

**CONTEXT AND COGNITION IN THE TRANSLATION OF GEORGE  
ORWELL'S *ANIMAL FARM* TO KISWAHILI**

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**A Research Thesis submitted in partial fulfillment for the requirements for the award of  
the degree of Master of Arts in Applied Linguistics of Masinde Muliro University of  
Science and Technology**

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## **DEDICATION**

I dedicate this work to my father, mother and siblings; Beryl, Bill and Carson. They have always been there and have kept encouraging me to pursue this degree.

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## Abstract

The translation of *Animal Farm* from English to Kiswahili was examined in this study in terms of context and cognition. The study aimed at highlighting how non-equivalence may be viewed as a key strategy in translation and to offer insights on how contextual frames of reference can be employed in literary translation. By assuming that readers required the least amount of processing effort to comprehend a text, it intended to determine if the target language version was relevant to the readers. For a book to be considered relevant, the reader must be able to relate to it in their current contextual understanding. The translator might do this by selecting the best translation technique; by using either equivalence or nonequivalence translation procedures. The objectives of the study were to: establish the cognitive contextual frames of reference in the English to Kiswahili translation of *Animal Farm*; identify domestication as cognition in this translation and assess the degree of cognitive contextual meaning loss or gain in the target language version after translation. The source text "*Animal Farm*" and the target text "*Shamba la Wanyama*" provided data for the study. In order to examine the non-equivalence of the words and phrases of the two texts, a qualitative analysis was done. The study sampled non-equivalent words and sentences using a systematic sampling approach. To get reliable and accurate conclusions from the text, the study also employed content analysis. The relevance hypothesis by Wilson & Sperber, (1995), was used. According to this theory, every statement contains information that is pertinent enough to be worth the time of the addressee to process. It utilized several components of the relevance theory, including the idea that the cognitive environment of a person is a collection of facts that are observable to them and that a text was only relevant when processed within the context of preexisting assumptions produced a favorable cognitive outcome. New advancements have also been made in the idea of relevance that the study used. For instance, certain specific content phrases will continue to be active while being irrelevant in their context, according to Rubio, (2005). Sixty nonequivalent words and phrases were selected using systematic sampling technique, where meanings were deduced from sentences as well as words and phrases. The sociocultural, organizational, textual, and communicational category changes were all utilized by the translator, with the communicational category shifts serving as the highest contextual frames of reference of the study. Due to the cultural differences, it was found that the translator chose to heavily edit the source material in order to communicate. To preserve the original meaning of the source material, the translator chose a number of translation techniques. These included translation by omission, translation by a term that is more general, translation by a word that is similar, and translation by example. Translation by cultural equivalents, translation by a more generic word, translation by a less expressive word, translation by paraphrase, adaptation, and idiomatic translation are some of the domestication tactics that were utilized in the study. The most prevalent domestication technique employed in the translation was paraphrasing with a related term. It was also concluded that meaning loss occurred more frequently in translation than gain, mostly as a result of paraphrasing translation using unrelated terms. The research will shed light on the application of contextual frames of reference in literary translation.

### **Operational definition of Terms**

**Cognitive** – mental processes that the translator of *Shamba la Wanyama* has in the course of translation in order to do it adequately

**Coherent**- forming a unified whole text of *Animal Farm* and *Shamba la Wanyama* which will be relevant to target language readers of the target language text

**Contextual reference** –factors that help in the analyzing, interpreting and communicating in the translation of *Animal Farm* to *Shamba la Wanyama* for the understanding of the target readers of *Shamba la Wanyama*

**Culture** - beliefs, values, behavior and material objects that readers of both *Animal Farm* and *Shamba la Wanyama* can relate to.

**Domestication** – a way in which the translator has made *Shamba la Wanyama* more relevant to the target readers

**Equivalence**: How *Animal Farm* has been translated to *Shamba la Wanyama* in order to achieve relevance on the readers

**Supposition**- an assumption made to account for known facts on *Animal Farm*

**Source language**-English language from which *Animal Farm* was translated

**Source text**- The original book, *Animal Farm*, which was written first

**Target text**- The translated text, *Shamba la Wanyama*

**Target language**- Kiswahili language into which *Shamba la Wanyama* was translated

**Target readers**- readers of the translated text, *Shamba la Wanyama*

**Textual** - pertaining to *Animal Farm* and *Shamba la Wanyama* texts

**Translation** - rendering of *Animal Farm* to *Shamba la Wanyama* from English to Kiswahili

**Relevance**– that which readers of *Shamba la Wanyama* are able to relate to in the Kiswahili text



**Review**-subsequent reading of *Shamba la Wanyama* and *Animal Farm* text in order to gain new insights

## **LIST OF ACRONYMS AND ABBREVIATIONS**

TT - Target text

TR - Target Reader

ST - Source Text

TL - Target Language

TA-Target Audience

SL-Source language

SR-Source reader

CFR - Contextual frames of reference

TC- Target culture

SC-Source culture

FOR-frames of reference

## TABLE OF CONTENTS

<u>PLAGIARISM STATEMENT</u> .....	II
<u>DECLARATION</u> .....	III
<u>COPYRIGHT</u> .....	IVV
<u>DEDICATION</u> .....	V
<u>ACKNOWLEDGEMENTS</u> .....	<b>ERROR! BOOKMARK NOT DEFINED.</b> I
<u>ABSTRACT</u> .....	<b>ERROR! BOOKMARK NOT DEFINED.</b> I
<u>OPERATIONAL DEFINITION OF TERMS</u> .....	<b>ERROR! BOOKMARK NOT DEFINED.</b> X
<u>LIST OF ACRONYMS AND ABBREVIATIONS</u> .....	X
<u>CHAPTER ONE</u> .....	1
<u>GENERAL INTRODUCTION</u> .....	1
<u>1.1 INTRODUCTION</u> .....	1
<u>1.2 BACKGROUND TO THE STUDY</u> .....	1
<u>1.3 STATEMENT OF THE PROBLEM</u> .....	6
<u>1.4 OBJECTIVES OF THE STUDY</u> .....	7
<u>1.5 RESEARCH QUESTIONS</u> .....	7
<u>1.6 SCOPE AND LIMITATIONS</u> .....	8
<u>1.7 JUSTIFICATION OF STUDY</u> .....	9
<u>1.8 CHAPTER SUMMARY</u> .....	10
<u>CHAPTER TWO</u> .....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
<u>LITERATURE REVIEW AND THEORETICAL FRAMEWORK</u> .	<b>ERROR! BOOKMARK NOT DEFINED.</b>
<u>2.1 INTRODUCTION</u> .....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
<u>2.2 LITERATURE REVIEW</u> .....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
<u>2.2.1 Translation of literary texts</u> .....	<i>Error! Bookmark not defined.</i>
<u>2.2.2 Cognitive contextual frames of reference</u> .....	<i>Error! Bookmark not defined.</i>
<u>2.2.3 Domestication as Cognition in the Translation</u> .....	<i>Error! Bookmark not defined.</i>
<u>2.2.4 Cognitive contextual meaning loss or gain</u> .....	32
<u>2.3 THEORETICAL FRAMEWORK</u> .....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
<u>2.4 CHAPTER SUMMARY</u> .....	41
<u>CHAPTER THREE: METHODOLOGY</u> .....	42
<u>3.1 INTRODUCTION</u> .....	42
<u>3.2 RESEARCH DESIGN</u> .....	42
<u>3.3 POPULATION OF STUDY</u> .....	43

<u>3.4 SAMPLING TECHNIQUE AND SAMPLE SIZE</u> .....	43
<u>3.5 DATA COLLECTION</u> .....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
<u>3.6 ANALYSIS OF DATA</u> .....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
<u>3.7 ETHICAL CONSIDERATIONS</u> .....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
<u>3.8 CHAPTER SUMMARY</u> .....	<b>ERROR! BOOKMARK NOT DEFINED.</b> 6
<b>CHAPTER FOUR</b> .....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
<b>FINDINGS AND DISCUSSIONS</b> .....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
<u>4.1 INTRODUCTION</u> .....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
<u>4.2 CHARACTERISTICS OF THE STUDY SAMPLE</u> .....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
<u>4.3 CONTEXTUAL FRAMES OF REFERENCE IN THE <i>SHAMBA LA WANYAMA</i> TRANSLATION OF <i>ANIMAL FARM</i></u> .....	50
<u>4.3.1 Socio cultural category shifts</u> .....	51
<u>4.3.2 Organizational category shifts</u> .....	56
<u>4.3.3 Textual category shifts</u> .....	59
<u>4.3.4 Communicational Category Shifts</u> .....	63
<u>4.4. DOMESTICATION IN TRANSLATION</u> .....	69
<u>4.5 CONTEXTUAL MEANING LOSS AND MEANING GAIN</u> .....	76
<u>4.6 CHAPTER SUMMARY</u> .....	84
<b>CHAPTER FIVE</b> .....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
<b>SUMMARY, RECOMMENDATIONS AND CONCLUSIONS</b> .....	86
<u>5.1 INTRODUCTION</u> .....	86
<u>5.2 SUMMARY OF FINDINGS</u> .....	86
<u>5.3 RECOMMENDATIONS</u> .....	89
<u>5.3 CONCLUSIONS</u> .....	90
<u>5.4 AREAS FOR FURTHER RESEARCH</u> .....	91
<u>FIGURE 4.2</u> .....	49
<u>REFERENCES</u> .....	92
<u>DATA APPENDIX I: QUALITATIVE GUIDES FOR EXTRACTING DATA</u> .....	102
<u>APPENDIX II: EXTRACTED DATA FOR ANALYSIS</u> .....	103

## CHAPTER ONE: GENERAL INTRODUCTION

### 1.1 Introduction

This chapter is an introduction to the study. It includes: the background to the study, statement of the problem, justification of the study, the objectives and questions that guided the study. Finally, the chapter looks at the scope and justification of the study.

### 1.2 Background to the study

By examining how contextual allusions were made in the translation of the book by George Orwell, *Animal Farm* from English to Kiswahili, the study aimed to examine the translation. According to Gutt, (1991), context is a component of the communication partners' worldview or cognitive environment. This strategy is based on an overarching theory of human cognition. According to Wilson and Sperber, (1995), human cognitive processes are designed to produce the maximum cognitive result with the least amount of processing work. The objective of the study was to determine how domestication was accomplished in the target text to make it relevant. The study was based on the idea that readers should put up the least amount of processing work in order to comprehend the content.

The book by George Orwell, *Animal Farm* was originally released in England on August 17, 1945. The book details the events that led up to the 1917 Russian Revolution as well as those that continued until the Stalinist era of the Soviet Union, (Mejja, 2002). The experiences of democratic socialist Orwell during the May Day battle against Stalinist forces during the Spanish civil war, profoundly influenced his opposition to Joseph Stalin and therefore his

hostility toward Moscow-directed Stalinism. This was the European context in which the source text, *Animal Farm*, was set, in order to reveal the dictatorship that existed at the time the book was written. According to Gordon, (2013), *Animal Farm* was the first novel that consciously attempted to combine political and artistic objectives into a single work. The book was written between 1943 and February 1944, when the Soviet Union and the United Kingdom were at war with Nazi Germany. *Shamba la Wanyama* by Fortunatus Kawagere, the translated text, was chosen by the Kenyan government as a set book examinable for KCSE in 1994.

According to Mazrui, (2017), the Kiswahili committee members used the early 1990s political reform movement as an opportunity to express their oppositional viewpoint through the publication of *Animal Farm*, which suggested that a political order needed to be fundamentally changed rather than just a few guards changed. This is the Kenyan context, where the target text is now intended. In summary, there are two contexts that were realized in the study. The SL context, that which intended to reveal the dictatorship which occurred during the Stalinist era and the Kenyan TL context. The book has continually achieved a large target audience lately, unlike when it was first solely translated for the Tanzanian readers. The current readers include most African Kiswahili speaking countries, including Kenyans, who read the book to serve various purposes.

According to Amirdabbaghian & Shunmugam, (2019), the book is a fable that uses animal characters to take the reader away from the present events and into a world of imagination where they can understand concepts and ideals better. The allegorical book by George Orwell, according to Amirdabbaghian & Shunmugam, (2019), is a critique of the former Soviet Union. The exploitation of animals by humans, in the SL soviet context, serves as a metaphor for the exploitation of the proletariat by the wealthy in the book, as Orwell analyzes Marx's theory

from the perspective of the animals. Currently, African politics are rigged with exploitation, manipulation and intimidation of the opposition. Most African leaders are dictators who misuse power in order to enrich themselves instead of the public. When faced with opposition, they tend to use crude methods in order shut the oppose up, just like Napoleon, in *Animal Farm*.

According to Gellately, (2013), Orwell describes the Tehran meeting in his book as a strategic episode. The summit took place at Tehran, the Soviet embassy in Iran from November 28 to December 1, 1943, during World War 2. He continues to state that the meeting of the three major leaders who were allies; British prime minister Winston Churchill, USSR premier Joseph Stalin and US president Franklin Roosevelt was very significant. The major objective of the conference was to launch the second front of Western Europe, particularly against Nazi Germany. The inability of the Allies—the two major Western nations and the USSR—to reach a compromise at this specific meeting, according to Hosseini & Zadeh, (2003), was the primary cause of the cold war. They claim that by making an allusion to this cold war, Orwell finishes *Animal Farm* on a contentious note.

The book portrays the tale of several animals that revolt against their human farmers in an effort to bring about equality in society, (Mills, 2011). The animals believe that by revolting, they can establish a society in which everyone is free and content under the reign of a pig named Napoleon. The revolt is however put down, and the farm is left in an even worse condition than it was before. It should be observed that *Animal Farm* is written in the third person narrative and differs from Orwell's earlier books in terms of the fictional character and its many ideologies. Orwell was able to develop his worldview by reflecting on the effects and dangers of authoritarian regimes thanks to *Animal Farm*. Amirdabbaghian & Shunmugam, (2019).

*Shamba la Wanyama*, according to Mazrui, (2017), is a translation of the book by Fortunatus Kawagere, *Animal Farm*, which was originally written in Kiswahili. He mentions that the text originally emerged in 1967, the same year that *ujamaa* communist program, which is socialism, was implemented in Tanzania. The translator intended it to serve as a red flag alerting his nation to the dangers of communism. The immediate political background for the translation of *Animal Farm* was given by events in postcolonial Tanganyika, as mainland Tanzania was then known before its unification with Zanzibar. The dread of an oncoming revolution, which served as an inspiration for *Shamba la Wanyama* during the cold war, served as the driving factor for the translation. The growing conflict between the pro-capitalist and pro-pre-socialist political forces in East Africa made a Swahili translation of *Animal Farm* even more urgent, (Mazrui, 2017).

Context is crucial, because the same text can have entirely distinct meanings depending on its setting. Therefore, before beginning a translation and localization project, it is crucial to be familiar with the environment of its creation. One of the most crucial aspects of the cognitive integrity of a text, in addition to additional language elements like sociocultural data, is intertextuality. The idea of a cognitive context is similar to the idea of a linguistic context in that it refers to a semantic section of written speech that allows the phrase or word meaning to be determined (Arustamyan *et al.*, 2022). There are two types of contexts; generic and specialized, (Huang, 2009). While the specialized context focusses only on one general element context, the broadest context is the general context such as the social background setting and the communicative activities language context. Contextual frames of reference in the bible were discussed by Berman, (2014) along with their significance for biblical translation. These frames of reference include Sociocultural, organizational, communicational, and literary frames of reference. The study adopted some of these cognitive-based effects.



According to Schaffner, (2003), the original culture and the target culture occasionally use the same or distinct conceptual metaphors. The aim of the current study was to determine whether the context and cognition in the translation of *Animal Farm* to Kiswahili revealed the information in the correct way, how domestication was achieved, and whether or not the original meaning of the text was lost in the translation. The investigation focuses on word and phrase level nonequivalence in the ST and TT. No matter how skilled the translator is, the translation may lose some of the meaning in the original text, (Mudogo, 2018). The possibility of translation nonequivalence is therefore created by the linguistic and cultural differences among languages.

There have been several translation studies conducted on *Animal Farm*. According to a study by Askari & Akbari, (2014) on the difficulties of translating proper nouns into Persian, one of the most difficult tasks in translation is conveying the essential meaning of the nouns across cultures because each culture has its own system for rendering proper nouns. The study examined two significant translations of *Animal Farm* by George Orwell, the translation by Firuzbakht, (1988) and that by Amirshashi, (2010). They went on to find out the strategies of translation that were used in the translation of proper nouns by using the methods given by Newmark & Vermeer's Skopos theories of translation. The investigation came to the conclusion that Veemer, (1984) sets up the agreement between the translator and reader as the customer in this process as mutual, whereas Newmark mostly employs proper nouns artificially to saturate the taste of the reader. This was consistent with the current study, which looked at how the proper nouns in *Animal Farm* were translated for the benefit of the reader.

There are other books which have also been translated from English to Kiswahili, apart from *Animal Farm*. For instance, C. Ndelute, in 1973, translated *Things Fall Apart*, which is a novel

written in English by Chinua Achebe, to *Shujaa Okonkwo*. According to Traore, (2013), *Shujaa Okonkwo* is a highly foreignized text by adopting many of the Igbo terms used in the original text. He fails to provide explanations for meanings of these terms, just like the original author, Chinua Achebe.

