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OPTION: TRANSLATION AND INTERPRETING

Bridging cross-cultural gaps: Interpreting Burundian traditional marriage speeches into English

A Thesis Submitted to the University of Rwanda in Partial Fulfillment of the Requirements for the Award of Master's Degree in Translation and Interpreting Studies

Option: Interpretation

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DECLARATION

I, Estelle Kezimana, do hereby declare that this thesis entitled **Bridging cross-cultural gaps: Interpreting Burundian traditional marriage speeches into English** submitted in partial fulfillment of the requirements for the degree of Master of Arts in Translation and Interpreting at University of Rwanda, College of Arts and Social Sciences, is my original work and has not previously been submitted and reported elsewhere. I also do declare that a complete list of references indicating all sources of information quoted or cited is provided.

Estelle KEZIMANA

Signature:

Date:21/10/2024

DEDICATION

To the Almighty God,

To my lovely Mum and late Dad

To my beloved husband,

To my son,

I dedicate this work.

ACKNOWLEDGMENTS

Words cannot fully grasp the profound gratitude I feel towards God and everyone who has significantly contributed to this work. I was indeed extremely fortunate to study alongside such fine classmates and faculty members.

My heartfelt special thanks go to Prof. Télesphore NGARAMBE who introduced me to the world of interpretation. Thank you for guiding me with such grace and dedication despite your tight schedule. I will always hold the memory of a lecturer who pushed us to excel. My research could not have been in better hands.

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Finally, my deepest appreciation goes to all the lecturers of the Translation and interpreting department in the University of Rwanda. Thank you for being the kind of people I look up to.

May God bless you all.

ABSTRACT

This study was conducted to explore strategies in bridging cross-cultural gaps through interpreting a Kirundi traditional marriage speech into English. The research relies on Dynamic Equivalence and Critical Discourse Analysis to identify culture-bound aspects which are found in Burundian traditional speeches of marriages. It also uses qualitative methods to delve deeper into the problem of cross-cultural gaps. To analyze the collected data, Fairclough's Critical Discourse Analysis approach was used together with Functional equivalence by Newmark and Nida and produced these findings: special attention is due when dealing with culturally specific terms, different linguistic spatial referents, humor translation, and transfer of proper names across cultures. The study emphasized the fact that these elements are rooted within Burundian Culture and prove challenging when interpreted into English as they contain meanings that defy simple translations.

Secondly, the research shows that cultural gaps may arise while working within diverse cultures thus resulting to miscommunication or loss of meaning if not well handled. For example, humour is often culture-specific, thus making it difficult to be accurately rendered into another language.

In the same way, transference of proper names between cultures can be difficult since these names are usually rich in cultural significance that might not be understood by those outside the culture at first glance. To come up with possible remedies in bridging cultural gaps in Burundian traditional marriage speeches, the study found three effective strategies. These involve finding equivalents in the target language and also paraphrasing— additionally providing an explanation. For instance, when faced with culturally specific terms without direct English equivalence, interpreters would thus ensure that the audience gets what is meant through paraphrasing or more information context.

Key words: Culture-bound aspects, Cross-cultural gaps, Critical Discourse Analysis, Dynamic Equivalence.

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CHAPTER ONE: GENERAL INTRODUCTION

1.1. BACKGROUND OF THE STUDY

Language is at the heart of our understanding of culture and individuality of its speakers. Beside a boundary, a name or a flag, language is another pattern that greatly contributes to its uniqueness. It is learnt and developed through a particular socio-cultural setting. When a language is acquired from an early childhood environment, it is referred to as mother tongueNoormohamadi (2008). According to the same author, a mother tongue helps the child in his/her mental, moral, and emotional development. In this relation, Schick et al. (2007), in their study, explain that language delays typically observed in deaf children are causally related to delays in major aspects of cognitive development. They maintain that children who cannot understand complex syntactic forms like complements have difficulty understanding how their own thoughts and beliefs may differ from those around them. In fact, much of a child's future social and intellectual development hinges on the milestone of mother tongue (Noormohamadi, 2008). Mother tongue, therefore, has a central role in education that demands cognitive development. It is taught when parents, for example, deliberately encourage their children to talk and to respond, correct their mistakes, and enlarge their vocabulary. On the other hand, Noormohamadi affirms that incomplete first language skills often make learning other languages difficult. Cummins (2000) emphasizes that the level of development of children's mother tongue is a strong predictor of their second language development. Further, Koda (2005) found a high correlation between learning to read in mother tongue and subsequent reading achievement in the second language.

