

The Impact of Consecutive Interpreting on Church Sermons: A Study of English to Kamba Interpretation in Machakos town, Kenya

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Abstract

This paper examines consecutive interpreting in Pentecostal church sermons. Interpreting is a major communication skill used in communication process in society. It is used in Pentecostal churches as a strategy to reach the entire congregation (audience) in a multilingual situation. Machakos town, in which the study is conducted, is a multilingual town in which the preachers use consecutive interpreting to reach the congregation. This study examined sermons preached in English and consecutively interpreted to Kamba. The study analysed the communication strategies in order to examine the impact of consecutive interpreting based on Tarone (1981), Faerch and Kasper (1983) communication strategies taxonomies. A descriptive research design was used to obtain information. Purposive sampling was used to select five churches that used consecutive interpreting, in which the sermons were preached in English and interpreted to Kamba. The audience who understood both English and Kamba were purposively selected and the interpreters from the sampled churches formed part of the sample. Data was collected through non-participant observation and interviews. Ten sermons were audio-taped from the sampled Pentecostal churches. Data from the audio tapes was transcribed word for word to create texts for analysis. The analysis used Tarone (1981) and Faerch and Kasper (1983) taxonomies to illustrate the communication strategies used by the interpreters in order to examine their impact on the interpreted text.

Key words: Interpreting, Consecutive Interpreting, Pentecostal Churches, Sermons, Communication Strategies, Kamba Language

1.0 Introduction

Interpreting is viewed as a communication event which occurs during cross-cultural communication when two interlocutors do not share a language. According to Qian (1994), interpreting is a form of communication between people with different linguistic and cultural background. Like all forms of communication, interpretation is a multi-faceted activity: it involves a sender, a channel and a recipient. The source text sender transmits a message through the source language to the interpreter, who in turn resends it to the target language to the target audience. This implies that the interpreter is the transitional point between the sender and the receiver of the message. He is in direct contact with the sender and the receiver of the message.

Interpreting involves communication and there is much more to communication than words or signs. Communication has been defined as the process of understanding and sharing meaning with a number of other people when one person is generally identified as the sender (speaker) and the others are recognised as receivers (listeners) (Pearson and Nelson, 1994). The definition of communication highlights the idea that interpreting involves the transfer of meaning from one language (source) to another (target) language. According to Hatim and Mason (1990) the transfer of meaning involves relaying on lexical meaning, grammatical meaning and rhetorical meaning, including implied or inferable meaning. The transfer of meaning is one of the basic problems of interpreting from one language to another.

In consecutive interpreting, interpreters have more control over the situation; they can clarify ambiguities, ask for repetition or determine the meaning of the problem terms. They can also see the reaction of the audience which can help them correct their errors or reconstruct utterance using different word choices as long as they remain true to the content (Mikkelsen, 1985).

Communication is seen as a form of social interaction. It involves a high degree of unpredictability and creativity in form and message, and takes place in discourse and social cultural contexts (Breen and Candlin, 1980). This raises questions on whether interpretation involves creativity and how the interpreter copes with it without interfering with the meaning or the content of the message. According to Riccardi (1998) interpreting is considered as a problem solving activity where the source text is the problem and the target text is the solution. The interpreter does not simply repeat something said by somebody else but also engages in a creative or productive process. Riccardi (1998) states that the interpreter has to come up with strategies to achieve this creativity. The room for creativity will arouse curiosity on the impact it has on relaying the same message in the target language. It may lead to omissions or additions in the original text message.

In the context of the current study, therefore, the interpreter should not only adhere to grammatical competence, but also to communicative competence. Thus the interpreted utterance has to attain what is communicatively appropriate in the Target Language community [TL]. This entails the appropriateness to the context of their use, which poses a challenge due to the fact that Source Language [SL] and TL do not share the same social cultural context. In this

study, English (SL), which is a foreign language, shares a different social cultural context with Kamba (TL). Kamba is a local Kenyan Bantu language which is spoken by the Kamba community. The interpreter has to consciously or unconsciously come up with some communication strategies to cope with the diversity between English and Kamba.

1.2 Pentecostal churches

Pentecostalism is a form of Christianity that emphasizes on the work of the Holy Spirit and the direct experience of the presence of God by the believer. Pentecostal churches stress on the importance of conversations that amount to a baptism in the spirit and speaking in tongues (this claim is uniquely Pentecostal). A distinctive feature of Pentecostalism has been a vibrant and kinetic worship style characterized by clapping, waving, and raising hands; dancing, marching, and falling in the Spirit, shouting; a call-and-response form of preaching and a general sense of spontaneity (Macchia, 2006). The call-and-response type of preaching is a challenge when the sermon is to be interpreted.