### **1.3 Statement of the Problem**

The book, *Animal Farm*, has been translated to more than seventy languages, including Kiswahili. All these translations have adopted different translation methods. Furthermore, translators come from diverse backgrounds, therefore the types of translation used in all the translated texts are different from each other, with the intention of suiting the respective readers. Different language families such as English and Kiswahili, can lead to nonequivalence of target language versions to the readers of the texts because during translation, meaning could get lost. This is because there are cultural issues, multiple meanings of words, puns, sound devices, and many other things that are cleverly played upon. All these, together with sarcasm which many cultures do not recognize, cause a mistranslation or a misunderstanding of a text by the target readers.

There was need to establish if the target text, *Shamba la Wanyama*, had undergone domestication as cognition during translation. Due to the different families of the source text language, English, and the target text language, Kiswahili, there was a need to find out how the translator navigated this problem and to find out through which translation strategies was relevance achieved. Thus, it was necessary to find out if the translator had carried out a full contextualization in his familiar environment and if there had been any form of meaning loss or gain in the target text. When meaning gets lost, the interpretation of the target text by the

readers is likely to be hampered unlike when meaning is gained. It was necessary to know if the translator, despite facing cultural challenges stemming from the fact that the source language and the target language have different cultures, was able to use language in reflecting the African context in *Shamba la Wanyama*, in order to make the text relevant to the target readers.

#### **1.4 Objectives of the study**

- 1) To establish the cognitive contextual frames of reference in the translation of *Animal Farm* from English to Kiswahili
- 2) To establish how domestication as cognition has been achieved in the translation of *Animal Farm* from English to Kiswahili.
- 3) To determine the extent of cognitive contextual meaning loss or gain in the target language version after translation of *Animal Farm* from English to Kiswahili.

#### **1.5 Research Questions**

- 1) Which cognitive contextual frames of reference are realized in the translation of *Animal Farm* from English to Kiswahili?
- 2) How has domestication as cognition been achieved in the translation of *Animal Farm* from English to Kiswahili?
- 3) To what extent does cognitive contextual meaning loss and gain occur in the target language version after translation of *Animal Farm* from English to Kiswahili?

## 1.6 Scope and limitations

*Animal Farm* by George Orwell served as the original text of the study while *Shamba la Wanyama* served as its target text. The objective of the study was to determine whether or not the Kiswahili translation of *Animal Farm* is relevant to the intended readers by examining if the methods used political terms used in English to describe how utopian idealism has become corrupted. This idea was what determined the text choice.

According to Kruger and Wallmach, (1997), since translation always involves some degree of reformulation and subjectivity, it is not possible to consider a translation as the mirror image of its source, as is demanded by prescriptive equivalence-based theories. The target text, according to Sachez, (2013), is one potential representation of the objective of author in addition to being a copy of the original text as a consequence of the translator's attempt to reflect it. By asserting that both the author and the translator ultimately serve as reflecting mirrors, catching this unseen desire to transform the material provided to the reader into a visible image, he triumphs alongside, (Kruger&Wallmach, 1997).

As a result, some translators find it relatively simple to include elements from the original text into their translation in order to appeal to their readers. Therefore, equivalence may not always be the ideal translation tactic. Equivalence does not result in a meaningful translation of the target text original language, Kashgary, (2011). The translation is improved when nonequivalence is used on purpose. Using Baker's taxonomy of nonequivalence as a data collection tool, the present study concentrated on non-equivalence in the target text and the original text. Professional translators have utilized several techniques to deal with difficult situations when working on translation projects (Owji, 2013). Although there are numerous

levels of translation, the research adopted Baker's 1992 taxonomy of translation studies and solely focused on translation at the word and phrase levels. There are many different possible translation issues at the word and sentence level. By addressing the issue of local re-ordering across linguistic boundaries, phrase level translations are successful in enhancing translation quality (Venugopal et al., 2003). Since it was neither feasible or practical to include all of the paragraphs in all of the chapters of the books, the research was limited to the first five paragraphs of each chapter of the source text and the target text.

### **1.7 Justification of study**

Prior research has concentrated on various context and cognition-related topics (see Retnomurti, 2016; Hill, 2005). However, by examining context and cognition in connection to the relevance of the reader of the target language version, this study fills in the current information gap. Thus, the present research is a source of information for linguists who could be interested in comprehending context and cognition in literary writings. Additionally, it shed light on the application of contextual frames of reference in literary translation.

One of the quickly expanding fields of translation studies is literary translation. Literary translation uses a variety of techniques and abilities, some of which are common to numerous literary and non-literary genres (Jones 2019). The findings of the study recommended domesticating the material in order to translate it in a way that is more applicable and relevant to the target readers, particularly for Kiswahili translators. This offers fresh insight into the idea that the rush for equivalence in translation might be replaced by nonequivalence as a more effective translation technique.

## **1.8 Chapter Summary**

The context of the study, the issue description, the research objectives, and the research questions are all discussed in this chapter. The justification of the study has also been discussed.

The review of relevant literature and the theoretical foundation of the study are covered in the following chapter.

## **CHAPTER TWO: LITERATURE REVIEW AND THEORETICAL FRAMEWORK**

### **2.1 Introduction**

This section looked at the research that was determined to be relevant to the present investigation. The opinions of many researchers are noted, and comparisons and contrasts with this study are critically examined. Additionally, the theoretical foundation for this investigation is presented.

### **2.2 Literature review**

This section looks at the study-related literature review. It provides an overview of translation, along with information on translation issues and solutions. The focus shifts to a survey of the literature on domestication in translation, contextual meaning loss and gain, and frames of reference in context.

#### **2.2.1 Translation of literary texts**

It is a challenging undertaking to translate a text such that the intended readers understand the meaning of the original. According to Kelly, (2005), translation is the ability to comprehend the original text and convey it in the target language while utilizing the register, prior knowledge, and other linguistic resources in accordance with the intended readers. A translator is therefore a communicator between the two cultures and languages who can transmit SL to TL. The vocabulary, collocations, and grammatical structures in the target version should adhere to the TL standards.

A literary translation is a recreation of the original text that deviates from its literal meaning. The meaning, feelings, and characteristics of any literary work that have been translated from a different language are noted as you read. Ismoilov, (2021) asserts that it is difficult to accomplish one of the fundamental objectives of translation, namely to give the reader a certain impression. Three key components of any translation proficiency by the translator are their command of the source and destination languages, as well as their understanding of other cultures. The translator must make an effort to convey this cultural knowledge, just as the author of any book is impacted by the past and way of life of the people in their unique historical, cultural, and social context. (Zadeh, 2006). It is therefore the work of the translator to contextualize the target text in order for it to be relevant to the sociocultural understanding of their contemporary issues such as politics of the target readers. This can be observed from how the *Animal Farm* translator to *Shamba la Wanyama* has translated the issues of politics, something that the readers can relate to currently, in order to suite the target readers.

According to Kohlmayer, (1996), having a basic comprehension of the text and formulating a strategy for the translation are essential skills for literary translators. He contends that literary translators should not only be able to translate, but also be able to write a prelude or postlude to their translation text, in which they should explain their translation by outlining the translation methods and the original text style they employed. The language of fiction, according to Gachechiladze, (1964), has the broadest range of methods and refracts into itself, resulting in an exceptional variety of lexical features. Different syntactic techniques reflect the diversity of speech patterns. According to Iamoilov, (2021), the attitude of the author toward the represented reality may be seen in the transition from long, complicated sentences to short, simple phrases, the alternating of one or the other, and the juxtaposition of literary-correct grammatical forms with various types of ellipses.



Extremely active tropes and figures of speech, according to Alikhonovna et al. (2021), are the most glaring characteristics that set a literary piece apart. The responsibility of accurately representing the original text in a culture where it is not the native tongue falls to the translation. The translation must to be an exact replica of the original. To accurately portray every character from the original text is unfortunately quite challenging. Losses are unavoidable in this situation, and the vibrant coloring eventually needs to be subdued. The folkloric, dialectal, and jargon components of the language are widely acknowledged as being absolutely untranslatable, (Abdurashidovna *et al.*, 2021). Since different cultures are significantly harder to translate than different languages, there are several issues that arise when the SL and the TL are from different cultural backgrounds. According to Alikhovna *et al.*, (2021), the non-literal translation may be taken as the finished product of the translation without additional processing when the syntactic structure of the translated sentence can be conveyed in translation by comparable means. This means that the meaning of translation's might be impacted by the stylistic choices made by the translator.

Another difficulty that arises frequently in translating literary materials is the discrepancy between the forms and contents of the two texts. According to Abdurashidovna *et al.*, (2021), this typically occurs when the concepts of the author are apparent but the manner in which they are expressed is foreign to the target language. Literal precision and creativity are constantly at odds with one another since a literal precise translation does not always capture the original emotional impact. Accordingly, Makhstudovna, (2021), posits that the translation method does not acknowledge the modernity of the text. that a modern reader of the original should perceive the work similarly to a modern reader of a translation. This means that a literary translation should elicit the same response in the target reader as it did in the source reader, regardless of the translation methods utilized.

The major issue with literary translation is that no semantic field of a word—the complete complex network of meaning it denotes—always differs somewhat from the semantic field of any other word. However, the translator is able to get around this issue. He adds new connotations to the translation for each word while deleting potential meanings from the original. The outcome is an incredible goodness of fit between the original and the translation since most of those interpretations in the original were eliminated by context, and because he similarly eliminates most of the potential meanings of the term he samples. (Holmes 1988). Node, (2011) theorizes that the difficulties of translation may be brought by the social roles of language, the difficulties of pragmatics, and the ungeneralizable peculiarities of a specific text in the original language. These might be a result of structural variations between the source and target texts, behavioral tendencies shared by the source and target cultures, culturally unique difficulties, or even difficulties arising from language barriers between the target and original languages.

The primary objective of any literary translator, according to Newmark, (1988), is to produce an analogous impact, which implies that the primary translation objective is to have an effect on the TL reader that is comparable to that of the ST. The SL and TL must consequently have equal meanings in order for there to be equivalence. However, according to Yin-hua, (2011), it is almost difficult to pass the entire message of the original language into the target text. He claims that equivalency in translation can only be seen as a form of likeness or approximation. According to Baker, (2011), equivalence has a hierarchy that includes textual equivalence, grammatical equivalence, pragmatic equivalence, equivalence above the word level, and equivalence at the word level.

This study concentrated on word and phrase level equivalency. A problematic term that is difficult to translate because it lacks a target language exact or equivalent term may be discovered by the translator as they are translating a text. The term for this is non-equivalence. These problems of word level non-equivalence are listed by Baker (2011) and include the following: the concept in the original language is semantically complex, it is not lexicalized in the target language, it is semantically complex, the source and target languages make different distinctions in meaning, it lacks a superordinate, it lacks a hyponym, and it differs from the target language version in terms of physical or interpersonal perspective. The study determined how these issues were translated and realized in the original text during translation.

Rahman, (2022) investigated *Animal Farm* by George Orwell for its symbolic violence tools. The study concentrated on how George Orwell's *Animal Farm* addressed symbolic violence in light of Bourdieu's notion of symbolic violence. He asserts that George Orwell's satirical book *Animal Farm* is one. The study covered Bourdieu's theory of symbolic violence and sought to identify the methods used in George Orwell's *Animal Farm*. The findings revealed that the book employed both written and oral speech as tools of symbolic violence.

Amirdabbaghian & Shunmugam, (2019) examined covers of *Animal Farm* text by George Orwell for inter-semiotic research of Persian version. The pair used Van & Kress Leeuwen's (2006) semiotic analysis model as well as Clausen's & Serafini's (2012) typography model as a resource of semiotics to present a semiotic analysis on the cover page of George Orwell's novel and its Persian translation at both the levels of illustration information and linguistics. The two *Animal Farm* Persian translations of that were published in the pre- and post-revolutionary periods, namely those by Amirshahi, (1969) and Hosseini and Zadeh (2003), were compared to the original cover page of the novel. The results of their research showed

some clear distinctions in the cover page designs, each of which represents a different set of values, ideas, or ideologies. Elaheh, (2011) used Larson's and Newmark's theories of translation to analyze Persian figures of speech techniques. They wanted to know whether English and Persian translations of figures of speech techniques go hand in hand. When compared to other techniques in the Persian translations which are six, it was noted that stock and cliché metaphor translation techniques were used greatly in metaphor translation. Simile translation technique corresponded more with the ST than those of the metaphors. It was realized that theories and techniques of translating figures of speech such as metaphors and similes, according to Newmark, are few to the extent that they do not exhaust all types of metaphors and similes. It was also realized that Persian does not have many techniques for translating similes and metaphors thus only English techniques of translation were used in the translations. While Elaheh, (2011) studied figures of speech translated to Persian, the current study focused on the translation of *Animal Farm* to Kiswahili.

*Animal Farm* has been translated into very many languages, more than seventy to be exact. Several studies have been done in the translation of *Animal Farm* into these languages. Mikhailov, (2021) analyzed Russian translation of George Orwell's *Animal Farm*, which was corpus-based research. He analyzed six translations of *Animal Farm* to Russian. These translations were compared against an unedited machine translation of this same text, *Animal Farm*. The analysis showed that the highest refurbished translation is the furthest from the machine translation. The translation analysis confirmed the findings of the multidimensional scaling analysis and gave some hits on the lexical items necessary for certain translations. While Mikhailov, (2021) studied unedited machine translations of *Animal Farm* to Russian, the present study looked at context and cognition in the translation of *Animal Farm* from English to Kiswahili.

Mono et al., (2015) looked at strategies of cultural words translation from *Animal Farm* text into Indonesian. The study analyzed linguistic forms of data from *Animal Farm* being the ST to *Peterkanan Binatang* as the TT. This consisting of words and phrases dealing with Newmark's, (1988) cultural words. They discovered that the translator used semantic and structural strategies in his translation of cultural words in order to find out the equivalence semantically and grammatically from the ST to the TT. While Mono et al analyzed words and phrases dealing with cultural words, the current study looked at all the nonequivalent words and phrases present in the SL, *Animal Farm*, and the TL, *Shamba la Wanyama*. Newmark's, (1988) domestication strategies will be used in the study.

### **2.2.2 Cognitive contextual frames of reference**

Cognitive cues called frames explain to everyone how to interpret what has happened. This provides an inferential foundation for the comprehension of a speech, a body of knowledge is invoked, according to Lakoff, (2001). According to Matthews, (2008), frames make up the environment in which all interactions, including perceptions, interpretations, and communication between people, occur. According to Wendland, (2010), every visualizable word in a language conjures a particular frame based on the experiences of individual. Thus, cognitive framing is a cognitive method for actively seeing and conceptualizing the experience and reality world in order to understand and convey it to others through spoken texts and other semiotic signal systems. One should only include those component meanings characterized by distribution and lexical contrasts rather than assigning every encyclopedic culturally relevant knowledge that culturally exists to the semantic structure of the lexicon, (Nida 1975). The application of a good translation depends heavily on contextual elements.

In his study of contextual frames of reference in bible translation, Berman, (2014) makes a connection between cognition and frames of reference. He then goes on to further explain, using the biblical book of Ruth, how the four contextual frames of reference—sociocultural, organizational, communicational, and textual—may be used as an analysis tool in translation. These frames of reference emerge during translation and can have an impact on how the renderings turn out. He draws the conclusion that in such conditions, the original meaning of a text may be misunderstood and miscommunicated. That by concentrating on the functional adjustments that take place, awareness of these influencing elements may help to create a well-adjusted understanding of shifts in translation. This study concentrated on category shifts that occurred in the translation of *Animal Farm* from English to Kiswahili at the communicational, organizational, socio-cultural, and textual contextual reference frames, whereas Berman, (2014) analyzed the functional shifts that occur in bible translation.

A broad introduction to the idea of frames—distinct, culturally-conditioned cognitive views that direct all of our observation, appraisal, integration, and arrangement of the data—is given by Wendland, (2008). He examines the institutional, sociocultural, situational, and textual frames of reference as four conceptual domains and how they must be evaluated during the recomposing bible translation activity, first while analyzing the original text in order to find meaning and while removing this from its form of linguistic so as to generate it in a very new cultural setting and environment of communication. They go on to say that a collection of overlapping socio-cultural, organizational, and situational cognitive orientations is used to conduct a complex progressive study of this process of inter-linguistic, inter cultural communication so as to broaden and deepen the vision field. According to Wendland & Routledge, (2014), these contextual variables offer a wider reference frame for studying, understanding, and presenting the original scripture in a brand-new, modern context of

reception and transmission. This idea is equally applicable to translation studies, particularly when translating literary writings. When translating *Animal Farm* from English to Kiswahili, the sociocultural, organizational, and situational cognitive orientations were employed to examine how they connect to context and cognition.

According to Lopez, (2002), translation units are understood within a specific context rather than being translated in a vacuum. Lopez describes context as all the details required to understand a message. According to her, context is a psychological construct that is found in the mind of a speaker from a cognitive perspective. This cognitive perspective on context does not require fully ignoring other elements. Instead, Lopez asserts that it changes the focus away from the actual content of the variables and onto the data they offer and their mental accessibility throughout the interpretation process. The context of the target text, *Shamba la Wanyama*, was examined in the current study to see how cognition and equivalence were achieved with reference to the current African political context.

