CHALLENGES OF TRANSLATING CULTURAL EXPRESSIONS IN TEACHING KISWAHILI TO FOREIGNERS

Pendo Salu Malangwa

Abstract

One of the methods employed in teaching a foreign language is the grammar translation method (Chang, 2011). In teaching Kiswahili to foreigners, teachers use translations from Kiswahili into English and vice versa. However, the common trend in the application of this approach is that teachers usually translate vocabulary and phrases from Kiswahili into English. Since Kiswahili and English vary grammatically, culturally and in terms of terminological developments (Malangwa, 2010), translating Kiswahili cultural expressions into English reveals a serious challenge. There is always a problem of obtaining equivalents for the cultural expressions in the target language. To make the learning process successful, teachers employ descriptive, literal and communicative techniques to translate certain expressions in their Kiswahili classes and in the teaching materials. However, certain concepts are hardly captured in these translations and, consequently, they have multiple or varied equivalents. This article attempts to discuss the challenges of translating Kiswahili cultural expressions in the Kiswahili classrooms and textbooks as well as other materials available for learning. The aim here is to expose the cultural variations between the two languages and the techniques used to handle such challenges. The data for this article has been collected through interviews and documentary reviews and is analyzed using a comparative technique whereas Kiswahili cultural expressions are presented parallel with their proposed English equivalents. The cultural expressions observed are presented under the following sub-headings: a) greetings expressions, b) food and drinks terms, c) kinship terms, d) expressions related to social practice and e) political expressions. It has been concluded through this study that these are the common categories of cultural expressions observed in teaching Kiswahili to foreigners. As a common practice, teachers, while teaching and in the training manuals, apply descriptive and literal translation techniques to handle none equivalent cultural expressions. Despite the application of these techniques, there are problems observed in the translations offered.

1.0 Introduction

In teaching a foreign language there are various methods employed in facilitating the learning process. The teaching methods employed include, but not limited to the grammar translation method, direct or natural method, audio-lingual method, communicative language teaching method and language immersion (Chang, 2011; Damiani, 2003; Murphy, 2000 and Brown, 1994). From this understanding, the role of translation in facilitating communication in general, and in facilitating the teaching and learning process in particular, is unlimited in the second language acquisition. It is used to assist foreign language learners to understand the language and culture of the target language (TL) through their mother tongues. Stern (1992) maintains that translation in one form or another can play a central role in language learning. This has been supported by Mwansoko *et al* (2006) who

argue that translation has played a great role in helping students to learn a new language. Through translation they can appreciate the differences and similarities between their mother tongue and the new language. A simultaneous awareness of the two languages could actually make students see the point of convergence and divergence more clearly. Learners' mother tongue plays a significant role because it forms our way of thinking and, to some extent, shapes our use of the foreign language (i.e. the choice of words, phrases, word order, sentence structure, etc.). Damiani (2003) asserts that, as opposed to other methods which can limit the teacher by using simple and familiar phrases, translation method gives the teacher freedom to use difficult and new vocabulary and expressions by giving the students their equivalents in TL. This helps the students to learn more in a short time.

Chang (2011) argues that the teaching of foreign languages through translation focuses mainly on grammatical rules and vocabulary. Students practice the language by doing written exercises. Rubanza (2010) argues that even in their tests and final examinations, students are provided with short phrases or sentences to provide translations in TL or *vice versa*. Although the application of the grammar translation method has received a number of criticisms, it is still used in various foreign language classes and in the learning materials. It is even more common in teaching Kiswahili to foreigners. Cunninghan (2000) maintains that while there may indeed be negative effects from using translation, there is a place in the learning environment for translation. Translation can contribute to the students' acquisition of TL at all levels.