In Pentecostal churches the sermons are often interjected by unsolicited comments, noise and clapping from the congregation. The Pentecostal churches are unique in the way the preacher elicits responses, which may be in form of speech, that is, vocal utterances. The preacher often leaves the pulpit and moves freely among the congregation, sometimes selecting some members of the congregation to respond to the elicitations. There is a tendency for such preachers to want to carry the congregation along in their messages by demanding, either directly or indirectly, verbal response from time to time (Taiwo, 2006). Pentecostal churches form the Pentecostal movement within protestant Christianity. The Pentecostal movement comprises of many different churches that use the aspects of Pentecostalism (Livingstone, 2002). The idea that the audience are involved in responses poses a challenge to the interpreter (whether their responses should be interpreted or not).

The characteristics of Pentecostal church sermons as formulated by Taiwo (2006) clearly indicate that there are many instances of register shift by the preacher and the audience. The preacher may use affirmative statements or demand an answer from the audience, or non-verbal response like clapping, such that at one point the audience are shouting, at another point they are clapping, repeating the preacher's statement, or responding to the preacher's questions. This rapid shift of mode of discourse and field of discourse is hypothesized by the study to be a challenge to the interpreters. The audience interjections are also hypothesized to be a problem to appropriate interpreting. This research was motivated by the fact that the interpreter is expected to meet the goal of interpreting, that is, relay the message as it is in the source language into the target language amid all the 'noise' originating from the sermon.

For the preacher to elicit responses, there is need to reach the entire audience. There are cases where part of the audience do not understand the language that the preacher uses. Pentecostal churches in Machakos town, the target area of the research, serve as an example where the messages are preached in English and interpreted to Kamba.

To cope with the challenges posed by the difference in the capacity of languages to express ideas in the different contexts and the nature of a Pentecostal church sermon, the interpreters chose interpreting strategies that were either appropriate or inappropriate in relaying the

message in the target language. Inappropriate strategies may lead to the audience getting the wrong message or not understanding the sermon. This fails the original aim of the sermon. The sermon is an important tool in building and shaping morals in the society. Sermons are goal oriented, they are intended to induce and reinforce the experience of being a Christian. It is, therefore, important the message meant to be portrayed by the original sermon is not lost or distorted in the process of interpretation. Interpreted sermons are also sold in music stores, church offices, church based bookshops and even in the streets, thus, it is necessary for the interpreted messages to be accurate. Consecutive interpreting is also heard in open-air crusades thus as a form of communication it needs to be evaluated. This paper, therefore, has examined consecutive interpreting in Pentecostal churches in Machakos town. It focuses on sermons that are preached in English and interpreted to Kamba. The communication strategies used by the interpreter are analysed to determine the impact on the interpreted version.

2.0 Communication Strategies

Communication strategies pertain to the conscious employment of verbal or nonverbal mechanisms for communicating an idea when precise linguistic forms are for some reason not available to the speaker at that point in communication (Brown, 1987). It is further defined as potentially conscious plans for solving what to an individual presents itself as a problem in reaching a particular communicative goal (Faerch and Kasper 1983). A problem here is seen as the difficulty faced by the speaker in trying to express meaning. The problem, in this definition, is taken to refer to the speaker's inadequate command of the language used in the interaction, which calls for a plan to overcome the problem.

Kellerman (1977: 93) defines a strategy as 'a well organised approach to a problem' while Jordens (1977: 14) makes the point that 'strategies can only be applied when something is acknowledged as problematic'. In both definitions, the idea of consciousness is highlighted: if the individual experiences a problem in reaching a goal, this implies that the speaker is conscious about there being a difficulty.

On the basis of these two different approaches to problem solving, a distinction between two major types of strategies can be drawn; reduction strategies - governed by avoidance behavior and achievement strategies - governed by achievement behavior (Faerch and Kasper, 1983). The relationship between the type of behavior and the type of strategy is represented in the following diagram.