The physical surroundings and knowledge which can be accessed from our mental archives, and information which can be inferred from the preceding two sources make up the cognitive context, according to Lopez, (2002). Lopez aimed to simplify the input of the translator by utilizing an interaction based on the interaction between the knowledge structures of the text interpreter in her study and the text, which presented frame semantics as a way of analysis. According to this model, the role of the translator is to adapt analysis to the comprehension process by projecting SL frames onto TL elements of linguistics which enhance knowledge that should be stylistically, semantically and pragmatically equivalent to the one which had been activated by the ST elements.

According to Lopez, (2002), readers will only be able to make the appropriate contextual inferences using their frame-based knowledge if the TT linguistic components activate the necessary text interpretation frames of. *Small World* by David Lodge was chosen as the corpus for study. This occurred in light of the severe emphasis of study on the translation of cultural aspects, since literary works serve to deepen the connection between language and cultural contexts. The study used the typology of frames developed by Manuel de Vega in 1984, which includes visual, situational, domain, social, and self-concept frames. It was determined that the translation of expression that activates a visual scene makes use of visual frames particularly well. This study employed various socio-cultural contextual frames of reference by Croft & Cruse, (2004) to reflect the distinct cognitive worlds in the SL and TL under examination, as opposed to Lopez, (2002) study, which used typology frames of Manuel de Vega's, (1992)

Different sociocultural contextual frames of reference, according to Croft & Cruse, (2004), indicate the different cognitive worlds that underlie the original language and the target language under study. The sociocultural frames of reference in the ST and TT are identified. This study identified the several cognitive worlds in *Animal Farm* translation from English to Kiswahili using Croft & Cruse's idea, with the SL context being the Soviet war and the TL context being the African political context. The differences between the cognitive worlds in the original language and the target language, according to Croft & Cruse, (2004), tend to create translation changes. This is due to the fact that, in terms of cognition, experiences and words found in a translation situation are probably going to prompt the reactivation or remembrance of certain information bodies that influence decision making in translation. They claim that in order to fully comprehend a notion, a translator, like all humans, must draw on their expertise.



By defining the context as a reference frame of the original text and the current text, this study was able to distinguish the different socio-cultural elements between *Animal Farm* and *Shamba la Wanyama* and explain the category changes between the two works. It examined and contrasted the contexts and cultures that were depicted in both texts and explained how these discrepancies led TT translators and readers to misread the ST. In order to properly assess the meaning of the ST and look at how the meaning of the TT contrasts with it, it also employed the situational frames of reference.

The study of textual frames is based on a number of observations, the most significant of which is that languages differ structurally from one another. Node, (2005) claims that this difference is the root of linguistic translation issues, and as a result, pairings of ST and TT segments are likely to result in shifts. This study pinpointed the category changes that emerged as a result of the absence of linguistic units like words and sentences.

### 2.2.3 Domestication and cognition in Translation

The method of carefully improving a text to the culture of the target language is known as domestication. Yang, (2010) defines domestication as the form of translation whereby a clear, fluid style is used to lessen the foreignness of the content for target readers.

A summary of translation techniques and processes that result in the domestication of a text is provided by Newmark in 1988. They are translation by paraphrase, free translation, adaptation, cultural equivalence, idiomatic translation, communicative translation, and descriptive equivalence. These domestication techniques were used in the study to evaluate how effectively the target text was tamed.

A translation, according to Newmark, (1988), should make sense and should be written in common vocabulary, grammar and idioms that go hand in hand with the situation. He states that the setting of the text, the readers, the topic and the authors of a text determine the styles, idioms and registers of the natural language. Newmark, (1988) also differentiates between idiomatic translation and the translation of idioms. Idiomatic translation is a replica of the original message which often destroys the SL meaning by mostly using idioms and colloquialisms that are not present in the original text. Baker, (1992) however believes that fixed expressions and idioms which consist of culture-specific concepts are not necessarily untranslatable. Baker proposes ways in which these idioms could be translated. They include using an idiom of same meaning and form, using an idiom of similar meaning but different form, paraphrasing and omission. The current study sought to find out how Idiomatic expressions in *Animal Farm* have been translated to *Shamba La Wanyama*.

Translation by cultural equivalence is another domestication strategy. Newmark, (1988) defines translation as maintaining the text meaning into a different language in a way that the writer intended the text. The translator should know all the cultural words from the original language and the target language since their meanings are different. It is the work of the translator to see to it that the reader understands the text. Newmark, (1988) describes cultural equivalence as a translation strategy where the cultural word of the original language is translated into the target language by a cultural word which is inaccurate. The current study identified cases where culturally equivalent words were used in the translation in order to bring out the domestication of *Shamba la Wanyama*.

Translation by paraphrase was seen in the translation of *Animal Farm* to Kiswahili. According to Wang, (2015), paraphrase is the explanation of a translation. Baker, (2011) classifies translation into two, translation by paraphrase using a related word and translation by paraphrase using an unrelated word. Baker states that translation by paraphrase can be used when the SL item is expressed in the TL but in a different form, and when a certain form is most frequently used in the ST than it is naturally used in the TT. Baker defines translation by paraphrase using an unrelated word as a scenario where the concept has no equivalent in the TT but the paraphrase can still be used to modify a superordinate or give the meaning of the source item in cases of semantically complex words. Yan, (2018) states that translation by paraphrase is the perfect way of solving problems incurred during translation, especially when the two languages, the ST and the TT are not the same at the word level. The current study identified how the translation by paraphrase has been used in the text in order for the text to achieve domestication.

Adaptation is another strategy of domestication; Vinay & Darbelnet, (1958) define adaptation as a local translation strategy which aims at achieving equivalence especially where there are

cases of cultural mismatches. This is in line with Santoyo, (1989), who states that adaptation is a means of naturalizing a text with the purpose of achieving the same effect on the target readers as the original text, despite the difference in the cultural background readers. The current study identified cases where the translator applied the strategy of adaptation which the aim of making the text more domesticated.

Free translation, according to Addy & Doddy, (2017), reproduces the matter without the manner, or the content with the form of the original. It requires that the translators be knowledgeable on the original culture and the target culture. While still keeping the general meaning of the original culture. Being a strategy of domestication, the current study identified how free translation has been used to achieve relevance.

According to Nida, (2001), biculturalism is even more crucial for a good translation than bilingualism since words can only be understood in terms of the cultures in which they are used. With each element of the original being transformed into sentences in the target language that communicate the same overall meaning, he sees the message of the original being conveyed while sacrificing phrasings, annoyances, or cultural identifiers for fluency. According to Ringberg et al., (2010), this biculturalism assures that meaning is equivalent across cultures.

According to Nida & Waard, (1986), a translator must be able to lift the veils of language and cultural disparities so that people may clearly grasp the importance of the original message. He shifted the emphasis from comparing the original text and the translated version to comparing the two communicative processes, taking into account every language and cultural component that can have an impact on how information is received. According to Nida & Taber, (1969), the emphasis has switched from the format of the message to the reaction of the receiver and

the ideal translation should have the same impact on the readers of the target text as the original text had on its readers. Cui, (2017) asserts that if a translation is overly domesticated, the cultural quirks of the SL will be lost.

By utilizing domestication and foreignization procedures, Obeidat & Mahadi, (2019) looked at the translation of Arabic religious cultural collocations in literary works into English. They claim that in order to produce a well-translated literary work, a translator must look into terms related to culture, such as religious views. Additionally, competent translation techniques must be used by translators because of the crucial significance that cultural collocations play in a language. In order to determine if religious and cultural collocations in a literary text are domesticated or foreignized, Obeidat and Mahadi,(2019) utilized domestication and foreignization methodologies. They picked passages from an Arabic literature that combine religious and cultural terms. Obeidat & Mahadi, (2019) examined the Arabic religious and cultural collocations that are discussed and gathered from the Arabic book "Awlad Hartna" by descriptive analysis. Examples and their two English versions were looked at. The collocations and two different translations were examined, and the English translations were then contrasted. It was observed that the domestication method is commonly used by the two translators. Because religious and cultural colloquialisms are challenging for readers of the target language to comprehend, translators often domesticate them to make them less foreign. The aim of this study was to evaluate non-equivalent words and phrases, in contrast to the analysis of Obeidat & Mahadi on Arabic religious-cultural collocations into English. This study solely used the cognitive domestication technique to determine how the nonequivalent words and phrases have been domesticated in order to gain significance in translation, even though they utilized both domestication and foreignization procedures.

Marayam et al., (2016) looked at the methods utilized to translate the menus from 40 different restaurants. He examined the processes of foreignization and domestication used in the Persian to English translation of food names. The qualitative research design was employed in the study. To address the study topics, however, descriptive and inferential statistics were also employed. 40 Persian menus with English translations made up the sample. The purposive sample method was used by the researcher, and menus from hotels that were regularly visited were gathered. Analysis revealed that the most often used technique for translating item names on restaurant menus was foreignization. When translators used foreignization translation tactics as opposed to domesticated translation strategies, more subpar translations were discovered. However, the translational analysis of this study only looked at domestication in texts, not dining establishments.

The use of domestication and foreignization translation procedures in the English-Persian translations of news phrasal verbs was examined by Mahadi et al. in 2013. They tested whether English-Persian translators tended to domesticate or foreignize news headlines by applying the methods of domestication and foreignization to English Persian phrasal verbs in news articles. Based on reports from various news organizations and websites, the news that contained phrasal verbs was examined. After analyzing certain news articles using phrasal verbs, the English translations were contrasted and compared. The findings showed that Persian translators of English usually use the domestication method. They came to the conclusion that translators typically localize or domesticate culturally distinctive terminology and vocabulary since they are challenging to understand in the target language. This study solely focused on the domestication techniques utilized in *Animal Farm*, as opposed to Mahadi et al., (2013) study, which examined the domestication and foreignization of news phrasal verbs.

Six of the books by Hemingway books have been translated into Persian over the course of specific time periods from the 1950s to the 2000s, and Zare et al., (2009) examined the diachronic study of domestication and foreignization strategies of culture-specific items in these translations.

Six of the works of Hemmingway that were initially written in English and then translated into Persian over a period of six decades served as the basis for the study topic, which examined the prevalent cultural translation approach in the dichotomy of domestication and foreignization. The study described and analyzed cultural translation techniques in the research corpus using the descriptive translation research approach and a qualitative analysis. The study came to the conclusion that domestication was the most common method of cultural translation from the 1950s to the 2000s, despite the fact that both foreignizing and domesticating techniques existed during the course of a particular time of six decades.

This study solely looked at domestication, as opposed to Zare et al. (2009) analysis of the diachronic study of domestication and foreignization tactics of culture-specific goods. The purpose of this study was to determine how the translator used a nonequivalence method to domesticate his work.

According to Sharifabad *et al.*, (2013), if a piece is translated incorrectly, it may negatively affect how people view a certain nation or result in confusion and incorrect judgment. The translator must consequently use efficient translation techniques in order to generate translations as accurately as possible, especially when it comes to cultural and cross-cultural components of translation. The use of domestication and foreignization translation procedures in the English-Persian translations of news phrasal verbs was examined by Sharifabad *et al.*,

(2013). They used domestication and foreignization translation procedures to convert phrasal verbs from an original text language to a target text language that was peculiar to that culture. To determine whether English-Persian translators tend to domesticate or foreignize news headlines, they applied domestication and foreignization methodologies to phrasal verbs in news articles. Based on reports from various news organizations and websites, the news that contained phrasal verbs was examined.

Prior to comparing and contrasting the English translations, Sharifabad *et al.*, (2013) first assessed several news articles that contained phrasal verbs. The findings of the study showed that English to Persian translators frequently use the domestication method. They came to the conclusion that translators typically localize or domesticate concepts and vocabulary that are culturally distinctive since they might be challenging to understand in the target language. The current study focused solely on domestication, on non-equivalent words and phrases in literary translation, as opposed to the study by Sharifabad *et al.*, (2013) which focused on analysis of the use of domestication and foreignization translation procedures in English-Persian translations of news phrasal verbs.

The domestication approach used to render lexical and phraseological units in American academic discourse was examined by Masanovets, (2021). Based on the novel "*The secret history*" by Donna Tartt and its Ukrainian translation by Bohdan Stasiuk, he sought to reveal stylistic aspects of the domestication strategy representation and establish correlations between the domestication strategy and methods of English-Ukrainian translation of lexical and phraseological units in American university discourse. It was done by comparing, analyzing stylistically, contextually, translating, and contextualizing the original and target texts.



The study made the case that the concept of domestication was used in the translation to reduce the amount of foreign components in the target texts and to make them more understandable for the reader. The study identified six categories of lexical and phrasal units in the ST domesticated in the Ukrainian translations, including idioms, phrasal verbs, colloquial vocabulary, interjections, proper nouns, and stylistically neutral vocabulary, as well as the methods by which they were domesticated in the Turkish translations (TT). According to the results, ST idioms, phrasal verbs, interjections, colloquial vocabulary, and domesticated proper nouns were the most frequently used methods of stylistic equivalent representation of domestication strategy in the Ukrainian translation of American university discourse. This study focused on nonequivalent words and phrases and how they contribute to domestication in the study text, in contrast to Masanovets', (2021) work, which concentrated on domestication in lexical and phraseological units.

Zhuo, (2022) examined the domestication and foreignization translation techniques used to network catchphrases. where it was demonstrated how network catchphrases may be translated through domestication and foreignization. According to them, translators should adhere to the fundamental translation concept that uses foreignization as the primary technique and domestication as a supplement since network catchphrases are straightforward, inventive, and unique. They came to the conclusion that the two approaches should work in tandem and be dialectically contained. When reading foreign literature, readers might experience foreignization, which can satisfy their psychological requirements. On the other hand, domestication was thought to make it easier for TT readers to feel the same emotions as original readers. While domestication resolves cross-cultural problems, gives translators more room to better comprehend the original language, and maximizes the benefits of cross-cultural communication, foreignization deepens understanding between diverse ethnic groups.

According to observations and analysis by Zhuo (2022), domestication is the most effective method for translating terms from one culture into another. The current study examined domestication tactics in a text rather than on networks, in contrast to the study by Zhuo, which concentrated on the translation strategies of domestication and foreignization in network catchy terms.

The Persian translation of *Animal Farm* was evaluated using Baker's taxonomy of translation, which takes into account five levels of equivalence, including at the word level, pragmatic level, grammatical level, textual level, and pragmatic level. Amir & Solimany, (2013) examined the application of Baker's taxonomy on translation of literary texts. They investigated and assessed equivalency at each of Mona Baker's five levels under varied circumstances. According to the study, equivalency realized at the word level was the most difficult, whereas equivalence realized at the textual level and above the word level were debatable. Equivalence at the level of grammar and word order was less troublesome, leading to the conclusion that the translation of the book is extremely subpar and requires revision. As was said before, the main focus of the study by Amir & Solimany, (2013) on Baker's taxonomy was equivalency at all levels. However, my research determined there was nonequivalence at the word and phrase level.

According to Mono *et al*, (2015), who researched the Indonesian translation tactics of cultural terms from *Animal Farm*, lexical elements represent the manner in which language conveys thought. This translation is not only an effort to find linguistic equivalents, such as words, phrases, clauses, and sentences from the original language to the target language, but it is also an effort to find cultural equivalents, including words, phrases, clauses, and sentences from the

source language to the target language, as well as the appropriate translation techniques to describe something in other languages.

The translator plays with semantic and structural techniques. While semantic techniques included synonymy, cultural adaptation, naturalized borrowing, amplification, and deletion, structural methods included addition, reduction, and transposition. This study examined the use of nonequivalence at the word and phrasal levels by the translator, to domesticate his work for his intended readers. The current study concentrated on translation methods, Baker, (2011) and domestication strategies, Newark, (1988) whereas the study by Amir & Solimany concentrated on structural and semantic tactics.

#### 2.2.4 Cognitive contextual meaning loss or gain

The differences between languages, especially if they are from different families, make literary texts vulnerable to both gains and losses through translation. Opinions on gain and loss range from the optimistic view that no translation is possible without loss due to the inherent changes of the original text while being rendered to another language to the more pessimistic view that no translation is possible without gain resulting from the target culture and readers who the text would not have otherwise existed.

From the principle of equivalent effect, which states that the relationship of the target receivers with the message they receive should aim to be the same as that between the original receivers and the source language of the message, Nida, (1964) claims that loss is connected to a lack of dynamic equivalence. That the translation is lost if the target does not support such a connection. In order to determine if there is a meaning gain or loss, this study determined whether the ST message and the TT message are aligned. From a functionalist perspective, gain is defined by Punga, (2012) as occurring anytime it is possible to expect that the target text will be read equally or more effectively by its readers than the original text by its receivers. Thus, he defines gain as an instance in which the target text performs better in its context than the original text. Instead, he characterizes loss as an instance where the source text performs better than the target text.

According to Tiwiyani & Retnomurti, (2016), culturally distinctive objects are challenging to translate since they are based on the knowledge and history of a particular culture. In their study, they determined the gains and losses in the translation of culturally distinctive elements in *Lintang Kemusus* by Ahmad Tohar and its English translation, *A Shooting Star at Dawn*.

They aimed to pinpoint the translation practices employed when translating culturally particular materials that resulted in loss and gain throughout the translation process as well as how the translator made up for the loss and gain while translating culturally distinctive materials.

