text to be translated without the benefit of having knowledge of the context in which the speaker is operating.

According to Stroiiiska & Drzazga (2018), the clues provided by the speaker over time may lead interpreters to modify their initial choices even if this requires considerable processing effort on their part. In the same way, interpreters of church sermons pay attention to the preacher's choice of words to ascertain the message that he intends to relay to the audience. The result of the interpreter's work is a message that can be processed by the TL audience with minimal effort and which could be seen as having optimal relevance.

According to Gutt (1990), it will be wrong to think that the response of the TL speakers is merely in terms of comprehension of the information, for communication is not merely informative. It must also be expressive and imperative if it is to serve the principle purposes of communication such as those found in church sermons. The sermons must not only provide information which people could understand, but must also present the message in such a way that the target audience could feel its relevance (the expressive element in communication) and could respond to it in an action (the imperative function of communication).

Relevance Theory is associated with pragmatics, which is primarily concerned with how language is used in communication, particularly with the way meaning is conveyed and manipulated by the participants in a communicative situation. Pragmatics deals with 'speaker's meaning' and the way it is interpreted by the hearer(s), in what is known as 'implicature' (Palumbo, 2009:89). In translation, implicature can be seen as one kind or level of equivalence between a SL and TL at which meaning can be established. Relevance theory, according to Gutt, is developed to emphasize the interpretive use of language as distinct from the descriptive use.

Gutt (1990:210) explains that "the fundamental characteristic of the interpretive use of language is not just the fact that two utterances interpretively resemble one another, but that one of them is intended to be relevant in virtue of its resemblance with the other utterance. In general terms, in 'reported speech', interpretively used utterances "achieve relevance by informing the hearer of the fact that so-and-so has said something or thought something". In sermon interpretation, pragmatic relevance is achieved when the target audience understands the preacher's message irrespective of the words used by the interpreter.

Baker (2005:182) points out that "the ability of human beings to infer what is meant can be accounted for in terms of observing the principle of relevance defined as achieving maximum benefit at minimum processing cost." In other words, relevance theory endeavors to give an explicit account of how the information-processing

faculties of the mind enable us to communicate with one another (Gutt, 1991). The theory then represents a shift from description to explanation; thus, relevance theory is not a descriptive-classificatory approach. “It does not try to give an orderly description of complex phenomena by grouping them into classes, but tries instead to understand the complexities of communication in terms of cause-effect relationship” (Gutt, 1991: 21-22).

Building on Grice’s work in pragmatics, Sperber & Wilson (1986) develops a cognitive-pragmatic theory of language based on a “communicative principle of relevance” – crucial to ease of processing – by which all four of Grice’s maxims would be subsumed into the third, “Be relevant”. In conclusion, relevance resembles to the search for satisfactory contextual results for no complimentary dispensation effort. Focusing on the ostensive-inferential nature of communication, Sperber & Wilson (1986) posit that the speaker (that is, the originator of an act of communication) makes the intended implicatures manifest by linguistic or other clues within a context, and that the receptor will draw inferences according to his/her perception of the clues on the assumption that the speaker is being relevant. Setton (2000) applies insights from Relevance Theory and other cognitive pragmatic views of language to understanding interpreters’ cognitive processes in his Cognitive-Pragmatic Model of simultaneous interpreting.

Applying Relevance Theory to Sermon Interpreting, Gutt (1991:2) asserts, on the basis of the Gricean maxim, “Be relevant”, that an interpreter assumes that the preachers expect to be understood and, in the absence of contra-indications, they make inferences as to meaning based on the assumption that what is said related to

what has gone before. It is also intended to mean what it appears to mean in relation to what is known of the original cultural context. However, as Mason (2006) points out, the source text will be under-determined for the interpreter because of a lack of mutual cognitive environment. In the case where the interpreter does not understand the preacher's context, it is likely that he will misinterpret the message thus delivering irrelevant information to the target audience.

Relevance theory claims that the interpretation of all utterances is context bound. There is no utterance interpretation without context. Another claim is that context is involved in many aspects of the interpretation of an utterance. Sinclair (1992) gives a list of aspects of utterance interpretation which relevance theory claims were context bound. The aspects include: disambiguation of the utterance, assigning referents to all the referring expressions which appear in the utterance, enriching any semantically vague terms which appear in the utterance and recovering the implicatures of ordinary assertions. Other aspects include: recovering the illocutionary force of an utterance, recovering a possible ironical interpretation, recovering a possible metaphorical interpretation; and recovering any possible stylistic effects, including poetic effects. Therefore there was need for interpreters to come up with aspects of utterance interpretation which are context bound, to avoid relaying misinterpreted messages, and enable them deliver relevant information to the target audience.

According to Sperber & Wilson (1986), Relevance theory claims to be able to account not only for the successful communication of determinate aspects of communication, but also for the less determinate, vaguer aspects of communication so prevalent in literary interpretation. In addition, this theory's assertions are that general

philosophies of cognition control the interaction between context and the linguistic significance of a word that determines its clarification. This means that the theory claims that context determined all the aspects of utterance interpretation. Whenever the church sermon interpreter fail to identify the correct context of a preacher's utterance, the resultant message is likely to be misinterpreted.

Relevance Theory is claims to be an overall paradigm, that can be applied in all types of communication. This implies that relevance paradigm is a model of the translation of one sentence pronouncements, along with many sentence expressions, that is, communication. Furthermore, the paradigm can be applied in different types of distinguishable communication: official and inofficial, talked and written, planned and unplanned. Hence the theory stands out as the most appropriate in the analysis of the pragmatic relevance of interpreter-mediated church sermons as in the fashion of the current research.

The main presumptions made by the relevance paradigm concerning the fundamental of relevance theory in relation to conveyance include the Gricean assert that understanding a pronouncement is a matter of deducing what the talker intends to convey from what they utter. Another underlying assumption of relevance theory is the presence of just two talker's objectives pivotal to conveyance, including the instructive objective and the conversational aim. Lastly, another assumption particularly related to conveyance is exclusively true to relevance theory. This is the conversational element of pertinency and the pertness of ideal pertinency, which mandates the relevance-emprical understanding process, a heuristic that governs the pursue for the correct (that is, targeted) translation of pronouncements (Allot, 2013).

In sermon interpretation, an utterance is said to be relevant if it fulfills the two speaker's intention since this will enable the target audience to get the preacher's message in the same way it is received by those listening directly to the preacher.

In the interpretation of church sermons, the role of the interpreter is to ensure that the preacher's intended communication is communicated to the targeted hearers. The existence of the conveyance aim is a basis for whether the talker targets to convey in an intended and willful manner. The positive result of this objective is adequate for effective conveyance since if this objective is attained, then by meaning the audience has recognized the instructive objective since they realize what the talker wants them to cintemplate. The positive outcome of the instructive aim irrelevant for effective conveyance. "Crediting what a talker has, Grice's model offers a basis of the way people may communicate with no typical signs and of the way people may communicate aspects different from what the standard signs really imply". (Levinson, 2006: 50).

Even in the cases of linguistic utterances, the definition of the pronouncement might vary based on the ciphered denotation of the word or gestulation pronounced. In this case, Grice's paradigm of conversation is primariy applicable. According to Allot (2013), what the talker implies includes something that the speaker intentionally implies by denoting a pronounciation: meaning, an implication. Grice coins the word 'implicature' to refer to a targeted implicature of an expression. According to Grice, pronunciations of a particular pronouncement would bear varied implications in various case and circumstances. Therefore interpreters needed to be keen when

interpreting the preachers' message to avoid misinterpreting their messages since the same utterance could carry different messages depending on the context of use.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This section highlights the research design which was applied during the study, the study area and the study population that was used for the study. The sampling procedures that were used and data collection instruments are described, as well as the technique utilized in the evaluation and presentation of the gathered information. The pilot study and ethical considerations are as well discussed in the chapter.

3.2 Research Methodology

A descriptive research technique was applied in this research. This entailed accurately and systematically describing the population, the situation or phenomenon of study. According to Robson (2002), a descriptive research aims to delineate an accurate profile of persons, occassions or circumstances in a specific manner to align with one's perspective. A descriptive research design was chosen since it would help provide reliable answers concerning how church interpreters contributed to the remmittance of pragmatically relevant sermons to the selected audience. The descriptive research design helped define the problems encountered by interpreters when interpreting church sermons, and exposed the tactics used to ensure that the preacher's intended message was delivered to the target audience.

3.3 Study Area

The study was carried out in Busia County, in Western Kenya. Busia County has seven Sub-Counties namely; Bunyala, Samia, Butula, Nambale, Teso North, Teso South and Matayos. The local Luhya dialects which the study concentrated on in Busia County include *Olusamia,* spoken in Samia sub-county*; Olunyala,* spoken in Bunyala sub-county*; Olumarachi,* spoken in Butula sub-county and *Olukhayo*, spoken in Matayos and Nambale sub-counties. The study focused on mainstream and Pentecostal churches randomly sampled from five (5) Sub-Counties within Busia County namely; Bunyala, Samia, Butula, Matayos and Nambale. Busia County was purposively sampled for this study because it is a border town which had attracted speakers of different languages from within and outside Kenya through trade, marriage and migration. This led to the emergence of churches that offered interpreter-mediated sermons. As a result, there was need for interpretation to fill the communication breakdown gap during church sermons, for the congregants who could not understand English.

Two Pentecostal churches and two mainstream churches were purposively sampled from the Sub-Counties where Luhya languages were spoken. Basing on the fact that the people of Busia County spoke different languages, the church sermons could not be delivered in a given local language since it would disadvantage those who could not understand the local language used in the given area. This had motivated the preachers to deliver sermons in English to favor them as the message was interpreted into the local laguage by an interpreter who understood both the SL and TL in use. Due to the close proximity to Uganda, Busia County is a home to a number of

Ugandan citizens who engaged in different businesses while some Ugandan women were married in the area. These are some of the people who benefited when the sermons were delivered in English language. (See Figure 1).

3.4 Study Population

The study targeted two interpreters, two preachers and four selected congregants from a single Pentecostal church in every Sub-County. The number of participants selected from a single church would be manageable within a short time frame. Since the study was to be conducted in the entire Busia County, twenty churches were involved in data collection. The target population was randomly selected from two Pentecostal churches sampled from the five Sub-Counties namely: Bunyala, Samia, Matayos, Nambale and Butula. From the two mainstream churches sampled from every Sub-County, four congregants and one preacher were sampled. In summary, a total of eighty congregants, 30 religion ministers and 20 translators in Busia County were involved in the research. The participants were expected to be members of the churches under study and should have had first-hand experience in interpreting (for interpreters). They should also have listened to the interpreted sermons (for congregants) or were to be preachers in the selected churches.

The units of analysis for the study were a total of 143 utterances captured in the recorded sermons during interpreting of church sermons and the information collected from interviews conducted along with the Focus Group Discussions (FGDs). The churches were a representation of the multiplicity of churches that used translation as

a mode of transmitting the preaching from the preacher to the audience. The age of the respondents was ignored during the research. The most important requirement for the respondents was the ability to communicate in English, Kiswahili or any of the Luhya dialects spoken in Busia County.

3.5 Sample and Sampling Procedures

Simple random sampling and purposive sampling were employed in the analysis. The Mainstream and Pentecostal churches from the five Sub-Counties were selected through purposive sampling. It was discovered that only two categories of Mainstream Churches existed in the five Sub-Counties where the study was done; Anglican and Catholic. Simple random sampling was applied in choosing the congregants who would participate in the study. Simple random sampling ensured that each congregant had a similar opportunity of being chosen for the study. A simple random sample is a sub-group of a numerical population whithin that every participant in a sub-group had a similar possibility of getting selected. A simple random sample took a microscale, random part of the whole group as a representation of the whole data set. In this case, each member had an even possibility of being selected. The researcher identified the congregants in every church under study and picked on the fourth and eighth person from a group of ten people.

The researcher recorded church sermons in the various sub-counties for two and a half months. The audio recording was conducted by use of a digital voice recorder and a total of twenty recordings were done. This made it easier for the research worker to replay the sermons to the participants when apportioning the FGDs to encapsulate

the misinterpretations made by interpreters. The sermons were ciphered from Transcript 1 to Transcript 20 and the research worker utilized a data abstraction manual (see Appendix V) to choose the modules for evaluation. The total amount of misinterpreted words abstracted from the sermons was 450. After that, purposive sampling was applied to lower the amount of selected words to 143 by selecting those utterances that were fit in expressing examples of misinterpretations. This represented approximately 32% of the total sampled items, which was regarded a representative sample verge according to Grinneell (2001) asserts that a minimal sample constituting thirty percent of the research group is regarded adequate to faccilitate generalization to the entire group.

The chief informers (interpreters) were purposively sampled to participate in the study. This is because interpreters were the key players in the interpretetation of church sermons as they helped in the delivery of the preachers' messages to the target audience. Furthermore, the researcher purposively targeted churches in Busia County where sermons were delivered in English and interpretation was done into Luhya. The key informants were interpreters in the churches where the study was done hence they were easily identified. Since the interpreters were directly involved in interpreting the preachers' utterances, they had firsthand experience in the challenges faced in the search of equivalence. They were also aware of the tactics employed in order to relay messages that were relevant to the target audience according to the preachers' context of preaching, which enhanced the delivery of the preachers' informative intentions. A total of twenty (20) recordings were done using a voice recorder. This made it easier and more accurate to get the required information for the study during the replay and transcript of the recorded sermons. The researcher was also able to replay the sermons

to the participants when apportioning the FGDs to record the significance of the preacher's communication to the target listeners.

3.6 Methods of Data Collection

Three methods of data gathering were used to elicit major statistics for the study namely; Key Informant Interviews (KIIs), Focus Group Discussions (FGDs) and Participant observation. Whenever a participant required clarification on any information, it was simplified to make it clearly understood. An audio-video recorder was also used to capture important information. Data generated from KIIs and FGDs were audio recorded. Secondary data on the other hand was collected using peer reviewed authorships and online search. During data collection, notes were also made to supplement other data obtainace techniques. The triangulation of the above research tools are deemed essential for the extensive obtainace of relevant information for the study (Patrick, 2009).

3.6.1 Key Informant Interviews

Key Informant Interviews (KIIs) are qualitative comprehensive interviews with individuals who understand what happens within the society. The function of KIIs was to gather data from an array of indivuals with empirical understanding regarding the topic of research.

Semi-structured KIIs were administered to sampled interpreters. The Key Informants were interpreters in the churches where the study was conducted. They were expected

to have been interpreting for not less than five months. According to the researcher's point of view, a period of five months was long enough to allow the interpreter to ascertain the common problems faced in the line of interpreting church sermons. Such an interpreter already understood how to deal with the constraints of achieving equivalence by applying the right communication strategies.

The interview guide had short and structured questions cartegorized in four main categories according to the research aims. The respondents began by giving personal information to prove that they belonged to the church under study. They were also required to provide information about the interpretation and their expectations as interpreters. The interviews for each participant were estimated to last forty minutes and were conducted for two days. The respondents were allowed to choose the language they felt comfortable to use during the interview (English or their local Luhya dialect). The interviews were administered in the places the respondents felt were convenient for them. The questions which seemed difficult to the respondents were simplified to enable them understand.

The information gathered using KIIs assisted to analyze of the degrees of non-equivalence in the interpretation of the selected sermons. The data was also useful in evaluating the limitations of achieving pragmatic significance in the interpretation of English sermons to Luhya language. An audio recorder was utilized to capture the KIIs for reference purposes during data analysis.

3.6.2 Focus Group Discussions

Focus Group Discussion (FGD) is a method used to get data from individuals with the same environments and situations to debate on a particular subject of interest (Krueger, 1988). This methodology is commonly utilized in producing information when studying similar partakers as in the current study. FGDs were prepared for the congregants from the sampled churches in each of the five Sub-Counties. The permitted respondents were free to discuss and give their opinions on the questions asked concerning the relevance of the interpreted message to the audience. FGDs generated detailed information on the respondent's perceptions of if the interpreted communication was normally pertinent to the focus audience or not. The questions from the FGDs were discussed in English and the local dialects so as to enable the participants to comprehend and answer the questions and prevent communication failure.

FGDs helped the researcher to ascertain if the translated message was appropriate to the audience according to the context of interpretation. The data collected from the FGDs was used to complement key informants' interviews through a detailed discourse of matters pointed out in the FGD manual (Appendix II). An audio recorder was utilized to capture the FGDs for reference purposes during data analysis.

3.6.3 Non Participant observation

During the church services, the reaction of the congregants was observed to ascertain their level of comprehension. This was revealed through non-verbal cues presented

by the target audience at the time of preaching such as facial expressions which revealed the congregants' feelings towards the message being preached. The interpreter's application of various communication strategies to curb the problem of non-uniformity between the SL and the TL were also noted.

An audio-video recorder was used to capture voice and video for non-verbal cues in the sermons at the time when interpretation was taking place. One recording session took forty minutes, which was the approximate duration taken in sermon delivery. The recorded data was then transcribed and translated for analysis, because the primary modules of evaluation were the utterances utilized by interpreters in the captured verbal and non-verbal conveyance. The researcher later used the extracted data to determine if the interpreted message was pertinent to the selected dialect speakers in the same way it was to the source language speakers.

3.7 Data Analysis and Presentation

Evaluation of data was conducted using content analysis. This was a data analysis mechanism utilized to establish the existence of particular terminologies or abstractions in a given text. Content analysis enabled the researcher to assess and evaluate the existene, descriptions and associations of given terminologies and abstractions concerning the interpreted sermons. Inferences were then made about the messages within the texts, the audience, the culture and time surrounding the text. The use of content analysis was regarded suitable for this resaerch since it enabled the research worker to establish whether the interpreted sermons made an impact to

the audience in terms of being relevant according to the tenets of the Relevance Theory.

The audio-video verbal and non-verbal communication were played back and analyzed and the part with the needed information abstracted. The data was presented thematically into the various constraints of pragmatic relevance. This was then followed by a discussion in which the findings in relation to the linguistic appproches used by translators, to counter the existing constraints which could have hindered the achievement of equivalence when interpreting.

3.8 Ethical Considerations

Before conducting any research, the researcher is expected to obtain a research permit from the National Commission for Science, Technology, and Innovation (NACOSTI) which is a government agency established via the Science, Technology, and Innovation Act of 2013 (Owino, 2019). The authorizaion from Nacosti was obtained to enhance intergration of groundwork as given for in the Science and Technology Act, chapter 250 of the Laws of Kenya. The permit encouraged standard groundwork that would primarily profit Kenya and raise the scientific discipline entirely by ensuring that the research was conducted according to professional ethics. According to Owino (2019), through the permit, the pertinent National Institutions are aware of the deliberate and continuing studies in their assigned fields. They are then offered a chance to govern the progress of the groundwork being conducted in their fields of interest.

The permit helped in discouraging irrelevant replication of information gathering for continuing groundwork programmes or studies already conducted or that which is almost being conducted. In generally, the permit from NACOSTI was meant to protect national interests and depress furtive operations which would be conducted below the shadow of groundwork. Consent was also sought from the Busia Bishops Forum- a body that was in charge of all the church activities in Busia County (Appendix XI). Bryne (2001) claims that obtaining consent from the relevant authorities is an essential part in research endeavors since the human rights of research participants must be protected. The letter of consent gave the researcher an upper hand in terms of accessing the churches meant for the research, and the participants, without causing any suspicion or conflict.

Consent forms were also drafted and given to the respondents, who included preachers, interpreters and the selected congregants (Appendix III) with a view to request them to voluntarily participate in the research. A letter of consent was a proof that the researcher respected the personal space of the respondents and was willing to let them understand the significance of their involvement in the reserach. According to Roundy (2020), a consent letter is a lawfl document utilized to make sure that an individual is informed of what they are concuring to carry out and was also knowledgeable about any threats or impacts that might subsist.

The researcher also obtained permission from the Chiefs and Sub-Chiefs of the locations and sub-locations respectively, where the research was carried out. The administrators were notified about the intended research in their areas through letters

of request. This was important especially in instances where members of the community who were not aware of the research, would be suspicious and block the exercise from taking place.

During data gathering, the researcher was made known to the respondents and explained the aim of the study to them. The participants' permission to partake in the research was asked for. The participants were allowed to participate voluntarily in the study. The subjects were informed that their involvement in the research was optional and they had the liberty to quit in case they felt harmed or threatened as an outcome of their involvement in the study. Smith (2003) posits that, when conducted the right way, the permission procedure makes sure that people willingly participate in the study with total awareness of pertinent threats and advantages. This information in the consent form might rationally impact the respondents' inclination to partake in a way that they could acknowledge and comprehend. The participants would be entitled to quit at any level in the study procedure. Those who chose to withdraw would not be coerced in any manner to attempt and inhibit them from quitting.

Anonymity and confidentiality were also observed in order to shield the participants' regards and later wellness; their identity had to be shielded. Confidentiality implied that the research worker or reviewers of the ultimate report could not relate a particular answer with a given participant while confidentiality referred to the research worker's contract to manage, keep and distribute information to make sure that findings gathered from and concerning groundwork partakers was not inappropriately disclosed. In such cases, subjects were assured concealment, within which the research worker could note an individual's answers, but assured not to disclose that individual's identification in any other domain.

Disclosure was another ethical principle that the research worker considered. The researcher had a duty to offer details about the research to prospect participants prior to collecting information to assist them choose if they would want to partake in the survey or not. According to the British Psychological Society (2010), research workers must make sure that the research participants will not be frustrated. They must be shielded from bodily and psychological distress. The participants would not be misled or wrongly informed about the aims of the research.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.1 Introduction

This chapter puts forward the findings of the study founded on the research objectives. The present study drew basic information from key informant interviews, Focus Group Discussions and document analysis from twenty recorded church sermons. Results on the pragmatic relevance of interpreter mediated sermons in selected churches in Busia County are discussed and presented. Specifically, the study sought to identify and describe equivalence levels in the interpretation of designated sermons, evaluate the constraints of attaining relevance when interpreting church sermons, and examine the linguistic strategies employed by interpreters in dealing with non-equivalence, during church sermon interpretation. The analysis, interpretation and presentation of data were founded on the tenets of the Relevance Theory (RT) by Sperber & Wilson (1986).

4.2 Levels of Pragmatic Non-equivalence in Interpretation

The first objective of the study was to identify and describe lack of pragmatic equivalence levels in the elucidation of the selected church homilies in Busia County. According to Baker (1992), pragmatic equivalence refers to what is implicit instead of obvious words in both languages having the same result on the speakers of the two languages. In this respect, Odero (2017:405) observes that, “the translator’s task is to convey the author’s intention in another culture in a way that makes the target culture reader to comprehend clearly.” That means that pragmatic non-equivalence in relation

to interpretation refers to how the interpreted message makes no sense to the audience. Data for analysis was sourced using Key informants' interviews and FGDs. The audio recorded sermons were evaluated and the data grouped into the different levels of pragmatic non-equivalence. The abbreviations B.I and F.E were used to mean Back Interpretation and Functional Equivalence respectively. Functional Equivalence was the projected implication for the misunderstood usage whereas Back Interpretation meant decoding an expression backwards into English after interpreting into a Luhya variety so as to test its accuracy to benefit those who comprehend Luhya. The following levels of pragmatic non-equivalence were identified by the researcher during the study:

4.2.1 One-to-many Equivalence

Hann (1992) defines one-to-many equivalence as the situation in which many TL expressions are used for a single SL expression. Hann (1992) observes this correspondence as one with numerous equals in the recipient jargon for the specified source communication message. In one-to-many equivalence, the interpreter may make use of different target language utterances for a lone source language articulation. The table below shows examples of TL items that have the same meaning in the SL:

Table 1: One-to-many Equivalence

TL ITEMS	**PHONEMES**	**MISINTERPRETATION**	**PHONEMES**	**SL EQUIVALENTS**
Para	/para/	*Linga*	/ líŋga/	Think
Anakalusia	/anakalusja/	*Anatubulira*	/anatuβulira/	Will answer
Yengira	/jeŋgira/	*Yecha*	/jetʃa/	Arrived
Obe	/oβe/	*Menya*	/meɲa/	Stay
Ononia	/ononia/	*Nyasia*	/ɲasja/	Destroy
Wa Amani	/wa amani/	*Omukhongo*	/omuxoŋgo/	Mighty

Source: Field observation data (2020)

Table 1 above presents the TL items that ought to have been used by interpreters, in the first column. The second column shows the items used by interpreters, which are misinterpretations of the SL items used by the preachers. In the third column, the SL items which carriy the preachers' intended meanings are displayed. The items in the

table are depicted in the examples of utterances that represents one-to-many equivalence as discussed below.

In Faith Church (CSP4) based in Malanga Location of Nambale Sub-County, the service was conducted in English (SL) and interpreted into *Olukhayo* (TL). The interpreter exhibited the use of one-to-many equivalence in the course of interpreting the preacher's message as exemplified in Example 1 below:

Example 1

Preacher 4: Think of what you do as a Christian.

Interpreter 4: Linga ebia okholanga nga omukristo.

B.I: Look at your deeds as a Christian.

F.E: Para khubia okholanga nga omukristo.

In the example above, the interpreter inferred the word 'think' as *'linga',* meaning 'look'. Ideally, the preacher intended to request the congregation to deliberate on if what was done could be tolerated in Christianity. In *(Olukhayo*), the TL, occasionally the *expressions 'linga'* (look) and *'para'* (think) would be employed in casual situations. This provoked the paraphraser to produce an expression that failed to echo the preacher's projected communication thus misinterpreting the meaning relayed to the target audience.

In Abundant Life Church (ALC), (CSP1), a Pentecostal Church located in Nyakhobi location of Samia Sub-County, the sermon was delivered in English and interpreted into *Olusamia*. The church service was specifically meant for teachers and students of Nyakhobi Secondary School, although some villagers were also allowed to attend. Since the preacher delivered the sermon in English (TL), the presence of villagers prompted him to involve the services of an interpreter who would help those who could not understand English to get the message in *Olusamia* (TL). The following example of one-to-many equivalence was noted during sermon delivery.