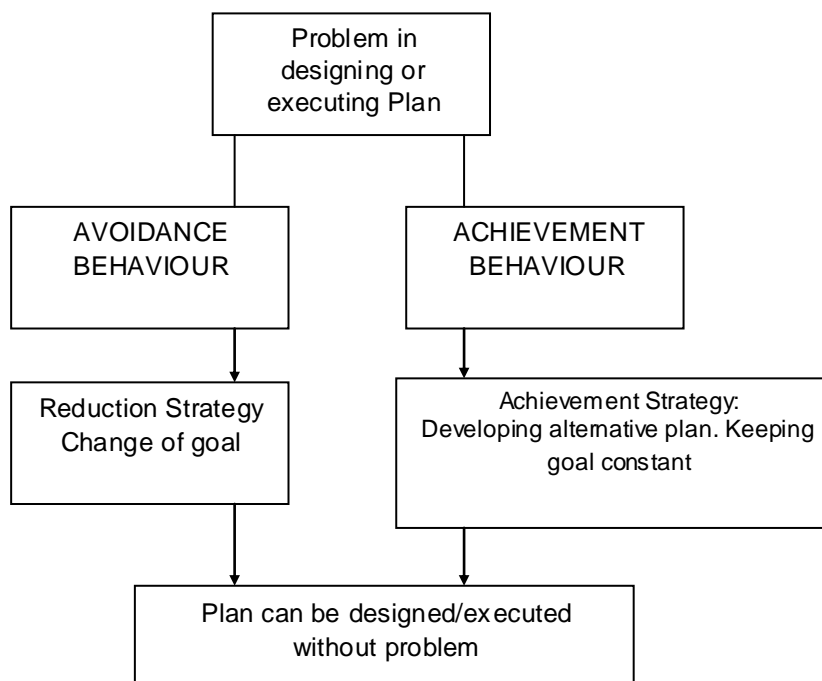


Figure 1: Categories of communication strategies

Source: Faerch and Kasper (1983: 37).

It is worth noting that the choice of the strategy is not only sensitive to the underlying behavior (avoidance/ achievement) but also to the nature of the problem to be solved (Faerch Kasper, 1983). This classification is relevant to the current study since reduction strategy caused a negative impact in the interpreted text since the message of the source language was not communicated in the target language, thus the goal of interpreting is not met.

The nature of the problem to be solved by the interpreter also dictates the strategy to be used. The fact that reduction and achievement strategies result in different types of solutions to problems facing the speaker can be demonstrated using the following diagram.

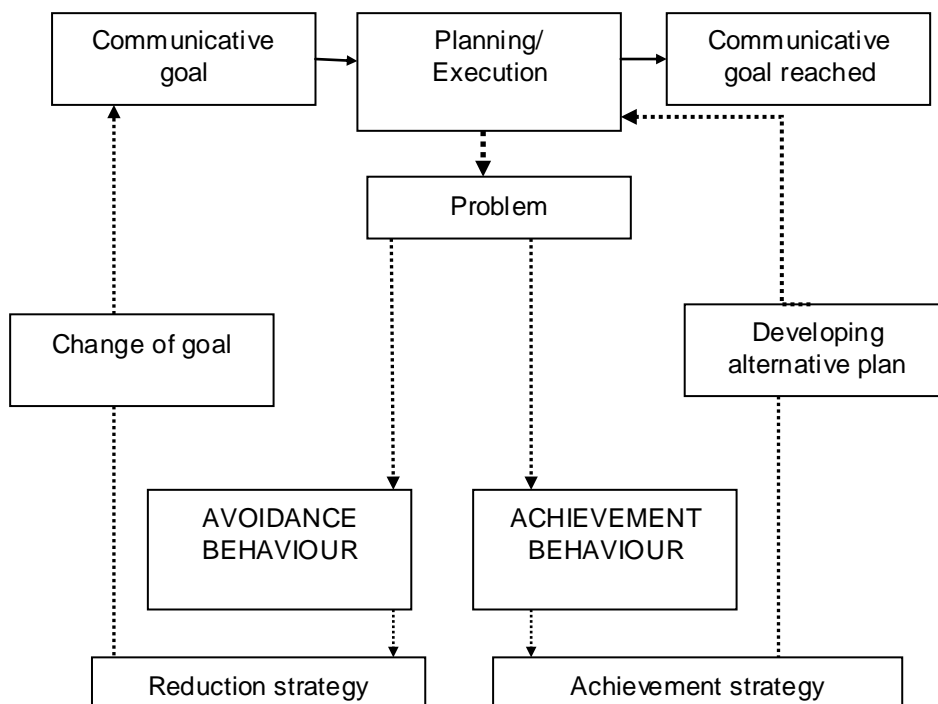


Figure 2: Effect of the problem to the strategy.