The researchers discovered through qualitative descriptive methodologies that loss is more common than gain, with the two types of loss being avoidable and unavoidable losses. They continued by identifying the methods of translation that caused loss, including translation by a generic subordinate term, translation by a more neutral or less emotive word, and translation by cultural substitutes.

Gain was obtained, according to Tiwiyani & Retnomurti, (2016), by the ingenuity of the translator when he was able to convey the culturally particular items for efficient communication. The translator employed several translation techniques, such as loan words with explanations, translation by paraphrase using similar terms, and translation by paraphrase using unrelated words, to make up for the loss that occurred. They hold the opinion that improving communication through translation is difficult, particularly when translating culturally unique material. Nozizwe & Ncube, (2014) examined gains in translation and losses in light of particular judicial rulings. The study was conducted with the premise that there would always be gains and losses in translation. According to them, Gain is mostly obtained through the justifications offered in court. The cultural and linguistic differences between the language of the court and the Ndebele language are considered to be the cause of loss.

The investigation came to the conclusion that in some court translations, loss predominates over gain. The major causes of these losses were the use of slang and the linguistic and cultural

differences between Ndebele and English. The translation procedure gets more challenging and results in more loss the more language and cultural differences there are between English and Ndebele. In most situations, when faced with the challenge of untranslatability, translators would give up on the translation or only scrape the surface, leaving out the original notion.

Gain was mostly attained thanks to the inventiveness of the translator in explaining Latin phrases and proverbs in order to communicate effectively. The ingenuity of the interpreters allowed them to impose crises during sessions. Then they provided translations for words that didn't make sense. Gain allowed the interpreters to accomplish the objective of translation, which is improved communication. The study found that the court used a large amount of specialist legal jargon with roots in English, Latin, Roman, and Dutch, further complicating judicial interpretations. In addition to pointing out these sources of gain and loss, the study also describes the court interpreter as a crucial link between the two. This study examined loss and gain in literary translation, ranging from *Animal Farm* to *Shamba la Wanyama*, in contrast to analysis of loss and gain, Nozizwe & Ncube, (2014) with reference to chosen court translations. With relation to the translation of the beautiful Qur'an, As-Safi, (2006) investigated translation methodologies, loss and gain, and loss and gain. He claims that because English and Arabic are languages from distinct families, there are differences between the two that make translation losses prevalent, variable, and sometimes unavoidable. Losses happen at every level of language: syntactic, morphological, textual and stylistic. As with the holy Qur'an translation, greater losses are believed to be unavoidable the more painstakingly and thoroughly the text texture is crafted. On the other hand, that gain is quite uncommon.

They state in their conclusion that the linguistic stylistic differences on textual, syntactic, phonological, morphological, semantic, stylistic, and cultural levels are caused by the

asymmetry between these two languages. According to AL-Safi, (2006), cultural variations result in lexical gaps that are manifested in cognition when using phrases related to extremely sensitive topics like religion and politics or those linked to institutions. Given that the Qur'an is a profoundly revered literature, it is sometimes difficult to translate from Arabic into English due to language, rhetorical, and cultural limitations. These losses have extremely significant repercussions. This study examined cognitive meaning loss and gain at the word and phrase levels, in contrast to the text by As-Safi, (2006) analysis of loss and gain at the morphological, syntactic, semantic, textual, and stylistic levels.

The loss and gain in the translation of "*Big Nate*" comic strip books into Indonesian were examined by Utamayasa *et al.*, (2017). The objective of the author was to conduct a thorough analysis of the many structural gains and losses present in comic books. The research was qualitative and used note-taking techniques to identify any gains or losses that may have occurred during translation. Their study concluded that the translator occasionally added or subtracted phrases, words, or sentences to make an acceptable, accessible, and natural-sounding translation for the intended readers. The current study examined the cognitive meaning loss and gain in the translation of *Animal Farm* to *Shamba la Wanyama*, whereas Utamayasa *et al.*, (2017) examined structural loss and gain in comic books.

Hanada, (2004) looks on linguistic and cultural distortions that occur when literary pieces are translated from Arabic to English. He claims that failure to achieve balanced semantic and cultural equivalency between the original text and target text results in losses. That cultural losses occur from lack of meaning equivalence at the deep level and the surface level of the original text, while semantic losses are caused by instances of poor translation, superficial understanding of the semantic equivalents, and one on one translation. In his conclusion, he

says that these losses may be reduced by providing the context, giving target readers the background information that makes it easier for them to decode the original language, and taking into account the cultural implications that are built into the original text. However, this study concentrated on contextual losses and gain at the pragmatic level, whereas the study by Hanada focused on losses on semantic levels. Both researchers considered that the culture of the original text and the target text might impact whether there is a loss or gain in a literary work translation. The study by Hanada, (2004) agrees with the findings of Tiwiyani & Retnomurti, (2016). These results were used in my study to expand on my earlier work by identifying culturally unique terms and expressions that were translated from the ST to the TT and analyzing the approach of the translator to the problem of meaning gain and loss.

Al-Masri, (2004) asserts that the absence of pragmatic equivalency in the source text, whether on the deeper level or the surface level, leads to cultural losses. In my research, I looked at how nonequivalence impacts the pragmatic meaning of a text after translation. It examined whether the translation of *Animal Farm* into Kiswahili results in any contextual meaning loss or gain, how the loss or gain was accomplished, and how the translator attempted to mitigate the losses.



## 2.3 Theoretical framework

The Relevance Theory will be used in the study of context and cognition in the Kiswahili translation of *Animal Farm*. According to relevance theory (RT), Sperber & Wilson, (1986), the inputs and intents of the communicators are persistent throughout the communication process. According to the theories, interpersonal communication is linguistically entrenched to encroach upon and enhance the relevance dynamic in the input process (Sperber & Wilson, 1986). Recently, fascinating research using the relevance theory paradigm was done. For instance, Rubio, (2005) utilizes online word-recognition exercises to demonstrate patterns of conceptual priming across time. Rubio looks at how various conceptual associations get activated and deactivated over time. Her findings support the idea that some conceptual correlates are so strongly related to a specific content word that they will continue to be active during interpretation despite being irrelevant in context. This advancement by Rubio was highly helpful in this study since it influenced the choice of terms for the gist of the research. The major aspect of relevance theory is that a speech heightens relevance expectations which are specific and can be predicted to direct the hearer towards what the speaker meant.

Coherent and effective communication may make it difficult to attribute the mental states and worldviews of others (Grice, 1975). The significance of a source language is reaffirmed by this type of modeling. The juvenile framework for linguistic input analysis is established by the language of origin. To infer the intentions of the speaker, inferential dynamics such as emotions, mental states, the surroundings, and their educational and social history are added to the verbal input or utterance (Sperber & Wilson, 1986; Clark, 2013). These form the framework of context. The concept of context is crucial in relevance theory. Wilson & Sperber claim that the context of a speech is the foundation for its interpretation. That it is a part of the worldview

and a psychological construct of the hearer. Context in this sense consequently includes a portion of the cognitive environment of the reader in addition to physical external components, prior texts, situational situations, or cultural influences. However, according to Cartson, (2012), the majority of words are vulnerable to the pragmatics of speaker-hearer interactions, allowing them to be used to convey an endless variety of distinct notions, even if only a small number of words are intrinsically context-sensitive.

The cognitive environment of an individual, according to Sperber & Wilson, (1986), is a collection of information that are immediately apparent to him. According to Zhoonggang, (2006), the mental environment of the hearer when processing an utterance or a text is the cognitive environment. The portion of the cognitive environment that may be used to comprehend a text is that context. This study examined the sociocultural, organizational, communicational, and textual aspects of the texts to assess how the translator of *Animal Farm* to *Shamba la Wanyama* employed contextual frames of reference to demonstrate how the meaning of a speaker may be derived from an utterance.

According to Wilson, (1994), relevance is characterized in terms of contextual effects and processing effects. This means that the more contextual impacts the readers' experiences, the more relevant the text is, while the more processing effects, the less relevant it is. Wilson & Sperber, (1986) assert that a text is only relevant to an individual when digesting it within the context of preexisting beliefs results in a positive cognitive impact, sometimes referred to as a truth content conclusion, or contextual effects. The study aims to establish relevance by examining how *Shamba la Wanyama*, the target text, has been domesticated in its translation of *Animal Farm* into Kiswahili.

According to Gutt, (1996), a contextual impact is a shift in consciousness that results from new information interacting with an existing contextual assumption, contradicting and deleting the assumption, or merging the assumption with another assumption to produce a contextual implication. Sperber & Wilson, (1986) emphasizes the importance of the speaker in an effort to comprehend the meaning of a speech. The intended context of the speaker, raw intended message, intended presumption, and attitude toward the encoded message all have an impact on the message as it is conveyed (Sperber & Wilson, 1986). The cognitive and contextual resonance of the decoder is influenced by the transfer of these attitudes and viewpoints from the input. According to Sperber & Wilson, (1986), a positive cognitive impact, which is identical with an individualized depiction of the world, can only be attained when the decoder expends the least amount of effort in understanding the message of the speaker. As a result, the decoder makes an effort to link the utterance of the speaker to the truths, viewpoints, and conclusions that are part of their prior knowledge (Allott, 2020).

Utterances point the decoder in the direction of the intended meaning of the speaker, according to Grice and other relevance theorists (Grice, 1975; Sperber & Wilson, 1986). The cooperative principle and the maxims of veracity, quantity, applicability, and clarity determine what is expected of a speaker (Sperber & Wilson, 1986). Although they place more emphasis on the implied meanings of the speaker than the explicit message structure, these concepts can nonetheless be used to translation (Clark, 2013). Further supporting his claim, Clark points out that although metaphorical and/or sarcastic expressions are viewed as departing from pre-qualified maxims, they nonetheless pass the test of predictability and accuracy in pointing the listener in the direction of the intended meaning of the speaker. The kind and degree of language used in such utterances frequently influences whether the communiqué is understandable to the hearer (Sperber & Wilson, 1986). Accordingly, a reader is totally

dependent on the work of the translator work as it is the responsibility of the translator to provide the reader with enough contextual effect while requiring the reader to make no unnecessary effort to do so. When analyzing the extent of meaning loss or gain, this relevance principle was helpful in establishing if the translator had actually achieved relevance in the text or had just translated without adhering to it. A text is only relevant when it is processed in a context of available assumptions that have a positive cognitive effect, according to the key principles of relevance theory that were applied in the study. The cognitive environment of any individual is a collection of facts that are evident to him or her.

## **2.4 Chapter Summary**

A review of pertinent literature has been offered in the chapter. The predicted difficulties in literary translation have been recognized after a review of literary translation and translation methodologies. The contextual frames of reference in translation have been studied in general, domestication of the target text issues have been covered in the preceding chapter, and meaning gain and loss have also been reviewed. The chapter has also examined the theoretical foundation upon which the study was built. The target population, sample size, method of data collecting, and technique of data analysis were all examined in the next chapter to identify the methodology that was used in the study.

## CHAPTER THREE: METHODOLOGY

### 3.1 Introduction

This chapter discusses the research design, targeted population and size of the sample. The amount of work to be done has been analyzed and studied and the sampling design, methods of data collection and analysis of data have been well discussed.

### 3.2 Research Design

The study utilized the analytical research design. This research design entails using analytical tools to analyze certain phenomena (Cresswell, 2002). It evaluates available facts and information before using them to generate a critical opinion. Instead of reporting the data as figures; words, phrases, sentences, or even graphics are used. In order to determine if nonequivalence was employed in the translation of *Animal Farm* from English to Kiswahili, this study used the analytical research design. It used a qualitative research approach for its investigation. Cresswell, (2007) asserts that qualitative research may be used to discover and comprehend the significance that certain people or groups assign to social or human issues. It requires new processes and questions, data generally gathered in the surroundings of the assistant, inductive data analysis that progresses from specifics to broad themes, and the judgment of the researcher of the significance of the findings. The ability of qualitative research to produce detailed accounts of the thought processes participants and their propensity to concentrate on the causes of phenomena is one of its biggest advantages, according to Cresswell, (2003). The translation of *Animal Farm* from English to Kiswahili was described using the qualitative technique, and the usage of Baker's taxonomy of nonequivalence in the same translation was also examined.

### **3.3 Population of study**

The original text, *Animal Farm*, the target text, *Shamba la Wanyama*, and the readers of these works were the main subjects of this study. In *Animal Farm* by George Orwell, words and phrases have been examined, along with their translation into the target text, *Shamba la Wanyama*. We used Baker's, (2011) taxonomy of nonequivalence to identify the words and phrases susceptible to mistranslation. The taxonomy is divided into the following eight strategies, translation by a more general word, translation by a more neutral or less expressive word, translation by cultural substitution, translation using a loan word, translation by paraphrase using a related word, translation by paraphrase using unrelated words, and translation by illustration. The original text, *Animal Farm*, the target text, *Shamba la Wanyama*, and the readers of these works were the main subjects of this study. In the book by George Orwell, *Animal Farm* words and phrases have been examined, along with their translation into the target text, *Shamba la Wanyama*.

### **3.4 Sampling technique and sample size**

There are four methods for gathering data in qualitative investigations, according to Marshall, (2015). Participation in the environment, direct observation, in-depth interviews, document analysis, and material culture analysis are some of the methods. Because the data was gathered by examining the texts, this study employed the analysis of documents and the culture of the material to obtain the data.

The choice of sample size in qualitative research is situational and largely influenced by the scientific paradigm used for the study, (Boddy, 2016). The primary text for this research,

*Animal Farm*, and its Kiswahili translation, *Shamba la Wanyama*, comprise the population. The systematic sampling strategy was employed in the gathering of data for this investigation. Saldanha & O'Brien, (2016) defines systematic sampling as taking a sample from the community at regular periods. Only the first five paragraphs of each chapter of *Animal Farm* were included for this selection. Not all of the words and phrases were sampled, though. As long as the sample size does not exceed 10% of the population size, trials can be regarded as independent, according to Memon et al., (2020). Only 10% of the 600 non-equivalent words and phrases in the research were explored and examined utilizing the systematic sampling approach, according to Bakers' (2011) taxonomy of equivalence. Only non-equivalent terms from the original text and the target text were examined. The data of the study are the words and phrases that include linguistic untranslatability, which are identified as one of the primary challenges in interpreting owing to the absence of equivalence between two languages (Khachula *et al.*, 2021).

### **3.5 Data Collection**

Six hundred items were chosen for analysis in relation to the three study objectives using a detailed methodology for data extraction for analysis (see appendix 1). Data for the study included the following items: 34 TL items lacking specific hyponyms, 34 items with different expressive meanings, 26, concepts specific to a culture, 51 form differences, 30 SL words with complex semantics, 1, differences in physical or interpersonal perspectives. These are words and phrases which pose a challenge in the process of translation. However, 10% of each set of items was evaluated in the study by using the systematic sampling approach. Thus, 60 non-equivalent words and phrases totaling 11 SL concepts not lexicalized in the TL, 11 items with different expressive meanings, 8 concepts specific to culture, 17 items with different forms, 10



SL words with complex semantics, 1 item different from a physical and interpersonal perspective, and 2 TL items lacking specific hyponyms were sampled for analysis. Data in appendix 2 was extracted and analyzed qualitatively.

Using the source text and the target text, pertinent to the study, primary data was gathered, taking into account the contexts of the documents, the authors of the documents, and whether or not they address the research questions of the study. One of the main sources of data for translation studies research in general is texts, namely source texts and translations, but also the drafts of the translators, para texts, and meta texts, (Saldanha & O'brien, 2014). The characteristics of the study sample are given in this section. First, descriptions of the 600 extracts that were sampled for analysis. To give context for the examination of the data of the research, a description of the study sample was essential.

### **3.6 Analysis of data**

The authors Marilyn & Emily, (2006) claim that there are several types of textual analysis. These include functional pragmatics, rhetorical analysis, content analysis, discourse analysis, ethnographic analysis, and conversational analysis. He claims that while they all use communication material as the basis for their analyses, they are all different in the problems they focus on and the approaches they use. Not all types of textual analysis were included in this study; just content analysis was. Making reliable conclusions from texts using content analysis is a research approach, (White & Marsh, 2006). They continue by saying that a text suitable for content analysis is made up of linguistic components organized in a linear sequence in accordance with grammar rules. Since both the original text and the target text words, phrases, and sentences must be examined, the study is linguistic in nature. Non-equivalent

expressions and words were marked, the data was examined, and using an inductive method, the research questions' solutions were found. The gathered information underwent a qualitative analysis, and the results were documented. To measure the degree of non-equivalent items employed, the selected lexical items in the source text were compared to their translated equivalents in the target texts.

### **3.7 Ethical Considerations**

Throughout the research procedure, close attention was paid to research ethics. According to Babbie, (2010) and Barasa, (2017), it is crucial that ethical issues, which are an essential element of the research process, be taken into account in order to make the process acceptable, ethical considerations were followed. The Masinde Muliro University of Science and Technology's School of Graduate Studies issued a letter of authorization for the researcher to carry out research. The researcher then got a study authorization from NACOSTI and the ethical review committee, ensuring that every research is conducted in accordance with the predetermined standards.

### **3.8 Chapter Summary**

The qualitative study approaches that the study aimed to use are detailed in the chapter along with explanations of why they were chosen. The study location, study population, research design, sampling methodologies, and sample size that formed the study were all covered in the chapter as well. In the chapter above, ethical issues, data gathering techniques, and research tools were also covered.