It is in that context that this century has seen increasing mobility and interaction across borders, exposing individuals to languages other than their mother tongues. A consequent demand for effective intercultural communication has forced some indigenous languages like Kirundi to adopt foreign concepts to help its speakers embrace globalization. According to Negash (2005), indigenous African languages are largely eliminated, and marginalized from use. Rather than

harnessing their linguistic, cultural, and human capabilities, African governments and the elite persist in diverting their resources and efforts towards acquiring 'imperial' languages spoken by only a small fraction of the population. In that sense, various terminologies in different areas like economy, medicine, law, business, agriculture and many more have continuously been coined in Kirundi in an attempt to keep up with the ever-evolving world.

However, this move has never been reciprocal for the languages referred to as "foreign", which for the purpose of this study is English. More specifically, there are far more projects interested in translating English into Kirundi than there are from Kirundi into English. Among the few works produced, some of them could attempt to be interested in the gaps between the cultures involved. A few that I could access either online or in the local libraries include:

- *Sagesse Kirundi: proverbs, dictons, locutions usités au Burundi* , a book written by F. Rodegem (1961)
- *Baho*! By Roland Rugero, the first Burundian novel to be translated in English (2012)
- *Anthologie des épithalames burundais*, written by Barbara Ndimurukundo-Kururu; a bilingual book (French-Kirundi, 2016)
- *Gatore and her parents visit Burundi*, written by Lionel Kubwimana, a trilingual book for children in Kirundi, French and English (2021)

The scarcity of such works is a result of the tendency by the general public to confuse a country's tininess in geographical surface and limitation in economic resources with the richness of its culture and language. In the case of Burundi, though it is not big or imposing economically, it is extremely rich in terms of culture, and it has much to share on the global arena. If we know customs like Thanksgiving celebration for Americans, why Americans cannot know about marriage ceremonies in Burundi? The only way to achieve this is to communicate them through Burundians' mother tongue into their language which is English, by means of intercultural mediation.

In his research, Utoikamanu (2018) provided results of a study conducted in 2016 by the United Nations, stating that we live in a world where 96 per cent of the estimated 6,909 languages recorded are spoken by only 4 percent of the world's population. These results speak for

themselves. If the remaining languages are not given due attention, they are running the risk of disappearing.

The reasons behind the endangerment of these languages are multiple and complex. Individuals often abandon their mother tongues either because they belong to small groups immersed in different or unfriendly cultural and linguistic environments, or because they come into contact with an invasive or economically stronger culture. In such situations, "adults, in full disregard of their own language, encourage children to learn the language of the dominant culture, not only to become competitive in the labor market but also to acquire social status" (Matsuura, 2008).

In fact, it is not enough to know the languages used in two different communities to be able to mediate adequately between their cultures. Two societies may share the language, but have some divergences in socio-cultural practices. Interpreting language enables the establishment of effective communication while maintaining a rich diversity of perpectives. Johnson (2022) suggests that the profession of interpreting constructs a bridge that eliminates possible conflicts between the speaker and the listener's viewpoints, making room for mutual understanding.

In that respect, recent studies in the area of interpreting have focused on social and cultural dimensions in their analyses. These include Roy (1993/2002) and Wadensjö (1993/2000) who adopted sociolinguistic discourse analysis methods, the sociology of interaction, and the dialogue philosophy of language and communication. These studies consider interpreters as cultural mediators in different perspectives. In this relation, speaking or writing across through translation and interpretation becomes a particularly strong form of expression at a time when national cultures have themselves become diverse, inhabited by plurality (Robinson, 2017).