Source: Faerch and Kasper (1983: 38)

Figure 2 above is relevant to the thrust of this paper in so far as it highlights the fact that problems encountered by the speaker may either change the goal or develop an alternative plan. In the current research the impact of the alternative plans are evaluated to explore whether they are successful in communicating the desired goal (achievement strategies) or are unsuccessful (reduction strategies). Thus in the study, achievement strategies are the strategies that achieve the goal of communication, that is, the strategies that communicate the intended message in the source language to the target language. If the interpreter develops an alternative plan that does not communicate the desired message in the SL to the TL, then the plan (strategy) is termed as ineffective, thus a reduction strategy. Interpreting therefore poses a problem to the interpreters.

The interpreters not only rely on their linguistic competence but also use context, their knowledge of the world, and any type of extra linguistic information available (EL-Shiyab, 1994). This is because the interpreter does not know what to expect from the source language speaker. For example in a sermon, which the researcher uses to examine the impact of interpreting, communication takes place in a discourses that is controlled by the preacher.

3.0 Methodology

A descriptive design was used in data collection and analysis. The study was conducted in five Pentecostal churches in Machakos town which were purposively sampled to select those churches in which sermons were preached in English and interpreted to Kamba. Sermons were

observed and listened to the in the natural setting. Two sermons from each church were audio taped forming a total of ten sermons which were used to form texts for data analysis.

Semi-structured interview was used to collect data from the audience and the interpreters. Purposive sampling was used to select two members from each church who understood both English and Kamba and had listened to the sermons. A total of 10 members were interviewed on whether the strategies used by the interpreters communicated the same message intended in the source language or not. Though the researchers understand both languages interviewing the audience reduced bias and added to reliability of the study. The 5 interpreters were also interviewed. The interpreters were able to assess their performance when the audio tapes were replayed to them.

4.0 Results and discussions

The interpreters develop strategies for dealing with ‘comprehension input’ when they encounter problems originating from the input itself which is associated with the source speaker and the context among other sources. These strategies are meant to meet the goal of communication. This paper analysed the strategies to examine whether the goal of communication was met or not. The interpreters relied more on strategies that did not communicate efficiently the message of the source text thus reduction strategies.

4.1 Reduction strategies

The reduction strategies did not meet the goal of interpreting thus impacted negatively on the interpreted messages. The commonly used reduction strategies included message abandonment, skipping, incomplete sentences, approximation and filtering.

4.1.1 Message Abandonment

According to Tarone (1981), message abandonment is a case where the learner begins to talk about a concept but is unable to continue and stops in mid-utterance. In the current paper, message abandonment is used to refer to cases where the interpreter abandons the entire utterance and moves on to interpret the following utterance or makes an effort to interpret but stops almost immediately. This is illustrated in the following examples derived from the data collected where the interpreter abandons the whole utterance or makes a move to start but stops almost immediately, after the first word.

Preacher: *Tell your neighbour we are going somewhere.*

Audience: **(audience responding to the preachers demands) *We are going somewhere.***

Interpreter: *lya...*

B/T Tell...

It was also observed that, in other cases, the audience who understood the source language (English) ‘cut-in’ (they joined in) after the preacher’s utterance and joined in loud applause in support of the preacher’s message, they shouted, ‘amen!’ ‘hallelujah, hallelujah!’ For example:

Preacher: *Because this thing came upon me.*

Audience: ***Amen! Amen!***

Preacher: *I tore it into pieces.*

Audience: ***Hallelujah! Hallelujah!***

According to Taiwo (2006) this kind of responses encourage the preachers to preach more since to them, the audience is alert and ready to be preached to. The researchers noted that the preacher encouraged the interjections by appreciating the audience through giving them chances to talk or join in clapping. From the interviews it was noted that when the audience joined in, it led to a lot of noise, making it impossible to understand the sermon. It is deduced from the research that the preacher left out the audience who did not understand the language that he used and did not give the interpreter ample time to interpret.

It was clear that the noise interfered with interpretation. This forced the interpreters to resort into this ineffective strategy of message abandonment. When the audience joined in creating noise out of the mainstream sermon, they were not orderly in the communication interaction. Where the interpreter attempted to interpret, it caused overlapping which, according to Lee (1999), decreases accuracy in interpretation. Message abandonment is reduction strategy.