## CHAPTER FOUR: FINDINGS AND DISCUSSION

### 4.1 Introduction

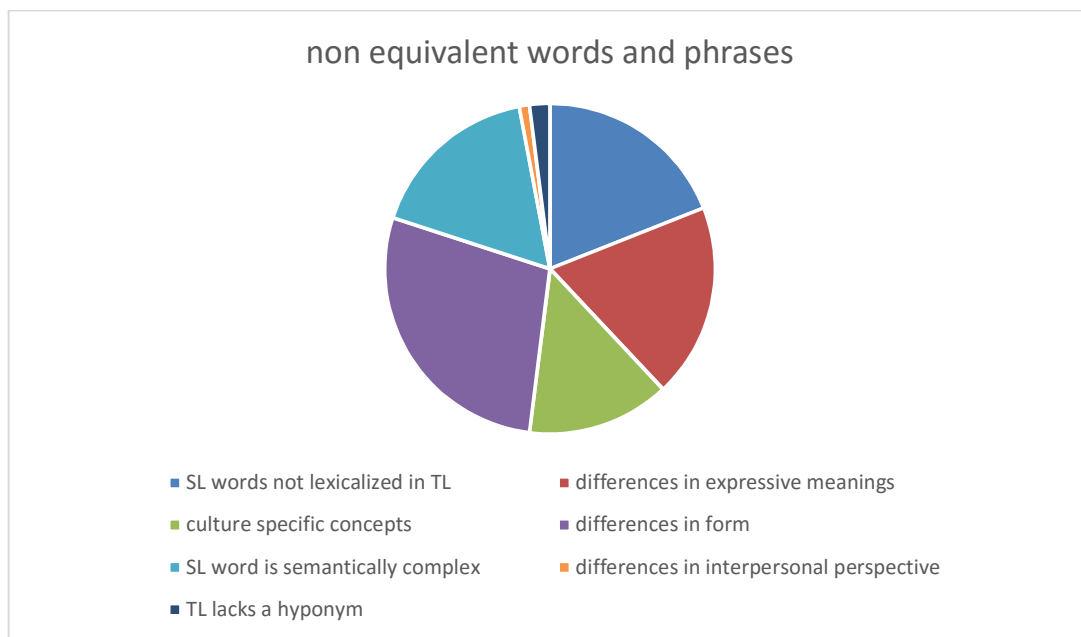
This chapter presents the context and cognition in the Kiswahili translation of *Animal Farm* by George Orwell. The discussion of the contextual frames of reference used in translating *Animal Farm* from English to Kiswahili opens the presentation. The category shifts at the various levels of contextual frames of reference were mentioned, and the contextual frames of reference were identified at the word and phrase level. Second, after translating *Animal Farm* from English to Kiswahili, the degree of contextual meaning loss and gain in the target language version was assessed. The description and study of culturally unique terms and expressions that had been translated from the ST to the TT followed. The translation of *Animal Farm* from English to Kiswahili also establishes domestication. The relevance theory by Wilson & Sperber, published (1986), was used to investigate the results since it offers a solid framework for interpreting literary works. It maintains that every statement should contain sufficient information to make it worthwhile for the recipient to comprehend it. Additionally, that a text is only relevant when processing it within the framework of preexisting beliefs produces a beneficial cognitive outcome.

Data was based on Bakers', (2011) taxonomy of nonequivalence in order to evaluate the data at the word and phrase level and provide a detailed description and explanation of the findings. The following Baker translation techniques were applied: translation by a more generic word, translation by a more neutral or less emotive term, translation by cultural substitution, translation by paraphrase using a similar word, and translation by paraphrase using unrelated words.

According to the Relevance theory, the researcher assessed the non-equivalent words and sentences. The words and phrases that were chosen for research were those that were deemed relevant enough for the intended readers, which largely consisted of cultural terms that were difficult to translate into other languages.

#### **.4.2 Characteristics of the study sample**

The percentages reported by all the non-equivalent words and phrases that were gathered for analysis utilizing the data extraction guide created for analysis are displayed in the pie chart below. According to Baker, (1992), these are the words and phrases that pose a challenge during the translation process. They include SL words that are not lexicalized in the TL, culturally specific concepts, SL words that are semantically complex, TL words that lack hyponyms, TL words that have different expressive meanings from SL words, TL words that differ in form from SL words, and SL words and phrases that have different interpersonal perspectives. This data has been presented in the pie chart in figure 4.2 below.



**Figure 4.2: nonequivalent words and phrases**

According to the three objectives of the study, non-equivalent terms and expressions were gathered from ST and TT, Bakers, (2011) difficulties of nonequivalence and examined. The first five sentences of each chapter of *Animal Farm* were used to compile these. Using Bakers', (2011) taxonomy of non-equivalence, 10% of the general nonequivalent words and phrases were investigated and rigorously examined.

The items with different forms had the largest number of items for analysis (28%), as seen in figure 4.1 above. These were followed by items with different expressive meanings, which were likewise at 19%, and SL terms that are not lexicalized in the TL. Culture-specific terms came in second at 14%, followed by SL semantically complex things at 17%. Items with disparities in physical or interpersonal views appeared the least in the study of the ST and TT

with only 1% of the total number of the sampled items, whereas TL items missing distinct hyponyms had 2%.

#### **4.3 Contextual frames of reference in the *Shamba la Wanyama* translation of *Animal Farm***

The initial objective was to provide contextual frames of reference for the Kiswahili translation of *Animal Farm* from English. Even though the objective of the study was to look at nonequivalence at the word and phrase levels, it was necessary to determine the context in which the items of the study were used by extrapolating the meaning of the words and phrases from sentences or even phrases in the ST and TT. Contextual frames of reference were found, and utilizing the non-equivalent words and phrases in the ST and TT, an analysis was done. Translators may employ a variety of techniques with varying weights based on the contextual elements in both the ST and TT. The translation of *Animal Farm* to *Shamba la Wanyama* resulted in category modifications at the sociocultural, organizational, communicational, and textual contextual levels, according to the research. Structure shifts, class shifts, unit shifts, and intra-system shifts are the four sub-types Catford, (1965) distinguished between when describing category shifts. The category changes of the texts' contextual frames of reference are shown in the following subsections.

#### 4.3.1 Socio cultural category shifts

Culture was seen to be prominent in the translation of *Animal Farm* to *Shamba la Wanyama*. Wendland, (2008) notes the potential utility of the different socio-culturally related distinctions lies in the fact that a cultures system of common cognitive frames provides analysts with a heuristic tool that enables them to more precisely investigate and improve instances of group interactive behavior. In this section, socio cultural frames that have undergone category shifts in the ST and TT were studied and analyzed. Nonequivalent items of culture specific concepts were extracted to be used in the analysis as indicated in the following examples: -

1. SL: **Mr.Jones** of the **Manor Farm** (pg. 1)

TL translation: ***Shamba Ibura lilikua mali ya Bwana Mtiki.*** (pg. 1)

The above sentence contains proper Nouns, Mr. Jones and Manor Farm, which have undergone intra-system category shifts. This is because the translations involve selection of non-corresponding terms in the TL systems. The SL context of these proper nouns, Mr Jones and Manor Farm, are only familiar to its readers. These SL items are socio-culturally foreign to the TR hence more familiar nouns have been used in the TL translation context. Manor in English means a large country house with lands. The sentence could have literally been translated as *bwana Jones aliyemiliki shamba na jumba kubwa*, but this could not appeal more to the target readers. Mr. Jones is now *Bwana Mtiki* which means master. He was the owner of the farm and all animals had to obey his orders. Manor Farm is now *Shamba Ibura* which refers to something wonderful which is a rare occurrence. This is because in the text, the animals did something extraordinary on the farm, which is rebelling against their master and chasing him out of the farm. Mr. Jones in the SL, is a victim of the rebellion that happens on his farm and is therefore forced to run away. This is still the case even in the TT. Despite the socio-cultural translation, the events still remain the same. This can be related to the current African political contexts,

which have seen various citizens rebelling against their fascistic governments. According to relevance theory, Wilson & Sperber, (1986), a context, in the comprehension process, is constructed from a variety of potential contexts that are available to an individual. Readers of *Shamba la Wanyama* can therefore relate easily with the text.

2. SL: Old **Major**, the prize middle white **boar** (pg. 1)

TL: translation: *Peusi, askari aliyekuwa nguruwe dume* (pg. 1)

Old major was a respected pig on the farm. His dream is what accelerated the rebellion by the other animals. If old major were to be translated as *Mzee Meja*, this noun does not make any sense in the target language since the TL lacks a culturally equivalent term for this proper noun. Furthermore, the name Old Major is not important to the contextual setting of the target text thus the translation of the proper noun to *Peusi*. *Peusi* in Swahili means black in color, which has not been mentioned anywhere in the source text. On the contrary, old major is said to be a white boar, and not black. Instead of using the adjective old, the translator chose to describe the character in terms of color black.

The word boar in the extract above has been translated as *dume*. English has a word designated to describe a male pig, which is boar. Swahili however does not have such a hyponym of *nguruwe*, which means pig. The translator therefore chose to provide the meaning of boar in the translation, making it *nguruwe dume*, a male pig.

3. SL: First came the three dogs, **Bluebell, Jessie and Pincher** (pg. 2)

TL translation: *Wale mbwa watatu ndio walitangulia kufika; Mshale, Paku na Mwelu* (pg. 2)

Bluebell, Jessie and Pincher were the loyal dogs on *Animal Farm* that always did what their leader, Napoleon, expected of them. These are English names only suitable to the ST context. These have been translated as *Mshale, Paku* and *Mwelu* respectively, to make the TL text more



suitable to the TR. *Mshale* in Kiswahili means an arrow, *Paku* in Kiswahili means a sharp nail and *Mwelu* means light. In the text, these dogs were fierce and they gave birth to nine puppies which Napoleon turned into his private army. Despite their strength and fierceness, these dogs do not attempt to rebel against the manipulative pigs. On the contrary, they did everything that they were asked to do by their masters without questioning them. They are presented as stupid loyalist in the TT, to show how fast they obeyed their orders of their master. This, is relevant to the target readers context, since in the society, there are such individuals, who, despite being oppressed, are afraid to stand up for their rights and instead remain loyal to the tyrannical government. This is in line with relevance theory by Wilson Sperber, (1986) which asserts that external stimulus can easily give an input to cognitive processes.

4. SL: The two cart horses, **Boxer and Clover** came in together (pg. 2)

TL Translation: *Wale farasi wawili, Mbio na Mwenge waliingia pamoja* (pg. 2)

Boxer has been translated as *Mbio* in the TT which means race. He was very big in size and one of the most loyal animals who was always very quick to make huge sacrifices for the success of the farm without being supervised. Due to this unique trait, the translator made the text more socio-culturally relevant by giving him a name closely related to his traits to suit the context of the TR, *Mbio*. Clover in the ST has been translated as *Mwenge*, which in Kiswahili means torch. He is a character who can see things that the other animals are not able to. He checks the commandments of the pigs as the pigs take control of the farm but he does not do anything about his doubts. He also observes the pigs as they walk on their hind legs and play cards but keeps doubting his memory. Her obedient nature is easily exploited hence the translator chose a name that fits his character in the cultural context.

5. SL: **Snowball and Napoleon** came in together (pg. 2)

TL Translation: *Mzushi na Mkimwa waliwakusanya Wanyama pamoja* (pg. 2)

In the ST, Napoleon is a familiar term to the SR context but not the TR context. This has been translated as *Mkimwa* in the TL, which is a nonequivalent term that is culturally specific to the reader. *Mkimwa* means one who is usually silent. In the text, he is a character who is generally quiet, only speaking when necessary, even though he is portrayed as dictator. Much of the talking on his behalf is done by the pig known as Snowball, which had been translated as *Mzushi*. *Mzushi* means heretic; one who does not conform to generally accepted beliefs or practices. The name is socio-culturally relevant to the character since in the text, he is always disagreeing with ideas from Napoleon. He writes the first version of the seven commandments which are later altered by Squealer under the orders of Napoleon. Napoleon felt threatened by his ideologies and so he chased him out of the farm. From that point onwards, Snowball, translated as *Mzushi*, is blamed for all problems on the farm. This is relevant to the TR since several people strongly opposed to a dictatorial regime have either suffered torture or have been banished from their countries.

Using proper nouns; writers are usually molding characters so as to provide implied information to the readers. According to Nyangeri and Wangari (2019), proper names in a work of literature may raise problems in translation from one language to another in that a name may have a meaning in one culture but become meaningless in another culture. These have therefore been translated in such a way that the TL readers can understand the context of use within which they can easily relate to.

6. SL: He drew himself a last glass of beer from the **barrel** in the **scullery** (pg1)

TL Translation: *Alijinywea bilauri yake ya mwisho* (pg1)

The TT has massively removed English culture items such as proper nouns, names of places and even culture specific objects such as barrel and scullery which have no equivalent in the TL context. In most cases, these items have either been reformulated in sentences all together. As seen in the above example 6, the words barrel and scullery which are present in the SL have been completely omitted in the TT as the SL objects are not lexicalized in the TL. The general translation strategy as seen in the above extracts has therefore been translation by omission where socio-cultural items in the SL have been omitted in the TL. The SL cultural items that have no equivalent in the TL have been completely done away with.

According to Wilson & Sperber (1986), context is the part of a cognitive environment that can be used in the interpretation of a text. In line with this theory, it is clear that the translator translated the TT with an aim of making the text more familiar to the readers since the socio-cultural context of the TT has been reformulated for the readers understanding. It applied a tenet of the relevance theory by Wilson & Sperber, (1986), that cognitive environment of an individual are a set of facts that are manifest to him.

### 4.3.2 Organizational category shifts

Wendland, (2014) argues that organizational frames may be exercised externally with respect to translation policy. In other words, is the version under production intended to be relatively literal in nature, foreignized or correspondingly idiomatic i.e., domesticated or if the translation style has been designed to fall in between. These frames, just like socio-cultural frames, are cognitive in nature. Institutions have their own cultures that embody their preferences, goals, prejudices, rules, traditions, and ways of relating with the translators among others (Wilt & Wendland 2008). These are the factors that can easily constrain a translator in decision making during translation.

The extracts below show organizational frames in the TT.

7. SL: **Lamp sugar** and **linseed** cake (pg 12)

TL Translation: *Vibonge vya sukari* (Pg 14)

Moses the raven always told the animals of a beautiful place where animals always eat lamp sugar and linseed cake all year round. Lamp sugar and linseed cake are very sweet sugary foods in the context of the source language. From the extract above, the TL items lacked a specific hyponym. The translator opted to provide the meaning of the two words in the translation. The phrase *vibonge vya sukari* represents the lamp sugar and linseed cake. *Sukari* in Swahili means sugar, which has been used to represent the sweet and sugary foods. Organizational category shifts were also present in the TT. For instance, in extract 7 above, there is a unit shift of word to phrase, where the words lamp sugar and linseed cake have been combined to form one phrase, *vibonge vya sukari*.

8. SL: **Black birds** whistled it in the hedges, **the pigeons** cooed in the elms (29)

TL Translation: *hata ndege waliuimba katika miluzi* (32)

During the rebellion of animals in *Animal Farm*, the animals came up with a song, an anthem, which they taught other animals on the neighboring farms. All animals who heard it kept on singing nonstop. In extract eight, the word *ndege* represents blackbirds and pigeons in the SL thus causing a shift due to the organizational CFR following a word for word rendering of the TT. In the SL context, the birds have been classified in to their various species; black birds and pigeons. Thus, the two are hyponyms of the word bird. In the TL however, the language lacks the specific hyponyms to describe the species hence the author simply classified the two as ‘birds’, *ndege*.

Organizational frames in *Shamba la Wanyama* were present since they pertained to methodology. According to Makutoane & Naude, (2009) methodologies are organizationally agreed upon or assumed and/or are often embedded within a historical time frame. Noticeably in this organization, words of insults have been translated in the TT in a way that omits the abusive words so as to suit the readers. According to the relevance theory by Wilson and Sperber, (1986), relevance can only be attained if a text is translated to suit the target readers in his cognitive environment. For example, in extract 9 below.

9. SL: The **stupidest questions** of all were asked by Mollie (pg 11)

TL Translation: *Maswali ya kuchekesha Zaidi yaliulizwa na farasi jike mweupe aliyetitwa mjinga (pg 13)*

In one of the meetings that happened in the barn a few days later, Mollie wanted to know if there would be sugar after the rebellion. This was a very stupid question due to the context of the meeting. To be stupid is to show a great lack of common sense. As seen above, the word stupidest which has attained a unit category shift from word to phrase, has been translated as *kuchekesha zaidi*, leading to a difference in the expressive meaning of the word. *Kuchekesha*

means something humorous, one that can make people laugh. This is not the intended meaning of the ST. Literally, this phrase could be translated as *swali la kijinga zaidi*, but the translator chose a different means of expression. The organizational frames are also shown in extract 10 below.