After understanding the link between culture and language, I chose to study two Kirundi traditional marriage speeches. The study explores the cultural rhetoric aspects embedded in them and their translatability. In fact, the tradition of "gukwa", or "dowry giving," has long been common throughout some parts of Southern Africa as the groom's family gives a gift, typically cattle – or nowadays cash - to the family whose daughter is joining their household or the bride's family doing the same for the groom's family. Burundians particularly consider marriage as one of the main events of their culture and hence celebrate this ceremony as is due. The "bride price" is the first traditional event of the whole marriage ceremony in which the bride is introduced to

the groom's family by giving them cows as bride price which depicts the sign of prosperity of the bride's family. This act/event is called "Gusaba". After the completion of this event, another important event is organized which is referred to as "Gufata Irembo". At this phase, the groom's family comes and introduces themselves to the brides' family and confirms a date of the formal day on which their dowry will be paid. Finally, the dowry is given, followed by a formal wedding.

1.2. STATEMENT OF THE PROBLEM

The problem that this research investigates is related to the challenges interpreters face when they are working in cross-cultural settings. Undoubtedly, an interpreter must know both languages fluently. But sometimes, he or she fails to find an appropriate equivalence to render correctly all ideas expressed from one language into another. Many times, a term, concept, or word may not make sense in another language; consequently, the interpreter cannot totally reproduce the original message, especially due to the cultural dimension of the message. This becomes more complicated when the interpreter has to deal with cross-cultural gaps when the speaker utters some anecdotes full of humor or irony like it is usually the case in Kirundi traditional marriage speeches referred to in this study. Hence, interpreting a language with more or less cultural special aspects into a target language with a different culture and background becomes a challenge that is hard to overcome even for the most skillful interpreter. The usual situation in which such challenges have been reported is that of conferences which foreigners are expected to attend. However, cultural gatherings held in Kirundi are almost never given a chance to be interpreted. In the case of my study, it is true that intercultural marriage between Burundians and Europeans or Americans was not common in the past. However, due to the current globalization phenomenon, emergence and rapid development of new technologies, and means of transportation, mobility and interaction between different people have tremendously increased. More specifically, globalization has multiplied cross-cultural flows and resulted in a high tolerance dealing with people who come from other cultural, racial, and linguistic backgrounds, and lifestyles. In fact, Holmes (2000) indicates that the outcome of such interactions across cultures has occasioned an increasing number of intermarriages.

However, despite this state of mutual acceptance, some indigenous practices remain intact across different continents. The case in point is marriage in the Burundian context. Either married with

a national or a foreigner partner, there are traditional marriage processes that a girl has to go through in order to officially leave her home. Besides social, temporal and material conditions that must be ensured for the traditional marriage ceremonies to be organized, speeches characterized by lots of cultural concepts constitute also one of the major components of the event. In most cases, the language used looks too opaque, thus difficult to be interpreted without solid background knowledge of the source language culture.

To handle cases of this kind, the intercultural communication theory (Nida & Taber, 1969) and other social theories of interpreting are likely to claim more ground. In fact, these authors consider cultural interpretation as a process whereby the message's content is altered to align with the recipient culture, and/or additional information is incorporated that was not implicit in the original language (Nida and Taber, 1982). In this regard, Franz Pöchhacker (2015) gives a wide-ranging presentation of how the main ideas of Interpreting Studies have developed in recent decades. The author explains that interpreting, which is not just about conference interpreting, is gaining more attention. This shift makes people look at the different social situations where interpreters work and challenges various groups in terms of maintaining professional standards. Pöchhacker suggests that this change is happening because of a new generation of researchers and the increased need for interpreting in public services due to global migration. This emphasizes the important role of "community-based interpreting" in such scenarios. Researchers become more committed to social issues when there are urgent problems that need solving (Pym, 2014).

This research seeks to highlight the paramount significance of interpreting culture-bound language in all collective contexts. Since Kirundi and English belong to two different language families, it is difficult to translate cultural rhetoric with reasonable cohesion and coherence while keeping the same pragmatic effect. In addition, the cultural language used in Burundian traditional marriage ceremonies uses a connotational dimension, which makes the interpretation task even more demanding. In most cases, interpreters produce inaccurate interpretation or totally fail to interpret long stretches of texts.