Example 2

Preacher 1: God will surely answer whatever we pray for if we show humility before Him.

Interpreter1: Nyasaye atubuliranga nikhweduduyia emberi waye.

B.I: God will always hear us if we humble before Him.

F.E: Nyasaye anakalusia amalamo kefwe kosi niweduduyia emberi waye.

In Example 3, the paraphraser misunderstood the preacher's communication related to God replying to our petitions. The SL message was that God answers '*anakalusia*' but it was interpreted 'He will hear', *anatubulira*. The preacher's informative intention was to encourage the congregants to be prayerful because their prayers were normally answered. On the contrary, the interpreter informed the target audience that God hears our prayers, but did not underscore that He replies the prayers. This

misconception never helped the interpretr to relay the preacher's projected implication to the target listeners because they obtained a diverse meaning from the perspective of the preacher.

Other examples of utterances that exhibited one-to-many equivalence were:

Example 3

Preacher 6: The pastor arrived on time to save the brethren.

Interpretation 1: Omukhulundu yetsa khubaonia.

B.I: The pastor came to save them.

F.E: Omukhulundu yengira mubikha ebilayi okhuonia abakristo abo.

The preacher used the word 'arrive' which was interpreted as *yetsa* which meant 'coming'. Due to the fact that the two words 'arrive and come' carry the same meaning in the TL, the interprer had the assumption that the interpretation would deliver the same message as that received by the SL speakers. In the case above, the interpreter would have used the word *yengira*.

Example 4

Preacher 17: Stay here until I come back.

Interpreter 10: Menya ano okhula engalukhe.

B.I: Live here until I come back.

F.E:Obe ano okhula engalukhe.

The word ‘stay’ has been interpreted as *menya* meaning ‘live’. However, the right word to have been used was *obe.*

Example 5

Preacher 13: God will destroy the wisdom of the wise.

Interpretation 2: Nyasaye ananyasia amakesi ka abakesi.

B.I: God will destroy the intelligence of the intelligent.

F.E: Nyasaye alaononia amakesi ka abakesi.

The interpreter used the word ananyasia to mean ‘to waste’ but the preacher used the word ‘destroy’ which should have been interpreted as *alaononia*.

Example 6

Preacher 5: There cometh one who is mightier than me.

Interpretation 3: Owicha yakhabe omukhongo okhukhira.

B.I: The one coming will be bigger than me.

F.E: Owicha yakhabe nende amani okhukhira.

The preacher's word 'mightier' was interpreted as omukhongo to mean 'bigger' but in reality, the interpreter should have used the phrase *yakhabe nende amani.*

Linking equivalence to replacement, Steiner (1998) supposes equivalence to be pursued by means of replacing uniform verbal symbols for the people in the fundamental language (SL). The essential distinguishing factor of the informative language use is not just that two utterances look like interpretively, but one is projected to be applicable in the feature of its similarity with another expression (Gutt, 1991). Failing to highlight the implication of the item in the SL to the TL term results to the transfer of unintentional messages to the target listeners. This was evident in the examples above where the interpreters used words in the TL, which they thought would bring out the meaning of the preachers' SL words, but ended up delivering different messages from what the preachers intended. One-to-many equivalence therefore, failed to fulfill the expectations of relevance theory which was seen as an attempt to work out in detail one of Grice's (1975) central claims: that an important characteristic of most human interaction was the demonstration and recognition of goals (Wilson & Sperber, 2004).

One-to-many equivalence was displayed by the interpreters who misinterpreted the preacher's messages by using TL words that drew different denotations contrary to what the SL speakers had planned to express to the target audience. This was not in agreement with the assumptions of Venuti (2000) who explains that the disparities between constructions, vocabulary, grammar and lexical forms of languages are the major reasons of lack of equivalence. From the findings of this study, the interpretation of SL words using TL words with more than one meaning was the main

reason for non-equivalence. The presence of non-equivalence in the speakers' and interpreters' messages resulted to irrelevant messages delivered to the target audience. The reality that a particular lexical structure could produce diverse connotations in a Luhya variety proved a massive dispute in translating church homilies from English language, as seen from the analyzed examples. Thus there is a difference in the reasons for non-equivalence according to the findings of the present study and the assertions of Venuti (2000).

4.2.2 One-to-part-of-one Equivalence

Oanh (2013) views one-to-part-of-one equivalence as a situation where an expression in the SL which has two meanings that are expressed in the TL. In this kind of correspondence, the implication of a source linguistic manifestation is distributed amid two target linguistic counterparts. The study findings reveal that there are cases when the interpreter picks a target language manifestation that covers portion of a notion assigned by a definite expression in source language, resulting to the misunderstanding of the speaker of the SL. Another name for this level of equivalence according to Hann (1992) is approximate equivalence. TL expressions that covered part of a concept in the SL were presented in the table below:

Table 2: **One-to-part-of-one Equivalence**

TL ITEMS	**PHONEMES**	**MISINTERPRETATION**	**PHONEMES**	**SL EQUIVALENTS**
Obulafu	/oβulafu/	*Itara*	/itara/	Light
Esiumbakhe	/esjumbaxe/	*Inzu*	/inzu/	Buiding
Lekhera Nyasaye	/lexera ɲasaje/	*Lamirwa*	/lamirwa/	Dedicate
Abalisubirira	/aβalisuβirira/	*Abamwesika*	/aβamwesika/	Believe in it
Eng'eni	/eŋgeni/	*Engeke*	/eŋgeke/	Fish

Source: Field observation data (2020)

Table 2 portrays a situation where the expressions in the SL has two meanings that are expressed in the TL (column one and two). Therefore, the meaning of the SL expression is divided between two target language equivalents. From the Table, the interpreters were required to use the TL items presented in the first column. However, they chose to give the other meanings in the second column, which did not exhibit the

preachers' intended meanings. This led to misinterpreted items that were not pragmatically relevant to the target audience as exhibited in the examples below.

In St. Luke Anglican Church (CSM1) in Odiado, Samia Sub-County, the following observation were made:

Example 7

Preacher 5: God's word is the light to the believers.

Interpretation 4: Ekhuwa lia nyasaye wefwe ni itara khu balia abamwesikanga.

B.I: God's word is a lamp to the believers.

F.E: Ekhuwa lia Nyasaye wefwe ni obulafu khu abalisubira.

The evangelist cited the term '*light*' in reference to the God's word since it was thought that God's word brightened a Christian's life like the light. The interpreter comprehended the fact that the word of God made a Christian to shine like one subjected to the lamp light. Nonetheless, the interpreter explained light as *itara* 'lamp', thus misinterpreting what the preacher had said in the SL message. Therefore, the educational intention failed to be accomplished. The interpreter's role was to make sure that the SL message was conveyed to the target audience according to the preacher's intention but when he came up with a word that would distort the SL message, then misinterpretation was said to have occurred since not all the congregants would relate the concept of light to a lamp.

In the TL, the lamp was known to produce light which helped those in darkness to see in the same way the word of God gave hope to those who were burdened by life's challenges. The interpreter's assumption was that the mention of a lamp automatically meant there was light according to the TL. Another misinterpretation was observed as the pastor said 'believe in it'. This would have been interpreted as *abalisubirira* but the interpreter used *abamwesika* meaning 'believe in Him'. The preacher intended to talk about those who believed in the word of God but there was misinterpretation by the interpreter. He used the utterance to mean 'those who believed in God Himself'.

Another example of one-to-part-of-one equivalence observed in the same church is presented in example 8 below:

Example 8

Preacher 5: I would like to advise Christians to dedicate every building to God because God's presence is required in it.

Interpretation 5: Amakerako kange khu abakristo kali mbu buli inzu ikhoyere ilamirwe okhubera Nyasaye yenyekhana okhuba buli abundu.

B.I: My advice to Christians is that every house should be prayed for because God is requires everywhere.

F.E: Ndekomba okhukeraka abakristo okhulekhera Nyasaye ebiumbakhe biosi okhubera yenyekhanamwo.

Example 9

Preacher 1: All those people were fed on the fish and bread.

Interpreter 1: Abandu abo bosi balia engeke nende emikati.

B.I: All those people ate tilapia and bread.

F.E: Abandu abo bosi balia eng'eni nende emikati.

In the example above the preacher talked of dedicating a building but the interpreter misinterpreted the message by saying *inzu ikhoyere ilamirwe* meaning *'*praying for a house'. In his interpretation, the interpreter did not use an equivalent of the word building but he chose to use *inzu* which meant 'house' and chose *ilamirwe* for 'prayed for' instead of *okhulekhera Nyasaye* meaning 'dedicate'. In this case, the interpreter felt there was no harm in using the word 'house' to replace 'building' because a house is a building. The same case was seen in example 9 where the word 'fish' was interpreted as *engeke* 'tilapia', a specific type of fish. However, the assumption led to the misinterpretation of the SL message since what was delivered to the target audience did not consider the preacher's anticipated message. In this example, the interpreter misled the TL speakers who understood that prayers were meant for their houses only, while the presence of God was not important in other buildings as the preacher intended to inform the audience.

These results were in agreement with Moafi (2015) who argues that the interpretation of one language into another must be completed both lexically and significantly.

Therefore, in order to achieve relevance, interpreters should be exceptionally aware of choosing target language words that are accurately and semantically equivalent to the words of the source language although the task of finding an entirely equivalent word in the target language can not always be done. According to Munday (2012), whatever is functionally appropriate should be governed by the translator, who is the authority in the clarification accomplishment and who has the responsibility of ensuring that the intercultural transmission of perceptions happens adequately.

The outcomes of the current study are relevant to Munday's (2012) postulation. This is because in the examples above, the interpreters transmitted communication that was not appropriate to the target hearers. This occurred through interpreting the SL items into TL items that were diligently connected in their significance, though the SL speakers' meanings were not portrayed. In example 7 *obulafu* which means 'light' comprises *itara* 'lamp' but both terms have no similar implication. When *obulafu* was misinterpreted as *itara*, the preacher's instructive purpose was not accomplished because the target audience overlooked the preacher's intended meaning. The same case occurred in the other example where *esiumbakhe* 'building' was misinterpreted as *inzu* 'house'.

According to Sperber & Wilson (1995), in the application of the Relevance Theory, the interpreter may have chosen the utterance that will seem the most relevant to the target audience. Minimizing the hearer's effort creates it more prospective than the listener may be alert and fully administer the utterance. Whereas, maximizing the hearer's returns gives the listener more information that is of significance to them and

maximize the chances of them paying attention, fully processing the utterance, and remembering the information that the speaker wants to convey. However in one-to-part-of-one equivalence, Relevance Theory was not applied by the interpreters who did not choose a path that enabled the target audience to be attentive and fully process the utterances. This led to misinterpreting the SL concept with a TL word that had an approximate meaning, hence failing to communicate the speaker's intended meaning.

Allot (2013) claims that the listener usually pursues utmost relevance so as to comprehend the utterer. If the SL meaning is misunderstood, then its significance to the target hearers cannot be attained. According to the Relevance Theory (Sperber & Wilson, 1986), because the communicative opinion and presupposition of ideal relevance sets boundaries on the application to be projected from any manifestation, the interpreter has to select TL words that will influence the target hearers to definitely make suggestible the pursuit for an interpretation of an expression so as to get the preacher's anticipated message. Consequently, the interpreters were guided by this principle to select the right words to enable them render relevant information to the audience according to the intentions of the speaker, failure to which they would render misinterpreted messages which were not relevant to the target audience. However, the significance of the SL message to the target hearers was not attained in this study because of misunderstanding caused by the use of TL words by interpreters, which provoked more than one meaning.

4.2.3 Nil Equivalence

Bayar (2007) asserts, Nil Equivalence happens no one-to-one equivalents between the SL and the TL are missing. This transpires when the translator handles notions that comprise words or terminologies that are culturally-bound. While interpreting, one may bump into a situation where there is no objective language communication for a basis language manifestation. The translator is compelled to use the SL term in its prototype construct to make easy the pronunciation to the TL speakers. This category is also described as zero equivalence since there is absolutely no word in the TL that could be used to substitute the SL concept (Hann, 1992). There are numerous words that cannot be found to precisely translate the meaning of the source language.

Due to cultural and linguistic discrepancies and several scientific jargon, it was problematic to get the accurate term to be used in interpretation. Therefore, by maintaining the source text icon and transliterating them in the TL turned out to be a sensible option (Oanh, 2013). Whenever an SL term is transliterated in the TL in order to support the audience, domestication is said to have happened. Gazhala (2004) regards domestication as a scheme for eradicating cultural disparities. He claims that the conception of domestication is to reconstruct the source content in an articulate, smooth way in the target language, without determining any apparent signs an interpretation instead of an initial text. The examples of SL details that did not have TL equivalent items were given in the table below.

Table 3: Nil Equivalence

TL ITEMS	PHONEMES	SL EQUIVALENTS
Okhasola	/oxasola/	Hustle
Chipurogiramu	/tʃipurogiramu/	
Mupati	/mupati/	In the party
Siriasi	/sirjasi/	Serious
Bisi	/bisi/	Busy
Ilaputopu	/ilaputopu/	Laptop
Ebagi	/ebagi/	Bag
Safa seti	/sofaseti/	Sofa set
Chituraki suti	/tʃiturakisuti/	Track suitsv
Emaikirofoni	/emaikirofoni/	Microphone
Kurusedi	/kurusedi/	Crusade
Kampeini	/kampeni/	Campaign
Sanitaiza	/sanitaiza/	Sanitizers

Source: Field observation data (2020)

The SL items that had no equivalent items in the TL were presented in Table 3 above. The interpreters could not find alternative TL items to replace the preachers' words hence resorted to borrow the SL items. The items were later domesticated by transcribing them in the TL so as to favor the audience and eliminate cultural differences.

In the study, the following examples of Nil Equivalence were observed in Saint Mary Immaculate Catholic Church (CSM2) based at Kisoko in Nambale Sub-County (examples 10 and 11) and Gospel Believers Church (CSP5) found in Funyula in Samia Sub-County (example 12).

Example 10

Preacher 6: We cannot meddle with our programmes.

Interpretation 3: Sikhunyala okhubiyia chipurogiramu chiefwe.

Example 11

Preacher 6: The youth are encouraged to hustle and get something to support their parents.

Interpretation 4: Abaraga bakhoyere okhasola bakhonye abebusi babwe.

Example 12

Preacher 7: In the party no one preached on God's word.

Interpreter 5: Mupati eyo abulawo wabola elikhuwa lia Nyasaye.

Other examples identified include:

Example 13

Preacher 16: As Christians, it is important that we respect the authorities. We have been advised to wash our hands using running water and soap, and use sanitizers if possible.

Interpreter 9: Ni ebilayi abakristo khulonde amalako. Barwekesianga mbwe khusaabe amakhono nikhwekhonyera amachi nende isabuni, khandi nibinyalikhana khwekhonyere sanitaiza.

Example 14

Preacher 16: The youth have forgotten about God in church but have turned into worshipping other gods in form of whatsapp and facebook.

Interpreter 9: Abaraga bamwibirira nyasaye mukelesia mana benamiranga banyasaye bandi okhubitira mu watisapu nende fesibuku.

In example 10 above, the interpreter was unsuccessful in finding the replacement of the SL word 'programmes' in *Olukhayo*. The situation was because of the lack of an

equivalent expression for the source word 'programmes'. The interpreter consequently maintained the term in its primary structure while clarifying the preacher's expression. The word 'programme' was peculiar to the TL speakers. Besides, the word was liable to causing pronunciation complications to the target audience. Considering the audience who were unable to articulate the word appropriately, the translator reclaimed it so as to provide the native articulation, thus '*chipurogiramu*' for 'programmes'. The preacher's projected message was irrelevant to the speakers of the TL who could not comprehend the word meaning of 'programmes'.

Domestication was also observed in example 11 whereby the source word 'hustle' as used by the preacher in the SL was interpreted in the TL (*Olusamia*) as *okhasola* since there was no other alternative TL word to make the TL speakers understand better. This made it problematic for the target audience to comprehend the meaning of the strange word sneaked into the TL hence making the message irrelevant to the audience who had to struggle in following the path of least effort in trying to figure out the meaning of the word, which lacked an equivalent in the TL (Sperber & Wilson, 1986). The message relayed to the target audience did not deliver the preacher's intended meaning thus, lacking its pragmatic relevance according to the context of the preaching.

In example 12, the interpreter made use of the word *mupati* when interpreting 'in the party'. Party was unfamiliar in the TL and lacked any effect to the target audience comprehension of the preacher's message. This caused the information of the

interpreter not to have the required relevance since the preacher's intended meaning was not conveyed to the audience. The translator's flop to present a message that was relevant to the audience did not get the presupposition of optimal significance in the Theory of Relevance, which made it tolerable for an explanation to obey a minimum path of effort since relevance contrasted contrariwise with determination (Sperber & Wilson, 1986). This therefore, led to the delivery of messages that were not relevant to the target audience.

When an expression was borrowed straightforwardly into the TL from the SL, the target listeners did not appreciate the word because they nonetheless viewed it to be strange. Consequently, an expression whose projected interpretation was off the minimum effort path was less applicable than another utterance that the speaker could have succeeded to create. This was the reason why the interpreter did not communicate the preacher's message after borrowing the SL phrase 'in the party' into the TL to make it *mupati*.

In summary, the findings of this study disclosed the fact that we have 3 levels of non-equivalence at the level of pragmatics, in church sermons interpretation that occurs in the MS and PC churches in Busia County. They incorporate; one-to-many equivalence, nil equivalence and one-to-part-of-one equivalence. These levels were in tandem with Hann (1992) approaches of lexical equivalence especially in the area of specific registers. Hann (1992) equally categorizes equivalence relationships depending on whether there was: one unit in the TL for the same one in the SL, thus, a one-to-one relationship. If that relationship suggested that there were more than one

unit in the TL for a single one in the SL, that equivalence was one-to-many. Where the TL unit covered part of an entire concept named by a SL unit, it was one-to-part-of-one. When there was no TL unit for a SL one, he called it nil equivalence. However, such a quantitative approach had its limitation in the case of professional texts, because interpreters sought for equivalent expressions on the word level only (Đorđević, 2010). In the study, one-to-one equivalence was not captured since the SL concepts had their permanent equivalents in the TL language hence interpreters had no challenge when interpreting the preachers' message to the target audience.

Odero (2017) carried out a study on the problems in finding linguistic equivalence for special purposes. He noted that an interpreter had to observe the aspects of culture in order to render equivalent and precise information. He claimed that finding linguistic equivalence called for different approaches to interpretation since there were distinctive equivalence levels and translators demanded to decide how to deal with them as the analysis progressed. According to Odero (2017), to find pragmatic correspondence does not essentially entail that semantic equivalence is present. Occasionally, equivalence at the level of semantics may not result to consistency may since meaning is specific to culture and has a social-cultural dimension.

In the study of Equivalence problems in translation, Alfaori (2017) posits that translation is not a replacement of texts amongst languages. In the same way, interpretation does not just entail substituting the SL words with TL counterparts. The translator must be aware of the objectives and all the meanings conveyed in the source text. If one shade of meaning was lost in translation, then the text rendered in the

target language was a failure. This was also experienced when SL items were misinterpreted to provide an irrelevant message to the target listeners. Hence, producing non-equivalents in interpretation was inappropriate and distorted or blurred the meaning.

Mudogo (2017) argues that no matter how knowledgeable the interpreter was, the interpretation may miss a clear extent of meaning comparative to the fundamental text. The cultural and linguistic gaps among languages initiate the probability of non-equivalence in interpretation. Noticeably, the larger the gap, the harder the understanding. Mudogo (2017) suggests that the creativeness of an interpreter was specifically important since no study could conceal all the instances that materialize in actuality. Therefore, if interpretations were not competently made to provide the requirements of the target audience, it would not realize its anticipated aftermath of common perception that was overriding in informative communication.

Mudogo (2017) posits that equivalence and non-equivalence is constantly hard to achieve since it is influenced by the text, the interpreter, and the audience. It is a fact that however competent the interpreter is, the interpretation might lose a definite level of meaning relative to the SL utterances. In the study of problem solving of non-equivalence problems in English into Indonesian text, Ninsiana concludes that the linguistic and the cultural gaps among languages created the likelihood of non-equivalence in interpretation.

The collected data demonstrate that attaining similarity was difficult as a consequence of the dissimilarity in the SL and TL constructions. In relation to this, exchange of ideas did not happen as interpreters struggled to deliver the preachers' meaning to the target listeners. In its place, the ideas were misunderstood thus producing inappropriate meanings. Another revelation was that the 3 levels of correspondence did not facilitate interpreters to provide the pastors' intended message thanks to the misconceptions that occurred. According to Hann (1992), the interpreter tries to produce a text that has an effect on the target audience that was similar to the effect the source text has on the source language speakers. Since the SL utterances do not have the same effect to the TL speakers as they have on the SL speakers, communication does not occur, leading to irrelevant information to the target audience.

During the study, the researcher sought to find out whether the key respondents (interpreters) could pinpoint the categories of equivalence that existed in the interpretation of church sermons. This was meant to complement data on the levels of equivalence identified and discussed above. The question below was posed:

4.2.4 Interview 1

Interviewer: How is your interpretation of church sermons affected by the lack of TL equivalent items?

The question elicited the responses below from the first, second and third interpreters.

Interpreter 1: When I am interpreting and the preacher uses a word that has no equivalence in the language I am using, I try to come up with another word from the TL which is similar in meaning with the one used. This is because I believe meaning of the message is all that counts whenever the sermon is interpreted.

The first interpreter had the assumption that in interpretation, attention should be given to the general message from the SL, with little consideration to the specific words used. In his response, he felt that once the message was understood, any word in the TL which would help drive it home could be used by the interpreter. This helped to relay the message to the target audience although the interpretation did not pay attention to the speaker's intended message, but focused on the relationship between the SL message and the resultant TL message according to Kade (1968). However, the interpreter was concerned only with how the message should be delivered to the TL speakers without considering whether it had the same impact as it was received by the SL speakers. The interpreter was also not keen to ascertain how relevant the message was to the target audience.

Interpreter 2: If the word used by the preacher has no TL equivalence, I simply use the word exactly the way it has been used by the preacher but go an extra mile to explain what it means so that the target audience is in a position to the SL message without being distracted by the strange word.

However, the second interpreter believed that there was no harm in explaining the meaning of the strange word used in the SL after lifting it to the TL so that the target audience understood it and could even relate the word to what was known to them. Li (2013) asserts that when an interpreter encounters a SL culture-specific word which has no equivalent in the TL, the interpreter explains the intended meaning of the word when the suitable target correspondent is hard to retrieve at that moment. According to Mudogo (2018), giving details of a word (whether using connected or unconnected words) leads to attaining a high level of accuracy in postulating the significance of a word or thought that presents complications in interpreting. This enables the target audience to have a clear picture of the strange word that has been introduced in the TL.

Interpreter 3: I normally avoid including the words that have no equivalents in the TL when interpreting the sermon. Instead, I pay attention to the message and that is what I strive to deliver to the audience using other words that have the same effect. However, sometimes I may also not understand the meaning of a word used by the preacher, so I can't interpret what I don't know. In such a case, I ignore it and deliver the message in my own version.

The third interpreter opted to avoid any lexical item from the SL which was untranslatable in the TL and also concentrated on the message just like the first interpreter. As-Safi (2014) claimed, certain SL words were removed when they were thought to be redundant, superfluous and repetitious. Baker (1992) on the other hand suggested that a lexical item would be omitted because of semantic or grammatical

forms of the receptor language. She stated that it is not harmful to omit the interpretation of a word or communication in some contexts. If the meaning delivered by a particular item or expression was not fundamental enough to the development of the text to justify disrupting the interpreter with prolonged explanations, interpreters could simply exclude converting the word or expression involved (Mudogo, 2018).

In summary, the replies given by the three interpreters revealed that interpreting from one language to another was not an easy task due to the lack of equivalence in the lexical elements in both the SL and the TL. This came about due to the differences in the two languages used in the delivery of the sermon, since two languages could not be exactly the same in terms of their structure. The findings from Key informants' interviews and FGDs revealed that interpreters faced the challenge of misinterpreting the correct message from the SL to the target audience due to the fact that they lacked the equivalent words from the TL. Mudogo (2018) analyzed the types of non-equivalence in Lukabras found in newcasts of Mulembe. He postulated that, equivalence in interpretation was not easy to achieve since it depended on the text, the interpreter and the audience. In the same way, the findings of this study showed that equivalence was not easily achievable as a result of the absence of equivalent terms between the SL and the TL.

Odero, (2017) however, differs with the findings of this study; that the inconvenience in interpreting from a language to another is caused by lack of equivalence in the words in both the SL and the TL. He postulates that to obtain pragmatic correspondence does not imply that semantic equivalence is present. Occasionally, equivalence at the level of semantics would not create consistency since meaning is

specific to a given culture and social-cultural dimensions need to be considered. Therefore, Odero claims when the interpreter works on the meaning of the SL words or expressions, it is not enough to claim that equivalence has been created. This claim deviates from what is established in this study since the focus is on the similarities in meaning of the words used in the SL then interpreted into the TL.

From the findings, the answer to the first objective shows that three levels of non-equivalence were identified in the process of interpreting sermons from churches, from English to the different Luhya languages spoken in Busia County. These were: one-to-one equivalence, one-to-many equivalence and one-to-part-of-one equivalence. From the analysis, there was no TL pragmatic equivalence in the levels identified. It was noted that interpreters did not put consideration to various categories where functional equivalence must be pursued to establish applicable word choices of the TL words for the SL words. Therefore, pragmatic relevance in the interpretation of church sermons by the interpreters became problematic to achieve since the interpreters did not consider the levels of TL non-equivalence.

4.3 Constraints of Attaining Pragmatic Relevance

Objective two in the study was to evaluate the constraints of attaining pragmatic relevance when interpreting church sermons. Constraints according to Jones' (1992), are the limitations to the concept of equivalence in the interpretation process, which will block the interpreter from attaining pragmatic relevance during interpretation.