Although the application of translation as a method for teaching foreign languages sounds smooth in terms of the transfer process, translation as a practice is also a mediation between two cultures. That means, language and culture are inseparable. Kramsch (2004) argues that there is a connection between language and identity of a social group (i.e. culture). There are words and phrases in one language or another which are closely connected with the cultural contexts. Translating them into another language is difficult and challenging as there is no cultural equivalence in the destination language (Gee and Lankshear, 1996). McKay (2002) asserts that to use a language for special purposes, one needs to learn the culture associated with the aspects of the discourse. Thus, the teacher-translator needs to know the concept of the words and the contexts in which they are used, if he or she wants to be precise. This is just in abstraction because the challenges experienced in practical translation show that whether one is familiar or not, translation of such expressions accurately is extremely complicated. The practice is facilitated by the application of various translation techniques such as *naturalization*, *loan translation*, *using equivalent expressions*, *modulation*,

descriptive equivalents, *calques* and *componential analysis* (Pinchuck, 1977; Newmark, 1988; King'ei, 2000&2002; Xianbin, 2005, Hariyanto, 2007 and Malangwa, 2010). That means, due to lack of equivalent expressions in the TL, they are forced to prepare or create equivalents by themselves in the process of teaching or developing training matrials. The aim of this article, therefore, is to discuss the challenges of translating Kiswahili cultural expressions in Kiswahili classrooms and textbooks as well as other materials available for learning. The discussion will expose the cultural variations between Kiswahili and English as well as the commonly used techniques in this context.

2.0 The Nature of Languages
Languages differ in terms of morphology, syntax, semantics, stylistic features, collocations and figurative expressions. These differences limit the realization of a full range of meanings in the TL from the source language (SL). Language is much more than just the channel through which ideas are conveyed. Language is a rallying symbol and a means of identification because each language reflects the reality of the speaker. Almost everything that we perceive and think about depends on the language we speak and in which we think. Mah (1993) argues that language has always held a central place in the affairs of man, in education, arts and science. Language is one of the very first behaviours that we learn as children in order to describe our understanding of the world that surrounds us. When we acquire other skills and knowledge, much of our learning can reach us through the medium of language.

Since every community has its own language, most languages have conceptual categories but they do not all have the same type or the same number of categories. Whereas one language can express a concept in one word, another language may have two or more different words for the same concept. In addition, sometimes a concept may be present in one language but absent in another. The usual option is to find an equivalent concept.

The aspect of the nature of natural languages is very important to discuss in this article. This is because most people tend to simplify the relationships among different languages, which is also the problem observed under the grammar translation method. This is especially true to people who live in a context where they speak one language or related languages. When these people go outside their context, they think every word in a foreign language means exactly what it means in their languages. Sofer (2006) argues that human language is an extremely complicated means of communication. The complications lie, especially, on its technical and cultural usage. To cite, 'water' is erroneously used to mean the same thing to everyone who speaks English, as an example. But on the contrary, it is

perceived differently by different experts and individuals. To a chemist, water is a chemical substance. To a city-dweller it is a substance usually mixed with chlorine, while to a seashore-dweller, the word water always raises the question of fresh and sea water. This problem of perception raises the first source of translation complication.

Ordudary (2007) observes that languages are not nomenclatures and that concepts of one language may differ significantly from those of another. This is simply because each language articulates or organizes the world differently, and languages do not simply name categories, instead they articulate their own. The idea likely to be drawn from these explanations is that, one of the major problems of translation is the disparity among languages. Thus, the bigger the gap between the SL and TL, the more difficult the transfer of the message from the SL text to the TL will be. These differences between SL and TL and their variations make the process of teaching through translation a serious challenge, especially when it comes to teaching certain aspects which are directly connected to culture. The problematic expressions in this context include aspects related to food and drinks, family relationship (kinship terms), greetings, music and literary expressions.

3.0 Categories of Cultural Expressions

Translation and linguistic scholars have attempted to provide a better understanding of the concept of culture and its categories in a more systematic way. However, their understanding differs due to the aim and context of their study. In that regard, Robinson (1988) identifies two basic levels of culture, external and internal culture. At the external level, culture involves behaviours and products. Behaviours comprise aspects such as language, gestures and habits while products include literature, folklore, arts, music and artifacts. Internal levels of culture comprise aspects of ideas including beliefs, values, ideologies and institutions. To Robinson, the concept of culture is bound to practices and experiences of a certain social group. This approach was used before by Nida (1964) who categorized elements of culture into ecology, material culture, social culture, political organization and religious beliefs as well. Nida argues that some of these elements can be universal and others culture-specific. Since the elements of culture are reflected in languages' cultural differences, it makes it impossible to find equivalent words or expression across languages.