In this context, the intercultural communication theory, understood as equalling language-based “functional equivalence” (Bührig et al., 2009, p. 1), seem to be the most appropriate to analyze and interpret the socio-cultural aspects embedded in the speeches delivered in Burundian

traditional marriage ceremonies. In the same line, the interculturalists' view by Katan (2012) proves also to be relevant to this study. For the functionalistic approach, Spencer-Oatey & Franklin (2009, p. 3) define an intercultural situation as one in which the cultural gap between participants is large enough to noticeably impact their interaction or communication for at least one of the individuals involved. Hence, the functional equivalence approach will serve as the foundation of my research in order to bridge cross-cultural gaps between English speakers and Burundians.

1.3. RESEARCH OBJECTIVES

This study hinges on the following research objectives:

1. GENERAL OBJECTIVE

The general objective is to bridge cross-cultural gaps while interpreting Burundian traditional marriage speeches into English.

2. SPECIFIC OBJECTIVES

1. To identify culture-bound aspects used in Burundian traditional marriage ceremony speeches.
2. To pinpoint culture-related gaps that are likely to occur while interpreting Burundian traditional marriage speeches into English.
3. To devise possible solutions to bridge the cultural gaps in Burundian traditional marriage ceremonies speeches from Kirundi into English.

1.4. RESEARCH QUESTIONS

This study attempts to answer the following questions:

1. Which culture-bound aspects are embedded in Burundian traditional marriage speeches?
2. Which cross-cultural gaps are likely to occur while interpreting Burundian traditional marriage speeches into English?
3. What are the solutions to overcome the cross-cultural gaps?

1.5. MOTIVATION OF THE STUDY

This research was motivated by the scarcity of research materials on cross-cultural gaps between Kirundi and English. It also stems from the problems encountered by the few interpreters who find themselves working on such occasions. In most of the cases, these interpreters are improvised from family members merely because they are considered to be bilingual and therefore have the required competencies.

1.6. SIGNIFICANCE OF THE STUDY

Conducting this research is significant in the field of Interpretation studies because it provides insights into how cross-cultural gaps between Kirundi and English should be dealt with. I chose this particular case to answer my research questions because it reveals a neglected aspect of interpreting studies about cross-cultural gaps that exist between widely spoken languages like English and indigenous languages like Kirundi. There is a need to develop research-based strategies to improve interpreting services in this field.

This study is also crucial because it focuses on the sociocultural analysis of both the SL speech provided and the TL proposed. The study attempts to point out the effect and result of cultural discourse misinterpretation. A thorough and more critical understanding of such speeches is profitable to specialized future translators and interpreters. It will therefore be beneficial to students in the field of Interpreting as well as professional interpreters. Equally important, translation and/or interpreting program designers, text book writers and those who prepare translation and/or interpreting materials would benefit from the present study. The produced dissertation will play a reference role for students of languages, translation and interpreting as well as those in international relations and communication.

Having established the study's background, articulated the problem statement, defined the research objectives and questions, and discussed the study's motivation and significance, the following chapter delves into the literature review.

CHAPTER TWO: LITERATURE REVIEW

2.0. INTRODUCTION

This chapter mainly explores previous studies and researches conducted on cultural discourse and Interpretation. It specifically gives an overview of the interpreting domain as well as definitions of key concepts. These include: equivalence, interpretation strategies, and other related issues to the Interpretation of culture-bound speeches. It is divided into two main sections: the first one will be dedicated to some theoretical studies related to the interpreting field's strategies, definitions and main dimensions of cultural discourse in the Burundian context with reference to Cultural Interpretation. The second will deal with some problematic areas of bridging cross-cultural gaps through interpretation in general.

2.1. DEFINITION OF KEY CONCEPTS

2.1.1. CULTURE

Several definitions from various authors have offered comprehensive explanations of the concept of "culture." In the context of intercultural studies, Carla (2013) defines culture as the collective patterns of behaviors and interactions, cognitive structures, and emotional comprehension acquired through socialization. These shared patterns serve to identify individuals within a cultural group and differentiate them from members of another group.