According to AL-Khanji et al (2000), constraints may hinder effective interpretation of sermons resulting into delivering the wrong information to the audience. Jones (1992) on the other hand, highlights the difficulties encountered by interpreters for both the source language and the target language. Chishiba (2018) attempts to present some possible areas of limitations and explain why some scholars argue that there are no words or expressions that are completely identical in meaning in any two languages. Therefore, in order to erect communication bridges amid the source language and the target language, the interpreter must be aware of these limitations to equivalence in interpretation so as to be able to communicate the right meaning to the target listeners.

In the course of research, it was discovered that interpreters faced some obstacles which hindered the effective delivery of the intended messages to the target audience. Investigation of the constraints of achieving pragmatic relevance in the interpretation of church sermons was therefore necessary. Data for analysis was sourced through Key informants' interviews and FGDs. Audio recorded sermons were evaluated and the data assembled into the various constraints of pragmatic relevance using data from

the interview schedules and FDGs. The following sub-sections illustrate the various constraints of pragmatic relevance in the interpretation of church sermons that emerged from the data. Below are the limitations that were identified during the study:

4.3.1 Grammatical and Syntactical mismatches between the SL and the TL

Grammatical mismatches according to (Williams, 2019) means, a situation where the SL does not encode a grammatical specification that the target language requires. On the other hand, syntactical mismatches entail a disparity between a SL sentence structure and its equivalent TL sentence structure. According to Fromkin, (2000), all languages in the world belong to different language families. English, for instance belongs to the Germanic group of languages, while Luhya belongs to the Bantu group of languages which form a subgroup of the Benue-Congo branch of the Niger-Congo language family. Unlike Luhya, English is a language that favours synthetic and concise expressions. English is also a language with inflections in which words are changed to articulate their grammatical purpose. Luhya on the other hand is a polysynthetic language comprising of agglutinative sentences.

Consequently, the different word order for the two languages (in SL and TL) puts a heavy burden on the interpreter. For instance, when interpreting from English to Luhya, the interpreter has to store the verb and wait for the whole subject before he could retrieve and start the English version. Deprived of the sufficient time for

manipulation, structural asymmetry often obliges the interpreter to commit pauses and delays in the process of interpreting (Fromkin, 2000). This creates cases of grammatical and syntactical mismatches between the SL and the TL. Some mismatches are revealed in the findings of the study.

During a church service in Pentecostal Assemblies of God Church (CSP6) at Bumala town, Butula Sub-County, it was observed that the interpreter had to change the syntactic structure of the SL utterances so as to make the TL message grammatical and relevant. Therefore, the interpreter had to present the preacher's message in the structure that was acceptable in the TL as he strived to maintain the meaning of the preacher's message leading to two versions that shared the same semantic structure since they revolved around the same concept of God's faithfulness. Failure to do that, the following ungrammatical and irrelevant utterances would be observed:

Example 15

Preacher 8: Sometimes people go through challenges in life

Interpreter 6: *Ebindi ebikha abandu okhunyola mu bumudinyu mubulamu.*

B.I: Other times people get into difficulties in their lives

Preacher 8: They feel God has forsaken them.

Interpreter 6: *Babona Nyasaye khubalekha.*

B.I: They see God ha left them.

Preacher 8: They are wrong, our God is faithful.

Interpreter 6: Bali khabwene khaba, owefwe Nyasaye ni omulayi.

B.I: They are right not, our God is good.

The resultant interpretation was totally distorted and ungrammatical, and could not make sense to the target audience. As a result, it became an obstacle to communication thus hindering the message from being relevant to the target audience. The difference happened because of the different language families where the SL (*English*) and TL (*Olukhayo)* belonged. As aforementioned, the SL which was an inflectional language belongs to the Germanic group of languages and the TL, a polysynthetic language, fits in the Bantu language group.

Another example of grammatical and syntactic mismatches was observed in an Anglican Church based at Budalang'i (CSM3) in Bunyala Sub-County. The preacher used English to deliver the sermon to teachers and other civil servants who were non-locals. However, he interpreted the same message to *Olunyala* because some locals had attended the church service yet they could not understand English as presented in the example below:

Example 16

Preacher 9: Future generations will serve the Lord.

Interpretation 4: *Imberi abebulwa bali khalabana omwami.*

Preacher 9: They will speak of the Lord to the coming generation.

Interpretation 4: Abo balibola khu omwami khu betsa abebulwa.

Due to the difference in word order in the SL and TL, a faithful interpretation could not be done as it would result into ungrammatical utterances hence an irrelevant message to the target listeners. This direct interpretation would be ungrammatical due to the mismatches in the SL and TL used for preaching and interpretation respectively. The ungrammatical sentence made the interpreter's utterances irrelevant to the target audience who ended up missing the preacher's intended meaning.

In the course of interpreting, the interpreter would end up with an utterance that relayed a different message from the preacher's intended message. To avoid being irrelevant to the audience, the interpreter ignored the sentence structure of the preacher's words and focused on constructing a meaningful utterance which helped in delivering the untended message to the target audience. Chishiba (2013) posits that grammatical and Syntactical mismatches between the SL and the TL are likely to result to ambiguous sentences. An ambiguous sentence has two or more possible meanings within a single sequence of words. This can confuse the hearer and hinder the meaning of the text. Therefore, the interpreter does not deliver the preacher's projected meaning to the target hearers due to the unclear utterances. Example 17 below gave a clear picture of an ambiguous utterance in the TL, which relayed a different message from what the preacher had intended:

Example 17

Preacher 9: A big crowd surrounded him.

Interpreter 4: Abandu bamubodokhana.

Preacher 9: They knew he would save them.

Interpreter 4: Bamanya mbwe anabaonia.

The preacher emphasized on the 'big crowd surrounding' but the interpreted message did not specify the size of the people. The message was also ambiguous since *bamubodokhana* could mean 'sorrounded' or 'went round'. In the second part, the word 'save' was interpreted as *anabaonia* meaning 'to heal'. This relayed a different message to the target audience because the preacher intended to talk about 'saving' and not 'healing'.

According to Siskind, (2000), understanding an utterance involves much more than just understanding the meanings of lexical items, and resolving their ambiguities in context. It involves consideration of the ways the lexical items are combined with one another since the linear order of words can make an essential difference in meaning. In a case where the SL has a different sentence structure from the TL, the interpreter has to wait for the whole sentence before he can retrieve and start the TL rendition. Deprived of the sufficient time for manipulation, structural asymmetry often obliged the interpreter to commit pauses and delays among other things.

According to Gutt (1991), the ultimate characteristic of the interpretive application of language is not just the actuality that two utterances interpretively look like one another, but one of them is intended to be relevant in virtue of its similarity with the other utterance. In general terms, in 'reported speech' interpretively used utterances achieve relevance by informing the hearer of the fact that something has been said. In relation to the examples given above, the interpreters' utterances were not a reflection of the preachers' intended message due to the fact that their structural presentation was different.

4.3.2 The Polysemous Nature of Words in the SL and TL

Polysemy refers to a solitary word form with two or multiple associated senses hence a polysemous word is a single lexical form which can be correlated with several different meanings (Falkum, 2011). Cruse and Croft (2004:109) define polysemy as a variation in the construal of a word on different occasions of use. At no given time could an interpreter be in a position to know all the meanings of words in the source language. According to Cruse and Croft (2004), the words we use on a daily basis are all polysemous, carrying multiple meanings. Polysemy explains the use of words that have more than one meaning such that when the words are used, they may have the obvious or straight forward meaning and the hidden meaning. The obvious meaning is that which is found in the dictionary, whereas the hidden meaning is normally derived from the context used.

Some interpreters gave the meaning of words out of the context by giving the obvious meaning of word. This was evident in the study. This came about when the interpreter failed to realize that a certain word had been used according to the context so he interpreted it wrongly by giving it the unintended meaning, which was commonly used. This resulted into an irrelevant message to the focus audience. Therefore, for the interpreter to know the exact meaning of a word, he must be guided by the context. If the interpreter does not understand the context, chances are that his interpretation may be affected. Chishiba (2018) suggests that the interpreter has to fully understand the context in which a particular word is used for him to achieve equivalence in the target language. This was experienced during a sermon delivery in Joint Outreach Evangelism (JOE) Ministries (CSP 7). The church was located at Busia town in Matayos Sub- County.

Example 18

Preacher 10: The word of God teaches us to be expectant as we trust in the Lord.

Interpreter 7: Elikhuwa lia Nyasaye lirwekesia okhuba asiro nikhusubirira Omwami.

Preacher 10: We should always thirst for the word of God.

Interpreter 7: Khube nende obulwo bwa likhuwa lia Nyasaye.

In the above scenario, the preacher was not talking about pregnancy but expecting something from God. The word 'expectant' was polysemic since it could refer to pregnancy or hope of getting something, in English language. Secondly, 'thirst' in

this context referred to 'being enthusiastic in getting the word of God' but the interpreter literaly referred to the 'thirst for water'. In the same way, the interpreter failed to apply the context of the preacher, thus wrongly interpreting the word 'expectant' as *okhuba asiro* meaning 'pregnancy'. If this case was not corrected, then the interpreter would give the wrong meaning to the target audience. Instead of encouraging the audience to rely on God for their provisions, the interpreter relayed the message that only the pregnant ones should depend on God. The preacher's premeditated meaning was not communicated to the TL (*Olukhayo*) speakers in such a case.

Another example of an irrelevant message from Chrisco Church (CSP 8) in Sisenye, Bunyala Sub-County is displayed below. The sermon was interpreted into *Olunyala* (TL).

Example 19

Preacher 11: It was alleged that their head was behind the murder.

Interpreter 8: Baparirisia mbwe omurwe kwabwe nikwo kwera.

B.I: They alleged that their head killed.

F.E: Baparirisia mbwe omukhongo wabwe niye wera.

Example 20

Preacher 18: The hand that giveth is blessed.

Interpretation 13: Omukhono okuberesiananga kuli nende ikhabi.

B.I: The hand that gives has blessings.

F.E: Omundu ouberesianga abasie ali we ikhabi.

According to the context of use in this case, the preacher used the word *'*head*'* to mean something totally different (leader) from the common usage known to the interpreter (upper part of the body). However, in the interpreted version, the interpreter mentioned *omurwe* to mean 'head', hence failing to deliver the preacher's intended meaning. 'Hand' was also used to mean 'a generous person'. The interpreter's message was irrelevant to the target audience since the head (body part) could not commit murder just like the hand could not give on its own. The use of polysemous words was a linguistic constraint which would cause the interpreter to convey the wrong meaning to the target hearers.

From the utterances above, the interpreter has to be very keen in determining the context of the sermon so as to avoid choosing the wrong meaning of a given word which may lead to the delivery of a message that was not intended by the preacher from the SL. Cruse and Croft (2004) claim that when a hearer hears a polysemous word, the immediate linguistic context helps them in opening an appropriate frame by use of sense boundaries to assign meaning to it. In the cases above, the interpreters could not infer the linguistic context of the preachers' utterances which led to the wrong interpretation.

One could not understand the meaning of a single word without understanding the essential knowledge that related to that word. Words and constructions produced by a speaker evoked an understanding. According to Cruse and Croft (2004), the meanings of polysemous words are related in a systematic and natural way forming radial categories where one or more senses are more central (prototypical) while others are found in the periphery. In example 18, the central meaning of the word 'expectant', according to the interpreter, was 'being pregnant' while expecting something from God was a meaning in the periphery.

In reference to the Relevance Theory, the fundamental claim is, owing to constant pressures of selection, the human intellectual system has grown a variety of committed mental processes. These mechanisms allocate concentration to inputs with the greatest estimated applicability, and manage them in the most relevance- attractive manner (Wilson, 2009). Therefore the interpreter selected the meaning which came to his mind first out of the other meanings or the same word because language interpreting provided feedback to the inferential stage of understanding. Inferential comprehension includes the construction and employment of conceptual demonstrations. A word could be expected to program two basic types of facts: computational and representational. One could also encode procedural and conceptual. This refers to information about the representations to be manipulated, and information about how to manipulate them (Wilson & Sperber, 1993).

4.3.3 Culture-Specific Concepts

According to Baker (2011), culture-specific concepts result from SL words which articulate a concept that is totally strange in the TL. The concept could be concrete or abstract; it could relate to a religious belief, a type of food or a social custom which is strange to the TL speakers. Interpreters could find themselves in a fix whenever they encountered a concept that was abstract or concrete in the TL. Nevertheless, even arguments from different languages do not resemble each other because of cultural variances (Baker, 2011). Culture specific concepts were encountered during church sermons in St. Monica Anglican Church (CSM 7) at Butula among the speakers of *Olumarachi* as shown below:

Example 21

Preacher 15: Jesus walked around with his disciples as he performed miracles to the amazement of many.

Interpretation 8: Yesu yakenda nende abalondi baye nakhola akamakana.

The words 'disciples' and 'miracles' are unknown to the TL (*Olumarachi*) speakers as they do not exist in their culture. The interpreter was forced to get alternative words which were closer to the abstract word (*abalondi*) meaning 'followers' and *akamakana* meaning 'strange to understand'. The message rendered to the TL speakers did not communicate what the preacher intended to say (those who walked around with Jesus) thus making the message irrelevant to the target audience. According to Baker (1992), languages have their particular culture specific

terminologies restricted to themselves. A culture-specific concept that occurs in a source language could be interchanged by a culture-specific thought distinctive for a target language. In example 17, the SL concept 'disciples' is foreign in the TL, so this prompted the interpreter to find a TL concept that is close in meaning, but the message delivered to the target audience did not capture the preacher's informative intention.

The existence of culture-specific concepts was also observed in the sermon delivered at St. Mary Catholic Church (CSM 5) in Nangina, Samia Sub-County.

Example 22

Preacher 13: They were all filled by the Holy Spirit and started to speak in tongues as the spirit drove them.

Interpretation 9: Bosi bechula roho omulafu nibachaka okhulomaloma endimi nga roho yabanyalira okhuboola.

In the TL (*Olusamia*), the concept of being holy is equated to purity. Among the speakers of *Olusamia* language, purity was close to cleanliness, so holy was interpreted as *'omulafu'* which literally meant clean. This happened because in the TL culture the concepts of the 'Holy Spirit' and 'speaking in tongues' did not exist so the interpreter's did not deliver the preacher's message from the SL to the target audience because of the foreign words which were given TL equivalents that did not carry the exact meanings. The message was therefore, not relevant to the audience,

even after the interpreter had replaced the abstract concept 'holy' with a word *omulafu* which the audience was familiar with.

This observation was in line with Newmark's (1988) argument that synonyms can be used by interpreters to express a culture-specific concept in the TL. Synonymy refers for the employment of a near-synonym or a word with a related meaning as the expression from the source language. This is not a real equivalent but very close to it as designated in the use of the word *omulafu* (TL) which is the interpretation of 'holy' (SL) since 'holy' and clean (*omulafu*) are closer in meaning. Nonetheless, Newmark asserts that a replacement is suitable where truthful translation is not possible and since the term is irrelevant for the investigation of components as in the examples above.

4.3.4 Absence of Localized Concepts in TL

According to Baker (1992), absence of localized concepts occur when the source language expresses a word which is easily understood by people from the target culture but it is not lexicalized. It means that a concept that is known by people in some areas does not always have the lexis in every area.

In a situation where the interpreter could not find the equivalent of a concept in the TL (*Olumarachi*), the message was likely to be distorted. Concepts that lacked their localized equivalents were commonly used in the TL without undergoing any change.

According to Chishiba (2018), the words may be understood by the target audience and yet they have no appropriate actual equivalent in the target language.

Interpreters who found themselves in such scenarios had no option other than use the same word from the SL. This was despite the fact that such concepts were strange in the TL *(Olumarachi)* and the resultant message could not be relevant to the target audience who did not understand the foreign words. The assumption here was that the concept was not new to some people due to the constant use in the day to day communication among TL speakers. This was observed during a church service in All Nations Redeemed Church (CSP 9) in Musoma, Bunyala Sub-County. The sermon was delivered in English (SL) and interpreted to Olunyala (TL) as presented in example 24:

Example 23

Preacher 16: As Christians, it is important that we respect the authorities. We have been advised to wash our hands using running water and soap, and use sanitizers if possible.

Interpreter 9: Ni ebilayi abakristo khulonde amalako. Barwekesianga mbwe khusaabe amakhono nikhwekhonyera amachi nende isabuni, khandi nibinyalikhana khwekhonyere sanitaiza.

In the above example, the TL (*Olunyala*) had no word to refer to '*sanitaiza'* since that was a foreign concept. The interpreter did not go an extra mile to explain or define what the word meant hence leading to misinterpreting the message by the audience who did not understand the meaning of sanitizers. This meant that the message was irrelevant to the target audience thus the preacher's intended meaning was not communicated.

Another case of SL words that had been used in the TL without neither an equivalent nor an explanation on their meaning was observed in the same church, All Nations Redeemed Church (CSP 9) in Musoma, Bunyala Sub-County. The observation was illustrated in the example below:

Example 24

Preacher 16: The youth have forgotten about God in church but have turned into worshipping other gods in form of whatsapp and facebook.

Interpreter 9: Abaraga bamwibirira nyasaye mukelesia mana benamiranga banyasaye bandi okhubitira mu watisapu nende fesibuku.

The message was directed at the young people who were conversant with the internet due to the frequent use of '*watisapu'* and '*fesibuku.'* Whenever the preacher mentioned the two words, there was no need to get an alternative word to replace them. However, for the older members of the congregation who had no idea of what the two concepts referred to, the message was irrelevant since the information did not

make any sense to them. The two words were part of the concepts used daily by young people in their daily conversations and would be relevant without interpreting or explaining exactly what they meant. Older folks on their part required some explanation for the message to be meaningful.

Baker (2011) indicates that the use of loan words in the source text poses a special problem in interpretation because they can add an air of sophistication to the interpreted message. However, Chishiba (2018) argues that whenever there is a deficiency, a terminology would be qualified and amplified by loan words or loan interpretations, neologism or semantic shifts. The Collins Dictionary defined a neologism as a new word or expression in a language or a new meaning for an existing word or expression. On the other hand, semantic shift is a change in the meaning of a word over time. The trouble is when the borrowed word is not easy to explain. For example, in St. Joseph Catholic Church (CSM 4) based at Butula town in Butula Sub-County, the priest delivered the sermon in the SL (*English*) and interpreted to the TL (*Olumarachi*).

Example 26

Preacher 12: Many Christians are slowly drifting away from their morality in the name of being digital.

Interpretation 5: Abakristo abangi bachakire okhukhaya okhulonda amalako aka obukristo okhubera mbwe bali dijitoli.

In the above interpretation, the interpreter could not find a word in Luhya (*Olumarachi)* which was equivalent to 'digital'. He had to borrow the same word and retain it in the target language through naturalization so as to fit the TL pronunciation. Naturalization was done through acclimatizing the SL term to the sound and spelling of the TL. This constraint would disadvantage some people who would not have been exposed enough to know the meaning of the word 'digital'. The word itself would be too complex for the interpreter to explain. Therefore, the interpreter borrowed the SL word into the TL as seen in the SL word 'digital' which was borrowed into *Olumarachi* and naturalized to become '*dijitoli'* .

Another case of non-availability of an equivalent in the TL, where the interpreter is compelled to give a brief definition of the SL expression is demonstrated in a sermon delivered by the priest in St. Mary Catholic Church (CSM 5) in Nangina, Samia Sub-County as demonstrated in example 27 below:

Example 27

Preacher 13: God created Man and placed him in the garden of Eden then gave him the powers to rule over all creatures.

Interpretation 6: Nyasaye yalonga omundu namubikha mu indalo ya Edeni nende okhumuba obunyala bwa okhutuka ebilonge biosi.

The phrase ‘garden of Eden’ in the above example had no equivalent in the TL (*Olusamia)*. The preacher realized that the interpreter had used the same phrase which could pose a challenge to the audience’s understanding. He went ahead to explain the meaning in simple terms as the interpreter interpreted in the TL, which the target audience could comfortably relate with, after realizing that the message was irrelevant to the target audience who did not comprehend the concept ‘garden of Eden’. The explanation enabled the audience to create a mental picture which helped in relating the given concept to their immediate surrounding.

Chishiba (2018) asserts that a concept from a foreign language is adapted and becomes part of the language when it is constantly used in communication. Such a concept does not need a localized counterpart to be meaningful since its presence in the language completed the process of communication. However, Chishiba (2018) claims that the use of loan words in the source text poses a special problem in interpretation because they can add an air of sophistication to the message or its subject matter. According to Chishiba (2018), the influence of a borrowed word is regularly lost in interpretation, both into other languages and into the language where the loan word is initially borrowed. In this case, it is not possible to find a borrowed word with the same connotations.

4.3.5 Semantic Complexity of Terminology in SL

According to Bolinger & Sears (1968), semantic complexity correlates with the number of ways meaning can be derived and interpreted from an utterance. It is also associated with the types of syntactical structures necessary for it to be an intelligible utterance and the number of different ways meaning can be retrieved from the same

utterance (Bolinger & Sears, 1968). When interpreting church sermons, the interpreter could be faced with a situation where the preacher would use a word or phrase in the SL which derived more than one meaning in the TL. The interpreter may struggle to ensure that they deliver the intended meaning to the target audience irrespective of the semantic complexity encountered in the preacher's utterances. Semantic restrictions forced the interpreter to apply a painstaking effort compared to syntactic restrictions.

According to Bolinger & Sears (1968), syntax follows logically and automatically once one understands the sense. To lessen semantic limitations, the interpreter has to be familiar with the speaker's subject and/or schedule. In a sermon delivered in New PEFA Church (CSP10), the interpreter was faced with the problem of semantic complexity as presented in the example below:

Example 28

Preacher 17: The word of God in the book of Malachi teaches us the importance of tithing. A good Christian should be faithful in giving back the little that God blesses them with. Whenever you go before God, you must carry some offering to present because God loves a cheerful giver. We must be willing to give sacrifices to God because these sacrifices will open doors for blessings in our lives.

Interpreter 10: Eikhuwa lia Nyasaye mu esitabo sia Malaki kharo lirwekesia obulayi bwao khurusia ebihanwa. Omukristo omulayi akhoyere okhuba

omwesikwa mukhurusia ebikhanwa okhulondana nga Nyasaye amunyalire okhunyola.Mumanye mbwe Nyasaye akheranga urusianga khubusangafu. Khukhoyere okhurusia ebianwa okhubera esianwa sia omundu simwikuliranga echingira chia chikhabi mubulamu.

According to the biblical context, one could give back to God in three ways: through sacrifice of animals, tithing and personal offering. In the English version, the three different ways were distinguished clearly. However, an interpreter could not differentiate the three using different terminologies in *Olukhayo* because any form of giving back to God was referred to as '*okhurusia esianwa*'. In other words, the phrase *'okhurusia esianwa'* was used to mean three different but related situations biblically. This was evident in the above example where the preacher was preaching about the three types of offering to God but the interpreter could not capture them distinctively in *Olukhayo;* he ended up referring to all the three using the same phrase.

This interpretation ended up giving the target audience the impression that the preacher was talking about the same concept. In summary, the message from the SL was distorted by the time it reached the TL (*Olukhayo*) speakers due to the different meanings realized from the original utterances. Hence, the message was irrelevant to the target audience since the preacher's intended meaning was not delivered.

Grice (1975) claims that when a speaker utters something, they have a set of nested objectives. The first one is the intention to create a certain reply in the listener. The response is produced only if the hearer understands the utterances. In reference to the Relevance Theory (Sperber & Wilson, 1986), we could think of the preacher's explanation as an intent to transform the hearer's mental depiction of the world by providing information about the speaker's demonstration of the biosphere. According to Chishiba (2018), languages automatically develop very concise forms for referring to complex concepts if the concepts become important enough to be talked about often. We cannot usually realize how semantically complex a word is until we have to interpret it into a language which does not have an equivalent for it (Bolinger & Sears, 1968).

4.3.6 Phonological and Prosodic Constraints

Baker (2011) describes prosodic and phonological constraints as characteristics that don't exist in either the SL or the TL pertaining to phoneme segments. Segmental phonemes entail vowels, consonants, diphthongs and consonant clusters. Baker (2011) alleges that vowels are sounds which allow the air to flow freely, causing the chin to drop noticeably, whereas consonant sounds are produced by restricting the air flow, meaning that the jaw does not drop noticeably. On the other hand, a diphthong is a combination of adjacent vowel sounds in a syllable. Ladefoged (1993) describes prosody as a field of linguistics that "goes further than the study of phonemes to handle features like rhythm, length, stress, intonation, pitch, and loudness in speech". These features are of paramount in governing the meaning of expressions in any language.

Suprasegmentals and prosodic features like intonation, stress, rhythm, pitch and tempo, may also form part of the constraints. According to Ladefoged (1993), suprasegmentals and prosodic features refer to a phonological property of more than one sound segment, whic occur above the level of segments. This means that interpreting is an intercultural communication act that requires bicultural competence on the side of the interpreter. A good interpreter needs to understand the use of prosodic features that are incorporated in the languages used at the point of communication (Baker, 1992). In the context of the present study, the preachers used suprasegmental features such as tone, pitch, stress and intonation to emphasize a given point. For example in St. Luke Anglican Church (CSM1) in Odiado, Samia Sub-County, the presence of prosodic constraint was observed during the sermon delivery as shown in the example below.

Example 29

Preacher 5: Gosh! They were all surprised at what God had done in their lives. They believed that He was a miracle working God.

Interpretation 10: Bosi besundukha nga babona amakhuwa ka Nyasaye yali nabakholere. Basubirira mbwe Nyasaye yali nende obunyali obwa okhukhola akalanyalikha.