On the other hand, Hangwei (1999) identifies three categories of culture, namely material culture, institutional culture and mental culture. Material culture includes all of the products of manufacture suggested by Robinson. In institutional culture, Hangwei talks about various systems and theories like social systems, religious systems, ritual systems, educational systems, kingship systems, language systems.

And the last category is mental culture that includes people's mentality and behavious, thought patterns, beliefs, conceptions of values and aesthetic tastes. However, language is the only aspect that mirrors all other forms or aspects of culture, spread and support them and even develop new ones. To Hangwei, language is the life blood of culture. To understand a language, one needs to learn the culture of the new language. In teaching a foreign language, like Kiswahili, students and teachers cannot avoid expressions of certain cultural concepts. In other words, teachers who use translation as their method of teaching should be aware of the challenges of translating cultural bound expressions. In addition, teachers should learn certain translation techniques applied for the non-equivalents in translation.

4.0 Research Methodology

The data for this study was collected through documentary reviews and interviews. Through documentary reviews, the researcher had access to two training manuals used in teaching Kiswahili to foreigners, namely *Sema Kiswahili: Furahia Tanzania* (1998) by Peace Corps Tanzania and *Tuseme Kiswahili* (2003) by F.E.M.K. Senkoro. These texts were selected on the basis that one was written by Tanzanians in collaboration with Americans and the other one is single authored and it was also written by a Tanzanian professor. These books are used to teach Kiswahili both in Tanzania and abroad. It was also thought that these training manuals can give a good sample for the study. The two books, therefore, present Kiswahili expressions along with their English translations. In addition, the researcher visited some websites[1] related to teaching Kiswahili as a second language, whereby Kiswahili expressions are presented together with their English equivalents. Furthermore, more data was collected through interviews with 10 teachers (5 females and 5 males) from the Institute of Kiswahili Studies (IKS), University of Dar es Salaam. These were selected randomly. They were interviewed to establish the techniques used to resolve equivalence problems. This Institute was selected for this study because of its accessibility. The Institute also has a long history of teaching Kiswahili to foreigners compared to other institutions in the East Africa region. Generally, the two methods of data collection were very useful in obtaining data for this article. The data was studied and has been presented in a comparative way. In other words, Kiswahili expressions are presented along with their commonly used English translations or equivalents.

---

[1]   http://www.language-school-teachers.com/Lesson,   learnswahili.net/tag/learn-swahili-online/ visited on 21st February, 2012.

5.0 Kiswahili Cultural Expressions and Translation in Teaching Kiswahili
Many words that are spoken reflect the culture of the language community. In teaching Kiswahili to foreigners through translation method, teachers and developers of training manuals experience some challenges in translating expressions that are cultural bound. In order to have a good understanding of the challenges experienced in teaching Kiswahili through grammar translation method, it is imperative to categorize the cultural expressions observed in this context. The cultural expressions in the data analysis have been categorized using the subcategories proposed by Nida (1964), Robinson (1988) and Hangwei (1999) although with some modifications (see § 3.0). The subcategories of cultural expressions discussed here are related to expressions of food and drinks, kinship terms, social practices, greetings and political organization. Two translation techniques are commonly employed in translating various expressions, both in the classroom and in the training manuals. These are descriptive[2] and literal[3] translations.

5.1 Food Related Expressions
Expressions related to food and health elements are part of one's culture. Since every society has its own cultural aspects, then translating these elements pose some problems. For instance, rice is a part of the Kiswahili people and culture. There are different words to identify different kinds of rice in Kiswahili. In English, people have no idea of such differences, and there are no words to describe different kinds of rice. These differences are reflected in the following examples from *Sema Kiswahili: Furahia Tanzania* (1998) and *Tusema Kiswahili* (2003):

1.   **SL (Kiswahili)**   **TL (English)**
        (a) *Wali*   Rice
        (b) *Pilau*   Spiced rice
        (c) *Mpunga*   Rice
        (d) *Bokoboko*   Rice

---

[2] Descriptive translation is the type of translation through which the translator explains the behaviour, function or concept embodied in the SL using words of TL. It involves rendering the SL concept or message using some descriptions or explanations (Malangwa, 2012&2010; Trosborg, 1997 & Nord, 1996).