4.1.2 Skipping

Skipping is defined by Al-Khanji, El-Shiyab and Hussein (2000) as a strategy where the interpreter avoids or skips single words or a group of words. It is a case of lexical simplification, which is an attempt to express meaning while avoiding certain lexical items. According to Faerch and Kasper (1983), avoidance applies with different degrees of appropriateness to different contexts. It is most appropriate for the speaker who knows what is avoided (skipped) and least appropriate for the translator whose avoidance is created by lexical voids in the target language. For example:

a) Preacher: *The moment you lose control over your spiritual affairs...*

Interpreter: ***Yila waasya musimamo nesa***

B/T: When you lose stand well.

b) Preacher: *Devilish intelligence comes to them*

Interpreter: ***ui uyuka.***

B/T: Intelligence comes.

The utterance '*Spiritual affairs*' in turn (a) was skipped. Thus, the source text meaning is not conveyed in the target language text. In the source language version, it means that you lose a specific control - your control in '*spiritual affairs*' but in the target version, this specific control is missing. It is rendered as '*you lose stand*' which does not identify which '*stand*'. It was evident from interviews with the audience that the message in the source language is different from the message in the target language. The word '*Devilish*' in turn (b) was skipped in the interpreted version. When the word '*devilish*' is left out in the interpreted text, the message is altered thus the interpreter does not communicate the intended message of the source text. The meaning in the source text is that '*destructive knowledge that originates from the devil comes*' while in the interpreted text it means that '*knowledge comes*', it does not indicate whether it is destructive or constructive knowledge. The interpreters indicated that they resorted to skipping such words since they could not easily come up with appropriate words and ended up leaving them out in the interpreted text. This means the interpreted version had

a different impact on targeted audience from the audience targeted by the source language version.

In interpreting, it is possible that interpreters are more likely to leave out a word or expressions with no immediate target language equivalents or with equivalents requiring the construction of multi-word structures, for fear of missing a more important source – speaker segment (Gile, 2001). The skipping strategy is a reduction strategy, which is ineffective in relaying the message in the target language. All the sampled interpreters used the strategy and in all the cases, resulting in distorting and more so in reducing the meaning, or loss of information in the interpreted sermons.

4.1.3 Approximation

According to Rabin (1958), approximation, as used in translation theory is the selection of words whose area bounds upon the blank space and which by insertion into the context, of the word they are made to translate will suggest to the reader the association of that word. Tarone (1983) defines approximation in terms of a learner strategy in communication. Tarone states that, approximation is the use of single target language vocabulary item or structure, which shares enough semantic features in common with the desired item to satisfy the speaker. In both definitions, it is clear that the translator and the learner use the strategy by using words in the target language vocabulary which are not correct but may share semantic fields or in the context, may share a meaning that is closely related to the meaning of the correct or the definite item.

In the context of this paper, approximation is a strategy used when interpreters attempt to reconstruct the optimal meaning by giving less precise meaning of a word or an expression in the target language instead of the required lexical expression in the source language. It was seen as a way or a plan by the interpreters to solve semantic problems directed to them by developing an alternative plan. In some cases, the interpreter offered a semantic component slightly influencing the meaning of the intended source language while, in other cases, the semantic lexical item provided reduced the impact of the meaning, thus greatly influencing the intended source language meaning in the target language. The strategy is illustrated in the following examples:

a) Preacher: *Tonight I want to talk about anointing for giants.*

Interpreter: ***Nienda kuneenia kiwiyooni witikiw'a kwa ala mena vinya.***

B/T: * I want to talk about this evening pouring for those who are Strong.

b) Preacher: *Am not talking about oil I know when we hear anointing we think of oil.*

Interpreter: ***Ninenea kwitikiwa mauta.***

B/T: Am talking about the pouring of oil.

C) Preacher: *Our subject is the anointing for giants.*

Interpreter: ***Kila tukuneenea nikana kwitikiw'a kwa kusindana na ala mena vinya.***

B/T: What we are talking about is the pouring for those who are strong.

d) Preacher: *I know there are things that have stood up like giants you.*

Interpreter: ***Ninisi kwi syindu siukamite ta andu mena vinya mbee waku***

B/T: I know there are things that are standing before you like strong people. In turn (b), *'anointing'* was approximated as *'the pouring of oil'* and *'anointing for giants'* was approximated as *'the pouring of oil for those who are powerful'*. In turn (c) *'things like giants'* was approximated as *'strong people'*. The *'anointing'* was also simply reduced to the act of pouring oil in the approximation, while in the real sense, in the context, it means receiving the Holy Ghost power. And the *'anointing for giants'* in the source text utterance was used to mean the receiving of the Holy Ghost to overcome serious challenges as was evident from the audience's interview. From the context, the researcher noted that *'things like giants'* would have been interpreted as serious challenges or problems. It is clear that *'giants'*, *'anointing for giants'* and *'things like giants'*, as used by the source language speaker, are different in meaning from *'those who are powerful'*, *'the pouring of oil for those who are powerful'* and *'strong people'*, as interpreted consecutively in the target language. In this case, when *'challenges'* are approximated to mean *'strong men'* then the utterance loses its meaning in the target language.