The preacher used the exclamatory word '*gosh'* to emphasize the surprise of the people who had encountered a miracle. However, the interpreter could not get an

appropriate exclamatory word in the TL (*Olusamia*) to appeal to the people's feeling as expressed by the preacher. Therefore, the interpreter decided to omit the exclamatory word '*gosh'* due to the lack of a suitable replacement in the TL. The target audience did not get the message as intended by the speaker because the prosodic feature that would have helped in expressing the surprise had been omitted. This means that the message that the interpreter delivered to the speakers of the TL did not make an impact to the TL speakers the way it would to the SL speakers.

A similar example was evident in All Nations Redeemed Church (CSP 9) at Musoma, among the speakers of *Olunyala* in Bunyala Sub-County. Example 30 displays a case of an exclamation used in the SL (Kiswahili) but left out in the TL (*Olunyala*).

Example 30

Preacher 16: Good heavens! They didn't believe their eyes after discovering that they had been conned.

Interpreter 9: Bosi sibasubirira mbwe omurobi wa obubacha yali ababachire.

The preacher used an interjection 'Good heavens!' to emphasize the fact that the people he was talking about were conned. The interpreter understood the effect of the interjection in the preacher's utterance but he could not interpret it in the TL (*Olunyala*) due to the absence of equivalent interjections. This automatically proved that it was challenging to the interpreter whenever he found himself in a situation where an interjection had been used by the speaker of the SL yet he was expected to

interpret the information to the speakers of the TL. Since the interpreter went ahead to interpret the message based on the meaning and ignored the exclamation, the emphasis was not captured hence giving the target audience a message that was different from the original SL message.

In their study on the translation of prosodic features from English to Arabic, Carter & McCarthy (2006) point out that although tone may be employed to express shock in English, an obvious tone may be manipulated in a religious context to designate Islamic spirituality in which spiritualists go through a type of growing spiritual practice. This is in line with Baker's (1992) claim that each language has its unique phonological and prosodic features. According to Carter & McCarthy (2006), the transfer from the SL to the TL requires the loss of many prosodic structures inherent in the spoken program. They may be modulation of the voice and tone, regional inflections or sociolinguistic markers (grammatical particularities), that are important sociolinguistic pointers. This was displayed in examples 29 and 30 where the interpreted utterances had no exclamations as used in the SL since they did not exist in the TL.

Rosa Carter & McCarthy (2006) claim that some problems result from the determination to transfer part of meaning conveyed by the non-verbal constituent of communication. These comprise structures such as perceptible gestures, visible, and prosody. The problem is, trying to impose a non-existent interjection in the TL by the interpreter leads to confusion among the TL speakers who may not understand exactly what the SL speaker means. From Rosa's assertions, interpreters focus on linguistic

signs and ignore the significance of prosody in the manifestation of meaning, generally not expressing nuances of volume, rhythm, speed and tone (prosody). In example 29, the interpreter concentrated on the words that would help in creating meaning in the TL and ignored the SL interjection (gosh!) since it had no impact to the meaning in the TL. The same case was experienced in example 30 where the interpreter omitted the interjection (*salaaala!)* as it carried no meaning in the message delivered to the target audience.

4.3.7 Lack of Specific Equivalents

According to Baker (1992), lack of specific equivalents means the TL lacks specific terms (hyponym). Usually, languages tend to have general words (super ordinate), but lack the specific ones (hyponyms), since each language makes only those distinctions in meaning which seem relevant to its particular environment. Hyponymy is the inclusion of one class in another (Cruse, 1997:88). It is a sense relation in semantics that serveds to relate words- concepts in a hierarchical way. It is the connection between two words in which the meanings of the words include the meaning of the other.

Sometimes specific words in the SL may not find an equivalent in the TL. A good example was seen in the use of co-hyponyms in the SL which had no equivalents in the TL. Baker (1992) defines co-hyponyms as words or phrases that share the same hypernym as other words or phrases. On the other hand, a hypernym, according to Cruse (1997) is a word whose meaning includes the meaning of a more specific word.

For example, during a church sermon in Gospel Believers Church (CSP 5) at Funyula, Samia Sub-County, the following observation was made:

Example 31

Preacher 7: The rose smelt sweet in the compound and attracted bees

Interpreter 5: Amaua kaunya ebilayi mudala omwo mani nikareta enjukhi.

Another example of the usage of co-hyponyms was identified from Nangina Catholic Church located in Samia Sub-County, when the priest interpreted an utterance in the SL (Kiswahili) to Olusamia (TL).

Example 32

Preacher 13: Ensure the benches are clean before allowing visitors to sit.

Interpretation 11: Mulingale mbwe embao chilabile abakeni nibatekhalakho.

In example 31, the word *rose* was a specific name of a flower in English. However, Olusamia had no specific names for flowers; they were generally called flowers (*amauwa*) hence 'rose' was a flower. In this case, flowers (*amauwa*) was a hypernym for *'rose'* In example 32, the SL used the word 'bench' unlike the TL (*Olusamia*) which had no specific word to refer to that type of a seat made from wood. The interpreter used the word *embao* 'wood' to deliver the message which could be

ambiguous to the target audience, especially in this church where some wood was kept at one corner. This was as a result of the TL not having a specific word in its vocabulary to refer to 'benches.' Consequently, the interpreter used a word that was inclusive of the concept in use, hence the target audience did not receive information that captured the preacher's intended meaning.

4.3.8 Inappropriate Interpretation of Idiomatic Expressions

Baker (1992:63) defines idiomatic expressions as "frozen arrangements of language, allowing no variation in structure. The expression often carries denotations which cannot be comprehended from their individual constituents." Idiomatic and fixed expressions do exist in many languages of the world. Idiomatic expressions are considered a powerful tool of communication in conversations. They are used to connect with the audience and indicate a marked awareness of the TL. Chishiba (2018) insinuates that the challenge in using idiomatic expressions is how to interpret such expressions and manage to achieve equivalence in the TL if one does not know the meaning of the idiomatic expression. Sometimes the interpreter may not even be able to recognize as quickly as possible that he is dealing with idioms.

The interpreter was expected to be able to use the idiomatic expressions properly so as to ensure that the intended message was communicated to the target audience. The interpreter needed to concentrate on the meaning of the idiomatic expression and avoid word for word interpretation since an idiom would have a totally different meaning from the words used. Failure to consider the semantic structure of an

idiomatic expression, the interpreter would miss the point and pass across a message that was contrary to what the preacher expected to deliver to the target audience. For example, the following observation was made during a church sermon at Gospel Believers Church based in Funyula, Samia Sub-County.

Example 33

Preacher 7: Those of us who know God are privileged. Let's use this golden opportunity to prepare our ways as we wait upon the Lord.

Interpreter 5: Efwe abasabanga Nyasaye khuli nende ekhabi. Ni ebilayi okhwekhonyera obweyangu buno obwa efesa okhukhwania engira chiefwe nikhumulinda Nyasaye.

The interpreter's message left the audience confused as a result of applying word for word translation which gave rise to an utterance that was irrelevant. The wrong interpretation of idiomatic expressions led to the misinformation of the target audience. The interpreter interpreted 'golden opportunity' directly into '*obweyangu obwa efesa'* (an opportunity of gold), a phrase that did not make any sense in Luhya *(Olusamia)*. The interpreter was expected to determine the semantic structure of the idiomatic expression before interpreting it based on the meaning. According to Baker (1992), the relevance of any given utterance is determined by the impact it makes semantically to the TL speakers, failure to which the utterance becomes irrelevant to the target audience.

The same problem was observed in CSP10 at St. Luke's Anglican Church, Odiado in Samia Sub-County as displayed in the example below.

Example 34

Preacher 5: These teachings are important in the life of a Christian. Let them not fall on deaf ears.

Interpreter 12: Amekesio kano ni amalayi lukali mubulamu mwa mkristo. Mube abaulirifu, mulakona khumarwi kenyu dawe.

The preacher used an idiomatic expression 'deaf ears' which was interpreted as *'kona khumarwi'.* The interpreter used it exactly in the same sense it was used in the SL, leaving the audience confused as the message did not make sense to them. In real sense, the preacher intended to advise the audience to be attentive by keenly listening to the teachings. However, the interpreter distorted the message by directly interpreting the idiom. As a result, a different message was produced which was not relevant according to the preacher's context of sermon delivery.

Baker (1992) asserts that idiom are a natural element of use of language hence people cannot even think how greatly they use them daily. An idiom is a conversational symbol requiring essential understanding and involvement in the target and source

languages. The interpreter needs social experience of both the source text and the target text. The interpretations in Examples 33 and 34 exhibited a communication breakdown as a result of misinterpreting the idiomatic expressions. This proved that the interpreter did not have fundamental knowledge in the SL to enable them realize that they were dealing with an idiomatic expression, which led to the wrong interpretation.

According to Cruse (1997: 2) "idioms established multi-word constituents that are semantically unclear and physically set. The significance cannot be inferred from the implication of the distinctive words." This challenges the belief of composition, which maintains that the significance of a complicated communication can be controlled by the implication of its components. The main obtainable difficulty in this case is translating the implication of idiom's components instead of translating it as a solitary unit. Cruse further posits that an idiomatic expression is a very complex concept of language, which coincides with society.

Language is connected to society, and it could be viewed as a portion of society. Idiom is a very significant form of language, which occurs in both language and culture. Knowledge about the society can be uncovered in the study of idioms by learning their cultural backdrop and outlines. Since each dialect has its own methods of communicating certain opinions and issues in displaying culture, idioms are reflected to be language and culture exclusive. It was this cultural diversity that led to the difficulty in interpreting idiomatic expressions from one culture to another thus distorting the speaker's intended meaning.

Baker (1992) claims that "it is accepted that the production of an acceptable, precise or suitable TL correspondent for a SL complement requires an experienced interpreter. This is because SL intrusion would escape unobserved, and by consequence, an abnormal expression may fault the TL. The interpreter's laborious task was because of the semantic unpredictability of idiomatic expressions as expressed Examples 33 and 34 above where the interpreters' utterances were irrelevant to the target audience after the idioms were wrongly interpreted.

4.3.9 Time Lag

Time lag, according to As-Safi (2007), is the period linking the interpreter's receipt of the speaker's expression and his/her construction. It is the span of ear-tongue or hearing-voicing. The syntactic and lexical complexities and the pile-up of information segments forces the interpreters to lag behind the preachers because they are struggling to get a clear understanding of the message as they prepare to reformulate it in the TL. As-Safi (2007), refers to syntactic complexity as the complex sentence structure which can be measured in terms of immediate constituents of a syntactic construction. Lexical complexity refers to how complicated a word is in terms of the length, morphology, familiarity, etymology, ambiguity and context.

According to As-Safi (2007), time lag has an impact on putting a load on the short-period remembrance of the interpreter who may miss the succeeding segments of material. This leads to the production of poorly cohesive structures and/or rushed sentences. This was evident in a sermon delivered in Calvary Church (CSP 3) at

Murumba in Butula Sub-County. During the sermon, the preacher was too fast for the interpreter, leading to the piling of information that was more than what the interpreter could remember. For example:

Example 35

Preacher 3: God's standards are too high since he demands that anybody who receives a sacrifice at his holy alter should meet specific qualities. God will always stick to his decrees and anybody who goes against the expectations of God should be prepared for a legal battle with God.

Interpreter 3: Standards cha Nyasaye chiri ekulu muno khulwa okhubera Nyasaye yalaka mbwe omundu yesiyesi oubukulanga ebianwa khubwali akhoyere okhuba nende qualities chenyekhanya...

In the above example, the preacher presented a long utterance which made it difficult for the interpreter to remember the entire content. This happened as a result of the interpreter trying to accommodate important points that the preacher emphasized or due to the use of specific words like *standards*, *qualities* and *legal.* As the interpreter struggled to put up with the preacher's speed, he also had to remember the important words that contributed to the meaning of the message and decide which words in the TL (*Olumarachi*) were suitable replacements to the preacher's words in the SL (*English*).

In Example 35, the preacher did not give the interpreter adequate time to stop and think about the message thus making it difficult for the interpreter to remember every word said by the preacher. This therefore, led to irrelevant sentence structures or incomplete utterances by the interpreter who would stammer and come to an abrupt stop. The preacher used lengthy utterances making the input incomprehensible. In the example above, the interpreter used incomplete sentences in which the interpreter interpreted only what was held in the memory.

According to Gile (1995), interpretation needs mental energy that is only available in limited supply. Interpretation takes up almost all of this mental energy and sometimes required more than is presented, at times deterioratating performance. According to Musyoka & Karanja (2014), when lengthy utterances are used, interpretation becomes a problem. In Example 35, it was observed that the interpreter used incomplete sentences in utterances that were long necessitating the interpreter to listen, internalize and produce the utterances in the TL. The input was incomprehensible due to the length of the utterances in the SL thus the preacher's projected meaning was not delivered to the target listeners.

In a similar example, during a prayer session in Pentecostal Assemblies of God Church (CSP 6) in Bumala, Butula Sub-County, the following scenario was witnessed:

Example 36

Preacher 8: God, in Jesus Christ name, thank you for your kindness in my life. Thank you for giving us life, good health and caring for us free of charge. We glorify your holy name because nothing is impossible before you God.

Interpreter 6: Nyasaye, mulira lia Yesu kristo, khukhubira orio khulwa amalayi ka orukholeranga. Orio muno okhuruba obulamu nende okhurulinda ebikhaya.

In the above case, the interpreter deliberately left out some utterances made by the preacher. This omission was as a result of time lag caused by the speed of the preacher who did not stop to give time to the interpreter to digest the utterances. A lot of information was left out by the interpreter, which denied the target audience the opportunity to know everything the preacher uttered. The interpreter, could not catch up with the preacher's speed and therefore, was forced to come to an abrupt conclusion after instances of stammering due to piled up information. Finally, the interpreter decided to conclude the prayer after realizing that the content was too much for him to remember. The resultant message delivered to the target audience was incomplete, leaving out the preacher's informative intention.

The output in Example 35 rendered the message incorrectly in the TL since the message was incomplete and the preacher's intended meaning was not delivered. According to Webber (1990: 45) in response to this kind of lengthy utterances he asserts that: listeners normally have a natural absorption threshold beyond which they

can no longer absorb and process information. This threshold may be higher if they are listening to their native language and lower when listening to a foreign language. From this assertion, it is clear that when the interpreter is listening to a foreign source language, the absorption threshold is decreased and it is decreased further when long utterances are used. This therefore, made it difficult to process the information and produce an output in the TL.

According to Musyoka & Karanja (2014), the input is also incomprehensible when it contains technical terms that the interpreter is not familiar with. In such cases the interpreter uses approximate and skipping strategies which do not communicate the message in the TL. According to Rabin (1958), approximation is the selection of words whose area bounds upon the blank space and which by insertion into the context of the word they are made to interpret, suggests to the audience the association of that word. In the study (Example 35), the interpreter faced the challenge of handling a number of technical terms from the preacher's utterances hence stopping abruptly before fully interpreting the preacher's intended message. The interpreted message was rendered irrelevant to the target audience as it did not deliver the preacher's intended meaning.

Musyoka and Karanja (2014) reveal that unproductive interpretating results from the problems translators face when translating. There are also problems originating from the interpreter's personal abilities and inabilities. The audience understanding of the interpreted message was a vital concern in this study and had nothing to do with the interpreter's abilities or the source language speaker's mode of presentation. Weller

(1990) stresses on the difficulties of interpreting and communication between two people or parties who d onot share the same language and culture. Interpreting therefore, poses a problem to the interpreters which may in turn relay the wrong message to the audience or may not convey the intended meaning. For instance, in Examples 35 and 36, the audience was not able to understand the preacher's intended message since the interpreter could not relay the whole message. This was because of the preacher's long utterances and use of technical terms, which made interpretation cumbersome.

The study showed that there were nine constraints which would block the interpreter from attaining pragmatic relevance during interpretation. The constraints were: grammatical and syntactical mismatches between the SL and the TL; the polysemous nature of words in the SL and TL; and culture specific concepts in the SL. Other constraints that were discovered during the study included absence of localized concepts; semantic complexity of items in the SL; phonological and prosodic constraints and lack of specific equivalents. Wrong interpretation of idiomatic expressions and time lag, were also constraints encountered by interpreters in the struggle to achieve equivalence. Some of these constraints were in line with what Chishiba (2018) discusses on the concept of equivalence in his essay, 'The translator's obstacles to reaching equivalence in translation practice'.

As-Safi (2015) talks about linguistic constraints, which subsume: syntactic constraints (different word order in SL and TL); semantic constraints; phonological and prosodic constraints; cultural and phatic constraints; paralinguistic. Others are:

psychological constraints and time lag. Therefore, in order to erect communication bridges, between the source language and the target language, the interpreter should be aware of the possible limitations to equivalence in interpretation.

The awareness of the constraints was meant to enable the interpreter to deliver the right communication to the target hearers. The interpreter may do so by coming up with appropriate strategies to deal with the constraints encountered. The limitations to achieving equivalence when interpreting sermons by church interpreters were presented below.

Table 4: Summary of the limitations to the concept of equivalence in interpretation

Constraints of Attaining PragmaticRelevance	**Description**
Grammatical and syntactical mismatches between the SL and the TL	Luhya expressions that focus on the semantic structure of the SL
The polysemous nature of words in the SL and TL	SL items that result into more than one meaning in Luhya and vice versa
Culture specific concepts in the SL	SL concepts that are abstract in Luhya
Absence of localized concepts	Items in SL are understood by target audience though not lexicalized in TL
Semantic complexity of items in the SL	SL expressions that result into different meanings in Luhya
Phonological and prosodic constraints	Non-existent structures in both SL and TL in terms of phoneme segments
Lack of specific equivalents	A specific word in the SL which may not find an equivalent word in Luhya
SL idioms that are wrongly interpreted in the TL	SL idioms that do not exist in Luhya
Time lag	Interval between the interpreter's receiving of speaker's utterances and the construction of the utterances

Source: Field observation data (2020)

Table 4 above explored the specific constraints encountered by interpreters when interpreting church sermons. The constraints are displayed in the first column and their definitions given in the second column. The information is a summary of the limitations to achieving equivalence, explored in the current study.

4.3.10 Identification of Constraints in Interpreting

During the study, it was necessary to establish whether the interpreters understood the obstacles that hindered the achievement of relevance in the message they delivered to the target audience. It was in relation to this that the study sought to determine the interpreters' awareness of the existing constraints of achieving pragmatic relevance in the interpretation of church sermons. This was conducted by interviewing the interpreters to find out if they could point out the challenges they encountered when interpreting the church sermons as exemplified below:

4.3.11 Interview 2

Interviewer: What are some of the problems you encounter in the process of interpreting sermons?

Interpreter 1: Under normal circumstances, am expected to interpret the words used by the preacher to enable the audience get the sermon. However this does not normally happen since interpreting the words directly from the SL into the TL may result into ungrammatical sentences which end up distorting the message.

Interpreter 2: Sometimes the preacher uses words in the SL which elicit more than one meaning in the TL. Due to the limited time, I cannot quickly decide which meaning the preacher has in mind. I therefore pick on the alternative that first lands in my mind, which may not have been the preacher's intended choice. In such a case, the preacher who understands the TL corrects the word, failure to which the target audience ends up receiving the wrong message.

Interpreter 3: The preacher may use a word that has no matching word in the TL. Where there is no equivalent word into the TL, I have no option but to use the same word. This sometimes does not bring out the message as intended by the preacher since some people in the audience may not have heard that word.

Interpreter 4: Some preachers are too fast and do not give me ample time to interpret what they are preaching. To ensure that I am at par with them, I am forced to leave out some words especially where I need time to think which word to use. If the message is too long, I don't struggle to interpret every word. I only concentrate on the message and use my own words to deliver the message as I ignore the many words used.

The replies given by the three interpreters (Interp 1, Interp 2 and Interp 3) revealed the fact that interpreting from one language to another was not an easy task due to the constraints that interpreters were likely to encounter. This was because interpreters acted as a bridge between the SL message and the TL speakers. They mentioned

constraints such as, non-availability of equivalents in the TL, semantic complexity of terminology in the SL and grammatical and syntactical mismatches between the SL and the TL.

The constraints identified in the study were in agreement with the assertion of AL-Khanji *et al.* (2000) who assert that constraints may hinder effective interpretation of the sermons resulting into delivering the wrong information to the audience. Chishiba (2018) argues that, in order to erect communication bridges, between the source language and the target language, the interpreter must be aware of these limitations to equivalence in interpretation so as to be able to convey the right message to the target audience. If interpreters are made to understand the constraints they are likely to encounter when interpreting church sermons, they will probably identify the appropriate strategies to employ in order to avoid rendering messages that were not relevant to the target audience.

4.4 Interpreting Strategies

Objective 3 of the study examined the linguistic strategies interpreters employed when interpreting church sermons. According to Baker (2005), an interpreting strategy is a process for solving a difficulty faced in interpreting an utterance. Baker (2005) views interpretation strategies as the procedures leading to the optimal solution of an interpretation problem. The strategies are intended to propose a metalanguage and to catalogue possible solutions in the task of interpretation. Newmark (1988) draws attention to the problems interpreters face and suggests some interpretation procedures related to the language used to stress either the SL or the TL. The strategies proposed by Newmark (1988) have become applicable and comprehensive to most interpretation analyses. The strategies range from the semantic strategies to the most communicative strategies. These strategies allow the interpreter to create some modifications that are considered to be most appropriate in attaining the TL equivalence. According to Baker (2000), interpretation strategies surface once the interpretation cannot be done unconsciously. Herman (1999) remarks that interpretation is an imaginative communication between the SL, the interpreter and the audience and the choice of words by the interpreter is a fundamental deed in the practice of interpreting as exchange of ideas.

Ivir (1987) suggests various procedures to deal with culture-specific terms. These procedures are: borrowing, definition, literal translation, substitution, lexical creation, omission and addition. Other scholars propose different techniques, such as Newmark (1988), who suggest conversion, naturalization, culture correspondent, expressive equivalent, functional correspondent, synonymy, using translation, alteration and

reversal, modulation, documented translation, reimbursement, lessening and enlargement, restatement, gloss, and reports.

During the research, it was discovered that interpreters required some strategies that would make the task of interpretation easier, in cases where there was lack of equivalence between the SL and TL. It was therefore necessary to ascertain the strategies employed by interpreters in their struggle to achieve equivalence in the course of interpreting church sermons. The strategies used by individual interpreters were investigated according to Baker's (1992) observation that, distinctive translator's approach can be established from the TL outcome. Consequently, the TL forms of the audio documented sermons transferred hints as to the dissimilar interpreting approaches used by the interpreters. Key informants' interviews and FGDs were also used to source data for analysis. Data was grouped into various interpreting strategies using data from the FDGs and the interview schedules. The sub-sections below illustrate the various interpreting strategies applicable in the interpretation of church sermons by interpreters that emerged from the data.

4.4.1 Compensation Strategy

According to Hervey & Higgins (1992:248), "compensation is the technique of making up for the interpretation loss of significant features of the SL approximating their effects in the TL through means other than those used in the SL. That is making up for SL effects achieved by one means through using another means in the TL." "This occurs when the loss of meaning, sound-effect, metaphor or pragmatic

influence in one part of a sentence is recompensed in another part or in a adjoining sentence" (Newmark1988:90). The interpreter either omits or minimizes the foreign feature from the source text and introduces it in another place in the target text.

As-Safi (2015) posits that compensation is aimed at balancing the semantic losses that interpretation encompasses because compensation presents a SL element of facts in a different place in the TL since it cannot be reproduced in the same place as in the SL. From the affirmation of Hervey & Higgins (1992), compensation is an approach that reduces meaning loss in interpretation by the interpreters who struggle to recover any meaning lost through interpretation.

Hervey & Higgins (1992) propose four kinds of compensation. There is compensation in kind, which needs the interpreter to make a new assertion or expression in the target language which has same meaning with source language and adjust with the situation in target language. In Compensation in place, they state that what is meant by the interpretation techniques includes an effect that is lost in a certain part of SL by re-creating the appropriate effect, whether set at the initial or final position in TL. Thirdly, compensation by merging is a technique by compressing or summarizing SL utterance in a relatively long stretch to a relatively short stretch of TL. Lastly, compensation by splitting involves breaking down information in SL into two uncertain units that manifest in the TL. This is selected if a single word in the TL that has implication in the SL is not available.

In a sermon delivered in the Catholic Church (CSM 8) based in Port Victoria in Bunyala Sub-County, the preacher made use of the compensation strategy to achieve equivalence through compensation by merging. The interpreter summarized the preacher's long utterance to a relatively short stretch of TL. The observation was presented in Example 37 below:

Example 37

Preacher 18: Whenever we encounter temptations in life, let's not give up because God is always with us.

Interpretation 13: Nikhunyakhana mubulamu, khumanye mbwe Nyasaye aliwo.

B.I: Whenever we suffer in life, let's know there is God.

F.E: Kharo nikhunyola amatemo mubulamu, khulafwa omwoyo khaba okhubera Nyasaye abechanga nafwe buli luosi.

Example 38

Preacher 17: It is okay to feel like quitting.

Interpreter 10: Ebikha bindi khujong'anga.

B.I: Sometimes we get tired.

F.E: Obudinyu bubulawo niweulira okhulekha bikhukholanga.

Example 39

Preacher 17: May the grace of God give you strength.

Interpreter 10: Nyasaye akhube amani.

B.I: May God give you strength.

F.E: Obukosia bwa Nyasaye bukhube amani.

Example 40

Preacher: I am just here praying for you.

Interpretation: Basabiranga.

B.I: I am praying for you.

F.E: Endi sa ano okhubasabira.

Example 41

Preacher 9: There is power in what you declare.

Interpreter 4: Biosaba biekholekhanga.

B.I: What you pray for happens.

F.E: Biobolera Nyasaye akhukholere bili nende amani.