[3] A literal translation is a kind of translation that follows closely the form of the SL. It is a process of rendering a text from one language to another through word-for-word translation. Generally, literal translation is a source oriented style of translation in which the literal meaning of the SL words is taken straight from the dictionary independent of their context (Hervey *et al*, 2005 and Malangwa, 2012).

(e) *Biriani*   Rice
(f) *mchele*   Rice

From the examples above, it has been observed that if one is to go for direct translations, the varieties of rice in Kiswahili would be translated simply as rice. In fact these varieties lack equivalents in English. From this study, It has been observed that teachers and developers of training manuals need to give descriptive equivalents so as to enable the learners familiarize with such differences. That means, descriptively *pilau* refers to *spiced rice* (as seen in the examples provided), *wali* (especially *wali mweupe* as commonly referred to) refers to *plain rice*, mpunga refers to *unhusked rice*, *mchele* refers to *husked rice*, *biriani* as *coloured rice of Arabic origin* and *bokoboko* as *soft rice usually served to children and patients*. From these examples, descriptive technique of translation would be the best approach for teachers in order to achieve their objective.

In addition, the teachers who were interviewed indicated that the term *mchicha* in the training materials is commonly translated as *local spinach*. Here there is a problem with the term "local" and which, in fact, creates confusion. In this context, what is local? and to whom and where can it be referred to as local? Teachers always experience a problem in explaining the meaning of this expression. Related to this problem is the term *madafu* which is commonly translated as *green coconut* and *vitumbua* as *rice fritters*. These two translations do not capture the concepts present in SL terms. For instance, not every green coconut can be *dafu* and sometimes, what is taken as *dafu* is yellow coloured or even brown. This generalized translation is, therefore, misleading. On the other hand, the Kiswahili food *Ugali* is translated differently by both teachers and in the training manuals. This term is sometimes translated as *stiff malie meal* or *stiff maize meal porridge*. All these are just descriptions of the general concept entailed in these cultural terms. When students are given such descriptions or explanations, they learn the vocabulary easily and memorize them in the contexts of their use. That means, in this descriptions there is an analysis of the concept and the characteristics of the concept that is given in each description (Malangwa, 2012&2010; Orduday, 2007; Newmark, 1988; Pinchuck, 1977).

5.2 Kinship terms
The social relationship that exists particularly in kinship is distinct from one community to another. Massamba (1992) argues that social relations tend to differ from one society to another and some of these social relations are clearly portrayed by the languages used in those societies. Kiswahili and English cultures differ in the naming and concepts entailed in kinship terms. These variations create a challenge to Kiswahili teachers when teaching foreigners or when developing

training manuals through translation. There are no proper equivalents for certain kinship expressions. In their Kiswahili classes teachers give the following translations:

2.   **SL (Kiswahili)**   **TL (English)**
    (a) *baba mkubwa*   paternal uncle
    (b) *baba mdogo*   paternal uncle
    (c) *mjomba*   maternal uncle
    (d) *mama mdogo*   maternal aunt
    (e) *mama mkubwa*   maternal aunt
    (f) *shangazi*   paternal aunt

As it can be observed in the above examples, there is a problem and confusion in defining the concepts behind Kiswahili expressions in the TL (i.e. English). This is a kind of literal translation and it seems here that there is a total failure to communicate Kiswahili concepts behind *baba mdogo* and *baba mkubwa*. Translating the two phrases as *paternal uncle* communicates nothing from the differentiation that is observed in the social relationship. The two concepts are clearly marked in addressing or greeting the two. As it can be observed in some reference materials, the above expressions can be literally translated as *elder father (for baba mkubwa)* and young father (for *baba mdogo)*. Likewise, the literal translation would give us young mother *(for mama mdogo)* and elder mother *(for mama mkubwa)* in order to expose the concepts entailed. From these translations, a student can learn who is referred to in a particular Kiswahili cultural expression.

Moreover, some teachers and developers of training manuals sometimes employ a descriptive technique to translate these expressions. For instance, descriptively *baba mkubwa* is translated as father's elder brother, *mama mkubwa* – mother's elder sister, *baba mdogo* – a young brother to father or father's young brother and *mama mdogo* – a young sister to mother or mother's young sister. Malangwa (2012) maintains that descriptive translation technique helps learners to have a meaningful learning. This belief is held by many teachers who employ translation method in teaching Kiswahili and, especially when it comes to terms or expressions that are culturally bound.