10. SL: The truest happiness, he said, lay in **working hard** and **living frugally** (pg 94)

TL Translation: *Aliwaeleza Wanyama furaha ya kweli ilitokana na juhudi ya kazi pamoja na kuwa waangalifu Kwa matumizi ya chakula.* (pg 100)

Napoleon overworked the animals on the farm and gave them very little food. In spite of this, he always advised the animals that true happiness came from working hard and living frugally, instead of improving the living conditions of the animals on the farm. To live frugally is to live on minimal costs. The phrase working hard has been translated as *juhudi ya kazi* while the phrase living frugally has attained a unit category shift from a phrase to the sentence, *kuwa waangalifu Kwa matumizi ya chakula*, which is a translation by illustration, since the TL lacks an equivalence for the word frugally. The translator opted to explain the meaning of the word in translation so as to suit the TR context.

According to Wendland, (2014) Organizational frames, just like socio-cultural frames, are based on the cognitive aspects that are relevant to the TR. As seen above, these aspects constitute what is relevant hence it can be concluded that the relevance theory has been well utilized in the ST.

### 4.3.3 Textual category shifts

According to Berman, (2014), Textual frames are formal, semiotic and cognitive frames of the ST and TT. The study of textual frames stem from several observations, the most important of which being that languages are structurally different from each other hence the ST and TT segments are likely to cause shifts when paired together.

Toury, (1995) indicates that the CFR model can be used to examine the problematic aspects of the textual frames of reference of the ST and TT that could cause a translation shift. The ST segments would be mapped against their corresponding segments in the TT. This would then be postulated to deduce why they are different. These segments may range in size and scope from a lexical item, a phrase, sentence, paragraph or more, depending on the ST unit that is deemed to be experiencing a shift. The shifts can be inaccurate or erroneous regarding ST meaning, clumsy or unidiomatic regarding TL form and ambiguous or confusing regarding TL communication. (Berman 2014)

*Shamba la wanyama* has textual category shifts. For instance, in the extracts below, several meanings of words and phrases have been changed due to these shifts.

11. SL: Boxer refused to take even a day off work (pg 81)

TL Translation: *Mwenge alikataa kenyekenye kushinda bila kufanya kazi* (pg 86)

Boxer was a very loyal animal on the farm. He worked so hard, doing hard labour for very long hours, unsupervised. When the animals were rebuilding the windmill, Boxer refused to take even a day off work, despite being sick. These sentence could literally have been translated as *Mwenge alikataa kuchukua siku ya mapumziko*. Instead, in extract eleven above, the word refused has been translated as *alikataa kenyekenye*, which is a phrase. The word could have

only been transferred as *alikataa* but the addition of the word *kenyekenye* brings a difference in the intensity of refusal.

12. SL: **He would admit privately** (pg. 81)

TL Translation: *angemung'amia* (pg. 86)

When the animals had started rebuilding the windmill, Boxer worked so hard despite having a split hoof. He refused to let anyone know that he was actually in a lot of pain. He would however admit privately to Clover about the hoof being in pain and Clover would treat the hoof with herbs. Clover together with Benjamin would then advise Boxer not to work so hard. There has been a textual unit shift from a sentence to a single word in extract twelve, with the sentence, he would admit privately simply being translated into the TL context as the phrase, *angemunga'mia*. This is because the act of admitting privately has been lexicalized in the target culture as *kung'amia*, even though the source culture doesn't. However, the translator could still have opted to translate the whole sentence literally as *angekubali kwa faragha*, since *faragha* means privately, but he chose to use another translation method, by shifting the whole sentence to a single phrase.

13. SL: The late summer of **the following year** (pg 82)

TL Translation: *wakati wa kiangazi mwakani* (pg 87)

During the formulation of the laws on the *Animal Farm*, the retirement age for both pigs and horses had been fixed at twelve years. The retired animals would have their pensions, which came in terms of better food. The twelfth birthday for Boxer was coming in the late summer of the following year. The following year could literally be translated as *mwaka uliofuata*. However, in extract thirteen, this phrase has simply been translated as *mwakani* in the TT. There is a unit category shift as the item changes from a phrase to a single word. The phrase,



the following year, is not lexicalized by a single word in the source culture. The same however has been lexicalized in the TT as *mwakani* hence causing a difference in expression.

14. SL: **A too rigid equality** in rations (82)

TL Translation: *Usawa katika posho* (87)

During winter, life was very hard on the farm. There was no food. All rations were reduced except those of the pigs and the dogs, which Squealer, who always came up with schemes of defending the pigs, quickly explained that reducing the rations of the pigs and dogs would have been against the principles of animalism. There was a too rigid equality in rations. The phrase, a too rigid equality, in extract fourteen has simply been translated into the TT as *usawa* with the words too and rigid being omitted. This has caused a textual unit shift from the phrase too rigid equality to the word *usawa*, which could likely cause a meaning change on the TT readers. *Usawa* alone does not bring out the hardship that the animals were going through in terms of hunger.

15. SL: They dragged them with **desperate slowness** up the slope to the top of the quarry (pg45)

TL Translation: *waliyavuta mapande ya mwamba polepole mpaka kwenye kingo za chimbo* (pg49)

The animals faced a lot of unexpected challenges while building the windmill, including dragging huge boulders to the top of the quarry with desperate slowness. To be desperate in Swahili is *kukata tamaa*. The phrase literally reads, *polepole wakiwa wamekata tamaa*. In extract fifteen however, the phrase desperate slowness has acquired a unit shift from a phrase to the word *polepole*. These two are however not the same. As much as the word *polepole* means slowness, the omission of the word desperate causes a shift in the meaning of the SL

phrase. It does not bring out the helplessness that the animals had when they were dragging the boulders to the top of the quarry.

The highlighted parts of extracts eleven, twelve, thirteen, fourteen and fifteen above have all undergone unit category shifts that have somehow changed the form and expression of the meaning after translation. Rubio, (2005) asserts that some conceptual correlates are so closely associated to a particular content word that they will remain active during interpretation regardless of their contextual irrelevance. The omission of the word desperate could therefore easily lead to a misinterpretation of the TT.

#### 4.3.4 Communicational Category Shifts

Wilt, (2003) says that communicational frames pertain to the immediate physical and temporal setting of the act of communication that includes the medium, codes, roles and goals of the participants and recipients. Evans and Green, (2006) agree that they are influences which emanate from the immediate communication contexts of the ST communicator and of the TT translators.

Meaning can be interpreted only by cognitive processing in a specific context of use. According to Geeraerts, (2006), communicative situational context can be broken down into lexical, syntactic and extra linguistic contexts. Lexical contexts pertain to the summarized meaning of the word observed by itself, syntactic context considers the meaning of the word in relation to other words in the same sentence, paragraph, chapter, book, or corpus by the same author and extra linguistic context pertains to socio cultural or life application information associated with the word or construction.

In the translation of *Animal Farm* to *Shamba la Wanyama*, communicational frames of reference were observed in the translation. This has majorly been caused by the strategy of omission that the TT has widely used in the translation as in the extracts below.

16. SL: Snowball was a more **vivacious** pig than Napoleon, **quicker in speech and more inventive**, but was not considered to have the same **depth** of character (pg10)

TL Translation: *mzushi alikuwa mchangamfu zaidi. Pia alikuwa msemaji bora mwenye mipango mingi, ingawa hakudhaniwa kuwa mwenye sifa.* (pg13)

Vivacious means lively and attractive. This has been translated as *mchangamfu zaidi*. The addition of the word *zaidi* creates a difference in the expressive meaning of the word. In extract sixteen above, the word same depth of character has simply been translated as *sifa*, through the

strategy of omission. This is a unit shift where the phrase depth of character has shifted into a word, with the omission of the word depth. By considering the meaning of the word in relation to the other words of the sentence, simply translating the TT as *sifa* and omitting the word depth doesn't show the intensity of the character in question. The whole sentence, quicker in speech and more inventive, has achieved a unit category shift from a sentence to the phrase, *msemaji bora*. The meaning of the sentence also changes. Inventive in Swahili is *mvumbuzi*. Literally, the sentence translates to *mwenye haraka katika usemi na mvumbuzi zaidi*, but the translator chose to reduce the meaning of the whole sentence to *msemaji bora*.

17. SL: They held **secret** meetings in the barn (pg11)

TL Translation: *walifanya mikutano katika jumba* (pg13)

After the first meeting with old Major, the animals started meeting secretly at night in the barn so as to plan about the revolution. They held secret meetings in the barn, from extract seventeen, has been translated as *walifanya mikutano katika jumba*, with an omission of the word secret. This deliberate omission could however easily lead to a mistranslation by the TA since by the type of meeting not being mentioned, the reader will not be aware that this meeting was not supposed to have been held in the first place. The word barn has been translated as *jumba*. A barn in English, refers to a place where animals sleep. This word lacks an equivalent term in the TL since the TL lacks a hyponym for the word. The translator has therefore used the strategy of translation by a more general word, *jumba*, which represents all types of houses. This makes the meaning of the ST and TT different. The word secretly, in Swahili, is *faragha*. The sentence could literally have been translated into *walifanya mikutano ya faragha*. However, the translator chose to omit the word.

18. SL: Mollie agreed but **she did not sound very convinced** (pg11)

TL Translation: *Mjinga alikubali shingo upande* (pg14)

To be convinced in Swahili is *kushawishika*. This sentence could have literally been translated as *Mjinga alikubali ingawa hakuonekana kama yule ambaye ameshawishika*. She did not sound very excited in extract eighteen has however been translated as *shingo upande*, which is a Swahili idiomatic expression to mean reluctantly. This translation has achieved a unit shift from a sentence to a phrase. *Shingo upande* has been translated into a very different form from the ST text. With the omission of convinced and replacing it with the phrase above, the translator has still communicated to the TT. According to the relevance theory, a translator may fail to recognize the authors intended assumptions and instead use other assumptions which would lead to mistranslation. (Gutt 2000). As seen above however, this translation can make the text communicate better to the readers. Just as in the next sentence.

19. SL: How they **toiled and sweated** to get the hay in (pg19)

TL: Translation: *Siku hiyo Wanyama walisumbuka Sana* (pg22)

To toil is to proceed with laborious effort. In Swahili, this can be translated as *kupata taabu*. To sweat in Swahili is *toa jasho*. They toiled and sweated in extract nineteen shows the extend of struggle that the animals went through at that time when they were harvesting hay and putting it in the barn. It was even harder since the equipment being used had been designed for human beings and not animals. However, translating literally into Kiswahili as *walingangana na kutoa jasho* does not bring out exactly the type of struggle being talked about in the ST. All the same, the word toiled is not lexicalized in the TL. The translator therefore used a more general word in the TT to try and achieve the ST meaning of the word, which is *walisumbuka Sana*.

20. SL: Complaining to anyone who would care to listen of **the monstrous injustice** (27)

TL Translation: *Alimweleza kila mmoja **hasara** aliyoletewa* (pg30)

Something monstrous is something which is outrageously evil and wrong. Monstrous injustice therefore refers to something that is very cruel and unfair. Hasara on the other hand refers to some kind of loss and damage. In extract twenty, the phrase the monstrous injustice has achieved a unit shift from a phrase to the word *hasara*. The TL has no equivalent for the word monstrous in the context in which the word has been used. *Hasara* is also not the literal translation of the word injustice, which is *udhalimu*. The translator has therefore used a word more related to the ST meaning to achieve equivalence in the TT, form communication to take place.

21. SL: The other farmers **sympathized in principle** (pg27)

TL Translation: *walimaji wenzake **walimsikitikia*** (pg30)

Most of the time Mr. Jones had spent sitting in the taproom, complaining to anyone who would care to listen about the misfortunes that befell him on his farm, where he was turned out of his property by animals. The other farmers sympathized in principle, to mean that they felt obliged to be sympathetic. Sympathized in principle has been translated as *walimsikitikia*. This is a shift from a phrase to a single word that has complete meaning. The target text omitted the phrase in principle during translation, since it is not lexicalized in the TL. The translator used a more general word to bring out the meaning of the whole sentence.

22. SL: All that year the animals **worked like slaves** (pg 44)

TL Translation: *mwaka huo wote **walikuwa na kazi maridhawa*** (pg 48)

After Snowball had been chased from the farm, Napoleon took over his idea and started the implementation of building the windmill. The animals worked very hard knowing that they were doing this work for themselves and for those who would come after them. They prided in

the fact that they were not working for any human being hence all that year, the animals worked like slaves. To work like a slave is work very hard with very little pay. *Maridhawa* means a lot. *Walikua na kazi maridhawa* therefore means they had a lot of work. Worked like slaves in extract twenty-two has been translated as *walikuwa na kazi maridhawa*. These two translations are very different, even though the implied meaning is the same. Worked like slaves is a simile that shows that the huge amount of work that the animals had at that time was hard. According to Kendenan, (2017) the main problem that translators face when translating idioms is the cultural difference between the source text and the target text. The translator chose to translate these items by illustration, illustrating the meaning of the simile to the TT readers.

23. SL: Starvation seemed to **stare them in the face** (pg 55)

TL Translation: *njaa iliwasonga* (pg 58)

Starvation stared them in the face is an idiom which means that starvation was very near. In extract twenty-three, the idiom, stare them in the face, has shifted from a sentence to the word *iliwasonga*. Kiswahili has no equivalent for this idiom. According to Adelnia & Dastjerdi, (2011) not all idioms have direct equivalents in another language since they are linguistic expressions which are typical for a language and specific to a single culture. Baker, (1992) proposes that when translating idioms, a translator should consider translation by paraphrase which elaborates more on the source idiom by giving its meaning in the target language. The translator has therefore chosen to paraphrase the sentence using a related word, by using the meaning of the idiom instead of the literal translation of the idiom in order to communicate. According to Baker, (1992) however, there is risk of meaning loss since the impact of the idiom and its cultural significance will be lost.

24. TL Translation: To sing such **contemptible rubbish** (pg 29)

TL Translation: *kuimba upuzi Kama huo uaibishao* (pg 32)

Contemptible rubbish is something deriving of scorn, utter worthlessness. Extract twenty-four translates contemptible rubbish as *upuzi Kama huo uaibishao*. *Upuzi* means nonsense and *aibisha* means shameful. *Upuzi uaibishao* can literally be translated as shameful nonsense. Since contemptible rubbish is not lexicalized in the TL, the translator chose to provide a relevant translation to the TR context, *upuzi Kama huo uaibishao*. This is a unit category shift from a phrase to a sentence. The meaning of the ST phrase has been given in the TT.

The TT translator has employed several strategies to ensure that he communicates in his work. Gutt, (2000) says that among several situational problems is the fact that natural language allows the twisting of linguistic forms in conveying meaning. It is therefore very necessary for the translator to ensure that the strategy chosen for translation conveys the desired meaning of the ST to the TR, as seen above.

Baker, (2006) sees translation as an agenda for reframing stories that differ from their original version-so the translator deliberately sets out to accentuate, undermine or modify aspects of the ST. Berman, (2014) however believes that it is translation problems or circumstances that frame the translators rendering.



#### 4.4. Domestication in Translation

The second objective was to demonstrate domestication in the Kiswahili translation of *Animal Farm* from English. To study this objective, taxonomy of nonequivalence, (Baker, 2011) and domestication translation techniques, (New Mark's, 1997) were also applied. Domestication is one approach for translating cultural aspects, according to Venuti, (2000). In order to reduce the strangeness and foreignness of the TT for the reader of the target language, this translation technique adopts a straightforward, fluid style. The TT elements Venuti refers to as the "domestic remainder" are those that are significant exclusively in relation to the TT. According to Baker, (1992), coherence is not innate to a text; rather, it is concerned with the capacity of the reader to connect the text to context, or elements outside the text. As a result, context is connected to the experience of reader, whether cultural or personal (Rochayah Machali 2012).

How has domestication been accomplished in the translation of *Animal Farm* from English to Kiswahili? Was there a research topic that served as the analytical framework? According to relevance theory, (Wilson & Sperber, 1986), every ostensive communication conveys the assumption of its own optimal relevance. Wilson & Sperber place emphasis on the relevance of a text. A speaker who believes it is necessary to say anything would attempt to make his statement as pertinent to the situation as possible, according to this principle of relevance. Therefore, domestication—as can be shown below—is the most effective method of creating relevance in a text.

i) Translation by cultural equivalent

36. SL: And teach them the tune of '**Beasts of England**' (27)

TT Translation: *Na kuwafunza sauti ya ndugu zangu e Wanyama* (30)

In extract 1 above, Beasts of England was a song from the SL context, which all animals on the farm had to learn in order to understand the principles of Animalism. The source text was set in England and therefore the ST readers could relate with the song. In the TT however, the phrase Beasts of England has been translated simply as *ndugu zangu e Wanyama* with the omission of the word England to suit the TR context. In back translation, the TT version would literally mean my *brothers, animals*. This is because the TT was produced in a different setting hence using the word England in the TT would have been ambiguous to the readers, thus going against the principle of relevance. The translator therefore applied the strategy of translation by cultural equivalent thereby making the text more relevant to the TL reader, whose context is different from that of the ST reader. Through the change of cultural elements in the translation, for instance England being translated differently to suit the target readers, translation by cultural equivalents is realized as the dominant domestication strategy.

ii) Translation by a more general word.