In the first example above, the preacher used a long utterance which included an idiomatic expression (*give up*). In the interpreter's utterance, the idiomatic expression was ignored and the utterance made shorter in the TL (*Olunyala*) compared to the length of the SL utterance, since the long utterance could easily lead to misinterpretation. In the subsequent examples, the interpreters tried to make the TL utterances shorter than the SL utterances to avoid misinterpretations from longer TL utterances. This was in agreement with Hervey & Higgins (1992) who asserted that the definition of compensation by merging was transmitted over a comparatively longer section of SL into a relative shorter section of the TL. The interpretation in the TL was shorter and simple than the original utterance in the SL. In using the compensation by merging, the interpreter had to interpret the SL utterance as simple as possible.

Hatim & Mason (1990) conclude that translators desert attempting to convey the idiomatic expressions and as an alternative, counteract by introducing their own English words which are not elements of the SL. This is done in order to maintain equivalence of purpose (equivalence that enabled the target audience to comprehend the speaker's intended meaning). There was no need for the interpreter to struggle to interpret a no-existent idiomatic expression in the TL when the target audience could understand the message through a simple summary of the preacher's long utterance. In this case, the interpreter could not literally interpret the preacher's utterance because it would confuse the audience due to the presence of the idiom that was unknown in the TL, leading to the delivery of a message that was irrelevant. Compensation strategy, therefore, had implications on understanding the SL communication by the target hearers who would miss out some information in the SL.

The interpreter employed the strategy to ensure that the preacher's intended message was relayed to the target audience, by avoiding any contradicting information in the SL utterance or replacing the information with the most appropriate one in the TL.

4.4.2 Calquing Strategy

This refers to the literal translation of a foreign word or phrase; it can be lexical or structural. Stacey (2016:1) defined a calque as "a word-for-word translation from one language into another." This strategy is used to mitigate the effects of time constraints and to avert any lexical patterns in the SL and appositions and thus produce a factual, 'verbatim' interpretation. Calque can be described as a literal interpretation (either lexical or structural) of a foreign word or phrase. It can actually be considered a special type of loan or borrowing, since the interpreter borrowed the SL expression or structure and then transfers it in a literal translation (Vinay & Darbelnet, 1995). In this strategy, the interpreter selects the word-for-word translation method because the interpreter is not able to grasp the overall meaning of the source text (Li, 2013). During a sermon delivered in Calvary Church (CSP 3) in Murumba Market within Butula Sub-County, the interpreter explored the calquing strategy when interpreting the preacher's utterances. This was presented in the example below:

Example 42

Preacher 3: People should stop sleeping in church unless they suffer from sleeping sickness.

Interpreter 3: Abandu sibakhoyere okhukona mukanisa nga abalwala obulwaye obwa tsindolo.

B.I: People should not sleep in church as if they are ailing from the sickness of sleep.

F.E: Abandu balekhe okhukona mukanisa nibaralwala obulwaye obwa okhukona.

In the example above, the preacher mentioned a SL (English) phrase *sleeping sickness*, a disease caused by *a tsetsefly* bite that makes the victim feel sleepy often. To drive the point home, the interpreter interpreted the disease in the TL (*Olumarachi*) as *obulwaye obwa tsindolo,* which could literally be interpreted as sickness of sleeping. Since the interpreter did not want to waste time in explaining what *sleeping sickness* was, the easiest way out was to offer a word-for-word interpretation for the word, without which the resultant message would not be relevant to the target audience. The preacher's intended meaning would not have been communicated if the phrase 'sleeping sickness' was not understood by the target audience. Calquing made it easier for the interpreters to understand what the preacher meant.

Another example, where the interpreter used the calquing strategy to deliver the SL message was observed in the Catholic Church based in Mundika in Matayos Sub-County. The priest simplified the interpreted version of the SL message into the TL making it easy for the target audience to understand the intended meaning.

Example 43

Preacher 19: It is advisable to get some breakfast before coming to church.

Interpretation 14: Khokhoyere okhulia itsuli khu khwitse mukanisa.

B.I: We should eat in the morning before coming to church.

F.E: Ni ebilayi khunyole ebiakhulia bia itsuli khu khwitse mukanisa.

Example 44

Preacher 5: All intercessors bear the favor of God.

Interpreter 5: Abandu basabiranga abasiabwe bali nende esisa sia Nyasaye.

B.I: Those people who pray for others bear the favor of God.

F.E: Nyasaye ali nende esisa khu abasabiranga abandi.

In the above example, the preacher used a SL word 'breakfast' which is interpreted as *okhulia itsuli,* meaning 'eat in the morning'. The interpreter made use of calquing strategy to enable the target audience to understand the preacher's utterance with the word 'breakfast'. The preacher's intention was to encourage the congregants to take breakfast before going to church hence the interpreter's mention of 'eat in the morning'. This was meant to help the TL speakers receive the SL message in the same way the preacher intended to relay it. The TL did not have an equivalent term for 'breakfast' but the interpreter could not borrow the SL word directly to the TL since that would lead to a message that was irrelevant to the audience hence would not understand the meaning of 'breakfast'. Calquing enabled the target audience to get

the SL message that would otherwise have been misinterpreted, when foreign words were literally interpreted.

Therefore, calquing strategy can be considered as a special type of loan or borrowing, since the interpreter borrows the SL expression or structure and then transfers it in a literal translation (Vinay & Darbelnet, 1995). The difference between borrowing and calquing is that the former imitates the morphology, signification and phonetics of the foreign word or phrase, while the latter only imitated the morphological scheme and the signification of that term, but not its pronunciation. According to Santoyo (1987), calquing is not only an acceptable form of interpretation, but it is a strict and correct interpretation since it is built with the significance of the SL. Santoyo (1987) also considers that calquing leads to a good interpretation and can contribute to enrich the TL with new vocabulary. The literal interpretation of SL words and phrases help the target audience understand the preacher's intended message clearly because of the simplified version of the interpreted message.

4.4.3 Paraphrasing Strategy

Newmark (1991) defines paraphrasing as amplification or description of the meaning of a section of the text. Newmark posits that a paraphrase results from amplifying a TL by substituting a word from the SL with a group of words or phrasal expression that have the equivalent consciousness. The interpreter may resort to paraphrasing when he encounters a SL culture-specific word/phrase. In paraphrasing, a term or expression is replaced by a description of its form or function. In this strategy, the interpreter amplifies or explains a SL term. Li (2013) asserts that when using paraphrasing strategy, the interpreter explains the intended meaning of a source

speech term or wording when the suitable target correspondent is hard to retrieve at the moment.

Paraphrasing strategy was observed in a sermon delivered during a church service in Mundika Catholic Church (CSM 8), based in, Matayos Sub- County. The priest preached to a mixed congregation of students from Mundika Boys High School and the locals from around the school. Since the church does not involve the services of an interpreter, the priest was faced with the obligation to ensure that his intended message was relayed to the target audience. The priest therefore delivered his sermon in the SL (English) due to the presence of students, and interpreted it to the TL (*Olukhayo*) for the sake of the locals. The example below presented the priest's use of paraphrasing strategy in preaching.

Example 45

Preacher 19: David put a stone in a sling and struck Goliath.

Interpretation 14: Daudi yara likina mukhasero khibekhonyeranga okhusukuna likina arambi mani likina liakhuya Goliath.

B.I: David put a stone in a skin used in throwing stones at long distances, and the stone hit Goliath.

F.E: Daudi yara likina mukhasero nalasa Goliath.

The priest mentioned a sling in the SL, a concept that was not common to the young generation of the TL (*Olukhayo*). He was forced to paraphrase the term by giving a brief explanation of the concept 'sling' to help the target audience understand what

he meant. He amplified the term by use of the phrase '*mukhasero khibekhonyeranga okhusukuna likina arambi'* which literally meant 'a skin used in throwing stones at long distances.' This amplification gave the target audience a clue of what the preacher intended to relay.

A second example of the paraphrasing strategy was observed in a sermon delivered in the Anglican Church (CSM 10) at Lwanya in Matayos Sub-County. The preacher gave an explanation of a concept which seemed unfamiliar to the TL speakers as presented in the example below:

Example 46

Preacher 20: God commanded Noah to get into the ark together with his family.

Interpretation 15: Nyasaye yabolera Nuhu yengire mu eliaro liyakhwania khulwa okhweikama ifula, nie nende olwibulo lwaye.

B.I: God told Noah to get into the boat he had made, as shelter from the rains, together with his family.

F.E: Nyasaye yabolera Nuhu yengire muliaro nende olwibulo lwaye.

The SL concept 'ark' was alien to the TL (*Olunyala*), so if the interpreter would have used it without an explanation, then there would be a possibility that the preacher's intended message would not be relayed to the target audience. To ensure that the message was relayed effectively to the target audience, the interpreter briefly

explained what ‘ark’ was. Through paraphrasing, the interpreter helped the preacher’s intended message to have an impact to the TL speakers in the same way it would have to the SL speakers, thus making the message relevant. Therefore, *eliaro liyakhwania khulwa okhweikama ifula* amplified the concept ‘ark’ a move that helped the TL speakers to create a mental picture of how it looked like since a boat was familiar in the community.

Baker (2006) asserts that paraphrasing is a familiar way of interpreting SL idioms lacking their equivalent in the TL. Hence, the interpreter tries to render the meaning of SL idiom using words in TL which are similar or close in meaning to ST, but the words do not make up an idiom. In other words, almost the whole idioms of all type are interpreted using this strategy because it can enable the interpreter to reproduce a message in TL which is equivalent to SL idiom.

4.4.4 Borrowing Strategy

According to Vinay & Darbelnet (1995), borrowing occurs whenever a word from the SL is directly conveyed to the TL. That is, a word is taken directly from another language and employed with its same form in the TL without translation. This means that borrowing entails picking an expression directly from a language. Borrowing is a process that is usually employed when a term is missing in the TL, or when the interpreter wants to get some artistic or different outcome. According to Molina & Albir (2002), borrowing is divided in the two, namely; pure borrowing and naturalized borrowing. Pure borrowing signifies the communication or expression taken from the SL is transferred into the TL without any change. In naturalized

borrowing, on the other hand, the expression or word taken from the SL is made to conform to the rules of grammar or pronunciation of the TL.

Vinay & Darbelnet (1995:31) argue that language is a unique system that has its own concepts and characteristics according to the society using it. There is also background culture that is very distinctive and specific, exclusive only for natives. These two factors differentiate the way language expresses things. For the reason that languages has cultural concepts, it is difficult to interpret such concepts into the TL due to different perspectives and cultural symbolism. To avoid inaccuracy, the translator may instinctively keep the original word and give a detail description of the meaning. Those foreign words are called loan words. Vinay & Darbelnet (1995) give the definition of loan words as: 'words borrowed from another known language for use in the interpretation. Nida (1964) gives a clear function of loan words as ―to add information which may be generally useful in understanding the historical and cultural background of the document in question. Some authors prefer the terms 'foreign word', when referring to pure borrowings (that have not been fully assimilated into the TL system), and use 'borrowings' or' loans' when the words are naturalized in the TL. The difference arises when the term has been incorporated and how it has been adapted to the TL. In any case, borrowings are one of the main ways of enriching a language (Lorenzo, 2012).

Borrowing strategy was applied during a church service in Saint Mary Immaculate Catholic Church (CSM 2) based at Kisoko in Nambale Sub-County. The priest used a word he had borrowed from the SL directly to deliver the message to the target audience as shown in example 54.

Example 47

Preacher 6: We aren't ready to meddle with our programs because of a few people who are irresponsible.

Interpretation 3: Sikhunyala okhubiyia chiprogram chiefwe khulwa abandu badidi abakhayire okhulonda amalako kalio.

The word 'programmes*'* in the SL was borrowed into the TL (*Olukhayo*) since there was no equivalent. However, in the interpretation the priest had to naturalize the word to become *chipurogiramu* so that the TL speakers could comfortably pronounce it. The naturalized word suited the pronunciation of the TL, hence making it easy for the target audience to relate with the borrowed word as it had been naturalized to fit their language. Borrowing also saved the interpreter time in trying to search for a TL equivalent term for a SL concept that did not exist.

Another observation of the borrowing strategy was made in the Gospel Believers Church (CSP 5) found in Funyula in Samia Sub-County. The interpreter borrowed a word used by the preacher in the SL, directly into the TL as there was no other alternative term to help deliver the preacher's intended message. The observation was presented in the example below:

Example 48

Preacher 7: The information was broadcast over the radio.

Interpreter 5: Amakeni ako katangasibwe muredio.

The interpreter in the above example borrowed the word 'radio' from the SL as he did not find corresponding terms in the TL (*Olusamia*). However, the borrowed word *eredio* was made to sound like a word in the TL by naturalizing it, a process that made it easier for the target audience to pronounce the foreign word in the TL. The borrowed word 'radio' was naturalized into *eredio* so as to conform to the morphology of the TL. On the other hand, the word *eredio* was an example of pure borrowing- no modification was made on it in the TL. The word was directly borrowed into the TL and used in the original form as it appeared in the SL.

Borrowing strategy is used mainly in adopting proper names, cultural concept, scientific and technological terms. But there are other reasons in using the technique. According to Fawcett (1997), borrowing is used to retain the shade of specificity since it deals with the sense of exclusiveness and originality within the word although it has the equivalent term in the target language. Fawcett asserts that by using the borrowing technique, the interpreter can achieve two goals at the same time; that is keeping the accuracy in terms of meaning and maintaining the sense of the original word. This is seen in the borrowed words *chipurogiramu and eredio* which maintained their SL meaning even when transferred to the TL.

Borrowing strategy can be an alternative to interpret words or concepts unknown in target language as long as the interpreter considers the influence of the SL as disturbing. In relation to this, Harvey & Higgins (1992) argue that this could be solved by establishing standard conventional equivalents. Another solution is to keep the word as it is so long as the words retained are of specific context and have certain constituents of meaning. In addition, the words may have already been accepted as standard terms, as expressed in the loan word *chipurogiramu.* This explains Nida's (1964) assertion that, pure borrowing in interpretation is not always justified by lexical gap in the target language, but it can mainly be used as a way to preserve the local color of the word, or be used out of fear from losing some of the semiotic aspects and cultural aspects of the word if it is interpreted as expressed in the word *eredio*.

To tolerate the speaker and preserve a speedy rate of transfer, the interpreter has alternative to loan words in the course of transliteration. Ivir (1987:38) prefers this procedure for "it guarantees a very detailed transmission of cultural material." According to Dickins *et al.* (2002), borrowing is a way of introducing foreign elements in the target language by rendering the concept through transliteration. The interpreter transfers the concept verbatim to the target language without any explanation or addition. It appears that this method is easy for the interpreter but could affect the TL speakers. For example in the case where the SL word 'programs' is used, and part of the target audience do not know what it means yet the interpreter does not avail any additional information to guide the TL speakers in understanding the meaning of the word. Borrowings are one of the most important ways of supplementing a language (Lorenzo, 2012).

4.4.5 Ellipsis Strategy

This is an approach of lessening where some words in the SL are removed when believed unnecessary, boring or unneeded (As-Safi, 2007). The interpreter synthesizes or suppresses a SL information item in the TL, mainly when that information is considered unnecessary because the cultural term does not perform a relevant function or may even mislead the target audience. According to Gazhala (2004), if the interpreter encounters information that is not important and would cause complex structures in the target language, he has an opportunity to delete it. Nevertheless, it is instituted by Altarabin (2015) that absconding important information in the TL results in the loss of meaning of the message in the SL. Altarabin (2015) consequently, acclaims that interpreters should stop omitting SL words that are decisively used to communicate a definite meaning in a text. Ellipsis results into leaving out words which may contribute to the meaning of the speaker's message hence making it irrelevant to the target audience.

During a church sermon delivery in Calvary Church (CSP 3) located at Murumba market in Butula Sub-County, the following observation on the use of ellipsis strategy was made.

Example 49

Preacher 3: Many young people backslide due to sexual desires.

Interpreter 3: Abaraga abangi bakwitsanga khulwa itamaa.

B.I: Many young people backslide due to desires.

F.E: Abaraga abangi bakwitsanga khulwa itamaa ya abakhasi kose abasatsa.

In the example above, the interpreter avoided the use of the SL phrase *'sexual desires'* since in the TL *(Olukhayo*) any topic on sex was considered a taboo since matters of sexuality were discussed privately. As- Safi (2007) observes that ellipsis is the final option for interpreters who meet an undesirable cultural element, because of religious, philosophical or technical limitations in the target culture or language. Basing on the fact that the word 'sex' is a taboo in the target culture, the interpreter cannot mention anything closer to that topic. Ellipsis enables the interpreter to deliver the preacher's message without being vulgar.

Another observation was made in a church service in Hossanah Church at Matayos town, in Matayos Sub-County. The interpreter omitted some of the preacher's words since their inclusion would result into unnecessary repetition.

Example 50

Preacher 2: God's blessings are good, pleasing and they make the blessed happy.

Interpreter 2: Chikhabi cha Nyasaye ni chindayi.

B.I: God's blessings are good.

F.E: Chikhabi cha Nyasaye ni chindayi khandi chirera obusangafu khubandu.

In the second example, the preacher used different words in the SL to refer to the same concept. He used the terms 'good, pleasing and happy' which literary mean the same. The interpreter avoided repetition by using one word (*chindayi)* in the TL *(Olukhaayo)* to refer to all the three words. In addition to that, the interpreter omitted the TL phrase 'the blessed' as it sounded obvious to the target audience according to the context of the utterance. The preacher was preaching about blessings and used the synonyms (good, pleasing and happy) to emphasize the sweetness of God's blessings. Hence, the interpreter resorted to the use of ellipsis strategy to avoid interpreting repeated terms and unnecessary words which were not important in producing meaning in an utterance. The preacher's intended message was delivered to the target audience without including the repeated information carried in the synonyms.

Ellipsis deals with cutting out elements which have no effect to change the original meaning of SL. This strategy, which is sometimes called omission or deletion, is considered "unavoidable" (Cintas & Remael, 2007). In the example above, the phrases 'sexual desires' (first example) and 'pleasing and happy' (second example) were omitted by the interpreters. However, their absence had no effect on understanding the preacher's message by the target hearers. According to Lafta (2015), interpreters using the ellipsis strategy may choose not to interpret a word/phrase since the equivalent is missing in the TL, the meaning is not easily paraphrased and the omission occurs for stylistic reasons. Consequently, using this strategy is considered permissible, if the exclusion helps to evade the lengthy description. The inexistence of the omitted word does not involve the whole

significance of the wording Lafta (2015). Ellipsis is tolerable as it does not deprive the audience of any useful information.

According to Huang (2011), interpretation approaches used by specific interpreters must duplicate something of the SL subject to ensure the premeditated concepts in the original are communicated in the TL. This suggests that the notion of TL correspondent are emphasized in interpretation. In the two examples, the omission of the SL words by the interpreter does not in any way interfere with the preacher's intended message. The interpreter omitted sexual desires but the preacher's message was still relayed to the target audience. In the same way, the omission of 'pleasing and happy' did not hinder the target audience from comprehending the preacher's message. According to Huang (2011), omitting some words stands out as one of the approaches in interpreting. However, he establishes that this strategy would be unsuitably used causing semantic loss of the TL message. This would happen when content words are omitted hence, a case that would lead to relaying unintended meaning to the target audience.

4.4.6 Adaptation Strategy

Adaptation is the replacement of a SL cultural element with one from the TL culture (As-Safi, 2015). Here, the interpreter creates a new situation as the event in the SL is unfamiliar to the TL culture. This strategy is used in those cases in which the type of situation being referred to by the SL message is unknown in the TL and interpreters create a new situation that can be described as situational equivalence (Vinay & Darbelnet, 1995: 52-53). Adaptation essentially denotes a cultural element in the SL that is substituted by another word in the TL.

In a sermon delivered in Port Victoria Catholic Church (CSM 9) based in Bunyala, Sub-County, the priest used English (SL) and *Olunyala* (TL) since he was preaching to a mixed congregation of students and the locals. The observations made in relation to adaptation strategy were presented in the examples 51 and 52 below:

Example 51

Preacher 18: Laban, welcomed Jacob, hugged and kissed him then brought him to his home.

Interpretation 13: Labani yerukhira okhumukhesia Yakobo nende okhumwingisia ewaye.

B.I: Laban ran to greet Jacob and welcomed him to his home.

In the above example, the preacher used words which were only applicable in the SL but not in the TL (*Olunyala*) owing to the cultural variances between the languages involved. The preacher used the words 'hugged and kissed' which did not exist in the TL (Olunyala). For the sake of the target audience who could not understand the words, the preacher used *namukhesia,* although *namukhesia* means '*he greeted him/her'*. In the context of *Olunyala* dialect, hugging and kissing was not part of their culture. Therefore, the two words were alien to the target audience hence the use of *namukhesia*, a word that was closely associated with the two alien words in relation to their meanings. The interpreter's choice of the appropriate words during

interpretation was in line with Venuti's (2000) assertion that when the interpreter chooses a target language word from a pack of substitute probabilities, it plays a significant part in determining how a TL concept will be conveyed to the hearers. The priest knew that the target audience would comfortably understand his intended meaning if he chose the word *namukhesia t*o replace 'hugged and kissed' since both words hinted at greeting someone.

However, in interpreting the message to the TL speakers, the priest did not use the exact words used in the SL, a situation which made the message to be received differently by the TL speakers. The interpreted message without 'hugged and kissed' could not carry the same meaning as the SL message. Adaptation strategy denied the target audience an opportunity to receive the exact information intended by the priest who struggled to make the SL look authentic in the TL. The message was therefore not relevant to the audience because the priest's informative intention was not achieved due to the missing concepts.

Example 52

Preacher 18: During winter, missionaries were forced to put on heavy clothes.

Interpretation 13: Endalo cha emboo enyingi, abayali befwalanga engulu esito.

B.I: In cold days, preachers put on heavy clothes.

In the second example, the concept winter did not exist in the TL (*Olunyala*) making it strange to the target audience. The word was to be interpreted in a way that made it have the same consequence on the TL speakers as the SL speakers (Vinay & Darbelnet, 1995). The priest decided to select a phrase in the TL that was closer in meaning to the concept winter. He therefore identified *endalo cha emboo* to mean 'cold days'. The phrase *endalo cha emboo* brought the concept winter closer to the target audience since they could not understand its meaning if the word was to be borrowed directly from the SL.

Adaptation strategy had implications in interpreting church sermons to relay the preachers' intended meaning. It was used in those cases in which the type of situation being referred to by the SL message was unknown in the TL and interpreters created a new situation that could be described as situational equivalence (Vinay & Darbelnet, 1995). According to Vinay & Darbelnet, the basic goal of the interpreter when trying to adapt the translation is to have a similar effect on the TL speakers by domesticating, in a way, the SL cultural terms. However, the preacher's message was distorted when the interpreter replaced the SL concepts with TL concepts and the target audience could not get the exact message that the SL speaker intended to deliver.

Baker (1992) recommends some approaches to resolve non-equivalence at the level of the word in dissimilar types of texts. The approaches are: translating using a more general word, translating using a more neutral and a less expressive term, translation using a loan word or loan word and explanation. Others are: translation using a cultural substitution, translation through paraphrasing using a related or non-related

word and translation through omission. Nevertheless, in the study, attention was given to interpretation of church sermons where English was the SL. Out of Baker's strategies, only one was identified: translation using a loan word. It was therefore, necessary to ascertain the strategies employed by interpreters in their struggle to achieve equivalence in the course of interpreting church sermons. Six common strategies were identified; they include: compensation, calquing, paraphrasing, borrowing, ellipsis and adaptation. Interpreters used the strategies to enable them fill the gap of lack of equivalence between the SL and the TL hence making it easier to interpret the preachers' planned meaning to the target hearers.

Below is a summary of the interpreting strategies used by interpreters in the delivery of sermons in churches in Busia County.

Table 5: Summary of the interpreting strategies used by interpreters

STRATEGY	DESCRIPTION
Compensation	Replacing the interpretation loss of meaningful features of the SL
Calquing	the literal translation of a foreign word or phrase
Paraphrasing	the amplification or description of the meaning of a portion of the text.
Borrowing	a word from the SL is directly transferred to the TL.
Ellipsis	certain words in the SL are removed when thought redundant, monotonous or unnecessary.
Adaptation	the replacement of a SL cultural element with one from the TL culture

Source: Field Observation data (2020)

Table 5 shows the interpreting strategies employed in interpreter-mediated sermons. Interpreters used these strategies to help them in achieving pragmatic relevance. Pragmatic relevance enabled interpreters to deliver messages that were pragmatically relevant hence relaying the preacher's intended meaning. The first column displayed the strategies that were identified during the study. The second column gave a brief description of the strategies. These strategies were important since they helped the

interpreters to avoid misinterpretations which led to irrelevant information to the target audience.

As revealed in Table 5 above, interpreters employed some strategies when interpreting sermons to help them relay the preachers' intended message. As Baker (1992) discerned, strategies were significant portrayals of handling diverse types of non-equivalence when interpreting from the SL to the TL. An interpreter must cautiously choose lexical items in the SL that suitably characterized the concepts in the TL. This helps to achieve target language functionally applicable forms in interpretation progression. This happens because the connotation of languages is frequently entwined to lexical selections that in the majority of languages command the semantic comprehension and thus cannot be ignored in interpretation (Hatim, 1997). The strategy selected by the interpreters depend on the difficulties encountered in interpreting the SL concept into the TL. For instance; the interpreter may resort to compensation strategy when faced with difficulty in providing equivalents for the cultural references in the source language.

In calquing strategy, the interpreter selected a word-for-word translation when he/she was not able to grasp the overall meaning of the source text (Li, 2013). The interpreter would resort to paraphrasing when he encountered a SL culture-specific word/phrase. Borrowing strategy was used whenever a term was missing in the TL. If the interpreter encountered information that was not important and would cause complex structures in the target language, he had an opportunity to delete it. This called for the use of ellipsis strategy. Adaptation strategy was used in those cases in which the type of

situation being referred to by the SL message was unknown in the TL and interpreters created a new situation that could be described as situational equivalence (Vinay and Darbelnet, 1995).