Furthermore, in some readings *mjomba* is literally translated as `uncle*'* and *shangazi* as 'aunt'. This is completely misleading the learners. `Uncle and aunt in Kiswahili culture' and society are directly linked to `maternal uncle' and `paternal aunt' respectively. The generic reference seen in English language does not feature in Kiswahili as it can be observed in the data above (see data No. 2 (iii & vi) above). Equally the same, siblings are clearly defined in English as opposed to

Kiswahili. While in Kiswahili *mdogo wangu* refers to both young brother and sister, in English language there are clarifications to define whether the reference is made to a *young brother* or *young sister*. In that regard, gender aspect is not captured in the Kiswahili sibling expressions.

5.3 Social Practices
Culture involves the way people conduct social practices such as marriage, dance and circumcision. Marriage, for instance, in English there is one word relating to marriage, namely `marry' while in Kiswahili there are two words for marriage, namely *oa* and *olewa*. In that case, in Kiswahili speaking community the system is that man plays the active role, takes the woman ('oa') while the woman plays the passive role, is taken ('olewa'). This is contrary to English speaking communities whereby both man and woman take (i.e. marry) each other and therefore they become married (Massamba, 1992).   In Kiswahili, the concept of marriage connotes activeness in men and passiveness in women. See, for example, in the following constructions:

3.   **SL (English)**   **TL (Kiswahili)**
       (a) Mariam married Abasi   *Mariam aliolewa na Abasi*
       (b) Abasi married Mariam   *Abasi alimuoa Mariam*

In these constructions it can be observed that if a female name starts (i.e. plays the role of subject in a sentence) marry is presented as *olewa*. This is a passive construction used to communicate cultural practices whereby a woman is always passive in the marriage process while a man is always active. On the other hand, if a male name starts in construction, then marry would be represented as *oa*. This is an active construction which communicates the practices in which a man is active in the marriage process. In questions like *Umeoa?* and *Umeolewa?*, the translations are *Are you married? (men)* and *Are you Married? (women)* respectively. In the training manuals, they always apply bracket to these two questions in order to highlight gender differences.

It was further reported that in Kiswahili classes, it is even harder to ask the position of students in their families (i.e. in terms of birth positions, whether one is a first, second or third born). In Kiswahili culture, this is quite common and one would hear such expressions as *Katika familia yako wewe ni mtoto wa ngapi?* Wanting to know the position one has in her or his family. It was argued that since English speaking community is nuclear based family, usually the number of children in a family is between one and two or three children. That means, this question is insignificant to them. It makes sense to African families whereby a single family may have more than eight children.

5.3   Greeting Expressions

Greeting is an act of communication in which human beings (as well as other members of the animal kingdom) intentionally make their presence known to each other, to show attention to, and to suggest a type of relationship or social status between individuals or groups of people coming in contact with each other. While greeting customs exist in all known human cultures, they are highly cultural and situation specific and may change within a culture depending on social status and relationship[4]. That means, greetings are culture-specific and the patterns of greetings vary from one cultural group to another. Usually, cultural groups have formulas for greetings including shaking hands, touching and extended greetings[5]. In addition, each society has a range of words and motions used in the greeting pattern. Translating greetings from Kiswahili into English is also a challenge. Usually, in the attempt to transfer them, there are challenges for establishing proper equivalents. See, for example, in the following Kiswahili greeting expressions which were reported in the study:

4.	SL (Kiswahili)	TL (English)
	(a) *Shikamoo*!	I respect you!
	(b) *Marahaba*!	I accept
	(c) *Hodi*	May I come in? / knock knock knock!
	(d) *Karibu chakula*	Come and eat

In data 4 (a&b) above, there are no equivalents provided in textbooks that were visited. Instead, there are just explanations given such as: *'Shikamoo' is a respectful greeting to an elder and its response is 'marahaba'*. In sema Kiswahili: Furahia Tanzania (1998:7-8) 'Shikamooni wazee' has been translated as *I respect you elders* and 'Marahaba' I accept. In fact these expressions are not used in English greetings. That means, the descriptive translations offered here are just approximations on the proper meaning of the expression. The aim here is to assist the learners understand the whole concept conveyed through such expressions and this helps them to apply the greetings properly.