37. SL: Sugar Candy Mountain (pg12)

TL Translation: *mlima halua* (pg14)

Sugar and candy are two different items in the ST, in the source text, Moses, a character who represents the tame raven in the ST, had been spreading rumors of a very beautiful place called sugar Candy Mountain where all animals go to when they die. The place was situated somewhere up in the sky. However, these two terms, sugar and candy lack specific hyponyms in the TT. The general word that refers to sugar and candy in the TT is *halua* since it is limited in vocabulary. *Halua* in Swahili means a kind of candy, specifically, *pipi*. This translation still refers to the sweet mountain where all animals go to when they die. The specific terms present

in the ST have been translated generally, thus translation by a more general word was used in the translation.

iii) Use of a less expressive word

38. SL: Napoleon was **a large, rather fierce looking Berkshire boar**, the only Berkshire on the farm. (Pg10)

TL Translation: *Mkimwa alikuwa nguruwe dume mwenye sura isiyotamanika* (pg12)

In the ST, Napoleon, who is one of the main characters in the ST has been described in great detail. He is a pig who rises to power through the animal rebellion on the farm. He later becomes a dictator who exiles any animal whom he considers a rival, starting with snowball. He is said to be a large and fierce looking Berkshire boar. In the TT, this has simply been translated as *mwenye sura isiyotamanika* to mean with a face that no one would admire. Here, the translator has reduced the expressive meaning of the SL phrase by eliminating the adjectives that describe the fierceness of the Berkshire boar's in order to suit the readers. He has prioritized the content of the source language rather than the structure. The strategy used was therefore translation by a less expressive word thereby making it a translation by a less expressive word.

iv) Translation by paraphrase

39. a) SL: Not **doled out to them** by a grudging master (pg20)

TL Translation: *Bila kupewa kidogo na bwana mdusaji* (pg23)

To dole something out is an English phrasal verb that means to give out a carefully measured portion of something that is often in short supply. Once the animals had chased the master away from the farm, they worked so hard that in the first year, they had lots of supplies. This meant

that there was more food hence all animals had enough to eat, and food was not doled out to them. Since the TL has no equivalent for this phrasal verb, the translator provided the meaning of the phrasal verb in the TT for it to be relevant to the TR context. *Kupewa kidogo* means given in small quantities. Therefore, translation by paraphrase using a related word was used to translate this phrase. Phrasal verbs can be said to be fixed expressions. Baker, (2011) defines fixed expressions as frozen patterns of language which allow little or no variation in form. The words in the phrasal verb doled out cannot be translated literary, word by word. The meaning of the phrasal verb has therefore been used in the TT in order to achieve domestication.

40. b) SL: With the **worthless parasitical humans** gone, there was more for everyone to eat (pg20)

TL Translation: *Kwa sababu binadamu mdusaji alifukuzwa, kila mmoja alipata chakula kintoshacho* (pg23)

In Kiswahili, the phrase *binadamu mdusaji* which literally means the human abuser, has been used in the place of the phrase worthless parasitical humans. In the ST, human beings were considered by the animals to be parasites since they only consumed ungratefully what the animals on the farm had produced, and yet they themselves had nothing to offer. However, this SL concept is not lexicalized in the TL. The parasitical human being in the ST, in the target text has been translated as *mdusaji*, to mean the abuser, coming from how the human being on the farm, Mr. Jones, was mistreating the animals on the farm. From the text, the animals believed that man was the only creature that consumed without producing. This was because he made the animals work, gave them the bare minimum that prevented them from starving while he kept the rest for himself. The translator used the strategy of translation by paraphrase using a related word in the phrase translation to translate the phrase as *binadamu mdusaji*.

41. c) SL: Had resorted to cannibalism and infanticide (pg55)

TL Translation: *walirudia desturi ya kula nyama ya Wanyama wenzao, hata watoto* (pg58)

There came a time on the farm when hunger struck the animals. They barely had enough to eat. Rumors had started spreading all over that the animals on this farm had resorted to cannibalism and infanticide. In the extract above, the words cannibalism and infanticide lack a TL equivalence. The translator resorted to using translation by paraphrase using a related word. For instance, the definition of cannibalism has been given, *desturi ya kula nyama ya Wanyama wenzao*, which means that the animals ate their fellow animals, and that of infanticide has also been given, which is *Wanyama kula Watoto* to mean animals ate children of their fellow animals. Therefore, the source text would have been animals eating fellow animals and animals eating their children respectively, in order to achieve that literal translation. Nida, (1964) argues that the ST language should not interfere with the TT language, and that this is done by minimizing the foreignness of the ST setting.

v) Adaptation

42. SL: Grazing **side by side** and never speaking (pg2)

TL Translation: *wakila bila kusema neno* (pg3)

Boxer and Benjamin are friends in the text. Except for hanging out with his friend, Boxer, Benjamin never enjoys anything else. He is portrayed as a pessimist who doesn't have an opinion. He does not believe that the rebellion will pull through despite the excitement of the other animals about it. Boxer on the other hand throws himself into working for the pig, blindly supporting them. In the ST, Boxer and Benjamin would spend their Sundays together in the small paddock beyond the orchard and graze without saying a word. In the TT however, the two animals would spend their Sunday eating without saying a word. The translator has

achieved domestication in the text through omission, with the translation of the words side by side not being translated in the TT. By omitting the phrase side by side, the translator leaves out the message that is not optimally relevant to the readers and only translates what is relevant and translatable.

vi) Idiomatic translation

43. SL: The men were glad enough to rush out of the yard and **make a bolt for the main road.**  
(31)

TL Translation: *binadamu waliona nafuu walipoona njia ya kutorokea.* (34)

When human beings invaded the *Animal Farm* trying to take it back, they were fought mercilessly by the animals and they ended up running for their lives. Make a bolt for is an idiom in the ST that means make a quick try to reach. According to Elnaili, (2016), idioms and fixed expressions cannot be translated because their forms are misleading. That it is only the content and the cultural background that matter. The literal translation of *walipoona njia ya kutorokea* is when they saw a means of escaping. The translator has to therefore know the meaning of the cultural expression first and then transfer it to the TL. Due to the lack of equivalent term in the TT however, the translator chose to completely ignore the idiom by omitting the meaning of the idiom and anything to do with it in the TT. Dawood, (1954) finds this strategy of dropping any cultural challenge in translation a more convenient strategy.

Therefore, to domesticate is to adapt a text to the needs of the TR in order to make it understandable. Translators can domesticate a text using a variety of translation techniques. Translation by cultural substitution, translation by a more generic word, translation by a word that is less emotive, translation by paraphrasing using a related word, and translation by omission are a few examples of these domestication strategies. These strategies help a reader

understand a text better. Domestication in the TT was established at the word and phrase levels using the taxonomy of nonequivalence by Baker, (2011) and domestication techniques by New Mark, (1991).

But the majority of academics are critical of the domestication approach. According to Venuti, (1995), a translated book should be a piece of literature that gives the reader a glimpse of a new culture. He strongly supports the idea of foreignization as a translation strategy as opposed to domestication, stating that "it is highly desirable today, a strategic cultural intervention in the current state of world affairs," and going on to say that "Foreignization translation in English can be a form of resistance against ethnocentrism and racism, cultural narcissism and imperialism, in the interests of democratic geopolitical relations."

The TT was quite civilized despite the criticism as may be seen above. According to relevance theory, a text is only relevant to a person when digesting it within the context of the assumptions that are made results in a positive cognitive impact, also known as a truth content conclusion, or contextual effects (Wilson and Sperber, 1986). The social and cultural divides between the ST and TT settings have been closed via domestication, making the TT relevant to the readers. This is also in favor of Nida, (1964) whose viewpoint of a good translation resides when the TT fits the cultural expectations of the recipients.

#### **4.5 Contextual Meaning loss and meaning gain**

The third objective was to assess the degree of contextual meaning gain or loss in the Kiswahili translation of *Animal Farm* from its original English. Depending on the translation techniques the translator employed while translating non-equivalent words and phrases, the meaning of *Animal Farm* into *Shamba la Wanyama* may have been lost or gained. This is due to the translation process leaving some SL things without TT counterparts.

Meaning loss may be classified into two categories: avertable meaning loss and inevitable meaning loss. According to Tiwiyani & Retnomurti, (2016), avertable meaning loss results from the inability translator to identify the proper equivalence, whereas inevitable meaning loss happens as a result of the different systems of the two languages, independent of the expertise and competence of the translator.

Steiner, (2006) asserts that a translator must encroach on the text, take its essence, and convey it. This is what causes translation to either loss or gain meaning. Loss, according to Dizdar, (2014), is the result of the inadequate replication of the ST in the TT. It is the loss of certain elements in the TT that are included in the ST. According to Alawazna, (2014), loss may result from the inability of the translator to adequately translate a component of meaning, such as expressiveness.



By selecting terms and phrases that have been translated from the ST to the TT that are culturally distinctive, the current study aimed to determine the contextual meaning loss and gain in the translation of *Animal Farm* to *Shamba la Wanyama*. It will list the items in the ST and TT, indicate whether they fall under the heading of contextual meaning loss or gain, highlight them, and then specify whether the identified loss is preventable or unavoidable. Finally, it will use Baker's, (2011) taxonomy to identify the translation strategy that the translator employed.

25. SL: Teaching and organizing the others fell **naturally** upon the pigs (pg10)

TL Translation: *kazi ya usimamizi na kuwafunza wengine iliwaangukia nguruwe (loss)- Translation by omission (pg12)*

In the ST, the pigs were considered to be the cleverest of all animals on the farm. It was without any thought or hesitation that they had to be the leaders of the other animals on the farm, who were tasked with the work of teaching and organizing other animals on the farm. In the TT however, the word naturally has been omitted leading to an avertable loss. By using the word *iliwaangukia* alone, it means it was by luck that the pigs got the job of educating and organizing the other animals, hence decreasing the meaning of the sentence. The avertable meaning loss occurs because of the insufficient skill of the translator to find the proper and accurate equivalence of the word naturally in the TL.

26. SL: **A stirring and a fluttering** (pg1)

TL Translation: *ghasia za ghafla (loss)-Translation using a general word (pg1)*

The translator uses a general word in translating the SL into TL. The TL translator does not give an equivalent term for the words stirring and fluttering but uses a superordinate for the

two terms hence leading to a meaning loss. In the English oxford dictionary, a stirring is an initial sign of activity, movement or emotion while a fluttering is moving restlessly or uncertainly. In Kiswahili however, *ghafla* means suddenly and *ghasia* means riot, hence translating to sudden riots. This is a meaning loss since in the SL, there was no riot but just some movements of restlessness which occurred in the farm buildings after getting news about the meeting that was to be held in the barn that night. A TL reader may think that after getting this news, the animals started rioting which is not the case. The avertable meaning loss implies that the translator can use another proper translation procedure in the text.

27. SL: He was still **a majestic looking pig** (pg1)

TL Translation: *alikua bado nguruwe mwenye maungo yasiyochakaa* (loss)-Translation using a more neutral or less expressive word. (pg1)

In the SL, old major was an old white boar who was highly regarded on the farm. Despite being old, he still looked “majestic”. “Majestic” in the sense that he still looked young and radiant, and full of energy. This could literally have been translated as *alikua nguruwe aliyeng’aa*. However, the TL translator translated the word majestic as *mwenye maungo yasiyochakaa*, to mean that his physic did not fade. Avertable meaning gets lost when the whole word majestic, whose meaning is prominent, gets reduced to physic not fading, and not stating how good the boar still looked at that old age.

28. SL: All through that summer the **work on the farm went like clockwork** (pg20)

TL Translation: *kazi iliendelea bila kusimama* (gain)-Translation by paraphrase using related words. (pg23)

The SL simile work on the farm went like clockwork, does not have an equivalent in the TL. The literal translation would have been *kazi shambani iliendelea kama saa*, but this does not

make any sense in the target language. The translator constructs a more understandable meaning by giving more additional words rather than translating it literally. The translation process above belongs to meaning gain meaning in translation process because the translator provides detailed explanations for the simile in order to make it more understandable to the TR.

29. SL: **She took to her heels and galloped away (pg33)**

TL Translation: *alikimbia kuelekea kondeni* (loss)-Translation by cultural substitution. (pg37)

Taking to your heels in English means running away quickly. In the SL, the idiom has been used to show how fast Mollie ran just to avoid being questioned. The idiom however does not have an equivalent in the TL. Galloping also doesn't have an equivalent in the TL. The TT only mentioned that Mollie ran towards the farm, without mentioning how fast she ran, thus leading to a meaning loss.

30. SL: This work was **strictly voluntary**, but any animal who absented himself from it would have his rations reduced by half (pg44)

TL Translation: kazi hizi **zilikua za hiari, lakini vile vile zilikuwa za lazima**. Mnyama yeyote aliyekosa kuzitimiza, posho yake ingepunguzwa Kwa nusu. (Loss)-Translation by using paraphrase with unrelated words. (pg48)

There was a lot of work to be done on the farm. In the SL, this work was strictly voluntary. Animals did not have to work. There is however a condition, that any animal who did not participate in working would not eat the same rations of food as the rest, his would be reduced by a half. The ST emphasizes on the word voluntary, to show the rights that the animals had on the farm. In the TL however, the translator gives two meanings to the word voluntary, one of which is not in the SL. That the work was voluntary but also compulsory. Due to the fact

that the animals who did not work would have their rations reduced by half, the work is thought to be more of compulsory than voluntary, which deviates from the meaning in the ST. The avertable meaning loss of the translation process indicates that the translator added more information than was actually needed in the translation.

31. SL: Always ate from the **crown Derby dinner service** which had been in the glass cupboard in the drawing room. (pg67)

TL Translation: alilia katika **sahani zenye tunu** zilizotunzwa kabatini katika sebule. (Loss)-translation by using, cultural substitution (pg72)

Crown Derby dinner service are expensive plates often made from ceramic, porcelain and gold. They belonged to the human being who was chased from the farm during the animal rebellion. The plates were so precious and were therefore stored in a glass cupboard. This item is however not familiar in the TL. The TT translates the word as *sahani zenye tunu*, a concept more familiar to the reader. It only explains that the plates are precious without stating just how precious they are. This inevitable meaning loss is due to the fact that the SL culture word lacks an equivalent Tl word.

32. SL: Whympet had bought himself a **dogcart** (Pg94)

TL Translation: Msuluhishi alijinunulia **gari lililovutwa na mbwa** (gain)translation by paraphrase using a related word (pg99)

Whympet was a human being who use to do business with the animals on the animal farm. He had a dogcart. In the TL, the word dogcart does not have an equivalent. The translator solves this problem by providing a meaning of the SL word in the TL, that a dogcart is a vehicle that is usually pushed by a dog. This TL meaning gain provides an explanation in the translation process in order to convey the message in a more understandable way to the readers.

33. SL: **A larger proportion of their young ones** survived infancy (pg82)

TL Translation: **vifo vya watoto** vilipungua (loss)-Translation by omission. (pg87)

Due to the increase in food and better management of the farm by the animals themselves, the ST states that many children now survived infancy unlike before. However, the phrase a larger proportion is omitted in the TT, which has simply been translated as the death of children. It does not state just how many these children were, unlike before. This avertable meaning loss is due to the inability of the translator to use a better translation strategy to bring out the comparison between now and then, and his inability to show the number of children who had survived infancy.

35. SL: On some suitable pretext Whympet was **led through the store shed and allowed to catch a glimpse of the bins** (pg55)

TL Translation: Bwana Msuluhishi **alichezwa shere** (loss)-translation by omission. (pg59)

The speaker in the TL omits a whole sentence, after the words 'suitable pretext' which provides more information about the pretext itself. The translator did not find the related words equivalent to the TL. He therefore only translates the first part of the sentence to show that Whympet was derided, without stating exactly how. The ignorance of translating the whole sentence belongs to avertable meaning loss because one cannot interpret the whole meaning of the sentence.

Complete similarities are not easy to achieve in a translation process. This is because the two languages are very different at the various linguistic levels which include cultural levels, stylistic levels, textual, semantic, syntactic, morphological and phonological levels. The translation of *Animal Farm* to *Shamba la Wanyama* has several linguistic, semantic and cultural levels which engender inevitable and avertable losses with very serious consequences.

Inevitable losses occur because of the divergent system of the two languages regardless of the skill and competence of the translators who cannot establish equivalence and therefore resorts to compensatory strategies. Avertable loss is attributed to failure by the translator to find the appropriate equivalence. (As-Safi 2006).

Meanwhile, gain meaning aims to provide detailed explanation of the entire meaning from the ST into the TT. McGuire, (1980) describes gain as the process where the source language text in the translation process is enriched. Gain therefore has the ability of making a language change for the better and adapt to meet the needs of the speaker.

Contextual Meaning loss and meaning gain is attributed to the different cultures of the ST and the TT. According to Davies, (2003) the greater the cultural differences the higher the translation skills that will be applied by the translator in order to construct an acceptable translation work in both sides. The translators are therefore suggested to understand the customs and other cultural aspects which bound up with the distinctions of the two different languages. The Relevance theory by Sperber & Wilson, (1986) states that if an intention to communicate exists; it is due to the fact that the speaker intends to modify the cognitive environment of the hearer. Translators can therefore modify the TT in order for it to be relevant to the reader using different translation strategies.

A translated text consists of items that have been well translated from the original text. By considering the TR, the translator has to come up with ways in which the TT will be more relevant to the readers. However, the problem of nonequivalence can easily lead to meaning loss and meaning gain. The translator has to sample the best strategy in the translation to ensure that relevance is achieved. Wilson & Sperber, (1992) say that the reason the presumption of optimal relevance makes it reasonable for interpretation to follow a least effort path is that relevance varies inversely with effort. Translators therefore need important tools in the process

of translation. Translation strategies are tools that translators use in the case where equivalence has not been achieved in the TT. Baker taxonomy consists of strategies proposed by Baker, (2011) to be used in translation.