Another way to define culture is drawn from Banks et al. (1989), is as the symbolic, ideational, and intangible aspects of human societies. They underline that a culture's essence lies not in its

tangible elements like artifacts and tools, but in how the group members interpret, perceive and make use of these elements. People's singularities in modernized societies stem from values, symbols, interpretations, and perspectives, rather than in material objects and other tangible aspects of human societies (Banks et al., 1989). In other words, individuals typically share similar interpretations of the meaning behind symbols, artifacts, and behaviors within the same culture.

2.1.2. INTERPRETATION

Interpretation might be explained as the comprehensive process of understanding, analyzing, and assimilating a spoken or signed message, and accurately expressing it in another spoken or signed language. Simply put, interpreting involves transferring (orally or using the sign language) the message from the source language into the target language. According to Franz Pöchhacker (2010), interpreting is a distinct form of translational activity, encompassed within the broader concept of translation but distinguished by its unique characteristics (2010, p. 151). Unlike written translation, interpreting comes prior to the advent of writing (Pöchhacker, 2004, p. 9) and is marked by its immediacy compared to other translation forms. Referring to the insights of Otto Kade, Pöchhacker emphasizes that the source message is presented only once and is typically unrecoverable, with a target language generated under time constraints, preventing interpreters from correcting or revising their output, as is possible in other forms of written translation.

2.1.3. INTERPRETING TYPES AND MODES

Typically, interpreting is classified according to two different factors: type and mode. The interpreting type is considered in terms of the setting, that is, the environment in which the interpreting practice occurs while the interpreting mode is defined in terms of the manner in which it is conducted: consecutively or simultaneously.

In this regard, simultaneous and consecutive interpreting are the most common practices. Concerning the settings in which interpreting can occur, Pöchhacker (2004, pp. 13–14) stresses that the social context of interaction is crucial for the activity. The social context can include business interpreting, which Pöchhacker regards as a type of 'primeval' interpreting practice, since it was required to conduct economic exchanges (as those mentioned by Lung in early imperial China); diplomatic and military interpreting (as during the periods of European expansion in the Americas and beyond); court interpreting (which can be further classified into legal, judicial and courtroom: see, for example, the volume edited by Shlensinger & Pöchhacker, 2010, previously published as a special issue of Interpreting); and educational interpreting.

A significant portion of the literature written in the past ten years has concentrated on a particular setting, namely court interpreting within the United States (Killman, 2021). With the growing significance of China in academia, politics, diplomacy, and global finance, it has become common to find comprehensive studies exclusively addressing translation and interpreting in that context. For instance, Hlavac and Xu's recent monograph, "Chinese-Interpreting and Intercultural Communication" (2020), deals with interpreting across various settings, including diplomatic, business, and healthcare contexts. This trend is illustrated not only by their work but also by the sole special issue of Interpreting dedicated to a specific geographical region, as demonstrated in Setton's publication in 2009.

2.1.4. COMMUNITY INTERPRETING AND OTHER RELATED TYPES

This type of interpreting was highly developed in the second half of the twentieth century. This was due to the fact that this era witnessed the movement of millions of people from developing countries to the wealthier West, where interpreting was necessary in any attempts to integrate immigrants into the host societies.

Originating in the 1960s (Pöchhacker, 1999), the practice of interpreting referred to as community interpreting is commonly known as public service interpreting in the UK and cultural interpreting in Canada (Pöchhacker, 2004, p. 15). Community interpreting is crucial in various settings, including medical centers, hospitals, and other public contexts. Several research avenues have explored aspects of this type of interpreting, as seen in collections and articles. For

example, Ji et al. (2019) recently curated a collection on health interpreting, featuring contributions that examine specific geographical areas like the United States and Seattle (Creeze & Gordon, 2019) and Canada (Russell, 2019). Some contributions also address the challenges faced by interpreters in handling complex health issues such as mental health (Bot, 2019). In contrast, contributors to the volume edited by Valero Garcés and Martin (2008) delve into issues surrounding community interpreting, including the norms governing it, power dynamics among the involved parties, and the role this practice plays in Western contexts.