It is also deduced that the interpreter was not co-operative as a listener. He did not adhere to what the preacher corrected in turn (b), this resulted to ambiguity in the meaning. Gumperz (1982) asserts that interpretation of meaning is affected by conversational implicatures based on conventionalized co-occurrence expectations between context and surface style. That is, constellations of surface features of message form are the means by which speakers signal and listeners interpret what the activity is - how semantic content is to be understood and how each sentence relates to what precedes or follows. For example, if the interpreter had connected turn (a) and the turns that followed, that is, (b) and (c), *'anointing'* would have been interpreted correctly. The approximation strategy is considered as a reduction strategy, which influenced the meaning in the target language text negatively. The audience targeted by the target language did not get the message intended by the speaker in the source language. Approximation strategy was, thus, an ineffective communication strategy in interpreting church sermons.

4.1.4 Incomplete Sentences

The incomplete sentences strategy is used when the interpreter omits large units of the text in the targeted language. In this strategy, the interpreters attempt to interpret but stop mid-sentence (Al-Khanji, El-Shiyab and Hussein 2000). The use of incomplete sentences is different from the skipping strategy, in that, in incomplete sentences strategy, the interpreter begins to interpret but does not complete the utterance. Portions of the original text at the end of the utterance are not interpreted in the target text. Incomplete sentences strategy is also different from message abandonment because in message abandonment, the interpreter only makes an attempt and gives up while in incomplete sentences strategy, the interpreter attempts to interpret the sentence. Only the first portion of the utterance is interpreted.

a) Preacher: *He knows that you are accountable for that thing.*

Interpreter: ***Niwisi undu...***

B/T: You know something...

b) Preacher: *Remember you are been taken away from your focus of life.*

Interpreter: ***Withiawa yu uimitia nzia ya...***

B/T: Now you are leaving the way of...

- c) Preacher: *You are losing you vision*
Interpreter: ***Withiawa waasya...***
B/T: You lose...
- d) Preacher: *When man fell into sin, he lost his dominion, not to God but it was snatched away from him by the devil*
Interpreter: ***Indi ila mundu wekie nai niwaaisye usumbiko wake, ti Ngai wosie indi...***
B/T: And when man sinned he lost his leadership it is not God who took but...

In this instance, Turn (a), '*accountable for that thing*' was not interpreted. The researcher observed that the interpreter paused at the word '*accountable*' and the source language speaker continued to the next utterance. This was also reflected in '*focus of life*' in turn (b) where the interpreter also paused and the source language speaker went on to the next part of the utterance. In turn (c), the interpreter did not interpret the word '*vision*.' It was clear that since the source language speaker in this case did not understand Kamba, he thought that the interpreter was through with the utterance and thus moved on to the next utterance. From the interpreters' interview it was deduced that these words '*accountable*', '*focus of life*' and '*vision*' do not have near equivalents in target language - the only way the interpreter would have interpreted them would have been through description or explanation. In turn (d), which was a long utterance, the interpreter rendered it as '*when man lost his leadership with God it is not God who took but...*' leaving out, '*but it was snatched away from him by the devil*' which shows that the interpreter did not comprehend the utterance due to its length. The output thus rendered the message incorrectly in the target language. According to Weber (1990: 45) in response to this kind of lengthy utterances he asserts that:

listeners normally have a natural 'absorption threshold' beyond which they can no longer absorb and process information. This threshold may be higher if they are listening to their native language and lower when listening to a foreign language.

Mazza (2000) asserts that the interpreters are aware (consciously or subconsciously) that their processing capacity is stretched to the limit and therefore are likely to adopt on-line strategies, which reduce cognitive load, and this leads to loss of information. This highlights that the interpreter resorts to this strategy, when the input has a problem, or when it is a lot and time is limited. The use of the incomplete sentence strategy is considered as a reduction strategy, because it is ineffective in relaying the message in the target language. In such circumstances, a lot of information is lost and the audience who depend on the target language for meaning are at a loss.