Furthermore, in the Kiswahili culture when approaching someone's residence or home and, before starting a conversation or greeting, one needs to say '*Hodi'.* The word '*hodi'* literally means May I join you here*?* And its response is always '*Karibu'* (*Come in*). The word '*Hodi'* lacks a direct equivalent in TL (i.e. English) due to the cultural differences between the two languages. In other contexts,

---

[4] http://en.wikipedia.org/wiki/Greeting , Accessed on 17th July, 2012.

[5] Dr. Orville Boyd Jenkins article on Greetings in http://orvillejenkins.com/whatisculture/greetingscul.html, Accessed on 20th August, 2012

'*Hodi'* has been translated as May I come in?[6] for entering a house. This is an approximation of what is referred here by this word because some one can say '*hodi'* just for the sake of calling attention to a group of people who are sitting outside because you want to join them. Along with this one is the expression '*Karibu chakula'*. This is said to someone who has said '*hodi*' and find an individual or members of the family having their dinner or lunch. It is a welcome note to join them. In this context, the equivalent expression for this cannot be directly and easily established through bilingual dictionaries. One needs to give descriptions or explanations in TL.

5.4   Differences in Political Organization
Different societies have different forms of social and political organization and so differ in the way they label their political institutions and boundaries. These differences also cause limitations when it comes to translation. In the context of Kiswahili classes, the following are examples of challenging expressions:

5.	SL (Kiswahili)	TL (English)
	(a) *Waziri Mkuu*	Secretary of State (US)
	(b) *Wizara ya Mambo ya Ndani*	Home Office (UK)
	(c) *Nchi*	Country or state
	(c) *Mkoa*	Region
	(d) *Wilaya*	District
	(e) *Serikali*	State/Government
	(f) *Jimbo*	State (US)

The Kiswahili equivalent for *secretary* and *state* are *katibu* and *taifa* respectively. However, one cannot translate (i) as *katibu wa taifa* since in the US it refers to the political post equivalent to Tanzania's Prime Minister. Likewise, *home office* cannot be translated as *ofisi ya nyumbani* since in UK's politics it refers to what is referred in Tanzania as *Wizara ya Mambo ya Ndani*. Teachers and writers of training manuals need to be careful with such differences. Otherwise, they can end up misleading the students. In addition, the equivalent terms *Region* for '*Mkoa'* and *District* for *Wilaya* are confusing. One needs to give more clarification exposing the concepts that exist in the TL. It can be argued here that the equivalents that are used in the examples above consider the contexts and cultural practices of both the SL and TL. Although descriptions and explanations of concepts interrupt the learning process, they help the students understand the expressions and concepts clearly and, therefore, it becomes easier for them to memorize.

---

[6] http://www.africanmeccasafaris.com/swahili.asp.

6.0   Conclusion

In this article, it has been observed that there are serious challenges faced by teachers and developers of training manuals in translating certain Kiswahili cultural expressions into English for the aim of facilitating the learning process. The challenges observed in this article fall under the categories of expressions related to greetings, food and drinks, kinship terms, expressions related to social practices and political expressions. Such challenges are also experienced by other translators of various cultural texts. The techniques proposed by translation scholars like Newmark (1988), and employed by translation practitioners are also employed either consciously or unconsciously by teachers and writers of training manuals to facilitate second language learning processes. It has been observed that teachers and developers of Kiswahili training manual apply descriptive and literal translation techniques to handle those cultural expressions despite the problems experienced in such translations. The general recommendation made here is to solve the problem of learning culturally loaded words and phrases through descriptive translations in the destination language rather than finding a single equivalent for them through literal translation. Literal translations of these expressions result in their inappropriate usage in the communication process.

References

Brown, H. H. (1994). *Principles of Language Learning and Teaching*. Englewood Cliffs, NJ: Prentice Hall Regents.