2.1.5. INTERCULTURAL COMMUNICATION

According to Gudykunst and Nishida (2001), communication is the process of sharing and constructing meaning among individuals, a universally employed tool crucial for human survival (Casmir, 1978). Effectiveness in communication lies in the extent to which the recipient interprets the message in a manner closely aligned with the sender's intent (Gudykunst & Nishida, 2001, p. 60). While this notion may seem simple, the introduction of factors like gender and cultural disparities, encompassing languages, nuances, expectations, and traditions, adds complexity.

Interactions among individuals from diverse cultures reveal both differences and similarities, spanning philosophies, worldviews, and values. In the early 1950s, Hall and colleagues at the U.S. Foreign Service Institute introduced a framework for studying intercultural communication (Jiang, 2006). Scholars like Gudykunst and Kim were formulating intercultural communication theories by the early 1980s, contributing to the continual expansion and development of this field (Jiang, 2006).

As communication increasingly involves individuals with varied cultural and linguistic backgrounds, the realm of intercultural communication is consistently expanding (Jiang, 2006). Theorists, such as Kim (2008), focus on the processes of adaptation and acculturation for those residing in different cultures. In this context, Casmir (1999) introduced the concept of third-

culture building. Undoubtedly, possessing intercultural communication competence is imperative for effective communication among individuals from diverse cultures.

2.1.6. COMMUNITY INTERPRETERS' ROLE

Roberts, Dufour, and Steyn (1997) noted that the issue of ways to address intercultural differences in community interpreting has been a topic of controversy ever since studies on this area of specialization first originated. For instance, at the first Critical Link conference that took place in Toronto in 1995, the question of whether a community interpreter also acted as a cultural interpreter or not was the focal point of extended discussion and debate (Robert et al., 1997).

However, others see them as simple channels or mediums who transfer words mechanically from one language to another. This is the view held by some members of the judiciary about court interpreters. However, others consider them as gatekeepers and advocates who have the discretionary powers to alter conversations' content to what in their view is appropriate or relevant as argued in Barsky (1996), and Kaufert & Putsch (1997). However, realistically, most interpreters fall somewhere between these extremes. The first position is virtually untenable, because language and culture are so interwoven and the process of interpretation involves more than word substitution. Some of the difficulty here relates to what may be referred to as 'pragmatic equivalence' in translation - the very words on the different sides gain their meaning from the context, situation, participants, and culture (House, 1977; Hale, 2007). The second is more common in untrained ad hoc interpreters but less likely to be accepted by professionally trained interpreters who have ethical codes binding them to be impartial and accurate.

It is a fact that studies about cross-cultural differences in community interpreting reveal that interpreters do not follow any consistent pattern regarding potential cross-cultural misunderstandings. Of course, the concepts of 'culture' and 'cultural differences' are still not clearly defined and remain vague; therefore, it could elicit very different responses from the interpreters when they are asked about their role in cross-cultural clarification. Indeed, professional interpreters would not dare to provide such clarifications due to the risks of generalization or stereotyping, or stepping out of their professional boundaries.

2.2. TRADITIONAL MARRIAGE IN BURUNDI

In Burundian culture, according to Boyayo (1968) the term "inkwano" pertains to the dowry, referring to the portion offered by the groom to his prospective in-laws in exchange of their daughter's hand in marriage. On the other hand, the same author gives a contrasting image within the European context where the term "dowry" carries a dual interpretation, representing both the contribution made by the groom and that of the bride (Boyayo, 1968). In her research paper, Niyingabiye (2013) engages in discussions with elderly Burundians to gather their insights and perspectives on the dowry tradition. One of them states that in Burundian culture, it is unconventional for a girl to offer a dowry to a boy. He continues explaining that such an act would typically lead to inquiries about the girl's upbringing and may even result in ridicule. Traditional customs dictate that the responsibility of providing a dowry to bring a girl to his home lies solely with the boy, upholding the established tradition (Niyingabiye, 2013). According Ntahokaja (1966), the institution of dowry in Burundi dates back far in the past and has played a significant role. Ntahokaja even highlights that the common word for a girl, "umukobwa," itself comes from the verb "gukwa," which means to give a dowry. Consequently, it is obvious that from birth, a girl is perceived in terms of her future marriage, and therefore the process leading to it: "umukobwa" is a subject of dowry. A marriage without a dowry is not recognized, and the children born from such marriages are considered illegitimate (Ntahokaja, 1966).