4.1.5 Filtering

The filtering strategy is a kind of summarization displayed in lengthy utterance (Al-Khanji, El-Shiyab and Hussein 2000). Unlike the Skipping strategy, in filtering, the interpreters compress the length of an utterance in order to find an economic way of expression while attempting to retain the semantic content by selecting what they considered to be important and finding a way of expressing it using their own terms. The interpreters in the case of skipping are faced with a semantic problem while in the filtering strategy the challenge is on the length of the

utterance. This is illustrated in the following turns where the source language speaker offered long utterances.

- a) Preacher: *If we want to understand spiritual dominion, we need to understand the auto dominion that God had given to Adam before he fell into sin. This was dominion over all the creation on the earth.*

Interpreter: ***Ethwa mundu nukwenda kwithiwa na usumbi ula Ngai wanengete Adam, Numuvaka tusyoke ivu ingi***

B/T: If a person wants to have the leadership that God had given to Adam we have to go back to the stomach (womb) again.

- b) Preacher: *And the church of Christ is ineffective in this earth. It is not because Jesus is not with them, but it is because they are ignorant of the constitution that Jesus accepted in his kingdom.*

Interpreter: ***Na kanisa wa yesu nundu wa kwithwa utese nikyo kitumi wika maundu ala mataile kwithiwa mayika.***

B/T: And the church of Christ because of not knowing, it is the reason they do things that they should not be doing.

This study observed that the interpreters internalized the meaning of such long utterances and rendered them in a different way. This agrees with the filtering strategy where the interpreter understands the meaning in the lengthy utterance and renders the message in summary in the target language. The interpreters interpreted what they considered to be important. According to Gile (1999), interpreters resort to filtering strategy to avoid devoting too much capacity to production and leaving too little for the listening and analysis. The interpreter has to accommodate listening, analyzing and production within a given time span and the three require what he refers to as 'processing capacity'. Thus, to avoid saturation based errors, the interpreters compresses the input to give themselves time to listen to the incoming information.

To ensure full rendition of the message in the target language, it is advisable for the interpreters to listen to the source language with a minimal amount of capacity. This will result to concrete understanding of source language and enable them come up with appropriate production of the target language production (Gile, 1995). This production can filter or summarise what they think is important and leave out what is not and which does not affect the mainstream of the sermon. According to Smit (1999), too much summarization (compressing the message) leads to omitting important information. This proved to be true in this study as illustrated in the given examples in which filtering led to much summarization omitting very important information.

It is evident from the audience's interviews that what the interpreters considered to be unimportant message and left it out in the interpreted version, distorted the message in the interpreted version. This means that the meaning in the first party (source speaker) is not transferred into the second party (target language). This is contrary to the goal of interpretation: to transfer into the language of the second party to produce the same effect they would have produced in an audience who shared the first party's language (Seleskovitch and Lederer, 1989). When the full message is not delivered in the target language, then, interpretation is ineffective.

According to Gile (1999), filtering strategy can only be effective if what is considered unimportant information by the interpreter is outside the speaker's main line of reasoning and involves comments, modifiers or digressions that are outside the main line of thought, but such a scenario of effective filtering was not identified in the study.

It can, therefore, be concluded that filtering strategy as observed in the instances presented, is ineffective in relaying the message in the target language because in the process of filtering, the interpreter left out important information or rendered a different concept. The filtering strategy is seen as a reduction strategy due to omission of important information.

Apart from the reduction strategies the interpreters also used strategies that were effective in relaying the message of the source text correctly in the target text. Such strategies were categorised under achievement strategies.

5.0 Achievement strategies

These were strategies that achieved the goal of interpreting. They included appeal for assistance and elaboration.

5.1 Appeal for assistance

Appeal for assistance is defined by Faerch and Kasper (1983) as the idea of asking for help when faced with challenges during communication. In terms of interpreting, it is a strategy employed by the interpreters by delaying their speech and trying to mime so as to get assistance or the appropriate lexical item from the source language speaker or from the audience who understand both the source language and the target language. The strategy was effective because the interpreter was able to get the most appropriate word. In other cases, the interpreter ventured into a possible guess which in many occasions caused amusement among the audience and thus the need to provide an appropriate word, in which case the interpreter repeated the utterance. The researchers observed that the interpreter used the appeal for assistance when the input was incomprehensible. This is illustrated in the following example:

a) Preacher: *Jesus fore saw difficult times, which will come*

Interpreter: (pause)

b) Preacher: *I say Jesus foresaw*

Interpreter: ***Niasya Yesu oona***

B/T: I say Jesus saw.