4.4.7 Use of Interpreting Strategies

It was necessary to ascertain, from the interpreters, how relevant and applicable the interpreting strategies were when used in the delivery of sermons during church services. The strategies were identified from the interpreters' responses on how they dealt with the obstacles that hindered the achievement of relevance in the message they delivered to the target audience. Therefore, the study sought to establish the specific strategies the interpreters made use of in the course of interpreting church sermons. This was conducted by interviewing the interpreters to find out if they could identify the interpreting strategies they employed during the delivery of church sermons as displayed in the interview below:

4.4.8 Interview 3

Interviewer: What is the implication of the strategies you choose to use when interpreting church sermons?

Interpreter 1: Taking a word from the preacher's language and planting it in the local language helps me to save time. Instead of straining to get the right word in the local language, which I may not remember at that time,

I simply borrow from the preacher to maintain a continuous flow of the interpretation process.

Interpreter 2: I am always happy when I relay the preacher's message to the congregation in the way he would have wished. In a case where the preacher includes a word that may not be understood by the speakers of the local language, I give additional information. The information is meant to give the listeners a closer meaning to what the preacher said. Therefore, by giving additional information about the foreign word, the audience understands the preacher's message hence making it relevant to them.

. Interpreter 3: I don't believe in struggling to include a foreign word in the interpreted message, especially if its absence has no impact on the preacher's message. Where I feel the word or phrase can be ignored without affecting the overall message delivered by the preacher, I leave it out of the interpreted message. This saves me the pain of struggling to explain the meaning of the foreign words, some of which do not have equivalents in the local dialect.

From the interview, interpreting strategies were crucial to the interpreter in terms of saving time. The first interpreter asserted that taking a word from the preacher's language and planting it in the local language enabled him to avoid straining to get

the right word in the TL to replace the strange word in the SL. According to Vinay and Darbelnet (1995), borrowing is used whenever a word is missing in the TL, thus as the interpreter borrows from the SL, it enables him to maintain a continuous flow of the interpretation process. In a case where the preacher includes a strange word to the TL speakers, the second interpreter gives additional information to help the target audience understand the preacher's message hence making it relevant to them. In other words, the interpreter paraphrases the word or phrase in question for easy understanding by the target audience. Li (2013) asserts that when using paraphrasing strategy, the interpreter clarifies the envisioned significance of a source speech word when the proper target correspondent is problematic to recover at that time.

The third interpreter ignored a word or phrase whose absence in the utterance did not affect the overall meaning of the message delivered by the preacher. This strategy is called ellipsis and is employed when various SL terms are canceled if they are believed unnecessary, repeated or surplus (As-Safi, 2007). This saves the interpreter from struggling to explain the meaning of foreign words, some of which do not have equivalents in the TL. Therefore, Interpreting strategies were important in the process of interpreting church sermons since they enabled interpreters to handle the problem of non-equivalence.

During the research, it was discovered that interpreters were obliged to employ interpreting strategies that would make the task of interpretation easier, in cases where there was lack of equivalence between the SL and TL. In interpreting, it was possible that interpreters are more likely to leave out a word or expressions with no immediate

target language equivalents or with equivalents requiring the construction of multi-word structures, for fear of missing a more important source – speaker segment (Gile, 2001). However, in the search for equivalence, interpreters are likely to miss out important information which may not be captured to help the target audience get the preacher's intended meaning.

The effective delivery of church sermons relies so much on careful application of communication approaches for proper communication with the target hearers. Despite the fact that interpretation has been done for over two thousand years, Yifeng (2012) considers that interpretation is not possible when one desires to achieve equivalence in the TL. This is because when there exists a linguistic gap between languages, to achieve an impeccable transfer from the SL to the TL would be problematic, and language gaps definitely seem to demonstrate the challenging disposition of interpretation. This was the case in the study, as evidenced by the irrelevant message rendered by interpreters due to non-equivalence between the SL and the TL.

The constraints encountered by the interpreters could not make it easy for them to achieve equivalence hence the preachers' intended messages not relayed to the audience. A good enlightening interpretation should replicate something of the SL purpose; or else, the initial information would fail to be delivered in the TL. What was remarkable was that the interpreting strategies depended on the communication conditions used to identify the appropriate circumstances. It was not that the acceptable interpretation of a regeneration, or a rather accurate statement, was not possible; what was important was application in a definite context. Attaining a related

condition of mind and drawing comparable consideration in the target context is a principle of a acceptable enlightening interpretation from the practical viewpoint (Mudogo, 2017).

4.5 Proposed Framework for Efficacy in the Delivery of Interpreter-mediated Sermons

The analysis in section 4.2 to 4.4 denotes that for the one to realize the message and communication in a church with a mixed congregation, it may be necessary to employ an interpreter. The interpreter may help to complete the communication process. Biamah (2013) postulates that the interpreter plays the function of a bridge in communication between the speaker of the SL and the audience understanding the TL. The interpreter consequently, conveys the message a language speaker of the SL, to the audience using the a familiar language (TL).

Interpretation like all other forms of communication involves a channel and a recipient. It is a form of communication between people with different linguistic and cultural background (Qian, 1994). In the context of this study, the preacher is the sender, the channel is the interpreter, and the target audience is the recipient. The goal of interpretation is that a message makes the same impact on the target audience as it does to the SL speakers. The preacher transmitts a message through the SL to the interpreter who in turn resends it through the TL to the target audience. Biamah (2013) argues that the intention of clarification of sermons in the TL of the audience is to improve communication, although sometimes communication between the speaker of the SL and TL can be impossible. For that case, the significance of the interpreter in enabling communication between the two individuals is not fulfilled.

In the course of interpreting church sermons, the interpreter had to handle the difficulty of non equivalence so that the interpreted message is made relevant to the

target hearers. Halverson (1997) points out that uniformity is the connection prevailing between two components, and the association is defined as that of resemblance in a number of probable qualities. When a linguistic component in the SL carries similar meaning determined in another linguistic unit in the TL, then the two units are believed to be equivalent. Realizing equivalence is the utmost problematic stage of interpretation due to some constraints that the interpreter is likely to encounter. Therefore, expressions in interpreter-mediated sermons just like in natural or general language have to represent the same things, ideas and intentions for them to be equivalent.

When interpreting, the interpreter may encounter some constraints which may hinder effective interpretation of the sermons. This is likely to make it difficult for the interpreter to achieve equivalence between the SL and the TL. Chishiba (2018) suggests that in order to erect communication bridges between the SL and theTL, the interpreter must be aware of these limitations to equivalence in interpretation so as to be able to convey the right message to the target audience. This is possible when the interpreter employs appropriate interpreting strategies.

To make it easy for interpreters to undertake the process of interpreting church sermons, a framework was proposed. The framework was meant to guide interpreters to effectively deliver interpreter-mediated sermons through the suggested phases. A good interpreting process would be taken through the three mandatory levels as shown in Figure 1 below.

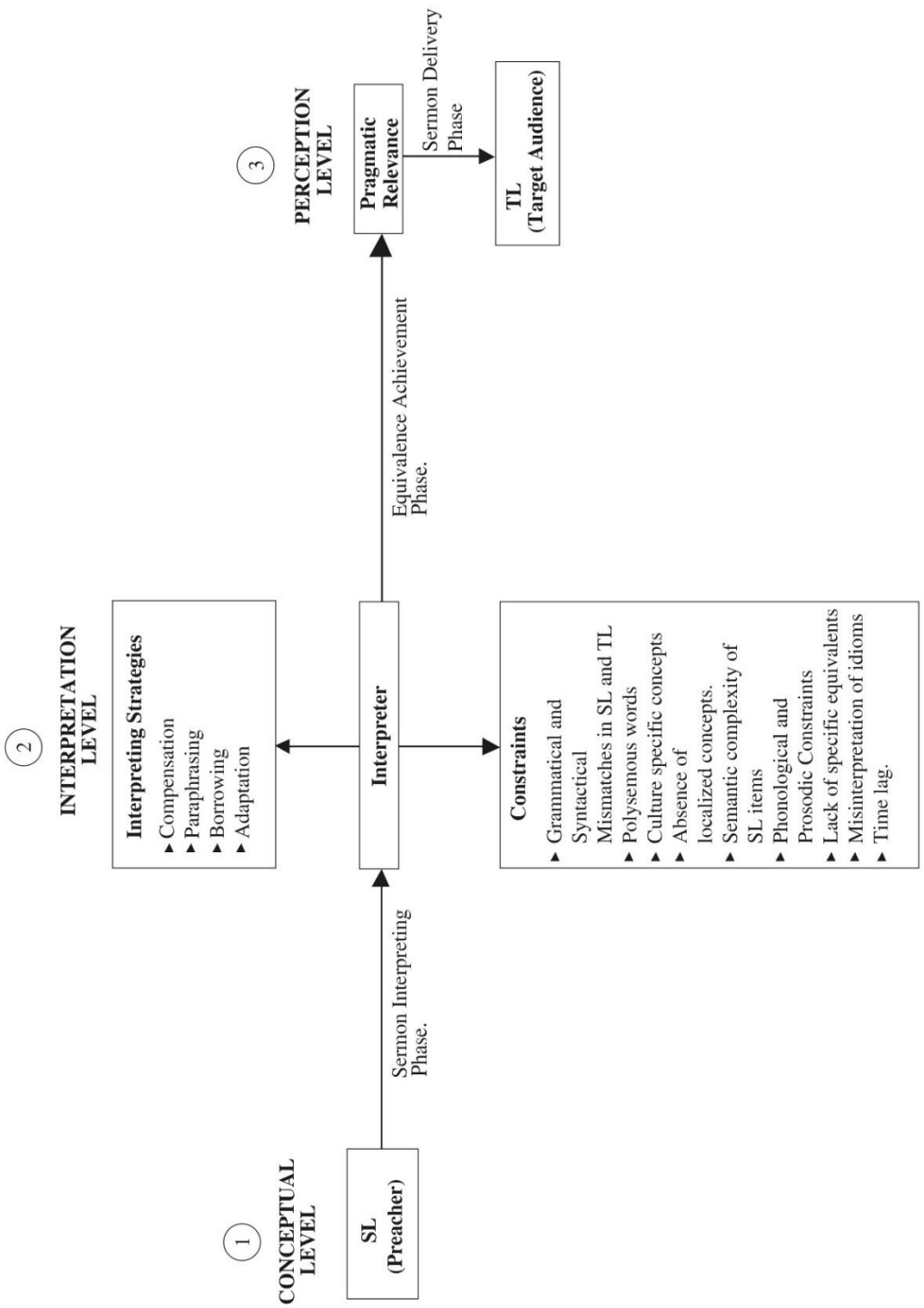

Figure 1: Proposed Framework for Efficacy in Delivery of Interpreter-mediated Sermons.

By using the proposed framework, interpreters would be guided to come up with relevant and applicable strategies for efficacy in delivering acceptable messages. In

the first level (conceptual level), the sermon was given through the preacher's utterances which had concepts from the SL. In the course of interpreting the concepts, the interpreter encountered some constraints which would hinder the achievement of equivalence. Therefore, the interpreter had to identify the relevant strategies to counter the constraints so that equivalence was achieved. The strategies in this case included; compensation, adaptation, borrowing and paraphrasing. This happened in the interpretation level, which was the second level followed by the perception level. In the third level, relevance was achieved once the interpreter created equivalence between the SL and TL concepts. Once pragmatic relevance had been reached, the precher's intented meaning was finally relayed to the target audience by the interpreter. In this case, the TL speakers received the same message as received by the SL speakers directly from the preacher.

Guerra (2012) views interpretation strategies as the procedures leading to the optimal solution of an interpretation problem. Mudogo (2017) posits that the interpreter is expected to choose the SL words which suitably signify the TL ideas in order to achieve projected language practically applicable arrangements when interpreting. When interpreting church sermons, it was important to integrate the interpreting strategies that would enable the interpreter to achieve the equivalence. This ensured that the message relayed to the target audience was pragmatically relevant. . In the present study, it was necessary to propose applicable approaches to help interpreters achieve equivalence in the interpretation of church sermons. This would enable them come up with messages that were pragmatically relevant to the target audience.

From the researcher's point of view, if an equivalent utterance could not be found, the interpreter should identify some matching expression that would generate approximately the same kind of influence created by the SL expression. However, it was important to note that this study could not straightaway provide solutions to all the problems concerning equivalence. The current study had recommended these four approaches to handle non-equivalence problems when interpreting church sermons: compensation, paraphrasing, borrowing and adaptation

CHAPTER FIVE

SUMMARY OF FINDINGS, RECOMMENDATIONS AND CONCLUSIONS

5.1 Introduction

This chapter offers a summarization of findings, conclusion, and recommendations for further research. The research pointed out interpretation challenges in the current churches in Busia County and endeavored to offer an explanation for the misinterpretation of the preachers' utterances that led to the delivery of irrelevant messages to the target audience. The Relevance Theory helped interpreters to deliver pragmatically relevant messages to the audience. One claim of the theory is that understanding a remark is a way of deducing the speaker's expressive and instructional intentions. It also claims that the deducing postulate of pertness and the presumption of optimum pertinency dictates the congruity-empirical understanding procedure guiding the search for the deliberate elucidation of expressions. These claims guided the interpreters to observe a less effort journey in identifying the relevant messages to deliver to the target audience. Consequently, an assessment of the degree to which the aims were attained is presented. The summary offered highlights the matters mentioned in the statement of the research problem that communication becomes successful if the SL message is interpreted appropriately. Recommendations are given and the suggestions for further research made.

5.2 Summary of Findings

The primary rationale for carrying out this research was to ascertain the pragmatic relevance of interpreter-mediated sermons in selected churches in Busia County. For this reason, the research was after answering the fundamental questions concerning the existing stages of non-equivalence in pragmatics in the interpreter-mediated sermons in Busia County, which constraints interpreters encountered in their struggle to attain pragmatic relevance during interpreter-mediated sermons and the linguistic strategies interpreters employed when interpreting church sermons in order to attain pragmatic equivalence. The study further proposed a model for efficacy in the delivery of interpreter-mediated sermons.

The research worker was inspired to carry out the study based on the fact that a number of churches in Busia County, sermons were delivered using a SL and interpretation done in the TL (Luhya languages). Currently, most church services are attended by mixed congregations, hence the need to use another language besides the local language. However, due to frequent misinterpretations resulting from the distinction in the organization of the SL and TL, the target audience does not receive the preacher's intended message. The message delivered to the congregation in such a case is said to be irrelevant since it does not communicate the SL speaker's intentions. In relation to this study, interpreters were used to interpret the preachers' utterances into the TL, where Pentecostal Churches were involved. The SL (English) utterances were interpreted to the local Luhya languages spoken in five sub-counties namely: Bunyala- *Olunyala*, Samia- *Olusamia*, Matayos- *Olukhayo*, Nambale- *Olukhayo* and Butula- *Olumarachi.* The three given aims were developed and results demonstrated in the fourth chapter.

The first aim was to identify and expound the levels of pragmatic non-uniformity in interpreter-mediated sermons in churches in Busia County. Under this objective, it was revealed that non-equivalence between the SL (English) and the TL (Luhya languages) greatly contributed to misinterpretation of information making it pragmatically irrelevant to the target audience. The findings would guide interpreters using the proposed model to determine the appropriate strategies to help them deliver relevant messages. The interpreters, who understood both the SL and TL, had the role of ensuring the message relayed to the target hearers was applicable by transferring the preacher's intended meaning. The Luhya languages considered in the study were: *Olunyala, Olusamia, Olukhayo and Olumarachi.* Three levels of equivalence were identified during the study, these were: one-to-many, one-to-part-of-one and nil equivalence.

From the data analyzed, it was revealed that nil equivalence was the level that resulted in most misinterpretations of the preachers' utterances by interpreters, with 16 out of the 28 items sampled to identify the degrees of pragmatic non-equivalence in interpreter-mediated church discourses. This was 57% of the total of sampled units evaluated by the research worker in relation to the levels of uniformity. The resuilts aligned with Oanh's,(2013) research which ascertained that there are many terminologies that cannot be found to accurately interpret the definition of the language origin due to lingual and ethnic differences and some research-based terminology. Therefore, this made it difficult to find the right terminology for translation thus by retaining the symbol of the text origin and transcribing them in the

TL it turned out being a reasonable decision. The items that exhibited this level of uniformity were copied primarily to the TL then accustommed to restructure the version origin in an eloquent, unconfined approach in the intended dialect.

When comparing the three degrees of uniformity, zero uniformity had the highest amount of misunderstood modules with 16 items followed by one-to-many equivalence that had seven modues and ultimatey one-to-part-of-one alignment with 5 items. The observation revealed that interpreters prefer seeking for uniformity utterances on the word degree alone. Therefore, the levels were in tandem with Hann (1992) approaches of lexical uniformity particularly within the part of particular registers. Lack of equivalent terms in the TL for SL items made it difficult for the interpreters to render the preacher's intended message to the target audience, resulting to messages that were not relevant.

The Theory of Relevance by Sperber & Wilson (1986) pioneered the research in the information evaluation and assisted in establishing the misinterpreted items during the delivery of church sermons. From the information collected from the congregants, it was evident that the interpreters rendered messages that were not relevant to the target audience when they borrowed words directly from the SL to the TL. It was also established that the interpreters domesticated the borrowed words so that the TL speakers would easily pronounce them with the local flavor. However, information from the KIIS showed that the interpreters were likely to misinterpret the preacher's message by including a foreign word in the TL, unknown to the TL speakers, hence not communicating effectively to the target audience.

One-to-many equivalence was another level that hindered the achievement of pragmatic equivalence during church sermon interpretation as identified in the study. Seven items were analyzed in this level. This level occurred where the interpreter had several equivalents in the TL for the given SL expression so the interpreter could use many TL expressions for a particular SL expression. The interpreters in this case, interpreted the preachers' utterances with TL equivalents that gave different meanings contrary to what the preachers intended to express. Failure to establish the denotation of the SL module in the TL terminology led to unintended information to the inteded audience. One-to-many equivalence therefore failed to fulfill the expectations of Relevance Theory which asserts that a critical characteristic of many human conveyance is the aspect and acknowledgement of intentions (Wilson & Sperber, 2004).

Another level of equivalence identified during the study was one-to-part-of-one with 5 items out of the 28 that focused on pragmatic non-equivalence. In this category of correspondence, the definition of a lingual origin utterance was classified into two TL equivalents. The study findings revealed that there were instances where the interpreters selected target language expressions that covered parts of concepts designated by one language origin expressions, resulting in the misunderstanding of the SL speakers' utterances. From examples identified, the interpreters relayed data irrelevant to the intended audience by translating the SL modules into TL units that were closely connected based on meaning, even though the SL talkers' meanings were not captured.

What was deduced from the evaluated information was that interpreters faced the challenge of getting the perfect equivalents to enable them carry out smooth interpretation of the church sermons. The results were in agreement with Moafi (2015) who argues that the translating one dialect to another should be conducted in both a lexical and meaningful way, failure to which resulted to misinterpretation of the SL message. Therefore, interpreters need to be very informed about choosing intended dialect terminologies that are precisely and contexually uniform to the terminologies of the riginal dialect although the duty of determining a totally uniform word in the intended dialect cannot be conducted always. From the study, it was evident that the interpretation from English (SL) to Luhya could not be done with perfect equivalents due to the difference in the structure of the two languages, a situation that contributed to a number of misinterpretations.

The samples from the information collected proved that achieving uniformity was challenging due to the variation in the SL and TL structures. It was also revealed that the 3 ranks of uniformity failed to aid translators to deliver the religion ministers' intended message due to the misinterpretations made. Since the SL utterances did not have a similar impact to the TL speakers as they had on the SL speakers, communication did not occur, leading to irrelevant information to the target audience.

Lack of equivalence between the SL items and their TL equivalent was found to be a contributing factor to misinterpretation of sermons which led to rendering irrelevant

messages to the target audience. Given this miscommunication reality, there was a need for interpreters to come up with alternative strategies of ensuring that the target audience received the preachers' intended meaning. Despite the fact that many churches in Busia County embraced interpretation during the delivery of sermons, rendering facts that were irrelevant to the target listeners remained a key challenge facing the churches. This problem could be solved by making the interpreters aware of the existing levels of equivalence and the strategies they should employ to counter the effects, in order to avoid rendering irrelevant information to the audience. In this connection, interpreters need to be trained on how to address the absence of uniformity in the course of interpreting church sermons. This would make sure that the main idea conveyed to the target audience reflected the informative intention of the preacher so that the messages had the same impact on both the SL and TL speakers.

The second objective was to assess the limitations of achieving pragmatic significance in the interpretation of church discourses. The findings from the objective revealed the fact that interpreting from one language to another was not an easy task due to the constraints that interpreters were likely to encounter when undertaking the task of interpretation. The findings showed that there were nine constraints which would block the interpreter from attaining pragmatic relevance during interpretation. The constraints were: phonorlogical and semantial mismatches between the SL and the TL, the cryptic kind of terminologies in the SL and TL, and culture specific concepts in the SL. Others were: absence of localized concepts, semantic complexity of items in the SL, phonological and prosodic constraints, lack of specific equivalents, wrong interpretation of idiomatic expressions and time lag. Interpreters encountered these

constraints in their struggle to achieve equivalence, because of the structural inconsistencies between the SL (English) and the Luhya dialects spoken in Busia County. The study held the view that the constraints led to the conveyance of irrelevant messages to the target listeners because they hindered communication between the religious minister and the TL speakers, hence the religious minister's intended meaning was not rendered to the target audience.

The different word order for the two languages (in SL and TL) put an overload on the translator. For instance, when interpreting from English to Luhya, the interpreter had to keep the verb and hold-up for the entire topic prior to him retrieving and starting the English version. This created cases of grammatical and syntactical mismatches between the SL and the TL as some interpreters resorted to direct interpretation which contorted the definition of the preacher's utterances. The number of items that represented this category were seven (7).

The polysemous nature of words hindered the interpreters from realizing that certain words had been used according to the context, which led to misinterpretation hence not giving it the preacher's intended meaning. This resulted into messages that were irrelevant to the intended audience as identified in the Examples in 4.2.2.

Interpreters could find themselves in a fix whenever they encountered a concept that was abstract or concrete in the TL because terminologies from various dialects usually fail to align with one another due to cultural variations. The presence of culture

specific concepts made the interpreters fail to communicate to the TL speakers what the preacher meant to say thus making the message irrelevant to the target audience. This is because all dialects possess individual culture particular utternaces typically unique to themselves (Baker, 1992). The findings had 4 examples of items expressing misinterpretations due to the inclusion of culture specific concepts in the SL. Concepts that lacked their localized equivalents were used in the TL without undergoing any change. Interpreters who found themselves in such scenarios had no option but to use the same word from the SL despite the fact that such concepts were likely to result to pronunciation difficulties to the TL speakers.

According to Baker (1992), whenever the interpreter encounters some words which do not subsist in the intended dialect, the only option he has is to borrow. In the present study, the borrowed words were not easily understood by the target audience as they were foreign to their language, so the interpreters' messages were not relevant to the target audience. From the data collected, this was the classification with the most degree of misinterpretations identified with 22 items out of the total 72 items.

Semantic complexity of SL terms was another constraint encountered by the interpreters of church sermons as represented by 5 items. These included English terminologies whose interpretation was diificult to expound through any the accessible Luhya terminologies. The main idea could be comprehended but there was no particular terminology that the interpreters could use to express it. This made it difficult for the interpreters who struggled to ensure that they delivered the preachers'

intended meanings to the target audience irrespective of the semantic complexity encountered in the utterances.

Some problems arose from the effort made by interpreters to transfer phonological and prosodic constraints. Trying to impose a non-existent interjection in the TL led to confusion among the TL speakers who would not understand exactly what the SL speaker meant. This was presented by 6 items in the findings. In some cases, the interpreters could not get the TL equivalents for the specific words in the SL. Three examples of such cases were identified, thus: rose (*amauwa*), compound (*mudala*) and benches (*embao*). Therefore the interpreters used words that were inclusive of the concepts in use hence the target audience did not receive information that captured the preacher's intended meaning.

From the examples of 3 items given, failure to consider the semantic structure of an idiomatic expression was a constraint that made the interpreters to miss the preachers' meanings and pass across messages that were contrary to what the preachers expected to deliver to the target audience. Lastly, time lag led to the production of poorly cohesive structures and rushed sentences which did not capture the preachers' intended messages. The number of items accounting for this category was 9.

The third objective was to examine the linguistic strategies interpreters employed when interpreting church sermons. The study established that there were six strategies employed during the interpretation of sermons in churches found in Busia County.

The strategies were: compensation, calquing, paraphrasing, borrowing, ellipsis and adaptation. Interpreters used the strategies to enable them fill the gap of lack of uniformity between the SL and the TL hence making it easier to interpret the preachers' intended meaning to the target audience. Ellipsis was notably the most commonly applied strategy when the interpreters encountered information that was not important or would cause complex structures in the TL. Out of a total of 43 items related to strategies employed by interpreters, 14 represented ellipsis.

Paraphrasing was the second relevant strategy that was used appropriately by the interpreters. The strategy was represented by 10 items. This helped to make clear the complex and foreign SL concepts to the TL speakers and communicate to them the speaker's intended meaning. Borrowing strategy was represented by 9 items, followed by compensation strategy which had 5 items then calquing with 3 items, and the least used strategy was adaptation which was represented by 2 items.

Interpretation is an activity involving various degrees. The first degree is the linguistic evaluation where interpreters analyzed the linguistic modules of the SL utterances. After that, interpreters sourced for the appropriate strategies to apply in interpreting the SL utterances into applicable TL messages. This means that interpreters would ensure that they hold to be the SL text type, constituent and definition in a way that does not breach the beliefs of the TL. Definition is crucial in interpretation and church interpreters would use various approaches to indicate the preacher's projected denotation to the target listeners.

Based on the deductions of the results, the research determined that even though church interpreters played a vital duty in interpreting the preachers' utterances from the SL into the TL, there was a discrepancy between what the preachers said and what the interpreters relayed to the TL speakers. Most of the congregation who did not comprehend English could only understand the preachers' message when the interpretation of the sermons was suitably conducted. It was therefore imperative for the interpreters to develop strategies that would allow them to convey the SL message to the TL speakers, so that the pragmatic relevance of the message was achieved.