## 4.6 Chapter Summary

The study in this part has examined the challenges of translation and used those challenges to pinpoint the contextual frames of reference that are present. When translating a text, translators must overcome several obstacles. For instance, the settings for the ST and TT are quite distinct, with a wide range of cultural influences. There are no TT analogues for the ST cultural elements. When identifying the CFR present in the target text, it became clear that the translator chose to drastically reduce the ST items in order to effectively communicate with the TRs owing to the different cultures of the two texts. The ST translation employed a number of strategies, including omission, translation by a more generic word, a related word, and translation by example, to ensure that the original meaning of the text was preserved. The analysis found that the most prevalent category movement was the unit shift from one class to another.

This study has established domestication in the translation of *Animal Farm* from English to Kiswahili. Translation is however not an easy task as one encounters several word and phrases that do not have a target language equivalence. By using Baker's, (2011) taxonomy of nonequivalence and New Marks, (1991) domestication strategies. These strategies include translation by cultural equivalent, translation by a more general word, translation by a less expressive word, translation by paraphrase, adaptation and idiomatic translation. These strategies made the TL text more relevant to the reader by placing the text in the context of the TR. The study identified how the TT translator circumnavigated this problem in order to ensure that the text, through domestication, is relevant to the readers. Translation by paraphrase using a related word was found to be the most dominant strategy in the translation.



According to the study, there were gains and losses in meaning when *Animal Farm* was translated into Shamba la Wanyama. The following translation strategies resulted in loss: translation by omission, translation using a more general word, translation using a more neutral or less expressive word, translation by cultural substitution, and translation by paraphrasing using unrelated words. However, only one strategy resulted in gain: translation by paraphrasing using a related word. Cognitive is inevitable in the study, loss was shown to be more prevalent than gain, indicating that the main way loss was achieved was through translation utilizing unrelated terms.

## CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

### 5.1 Introduction

This study sought to identify context and cognition in the Kiswahili translation of *Animal Farm* by George Orwell. As a result, this chapter makes an effort to clarify the findings' interpretations by applying the Relevance theory to both the source text and the target text. In order to demonstrate how non-equivalent words and phrases in the ST and TT have been translated to achieve equivalence and relevance, it presents a summary of findings, conclusion, and suggestions. Additionally, a summary of how each objective was achieved is provided. The objectives of this study are to: establish the cognitive contextual frames of reference in the translation of *Animal Farm* from English to Kiswahili; establish domestication as cognition in the translation of *Animal Farm* from English to Kiswahili; and assess how much of the cognitive contextual meaning has been lost or gained in the target language version. The conclusion responds to the issues stated in the research problem statement.

### 5.2 Summary of Findings

The study aimed to establish context and cognition in the translation of *Animal Farm* to *Shamba la Wanyama*. It was discovered that the translator made the text relevant to the target readers by using translation strategies that made it easy for the target reader to understand the target text. These include translation by omission, translation by a more general word, translation by a less expressive word and translation by paraphrase using a related word.

Therefore, the study aimed to identify the cognitive contextual frames of reference of translation, domestication as cognition, and the degree of cognitive contextual meaning loss or

gain in the target language version. The study was done because there are some terms and phrases that are difficult to translate since there are non-equivalent words present. Therefore, in order to attain relevance, the research aimed to determine how successfully certain terms and phrases from *Animal Farm* were translated to Kiswahili.

The initial objective was to construct the contextual frames of reference for the Kiswahili translation of *Animal Farm*. Both phrases and sentences were used to infer the meaning of particular words and phrases. The translation used organizational category shifts, textual category shifts, communicational category shifts, and socio-cultural category shifts, it was found. The most common CFRs in the Kiswahili translation of *Animal Farm* were found to be communicational category shifts. To conduct an analysis, non-equivalent words and phrases were chosen.

The first category alterations to be examined were sociocultural. This was made up of sociocultural frameworks that have changed categories. The investigation employed non-equivalent examples of culturally distinct notions. Proper nouns in the TT and English cultural elements without TL counterparts were found to have been extensively deleted. In the majority of situations, the sentences were rewritten with all the components combined. This was consistent with the work of Nyangeri and Wangari, (2019), which demonstrates that proper nouns should not be translated since they are only cursorily taken into account. When translating the socio-cultural contextual frames of reference, the translator heavily relied on translation by cultural replacement and translation by omission.

Another area of contextual frames of reference that was examined was organizational category alterations. Unit shifts were performed on each of the research objects under this category shift.

The translation of organizational category changes encountered a number of non-equivalent translational obstacles, such as the absence of a specific hyponym, a variation in the expressive meaning of the term, and translation by example. The hardest problem in this category was the absence of a particular hyponym in the translation.

Textual category changes were also seen in the translation, which caused a number of words and sentences to lose some of their meaning. The most common non-equivalence issue in the translation of textual contextual frames of references was differences in expression. The translator overcame this issue by omitting certain words and phrases from the ST and translating by paraphrasing with a related word, in which case they selected various forms to lexicalize the concept expressed in the source language.

As was already said, translation by omission was largely to blame for the greatest contextual frames of reference that were found in the text: communicational frames. However, given the ST meaning is probably going to change, this omission will probably result in a bad translation. However, in order to achieve equivalency in the TT, the translator also employs a number of additional techniques, most notably translation by a broad term.

The second objective was to demonstrate domestication in the Kiswahili translation of *Animal Farm* from English. It was determined that domestication has helped shamba la Wanyama become relevant. Not all of Baker's, (2011) translational tactics are domestication tactics, it was noticed. Translation by omission, translation by a more generic word, translation by a less emotive word, and translation by paraphrasing using a similar word are a few of the domestication tactics discussed in the research. The most prevalent method of domestication employed in the translation was paraphrasing using a similar term. This is consistent with

assertion by Guo, (1998) that one approach to overcome this sort of barrier and disparities is by paraphrasing because many words and phrases cannot be translated one at a time. The second most common method of translation was free translation. This was mostly driven by the desire to become relevant. The majority of the terms were eliminated since English is a redundant language, and those few that were translated using a more general word also resulted in several words being left out of the translation. This is consistent with Newmark's, (1964) assertion that redundancy must be avoided via omission. Additionally, according to Baker, (1992), the information content message may vary by leaving out details that are mentioned in the original text.

The third objective was to assess the degree of contextual meaning gain or loss in the Kiswahili translation of *Animal Farm* from its original English. According to the statistics and literature study, the translation technique the translator employs while translating the non-equivalent words and phrases might result in meaning being lost or gained. The following translation strategies resulted in loss: translation by omission, translation using a more general word, translation using a more neutral or less expressive word, translation by cultural substitution, and translation by paraphrasing using unrelated words. However, only one strategy resulted in gain: translation by paraphrasing using a related word. In the study, it was discovered that loss predominated over gain, indicating that loss was mostly achieved through translation when paraphrasing using unrelated terms. According to Baker, (2011), this technique is utilized when the meaning of an item in the source language is complicated in the target language.

### **5.3 Recommendations**

The study recommends that translators should aspire to gain relevance in their translation, by using context that is most suitable for the target readers. However, the translation should not be fully alienated from the source text. The main idea of the ST should be retained even in translation. This can be done by minimizing on the losses in translation.

The government should come up with ways of ensuring that each translated text is not alienated from the original, as much as each translator has a right to choosing their own translation strategy

### **5.4 Conclusions**

From the study findings, it may be concluded that the context of Shamba la Wanyama contributed to its relevance to the intended readers of the text. This is evident in the ways that the translator employed different translation techniques to achieve equivalence through the use of non-equivalent terms and phrases in the translation.

The translator chose a significant reduction of ST elements in order to communicate effectively, with unit shift being the predominate technique, which led to the contextual frames of reference. As a result, the translation must be as pertinent to the target readers as feasible in order for the translator to successfully achieve the many contextual frames of reference in translation. Also, relevance may be achieved by translating documents domestically using one

of the several domestication techniques, particularly by paraphrasing the target text and employing a similar term.

When translating a text, meaning gain and loss are frequent occurrences, particularly when translating non-equivalent words and phrases. Observing the translation of words and sentences This led the TL to the conclusion that gain is less common in translation than loss. Even while relevance is desired, it is possible that during translation, the TL language will entirely override the SL meaning. It can also be concluded that context is a very important aspect in the translation of any literary text since it highly affects the cognition of this text. It will influence how the readers perceive the text. If the readers can relate to the context of the text, then relevance can be said to have been achieved.

### **5.5 Areas that require more study**

This study suggests that more studies on context and cognition be carried out in translation to provide more literature. The present study focused on ways in which nonequivalent words and phrases can be translated so as to achieve relevance in a translation, using the various Baker's, (2011) translation strategies. There are however other different ways in which relevance can be achieved in textual translations apart from Baker's, (2011) strategies. These strategies include structural and semantic strategies which the current study does not capture.

There is also need to show how else relevance can be achieved in the translation of literary texts, apart from focusing on the context of the text alone. The findings of the study will help in showing how else cognition in translation can be realized.

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DATA APPENDIX I: QUALITATIVE GUIDES FOR EXTRACTING DATA

Guide for extraction of items For analysis	Description
1. Non-Kiswahili items for similar concepts	English items which lack equivalent Kiswahili items
2. TL versions for culture specific concepts	Concrete and abstract SL concepts that lack TL equivalence
3. TL versions for non-lexicalized SL items	SL concepts not lexicalized in the TL
4. TL versions for semantically complex SL items	Items for the SL semantically complex concepts that lack one to one TL equivalence
5. TL versions for SL concepts that lack TL hyponyms	SL concepts that do not have hyponyms in the TL
6. TL Items that have different meanings	English SL items that do not have the same meaning in Kiswahili
7. TL items that lack a superordinate	TL concepts from SL that do not have a general word to represent the meaning

## APPENDIX II: EXTRACTED DATA FOR ANALYSIS

### 1. Mr. Jones of the Manor Farm

*Shamba Ibura lilikua mali ya Bwana Mtiki.*

### 2. Old Major, the prize middle white boar

*Peusi, askari aliyekuwa nguruwe dume*

### 3. First came the three dogs, Bluebell, Jessie and Pincher

*Wale mbwa watatu ndio walitangulia kufika; Mshale, Paku na Mwelu*

### 4. The two cart horses, Boxer and Clover came in together

*Wale farasi wawili, Mbio na Mwenge waliingia pamoja*

### 5. Snowball and Napoleon came in together

*Mzushi na Mkimwa waliwakusanya Wanyama pamoja*

### 6. He drew himself a last glass of beer from the barrel in the scullery

*Alijinywea bilauri yake ya mwisho*

### 7. Lamp sugar and linseed cake

*Vibonge vya sukari*

### 8. Black birds whistled it in the hedges, the pigeons cooed in the elms

*hata ndege waliuimba katika miluzi*

### 9. The stupidest questions of all were asked by Mollie

*Maswali ya kuchekesha Zaidi yaliulizwa na farasi jike mweupe aliyeitwa mjinga*

10. The truest happiness, he said, lay in **working hard** and **living frugally**

*Aliwaeleza Wanyama furaha ya kweli ilitokana na **juhudi ya kazi** pamoja na **kuwa waangalifu***

***Kwa matumizi ya chakula.***

11. Boxer refused to take even a day off work

*Mwenge **alikataa kenyekenye** kushinda bila kufanya kazi*

12. **He would admit privately**

***angemung'amia***

13. The late summer of **the following year**

*wakati wa kiangazi **mwakani***

14. **A too rigid equality** in rations

***Usawa** katika posho*

*waliyavuta mapande ya mwamba **polepole** mpaka kwenye kingo za chimbo*

16. Snowball was a more **vivacious** pig than Napoleon, **quicker in speech and more inventive**, but was not considered to have the same **depth** of character

*mzushi alikuwa **mchangamfu zaidi**. Pia alikuwa **msemaji bora** mwenye mipango mingi, ingawa hakudhaniwa kuwa mwenye **sifa**.*

17. They held **secret** meetings in the barn

*walifanya mikutano katika jumba*

18. Mollie agreed but **she did not sound very convinced**

*Mjinga alikubali **shingo upande***

19. How they **toiled and sweated** to get the hay in

*Siku hiyo Wanyama walisumbuka Sana*

20. Complaining to anyone who would care to listen of **the monstrous injustice**

*Alimweleza kila mmoja hasara aliyoletewa*

The other farmers **sympathized in principle**

*walimaji wenzake walimsikitikia*

22. All that year the animals **worked like slaves**

*mwaka huo wote walikuwa na kazi maridhawa*

23. Starvation seemed to **stare them in the face**

*njaa iliwasonga*

24. To sing such **contemptible rubbish**

*kuimba upuzi Kama huo uaibishao*

36. And teach them the tune of **'Beasts of England'**

*Na kuwafunza sauti ya ndugu zangu e Wanyama*

37. Sugar Candy Mountain

*mlima halua*

38. Napoleon was **a large, rather fierce looking Berkshire boar**, the only Berkshire on the farm.

*Mkimwa alikuwa nguruwe dume mwenye sura isiyotamanika*

39. Not **doled out to them** by a grudging master

*Bila **kupewa kidogo** na bwana mdusaji*

40. With the **worthless parasitical humans** gone, there was more for everyone to eat

*Kwa sababu **binadamu mdusaji** alifukuzwa, kila mmoja alipata chakula kintoshacho*

41. Had resorted to cannibalism and infanticide

*walirudia desturi ya kula nyama ya Wanyama wenzao, hata watoto*

42. Grazing **side by side** and never speaking

*wakila bila kusema neno*

43. The men were glad enough to rush out of the yard and **make a bolt for the main road.**

TL Translation: *binadamu waliona nafuu **walipoona njia ya kutorokea.***

25. Teaching and organizing the others fell **naturally** upon the pigs

*kazi ya usimamizi na kuwafunza wengine iliwaangukia nguruwe*

26. A **stirring and a fluttering**

***ghasia za ghafla***

27. He was still a **majestic looking pig**

*alikuwa bado nguruwe **mwenye maungo yasiyochakaa***

28. All through that summer the **work on the farm went like clockwork**

*kazi iliendelea bila kusimama*

29. She took to her heels and galloped away

*alikiambia kuelekea kondeni*

30. This work was **strictly voluntary**, but any animal who absented himself from it would have his rations reduced by half

kazi hizi **zilikua za hiari, lakini vile vile zilikuwa za lazima**. Mnyama yeyote aliyekosa kuzitimiza, posho yake ingepunguzwa Kwa nusu.

31. Always ate from the **crown Derby dinner service** which had been in the glass cupboard in the drawing room.

alilia katika **sahani zenye tunu** zilizotunzwa kabatini katika sebule

32. Whympet had bought himself a **dogcart**

Msuluhishi alijinunulia **gari lililovutwa na mbwa**

33. **A larger proportion of their young ones** survived infancy

**vifo vya watoto** vilipungua

35. On some suitable pretext Whympet was **led through the store shed and allowed to catch a glimpse of the bins**

Bwana Msuluhishi **alichezwa shere**



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**Institutional Scientific and Ethics Review Committee (ISERC)**

REF: MMU/COR: 403012 Vol 6 (01)

Date: March 09<sup>th</sup>, 2023

To: Jill Laventor Iticha.

Dear Mr.

**RE: CONTEXT AND COGNITION IN THE TRANSLATION OF GEORGE ORWELL'S ANIMAL FARM TO KISWAHILI.**

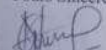
This is to inform you that the *Masinde Muliro University of Science and Technology Institutional Scientific and Ethics Review Committee (MMUST-ISERC)* has reviewed and approved your above research proposal. Your application approval number is MMUST/IERC/139/2023. The approval covers for the period *March 09<sup>th</sup>, 2023 to March 09<sup>th</sup>, 2024.*

This approval is subject to compliance with the following requirements;

- i. Only approved documents including informed consents, study instruments, MTA will be used.
- ii. All changes including (amendments, deviations, and violations) are submitted for review and approval by **MMUST-ISERC**.
- iii. Death and life threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to **MMUST-ISERC** within 72 hours of notification.
- iv. Any changes, anticipated or otherwise that may increase the risks or affected safety or welfare of study participants and others or affect the integrity of the research must be reported to **MMUST-ISERC** within 72 hours.
- v. Clearance for export of biological specimens must be obtained from relevant institutions.
- vi. Submission of a request for renewal of approval at least 60 days prior to expiry of the approval period. Attach a comprehensive progress report to support the renewal.
- vii. Submission of an executive summary report within 90 days upon completion of the study to **MMUST-ISERC**.

Prior to commencing your study, you will be expected to obtain a research license from National Commission for Science, Technology and Innovation (NACOSTI) <https://research-portal.nacosti.go.ke> and also obtain other clearances needed

Yours Sincerely, -

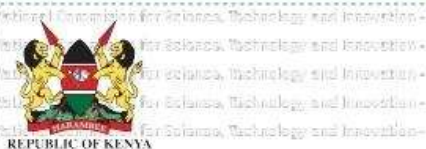
  
Prof. Gordon Nguka (PhD)

**Chairperson, Institutional Scientific and Ethics Review Committee**

Copy to:

- The Secretary, National Bio-Ethics Committee
- Vice Chancellor
- DVC (PR&I)





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