Preacher: *difficult times*

Interpreter: ***mavinda mevinya***

B/T: Difficult times.

b) Preacher: *The deaf are hearing.*

Interpreter: ***Aaa...kana***

Audience: ***Matewaa, mm mm*** (mid noises) ***ndia***

B/T: Those who do not hear or mentally challenged.

Interpreter: ***Kana ala matewaa nimekwiwa ingi***

B/T: Those who do not hear will hear again.

In Turn (a), the preacher breaks the utterances into smaller units so that the interpreter can comprehend. The pause indicates that the interpreter did comprehend the source text

utterance and in the following turns when the utterance was broken into smaller units, the interpreter interpreted the smaller units successfully. In Turn (b), the lexical item 'deaf' caused a mime and the audience came in to rescue the interpreter by providing two lexical items 'matewaa' (those who do not hear) and 'ndia' (mentally challenged). In this case, the interpreter picked the more appropriate one, 'matewaa'. It is noted that once these items were supplied, the interpreter was able to interpret the rest of the sentence appropriately.

Appeal for assistance is an achievement strategy, but the researchers observed that it is limited to a situation where the source language speaker understands the target language. In such a case, the source speaker will be able to understand what the interpreter is going through when he pauses or mimes. It is also limited to cases where the source language speaker's pauses are long enough to give room for the interpreter to ask for the appeal, and interpret or repeat the utterance after receiving the appeal. It is also more effective in cases where part of the audience understands both the source language and the target language. In such a situation, the interpreter is able to get assistance from the audience (as seen in turn b).

5.2 Elaboration

Elaboration usually occurs when the interpreters elaborate on their own understanding of the message (Smit, 1999). It is employed when the interpreter explains or adds more information as a way of making the utterance in the target language to be understood better. For example:

Preacher: *Jericho was tightly shut up*

Interpreter: **Yeliko kana ukuta usu; town usu ya yeliko niyathululukitwe, niya vingitwe vyu.**

B/T: Jericho or those walls, that town of Jericho was surrounded, was fully closed.

The interpreter added information which brings the idea that the walls of Jericho were not only shut, but were surrounded. This implies that it was difficult to get into Jericho. This makes the message clear. The interpreters said that such additions were used when the source language utterance was compressed (pregnant with meaning) and the interpreter saw the need to use different terms for the lexical items used so as to make it easy for the targeted audience to understand.

The researchers observed that elaboration is an achievement strategy as used by the interpreters. The interpreters used it either by linking the previous utterance with the current one, or by drawing illustrations from their knowledge of the world, or the religious discourses. The researchers, however, also noted that despite elaboration showing many signs of achievement quality, time was wasted giving illustrations or information that was not contained in the source language. Such time would have been used listening to the incoming utterance.

6.0 Conclusion

The study found out that interpreters use communication strategies in interpreting, which become interpreting strategies when used in interpretation. More often than not, the strategies used were not successful and this did not achieve the interpretation goal which demands that the message makes the same impact on the targeted audience by the target language that a speaker intends for an audience of the source language. The unsuccessful strategies had a negative impact on the message - the message that the source speaker

intended for the audience targeted by the interpreted version was not rendered by the interpreter. The paper identified a number of strategies, which were unsuccessful and classified them as reduction strategies. They included the following: filtering, skipping, incomplete sentences, message abandonment and approximation.

From the data collected, strategies that were successful were referred to as achievement strategies. These were strategies that achieved the goal of interpreting, though with a number of limitations. These were appeal for assistance and elaboration. One of the limitations identified with such strategies was time span. The appeal for assistance and the elaboration strategies consumed more time on the part of the interpreter hence they could only be used when the delivery from the source language speaker was low. The appeal for assistance could only be applicable in cases where either the preacher or/and part of the audience understood both the source language and the target language. Elaboration required more time and could only be used by interpreters who were exposed to religious discourse or/and religious context of language or the subject that the source language speaker was handling.

In evaluating the strategies, the study concluded that in most cases, the interpreters used reduction (unsuccessful) strategies in the sermons. The strategies used by the interpreters impacted negatively; they were ineffective in relaying the intended message in the source language in the target language. Interpreting in Pentecostal churches need to be treated with the seriousness it deserves given the role that spiritual communication plays in society. Preaching is one aspect of shaping the morals in the society. The targeted audience should understand and respond to the sermons. Interpreting should, therefore, be as accurate as possible in relaying the intended message to the target audience. As this paper has revealed, the main problem is in the choice of the appropriate communication strategies for interpreting. When interpreting is ineffective, the goal is not achieved.

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