In the fourth objective, a model for the efficacy in the delivery of interpreter-mediated sermons was proposed. The model was meant to guide interpreters to effectively deliver interpreter-mediated sermons through the suggested phases. The phases were: sermon interpreting, equivalence achievement and sermon delivery. A good interpreting process would be taken through three mandatory levels namely: conceptual, interpretation and perception. By using the proposed framework, interpreters would be guided to come up with relevant and applicable strategies for efficacy in delivering acceptable messages.

5.3 Conclusions

From the results of the reaserch, the comprehension of minimalist Luhya uniformity in the interpretation of church sermons may be primarily impacted by the interpreters' selection of the interpreting approaches. Maintaining the uniform definition in interpretation was regarded a vital requirement, whilst in the same fashion it was

understood that in any interpretation, there were certainly trails of the interpreter which should not hamper the interpretation of church sermons. Thus, the research held the idea that knowledge of given interpretation approaches based on text form was imperative for the interpreters of church sermons.

The outcomes discovered that English and Luhya languages exhibit lexical mismatches. It was therefore concluded that English equivalence in the interpretation of church sermons could be achieved if the interpreters used the right approaches for addressing non-uniformity.The study also found that to communicate the same content or to find rational uniformity did not necessarily imply that there was grammatical uniformity. Sometimes, uniformitty at the semantic degree would not create cohesion or would not function, as meaning was culture-based. Based on this finding, it was recommended that interpreters should ignore SL words that were abstract or could not be interpreted into the TL whenever they realized that there was no other terminology in the TL to replace the SL word in use. This would make the task of interpreting easier as they would not have to struggle with words which had no TL equivalents.

Knowledge of the TL audience would ensure that interpreters strived to interpret successfully, by primarily focusing on the TL audience and acknowledging that the preacher's intended information would be rendered when interpreting sermons. When interpreting church sermons, the interpreter needs to understand the communicative purpose of the SL terminologies to establish the right uniformity in the TL. This is because when interpreters understand the communicative significance of the SL

modules, they are well placed in interpreting the items with the right and recommended expressions of the TL that apply to the intended audience.

5.4 Recommendations Based on Findings

Since interpreters encounter some constraints in their line of duty, the interpreters could find a way of counteracting the constraints so that they relay the SL message as intended by the preacher. They can be attached to experienced interpreters to see how they deal with the constraints they face.

The findings likewise exposed that there is a connection between translator's competency in dialect and the productivity of their work as a translator. However, this was not exhibited since interpreters were just selected oddily from the faithful. It is therefore recommended that, interpreters need to enroll in learning institutions where they would advance their underatanding in the dialects they used during translation. This masterliness would be responsive to the requirements of the audience and take appropriate mitigations to lower conveyance failure.

5.5 Suggestions for Further Studies

The specialism of research in this report could be carried on in various manners. The study concentrated on pragmatic relevance of interpreter-mediated sermons. During the study, it was revealed that interpreters encounter some constraints which hinder the achievement of pragmatic uniformity between the SL and the TL. This caused

misinterpretations which led to the delivery of pragmatically irrelevant messages to the target audience.The findings showed that phonological constraint contributed to misinterpretation of interpreter-mediated sermons. Luhya languages displayed mismatches at the phonological level which would hinder effective interpretation. It was therefore, suggested that a further study would be done to analyze the phonological relevance of interpreter-mediated sermons so that some specific conclusions could be made.

This study concentrated on interpreting church sermons from English (SL) to Luhya languages (TL) spoken in Busia County. However, Kiswahili was another language widely used in sermons, where mixed congrgations are involved. A study that would cover the pragmatic relevance of sermons preached in Kiswahili (SL) and interpreted to Luhya dialects spoken in the county needs to be done. Such a study could broaden the findings of the present study.

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APPENDICES

APPENDIX I

FIGURE 2: Map of Busia County

APPENDIX II

AN INTERVIEW GUIDE FOR KEY INFORMANTS

My name is Annet Aromo Khachula. I am a PhD student at Masinde Muliro University of Science and Technology. I am doing a research on pragmatic relevance of interpreter-mediated church sermons. I would like to call for your cooperation in responding to the questions below.

Nesie Annet Aromo Khachula. Esomeranga idigrii ya PhD mu yunivasiti ya Masinde Muliro. Enonianga okhumanya nikakhaba mbu abakalulanga likhuwa elia Omwami mumalamo bakhonyanga abarekeresi okhunyola elikhuwa lia Omwami, okhulondana nende nga omuyali yeenya. Ekhusaba weme nange mukhukalusia amarebo kareberwe.

PART A

Age: …….

Emiaka……

Gender: …….

Imbia……

For how many years have you been attending the church?

……

……

Wakhalamanga mukanisa ino khulwa emiaka kinga?

……

……

Which language would you prefer to be used during the preaching, why?

……

……

……

……

…

Wenya abayali bekhonyere lulimi sina mukanisa, okhubera sina?

……

……

……

What is the implication of the strategies you choose to use when interpreting church sermons?

……

……

……

……

……

Tsingira tsiwekhonyeranga okhukalula likhuwa elia omwami tsikhonyanga tsirie abakhulirisianga?

……

……

……

……

How is your interpretation of church sermons affected by the lack of Luhya words that are aequivalent to English words?

……

……

……

……

……

Ukhubula amakhuwa katsiana nende akomuyali abolanga ebikha bia okhukalula, khuli nende bulemu sina ebuleka wao?

……

……

……

What are some of the problems you encounter in the process of interpreting sermons?

……

……

……

……

Ni budinyu sina bwa ubukananga nabwo ebikha bia okhukalula amayalo?

……

……

……

……

PART B: Give a brief explanation for the following questions.

Rusia amaparo kao mubwimbikiri okhulondana nende amarebo kano.

1. In your own opinion, what are the qualities of a good interpreter?
   Opara mbwe omukaluli akhoyere okhuba nende isambo sina?

2. Does the interpreter's biblical knowledge and perception of the Christian principle affect his/her interpretation skills in any way?
   Omukaluli namanyire indakano ebilayi nende okhumanyirisia aka omukristo akhoyere okhukhola, opara mbwe binyala okhumwikalira kose okhumukhonya khubukaluli?

3. Is it important for an interpreter to also have an experience in preaching?
   Omukaluli akhoyere amanye okhuyala likhuwa lia Omwami kose khaba?

4. Is there need for an interpreter to be formally trained in interpreting?
   Omukaluli akhoyere okhunyola amekesio okhulondana nende obukaluli?

5. In your own view, what do you think an interpreter should do in case s/he gets involved in the following situations?
   Opara mbwe abakaluli bakhoyere okhukhola sina nibenyola mubudinyu buno?

a) If an interpreter is forced to suggestively change what the pastor says due to the cultural difference of the TL and the SL.
Omukaluli nakhoyere okhukalukhasia imbakha ya omuyali khulwa okhubera mbwe siitsiana nende emilukha ekia abarekeresi.

b) When the preacher mentions a story from the Bible and the interpreter recognizes that some congregants don't know.
Omuyali nalomaloma khuimbakha eili mundakano ne omukaluli amanyirisia mbwe obarekeresi sibaimanyire khaba

APPENDIX III

FOCUS GROUP DISCUSSION GUIDE FOR RESPONDENTS (FGDs)

My name is Annet Aromo Khachula. I am a PhD student at Masinde Muliro University of Science and Technology. I am doing a research on pragmatic relevance of interpreter-mediated church sermons. I would like to get your opinions concerning the relevance of the interpreted sermons to the audience through the questions given below. This discussion will be useful in providing information that will enable interpreters to employ the right techniques when interpreting church sermons so that the message becomes meaningful to the target audience.

Nesie Annet Aromo Khachula. Esomeranga idigrii ya PhD mu yunivasiti ya Masinde Muliro. Enonianga okhumanya nikakhaba mbu abakalulanga elikhuwa elia Omwami bakhonyanga abarekeresi okhunyola elikhuwa elia Omwami, okhulondana nende nga omuyali yeenya. Ndekomba okhunyola amaparo kao okhulondana nende nikali mbwe obukaluli mukanisa bukhonyanga abarekeresi okhunyola elikhuwa elia Omwami muingira ikhoyere. Amaparo kao kanakhonya lukali abakaluli okhumanyirisia tsingira tsibakhoyere okhwekhonyera ebikha bia okhukalula kho buli omurekeresi anyole elikhuwa eliyalwangwa

Question 1

What is the impact of the interpreted message to you as an individual during the church service?

Ewe nga oulamanga, obukaluli bwa elikhuwa elia Omwami bukhonyanga okhweka aka omuyali abola kose khaba?

Question 2

When the interpreter fails to use a TL equivalent term in any given situation, how does this affect your comprehension of the sermon?

Omukaluli nakhirwa okhwekhonyera elikhuwa elia omukhulundu yekhonyere ebikha ebia okhukalula, opara mbu bikhukairanga okhumanyirisia nende okhweka esia omukhulundu yenyere okhubola?

Question 3

From your observation, how do you comprehend the strategies used in the interpretation of church sermons?

Okhulondana nende akekholekhanga ebikha ebiaukhuyala elikhuwa elia omwami, onyalanga orie okhunyola elikhuwa elia omukaluli okhubirira mutsingira tsiyekhonyeranga?

Question 4

How relevant and applicable are the SL words by interpreters in their struggle to achieve equivalence?

Amakhuwa akabayali akekhonyerwanga nende abakaluli kakhonyanga karie abauliranga elikhuwa lia omwami?

Question 5

Do you have any piece of advice to the interpreters in terms of what they should do to ensure that their interpretation is meaningful to the target audience since they may not understand what the preacher says in the source language?

Oli nende imbosi eya okhwekesia abakaluli okhulondana nende elia bakhoyere okhukhola kho obukaluli bwabwe bukhonye abarekeresi bosi abalamanyire olulimi olwa omuyali yekhonyeranga okhuyala khaba?

APPENDIX IV

RESPONDENTS' CONSENT FORM

My name is Annet Aromo Khachula. I am a PhD student at Masinde Muliro University of Science and Technology. I am doing a research on pragmatic relevance of interpreter-mediated church sermons. I would like to get your consent to participate in the study. I promise to treat any information you will give me with confidentiality and strictly use it for the study, since it is meant for academic purposes. The information will be useful in providing vital information that will enable interpreters to employ the right techniques when interpreting church sermons so that the message becomes meaningful to the target audience.

Nesie Annet Aromo Khachula. Esomeranga idigrii ya PhD mu yunivasiti ya Masinde Muliro. Enonianga okhumanya nikakhaba mbu abakalulanga elikhuwa elia omwami bakhonyanga abarekeresi okhunyola elikhuwa elia Omwami, okhulondana nende nga omuyali yeenya. Ekhusaba ofukirire okhuba mulala khu halia abanakhonya okhweka. Ndetsuba mbu amakhuwa kosi komambolera ndakekhonyera mumeeko kano konyene. Esubirira mbwe amakalusio kao ebikha ebia okhweka, kanakhonya lukali abakaluli okhukasia etsingira etsia okhwekesia abarekeresi okhumanyirisa mbwe ni sina esia abayali benyere okhubola.

Informant's signature _____ DATE 30/11/2020

Researcher's signature _____ DATE 30th Nov, 2020

In case of any questions, contact the researcher on, 0721255934

Noba nende elirebo liosilioni, onyala okhungonya khu inamba ino, 0721255934

APPENDIX V
DATA EXTRACTION GUIDE

TL items that use a one expression for a particular expression in SL

Description: Items in the Luhya dialects that have a specific reference in the SL

TL items that have the same meaning in the SL

Description: Different Luhya items that result into the same meaning from the SL.

TL expression that cover part of a concept in the SL

Description: Luhya expressions that partly refer to the concept in the SL

SL items that lack TL equivalent items

Description: Items in the SL that do not have equivalent expressions in Luhya

Grammatical and syntactical mismatches between the SL and the TL

Description: Luhya expressions that focus on the semantic structure of the SL

The polysemous nature of words in the SL and TL

Description: SL items that result into more than one meaning in Luhya and vice versa

Non-availability of equivalents in TL

Description: Items in SL do not exist in TL

Culture specific concepts in the SL

Description: SL concepts that are abstract in Luhya

Absence of localized concepts

Description: Items in SL are understood by target audience though not lexicalized in TL

Semantic complexity of items in the SL

Description: SL expressions that result into different meanings in Luhya

Phonological and prosodic constraints

Description: Features that are non-existent in either TL or SL in terms of the phoneme segments

Lack of specific equivalents

Description: A specific word in the SL which may not find an equivalent word in Luhya

SL idioms that are wrongly interpreted in the TL

Description: SL idioms that do not exist in Luhya

Time lag

Description: The duration between when the interpreter receives the speaker's utterances and the when producing them.

APPENDIX VI

DATA FOR ANALYSIS

1. Preacher 3: Let us pray that God provides our needs.

   Interpreter 3: Khusabe Nyasaye aruberesie omukati kwefwe kwa bulinyanga.

2. Preacher 4: Think about what you do as a Christian.

   Interpreter 4: Linga ebia okholanga nga omukristo.

3. Preacher 1: God will answer whatever we pray for if we humble before Him.

   Interpreter1: Nyasaye atubuliranga nikhweduduyia emberi waye.

4. Preacher 6: The pastor arrived on time to save the brethren.

   Interpretation 1: Omukhulundu yetsa khumaonia.

5. Preacher 17: Stay here until I come back.

   Interpreter 10: Menya ano okhula engalukhe.

6. Preacher 13: God will destroy the wisdom of the wise.

   Interpretation 2: Nyasaye ananyasia amakesi ka abakesi.

7. Preacher 5: There cometh one who is mightier than I.

   Interpretation 3: Owicha yakhabe omukhongo okhukhira.

8. Preacher 5: The word of our God is the light to those who believe it.

   Interpretation 4: Elikhuwa lia nyasaye wefwe ni itara khu balia abamwesika.

9. Preacher 5: I would like to advise Christians to dedicate every building to God because God's presence is required in it.

Interpretation 5: Amakerako kange khu abakristo kali mbu buli inzu ikhoyere ilamirwe okhubera Nyasaye yenyekhana okhuba buli abundu.

10. Preacher 1: All those people were fed on the fish and bread.

Interpreter 1: Abandu abo bosi balia engeke nende emikati.

11. Preacher 6: We are not ready to affect our programmes.

Interpretation 3: Sikhunyala okhubiyia chipurogiramu chiefwe.

12. Preacher 6: The youth are encouraged to hustle and get something to support their parents.

Interpretation 4: Abaraga bakhoyere okhasola bakhonye abebusi babwe.

13. Preacher 7: In the party no one preached about the word of God.

Interpreter 5: Muparty eyo abulawo wayala likhuwa lia Nyasaye.

14. Preacher 16: As Christians, it is important that we respect the authorities. We have been advised to wash our hands using running water and soap, and use sanitizers if possible.

Interpreter 9: Ni ebilayi abakristo khulonde amalako. Barwekesianga mbwe khusaabe amakhono nikhwekhonyera amachi nende isabuni, khandi nibinyalikhana khwekhonyere sanitaiza.

15. Preacher 16: The youth have forgotten about God in church but have turned into worshipping other gods in form of whatsapp and facebook.

Interpreter 9: Abaraga bamwibirira nyasaye mukelesia mana benamiranga banyasaye bandi okhubitira mu watisapu nende fesibuku.

16. Preacher 8: Sometimes people go through challenges in life

Interpreter 6: Ebindi ebikha abandu okhunyola mu bumudinyu mubulamu.

17. Preacher 8: They feel God has forsaken them.

Interpreter 6: *Babona Nyasaye khubalekha.*

18. Preacher 8: They are wrong, our God is faithful.

Interpreter 6: Bali khabwene khaba, owefwe Nyasaye ni omulayi.

19. Preacher 9: Future generations will serve the Lord.

Interpretation 4: Imberi abebulwa bali khalabana omwami.

20. Preacher 9: They will speak of the Lord to the coming generation.

Interpretation 4: Abo balibola khu omwami khu betsa abebulwa.

21. Preacher 9: A big crowd surrounded him.

Interpreter 4: Abandu bamubodokhana.

22. Preacher 9: They knew he would save them.

Interpreter 4: Bamanya mbwe anabaonia.

23. Preacher 10: The word of God teaches us to be expectant as we trust in the Lord.

Interpreter 7: Elikhuwa lia Nyasaye lirwekesia okhuba asiro nikhusubirira Omwami.

24. Preacher 10: We should always thirst for the word of God.

Interpreter 7: Khube nende obulwo bwa likhuwa lia Nyasaye.

25. Preacher 11: It was alleged that their head was behind the murder.

Interpreter 8: Baparirisia mbwe omurwe kwabwe nikwo kwera.

26. Preacher 18: The hand that giveth is blessed.

Interpretation 13: Omukhono okuberesiananga kuli nende ikhabi.

27. Preacher 15: Jesus walked around with his disciples as he performed miracles to the amazement of many.

Interpretation 8: Yesu yakenda nende abalondi baye nakhola akamakana.

28. Preacher 13: They were all filled with the Holy Spirit and began to speak in tongues as the spirit guided them.

Interpretation 9: Bosi bechula roho omulafu nibachaka okhulomaloma endimi nga roho yabanyalira okhuboola.

29. Preacher 16: As Christians, it is important that we respect the authorities. We have been advised to wash our hands using running water and soap, and use sanitizers if possible.

Interpreter 9: Ni ebilayi abakristo khulonde amalako. Barwekesianga mbwe khusaabe amakhono nikhwekhonyera amachi nende isabuni, khandi nibinyalikhana khwekhonyere sanitizers.

30. Preacher 16: The youth have forgotten about God in church but have turned into worshipping other gods in form of whatsapp and facebook.

Interpreter 9: Abaraga bamwibirira nyasaye mukelesia mana benamiranga banyasaye bandi okhubitira mu whatsapp nende facebook.

31. Preacher 12: Many Christians are slowly drifting away from their morality in the name of being digital.

Interpretation 5: Abakristo abangi bachakire okhukhaya okhulonda amalako aka obukristo okhubera mbwe bali dijitoli.

32. Preacher 13: God created Man and placed him in the garden of Eden then gave him the powers to rule over all creatures.

Interpretation 6: Nyasaye yalonga omundu namubikha mu indalo ya Edeni nende okhumuba obunyala bwa okhutuka ebilonge biosi.

33. Preacher 17: The word of God in the book of Malachi teaches us the importance of tithing. A good Christian should be faithful in giving back the little that God blesses them with. Whenever you go before God, you must carry some offering to present because God loves a cheerful giver. We must be willing to give sacrifices to Godbecause these sacrifices will opendoors for blessings in our lives.

Interpreter 10: Eikhuwa lia Nyasaye mu esitabo sia Malaki kharo lirwekesia obulayi bwa okhurusia ebihanwa. Omukristo omulayi akhoyere okhuba omwesikwa mukhurusia ebikhanwa okhulondana nga Nyasaye amunyalire okhunyola. Mumanye mbwe Nyasaye akheranga

urusianga khubusangafu. Khukhoyere okhurusia ebianwa okhubera esianwa sia omundu simwikuliranga echingira chia chikhabi mubulamu.

34. Preacher 5: Gosh! They were all surprised at what God had done in their lives. They believed that He was a miracle working God.

Interpretation 10: Bosi besundukha nga babona amakhuwa ka Nyasaye yali nabakholere. Basubirira mbwe Nyasaye yali nende obunyali obwa okhukhola akalanyalikha.

35. Preacher 16: Good heavens! They didn't believe their eyes after discovering that they had been conned.

Interpreter 9: Bosi sibasubirira mbwe omurobi wa obubacha yali ababachire.

36. Preacher 7: The rose smelt sweet in the compound and attracted bees

Interpreter 5: Amaua kaunya ebilayi mudala omwo mani nikareta enjukhi.

37. Preacher 13: Ensure the benches are clean before allowing visitors to sit.

Interpretation 11: Mulingale mbwe embao chilabile abakeni nibatekhalakho.

38. Preacher 7: Those of us who know God are privileged. Let's use this golden opportunity to prepare our ways as we wait upon the Lord.

Interpreter 5: Efwe abasabanga Nyasaye khuli nende ekhabi. Ni ebilayi okhwekhonyera obweyangu buno obwa efesa okhukhwania engira chiefwe nikhumulinda Nyasaye.

39. Preacher 5: These teachings are important in the life of a Christian. Let them not fall on deaf ears.

Interpreter 12: Amekesio kano ni amalayi lukali mubulamu mwa mkristo. Mube abaulirifu, mulakona khumarwi kenyu dawe.

40. Preacher 3: God's standards are too high since he demands that anybody who receives a sacrifice at his holy alter should meet specific qualities. God will always stick to his decrees and anybody who goes against the expectations of God should be prepared for a legal battle with God.

Interpreter 3: Standards cha Nyasaye chiri ekulu muno khulwa okhubera Nyasaye yalaka mbwe omundu yesiyesi oubukulanga ebianwa khubwali akhoyere okhuba nende qualities chenyekhanya...

41. Preacher 8: God, in Jesus Christ name, thank you for your virtuousness in my life. Thank you for giving us life, good health and caring for us free of charge.We glorify your holy name because nothing is impossible before you God. Thank you for answering our prayers, through Jesus Christ our Lord I pray. Amen.

Interpreter 6: Nyasaye, mulira lia Yesu kristo, khukhubira orio khulwa amalayi ka orukholeranga. Orio muno okhuruba obulamu nende okhurulinda ebikhaya. Khu-khu- elira liao orio muno Nyasaye ...amina.

42. Preacher 18: Whenever we encounter temptations in life, let's not give up because God is always with us.

Interpretation 13: Nikhunyakhana mubulamu, khumanye mbwe Nyasaye aliwo.

43. Preacher 17: It is okay to feel like quitting.

Interpreter 10: Ebikha bindi khujong'anga.

44. Preacher 17: May the grace of God give you strength.

Interpreter 10: Nyasaye akhube amani.

45. Preacher: I am just here praying for you.

Interpretation: Basabiranga.

46. Preacher 9: There is power in what you declare.

Interpreter 4: Biosaba biekholekhanga.

47. Preacher 3: People should stop sleeping in church unless they suffer from sleeping sickness.

Interpreter 3: Abandu sibakhoyere okhukona mukanisa nga abalwala obulwaye obwa tsindolo.

48. Preacher 19: It is advisable to get some breakfast before coming to church.

Interpretation 14: Khokhoyere okhulia itsuli khu khwitse mukanisa.

49. Preacher 5: All intercessors bear the favor of God.

Interpreter 5: Abandu basabiranga abasiabwe bali nende esisa sia Nyasaye.

50. Preacher 19: David put a stone in a sling and struck Goliath.

Interpretation 14: Daudi yara likina mukhasero khibekhonyeranga okhusukuna likina arambi mani likina liakhuya Goliath.

51. Preacher 20: God commanded Noah to get into the ark together with his family.

Interpretation 15: Nyasaye yabolera Nuhu yengire mu eliaro liyakhwania khulwa okhweikama ifula, nie nende olwibulo lwaye.

52. Preacher 7: The supervisor was not happy with the plumder's work.

Interpreter 5: Omukhongo wabemera siyasangala nende emilimo akia omundu ukasianga amachi.

53. Preacher 16: The bible is like an anthology.

Interpreter 9: Indakano ili nga esitabo esilimo chingano chisabi.

54. Preacher 11: Salvation does not have a reverse gear.

Interpreter 8: Obulokole bubula okhukalukha inyuma.

55. Preacher 4: Missionaries had difficulties in introducing Christianity.

Interpreter 4: Abasungu balera obukristo basanda lukali.

56. Preacher 5: Let the candidates trust in God.

Interpretation 10: Abacha okhukhola amarebo besike Nyasaye.

57. Preacher 18: The security officers were not alert.

Interpretation 13: Abalindanga busiribwa sibali meso khaba.

58. Preacher 16: Judas betrayed and tried to stop Jesus.

Interpreter 9: Yuda yabula Yesu khubasuku baye natema okhumwikalira.

59. Preacher 6: We aren't ready to meddle with our programmes because of a few people who are irresponsible.

Interpretation 3: Sikhunyala okhunyasia chipurogiramu chiefwe khulwa abandu badidi abakhayire okhulonda amalako kalio.

60. Preacher 7: The information was broadcast over the radio.

Interpreter 5: Amakeni ako katangasibwe muredio.

61. Preacher 17: Pastors will graduate next week.

Interpretation 10: Abapasita banagrajueta iwiki itsa.

62. Preacher 13: We shall intensify our campaigns during the crusade.

Interpretation 2: Khunedinyia nende chikampeini ebikha bia ikrusedi.

63. Preacher 18: Some stakeholders were not involved in budgeting

Interpreter 13: abasitekiholida bandi sibakhonya okhubajeta khaba.

64. Preacher 3: Many young people backslide due to sexual desires.

Interpreter 3: Abaraga abangi bakwitsanga khulwa itamaa.

65. Preacher 2: God's blessings are good, pleasing and they make the blessed happy.

Interpreter 2: Chikhabi cha Nyasaye ni chindayi.

66. Preacher 1: They gave so many excuses to avoid coming for the meeting.

Interpreter 1: Sibecha mukutano khaba.

67. Preacher 3: He was serious but the congregants thought it was a joke.

Interpreter 3: Abandu bapara mbwe akatsula.

68. Preacher 13: Don't be caught by surprise, go ahead of the enemy.

Interpretation 6: Khuche emberi wa abasuku befwe.

69. Preacher 4: Always lay hands on your family and pray for them.

Interpreter 4: Sabira ifamili yao.

70. Preacher 5: Be that person God is looking for to stand in the gap.

Interpretation 2: Okhoyere okhuba omundu wa Nyasaye akonyanga.