Chang, S. (2011) A Constructive Study of Grammar Translation Method and Communicative Approach in Teaching English Grammar. *English Language Teaching*, Vol. 4, No. 2, pp. 13-24. Canada: Canadian Center of Science and Education.

Damiani, A. J. (2003). *The Grammar Translation Method of Teaching*. London: Longman.

Gee, J. P., Hull, G., & Lankshear, C. (1996). Socio-cultural literacy, discourses and the new work order. *The New Work Order: Behind the language of New Capitalism,* pp. 1-23. Sydney: Allen & Unwin.

Hervey, S., I. Higgins, S. Cragie and P. Gambarotta. (2005). *Thinking Italian Translation: A Course in Translation Method: Italian to English*. London and New York: Routledge, Taylor and Francis Group.

King'ei, K. (2000). Kiswahili Technical Terminology: Problems of Development and Usage in Kenya. In *Kiswahili*. Vol. 63. 89- 95. Dar es Salaam: TUKI.

King'ei, K. (2002). The challenge of Modernizing an African Language: The Case of Kiswahili in E. Africa. In K.K. Prah (Ed.). *Rehabilitating African Languages* CASAS Book Series No.18. Cape Town: CASAS. 109- 124.

Kramsch, C. (2001). *Language and Culture.* Oxford: Oxford University Press.

Malangwa, P.S. (2012). Overcoming the Barriers through Literal and Descriptive Translations: Examples of Kanga Names. *Journal for Studies in Humanities and Social Sciences*, 1(1), 51-62.

Malangwa, P.S. (2010). *Handling Technical Translations: The Case of Translations of Computer Programs from English into Kiswahili*. Unpublished Ph.D Thesis, University of Dar es Salaam.

Massamba, D.P.B. (1992) Language as a Portrayal of Culture. *Journal of Asian and African Studies*. Tokyo: Institute for the Study of Languages and Cultures in Asia and Africa, No. 43, 95-107.

McKay, S. (2002). *Teaching English as an International Language*. Oxford: Oxford University Press.

McKay, S. (2003). The cultural basis of teaching English as an international language. *TESOL Matters,* 13(4), 1-4.

Murphy, R. (2000). German in Use: Self-study Reference and Practice for Students of English. Cambrige: Cambridge University Press.

Mwansoko, H.J.M, R.D.K. Mekacha, D.L.W. Masoko na P.C.K. Mtesigwa (2006) *Kitangulizi cha Tafsiri: Nadharia na Mbinu*. Dar es Salaam: TUKI.

Newmark, P. (1988). *A Textbook of Translating*. Hempstead: Prentice Hall International (UK).

Nord, C. (1996). Text Type and Translation Method: An objective Approach to Translation Criticism. *The Translator*, Vol. 2, 81- 8.

Ordudary, M. (2007). Translation Procedures, Strategies and Methods. In *Translation Journal*, Vol.11, No.3. Retrieved from www.translationdirectory, on 18th February, 2012.

Peace Corps Tanzania. (1998). *Sema Kiswahili, Furahia Tanzania: A Kiswahili Course for Peace Corps Tanzania*, 2nd Edition.

Pinchuck, I. (1977). *Scientific and Technical Translation*. London: Andre, Deutsch Ltd.

Rubanza, Y.I. (2012). Masuala ya Msingi katika Utayarishaji wa Majaribio kwa Wanafunzi kwa Wanafunzi Wanaojifunza Kiswahili kama Lugha Yao ya Pili. In *Mulika*, Vol.8, pp. 48-64. Dar es Salaam: TUKI.

Sager, J.C. (1990). *A Practical Course in Terminology Processing*. Philadelphia: John Benjamins Publishing Company.

Senkoro, F.E.M.K. (2003). *Tuseme Kiswahili: A Multidimensional Approach to the Teaching and Learning Kiswahili as a Second Language*. Madison, Wisconsin: NALRC Press.

Sofer, M. (2005). *Translator Self-Training Hebrew: A Practical Course in Technical Translation*. Schreiber Publishing.

Trosborg, A. (1977). *Text Typology and Translation*. Amsterdam: Benjamins.

Xianbin, H. (2005). Foreignization/Domestication and Yihua/Guihua: A contrastive study. In *Translation Journal*. Vol. 9, No.2. 9- 16.