71. Preacher 18: Laban, welcomed Jacob, hugged and kissed him then brought him to his home.

Interpretation 13: Labani yerukhira okhumukhesia Yakobo nende okhumwingisia ewaye.

72. Preacher 18: During winter, missionaries were forced to put on heavy clothes.

Interpretation 13: Endalo cha emboo enyingi, abayali befwalanga engulu esito.

APPENDIX VII

Table 8: Pentecostal Churches in Busia County

CHURCH	SUB-COUNTY	CODE
Abundant Life Church	Samia	CSP 1
Hosanah Church	Samia	CSP 2
Calvary Church	Butula	CSP 3
Faith Church	Nambale	CSP 4
Gospel Believers	Samia	CSP 5
Pentecostal Assemblies of God	Butula	CSP 6
Joint Outreach Evangelistic Ministries	Matayos	CSP 7
Chrisco Church	Bunyala	CSP 8
All Nations Redeemed Church	Bunyala	CSP 9
PEFA Church	Nambale	CSP 10

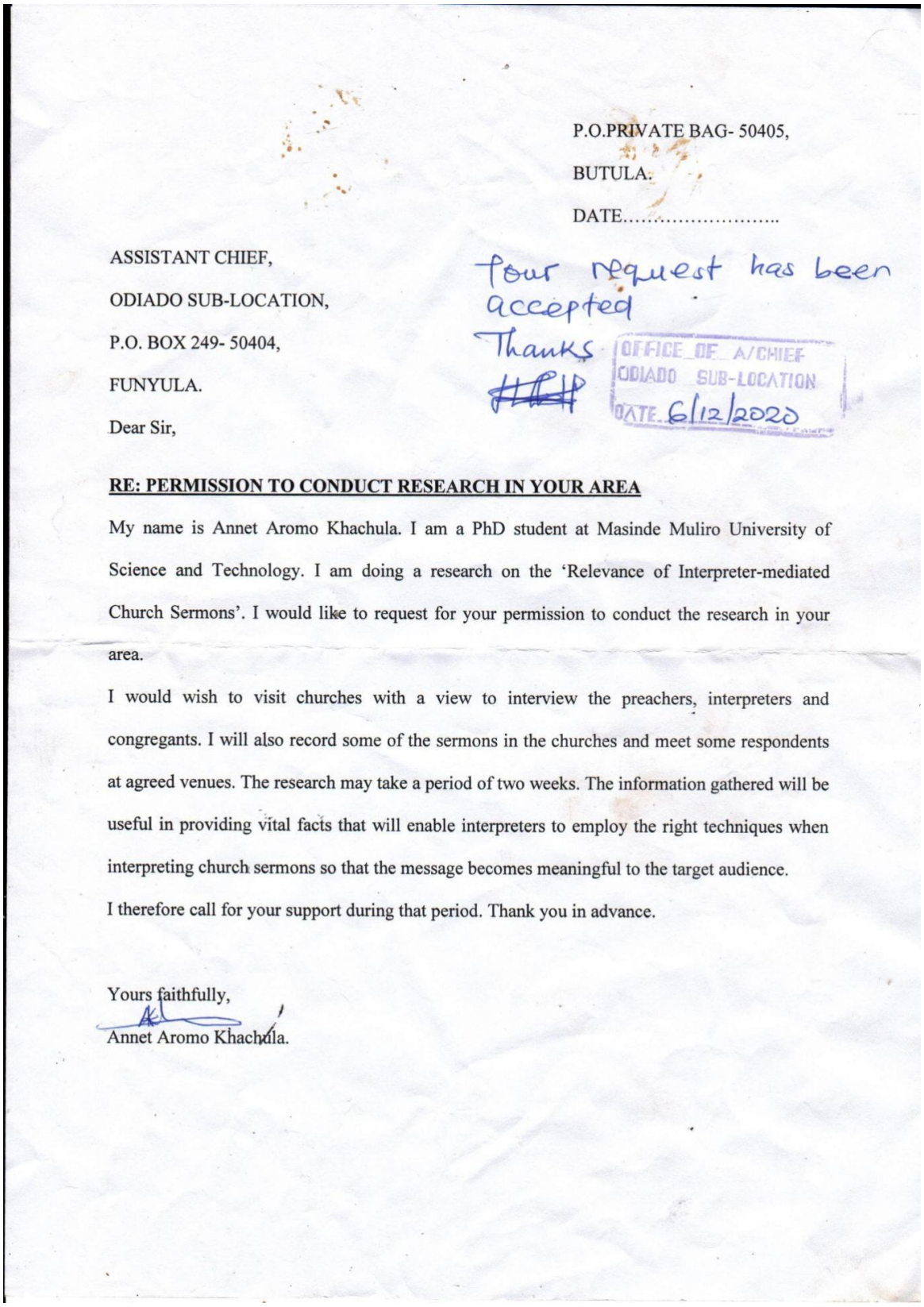
APPENDIX VIII

Table 9: Mainstream Churches in Busia County

CHURCH	SUB-COUNTY	CODE
St. Luke ACK, Odiado	Samia	CSM 1
St. Mary Immaculate Catholic, Kisoko	Nambale	CSM 2
ACK Church, Budalang'i	Bunyala	CSM 3
St. Joseph Catholic, Butula	Butula	CSM 4
St.Mary Catholic, Nangina	Samia	CSM 5
St. Monica ACK, Butula	Butula	CSM 6
St. Mathew ACK, Nambale	Nambale	CSM 7
Catholic Church of Mundika	Matayos	CSM 8
Catholic Church of Port Victoria	Bunyala	CSM 9
ACK Church, Lwanya	Matayos	CSM 10

APPENDIX IX

A LETTER OF REQUEST TO THE LOCAL ADMINISTRATION



P.O.PRIVATE BAG- 50405,

BUTULA.

DATE.....

ASSISTANT CHIEF,

ODIADO SUB-LOCATION,

P.O. BOX 249- 50404,

FUNYULA.

Your request has been accepted

Thanks

OFFICE OF A/CHIEF
ODIADO SUB-LOCATION
DATE 6/12/2020

Dear Sir,

RE: PERMISSION TO CONDUCT RESEARCH IN YOUR AREA

My name is Annet Aromo Khachula. I am a PhD student at Masinde Muliro University of Science and Technology. I am doing a research on the 'Relevance of Interpreter-mediated Church Sermons'. I would like to request for your permission to conduct the research in your area.

I would wish to visit churches with a view to interview the preachers, interpreters and congregants. I will also record some of the sermons in the churches and meet some respondents at agreed venues. The research may take a period of two weeks. The information gathered will be useful in providing vital facts that will enable interpreters to employ the right techniques when interpreting church sermons so that the message becomes meaningful to the target audience.

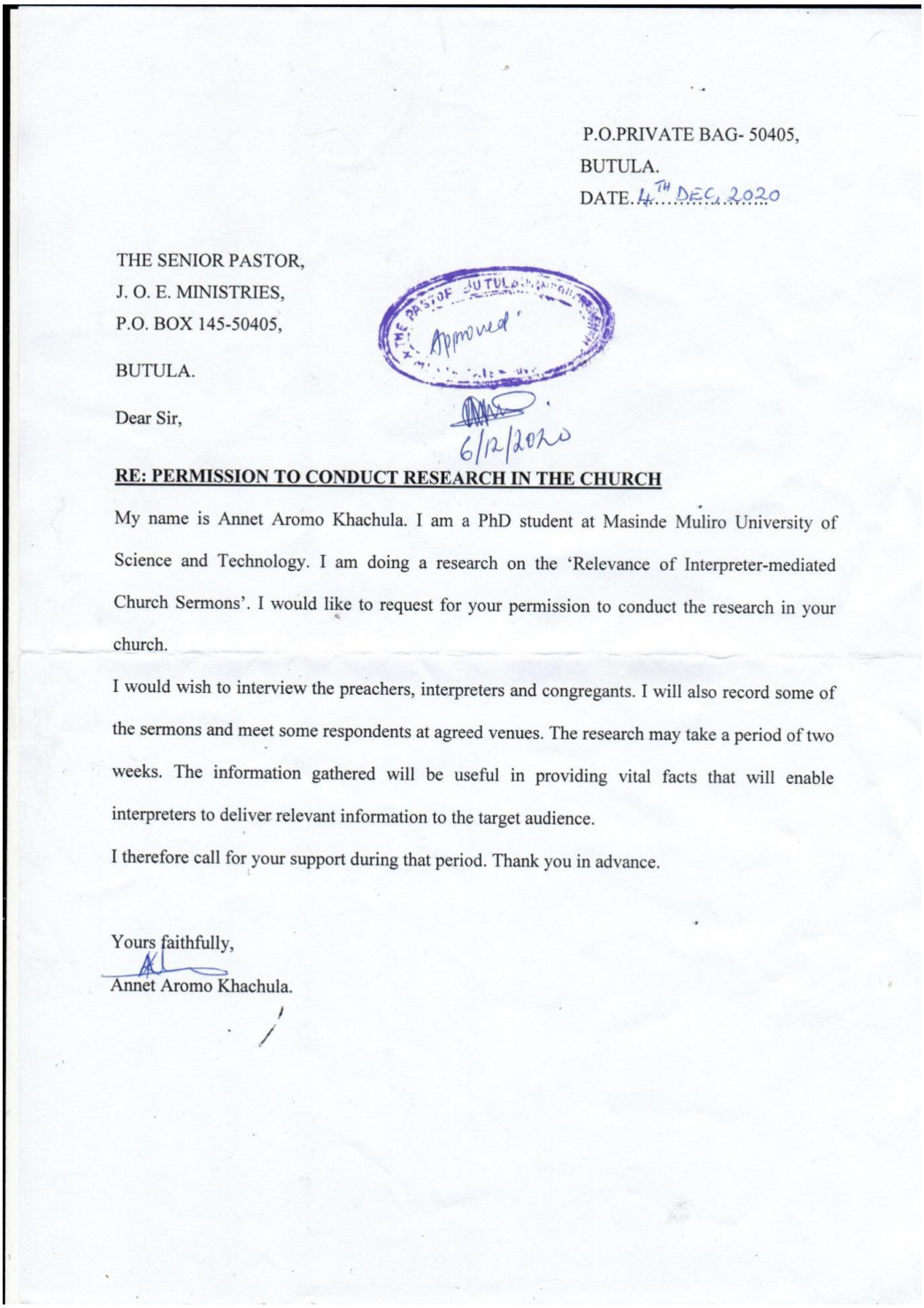
I therefore call for your support during that period. Thank you in advance.

Yours faithfully,

Annet Aromo Khachula.

APPENDIX X

CONSENT LETTER TO THE CHURCH



P.O.PRIVATE BAG- 50405,
BUTULA.
DATE. 4TH DEC, 2020

THE SENIOR PASTOR,
J. O. E. MINISTRIES,
P.O. BOX 145-50405,

BUTULA.

Dear Sir,

THE PASTOR BUTULA Approved 6/12/2020

RE: PERMISSION TO CONDUCT RESEARCH IN THE CHURCH

My name is Annet Aromo Khachula. I am a PhD student at Masinde Muliro University of Science and Technology. I am doing a research on the 'Relevance of Interpreter-mediated Church Sermons'. I would like to request for your permission to conduct the research in your church.

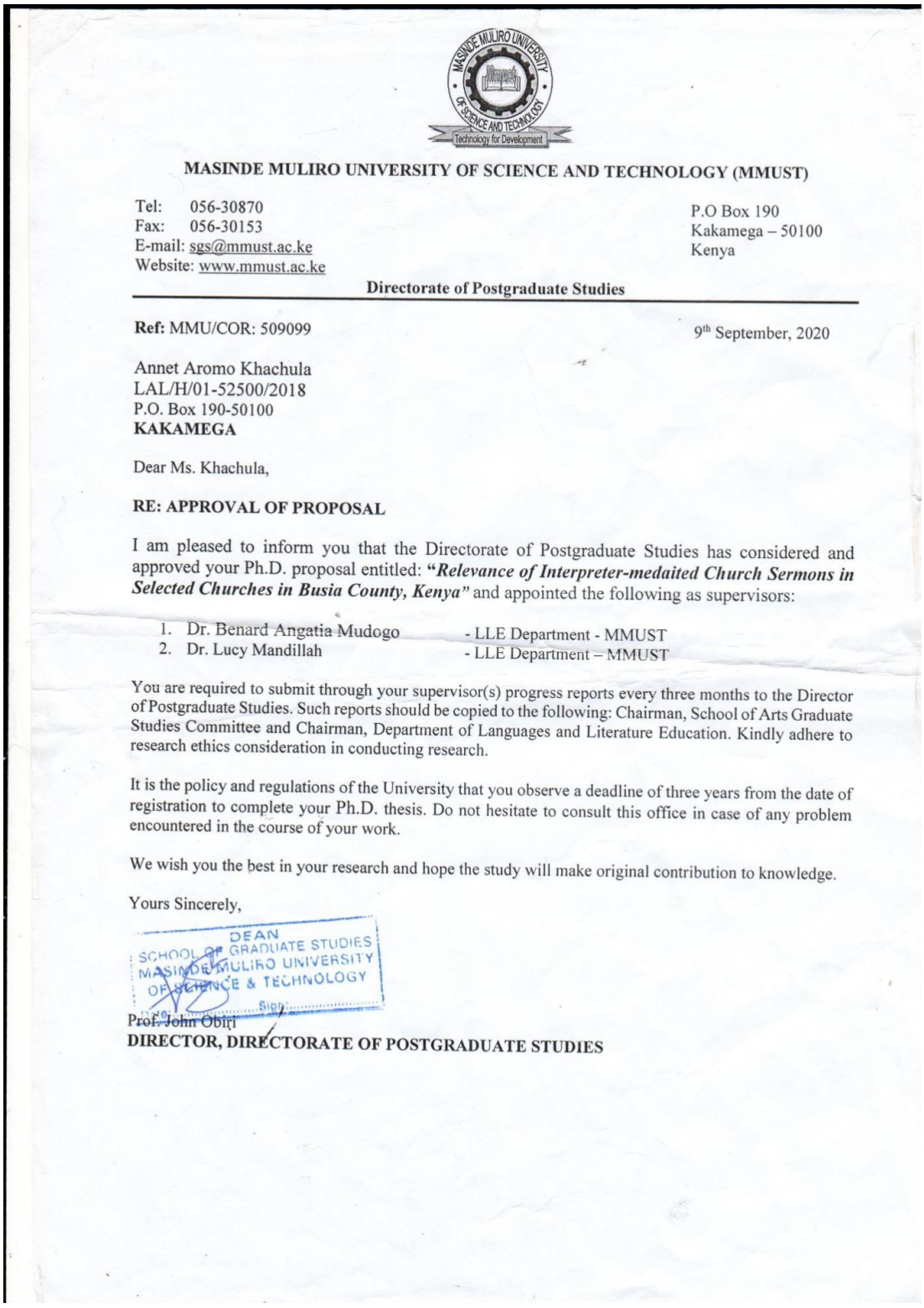
I would wish to interview the preachers, interpreters and congregants. I will also record some of the sermons and meet some respondents at agreed venues. The research may take a period of two weeks. The information gathered will be useful in providing vital facts that will enable interpreters to deliver relevant information to the target audience.

I therefore call for your support during that period. Thank you in advance.

Yours faithfully,
Annet Aromo Khachula.

APPENDIX XI

POST GRADUATE RESEARCH APPROVAL



MASINDE MULIRO UNIVERSITY OF SCIENCE AND TECHNOLOGY (MMUST)

Tel: 056-30870
Fax: 056-30153
E-mail: sgs@mmust.ac.ke
Website: www.mmust.ac.ke

P.O Box 190
Kakamega – 50100
Kenya

Directorate of Postgraduate Studies

Ref: MMU/COR: 509099

9th September, 2020

Annet Aromo Khachula
LAL/H/01-52500/2018
P.O. Box 190-50100
KAKAMEGA

Dear Ms. Khachula,

RE: APPROVAL OF PROPOSAL

I am pleased to inform you that the Directorate of Postgraduate Studies has considered and approved your Ph.D. proposal entitled: ***"Relevance of Interpreter-medaited Church Sermons in Selected Churches in Busia County, Kenya"*** and appointed the following as supervisors:

1. Dr. Benard Angatia Mudogo - LLE Department - MMUST
2. Dr. Lucy Mandillah - LLE Department – MMUST

You are required to submit through your supervisor(s) progress reports every three months to the Director of Postgraduate Studies. Such reports should be copied to the following: Chairman, School of Arts Graduate Studies Committee and Chairman, Department of Languages and Literature Education. Kindly adhere to research ethics consideration in conducting research.

It is the policy and regulations of the University that you observe a deadline of three years from the date of registration to complete your Ph.D. thesis. Do not hesitate to consult this office in case of any problem encountered in the course of your work.

We wish you the best in your research and hope the study will make original contribution to knowledge.

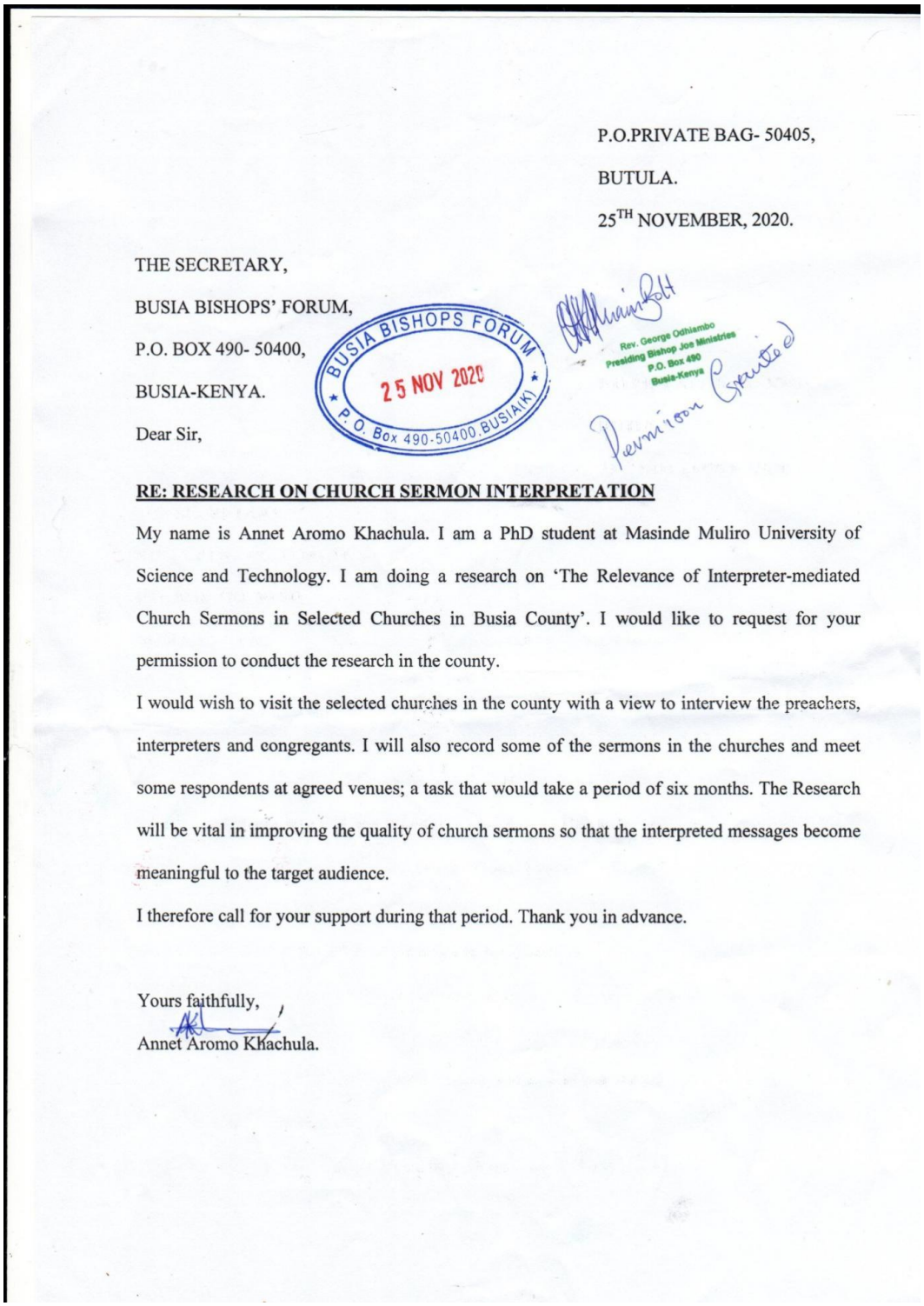
Yours Sincerely,

DEAN
SCHOOL OF GRADUATE STUDIES
MASINDE MULIRO UNIVERSITY
OF SCIENCE & TECHNOLOGY

Prof. John Obiri
DIRECTOR, DIRECTORATE OF POSTGRADUATE STUDIES

APPENDIX XII

A LETTER OF CONSENT TO CONDUCT RESEARCH IN CHURCHES IN BUSIA COUNTY



P.O.PRIVATE BAG- 50405,

BUTULA.

25TH NOVEMBER, 2020.

THE SECRETARY,

BUSIA BISHOPS' FORUM,

P.O. BOX 490- 50400,

BUSIA-KENYA.

BUSIA BISHOPS FORUM
25 NOV 2020
P.O. Box 490-50400 BUSIA(K)

Rev. George Odhiambo
Presiding Bishop Joe Ministries
P.O. Box 490
Busia-Kenya

Permission Granted

Dear Sir,

RE: RESEARCH ON CHURCH SERMON INTERPRETATION

My name is Annet Aromo Khachula. I am a PhD student at Masinde Muliro University of Science and Technology. I am doing a research on 'The Relevance of Interpreter-mediated Church Sermons in Selected Churches in Busia County'. I would like to request for your permission to conduct the research in the county.

I would wish to visit the selected churches in the county with a view to interview the preachers, interpreters and congregants. I will also record some of the sermons in the churches and meet some respondents at agreed venues; a task that would take a period of six months. The Research will be vital in improving the quality of church sermons so that the interpreted messages become meaningful to the target audience.

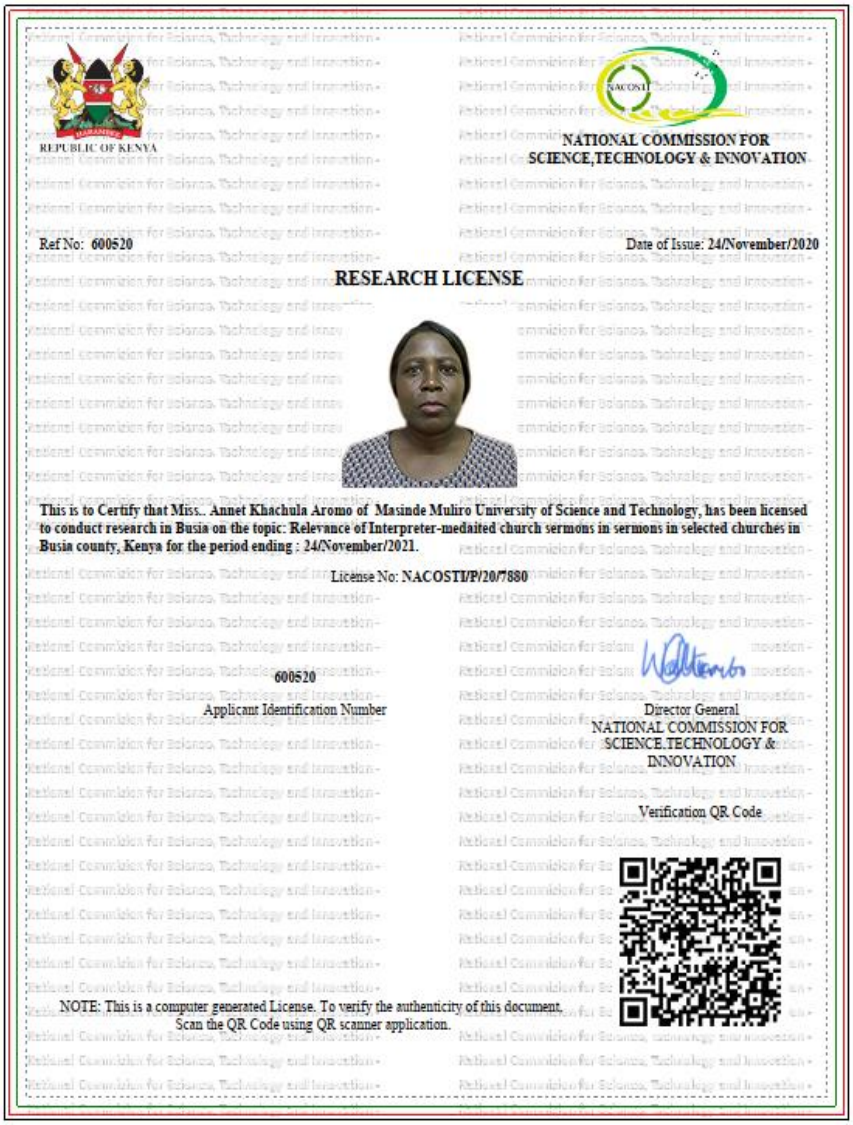
I therefore call for your support during that period. Thank you in advance.

Yours faithfully,

Annet Aromo Khachula.

APPENDIX XIII

RESEARCH PERMIT FROM NACOSTI



REPUBLIC OF KENYA

NATIONAL COMMISSION FOR SCIENCE,TECHNOLOGY & INNOVATION

Ref No: 600520

Date of Issue: 24/November/2020

RESEARCH LICENSE

This is to Certify that Miss.. Annet Khachula Aromo of Masinde Muliro University of Science and Technology, has been licensed to conduct research in Busia on the topic: Relevance of Interpreter-mediated church sermons in sermons in selected churches in Busia county, Kenya for the period ending : 24/November/2021.

License No: NACOSTI/P/20/7880

600520

Applicant Identification Number

Director General
NATIONAL COMMISSION FOR SCIENCE,TECHNOLOGY & INNOVATION

Verification QR Code

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