As we will observe in the speeches that are the primary focus of this current research, a distinctive language is apparent in the context being studied. According to Niyingabiye (2013), Burundian tradition holds that certain truths are symbolically conveyed through the act of asking for a girl's hand in marriage. Within this cultural theme, the initial aspect to consider is the intent to establish a bond between the two families, a concept explicitly articulated in the marriage proposal speech: "Nje gusaba ubúmwe" (I come to request an alliance). Requesting a girl's hand in marriage is metaphorically akin to requesting a cow, and this analogy has profound significance, as the girl being proposed to is often referred to as a "cow." In the historical context, seeking a cow was virtually the same as seeking an alliance.

Additionally, Ntahokaja (1978) underscores the pivotal role of the cow in traditional Burundian culture with the following statement: "The cow fosters friendship. In the past, when someone requested a cow, they were simultaneously seeking an alliance. In this ritual, the recipient effectively became a part of the giver's family, and the cow served as a binding force, forging connections between them." In the speeches analyzed within the pages of this research, they will consistently refer to "Inka-muntu" or the human cow when talking about the girl, symbolizing the unity and alliance shared between the two families. Therefore, the dowry and the speeches related to it hold an indispensable cultural value that are worth analyzing for better understanding.

2.3. CROSS CULTURAL DIFFERENCES AND COMMUNICATION BREAKDOWNS

Interpreting within cross-cultural settings has always presented several setbacks that need to be addressed with careful consideration and decision-making by the interpreter. Distinct cultural backgrounds in such instances is the main issue hindering community interpreters while working. However, Felberg and Skaaden (2012) caution against employing the idea of cross-cultural differences to justify all misunderstandings between speakers of different languages. In their article on medical interpreting, they contend that using culture in this manner may lead to 'othering' of minority patients, may obscure rather than illuminate communication issues, and may blur the lines between the expertise of interpreters and medical professionals (Felberg & Skaaden, 2012, p. 95).

Sarangi (1994) emphasizes a concern that resonates with the issue of cross-cultural miscommunication. He challenges the tendency of analysts to adopt homogeneous approaches, drawing attention to the emergence of what he terms 'analytical stereotyping.' This critique underscores the need for a nuanced understanding that goes beyond generalizations in the examination of cross-cultural interactions.

Similarly, Scollon and Scollon (2005) highlight a common misconception regarding language and culture. They refute the assumption that individuals who share the same language also share one 'culture.' According to the Scollons, people have access to a diverse range of cultures, even within the same linguistic community and geographical location. This insight brings to evidence the potential for cross-cultural differences among individuals speaking the same language and residing in the same country, challenging notions about linguistic and cultural homogeneity.

Interpreters often find it difficult since they have to learn the intricacies of expressions in different dialects. According to Hofstede, 1980, p. 38, there are subcultures within the broader culture which people with similar educational backgrounds share along with individuals who belong to particular socio-economic groups, professions, gender or age. This explains that there is a propensity of sharing a culture across a canvass of social layers where an individual might have one set of subcultures in common with a particular group of people and a different set of subcultures with another group of people.

In countries like Burundi, some cultural practices or attitudes may be generalized throughout the nation or inside speech communities since they are sincerely accepted. These may be regarded as "symbolic phenomena" portraying our common behaviors, identities, relationships, emotions, and interactions with the world according to Carbaugh, 2005, p. 1.

Examples of common cultural traits would be tendencies in expressions of politeness, appropriate communication norms, conversational turn-taking, and ways of giving and receiving compliments. Although each of us as an individual has unique characteristics, all of us will share traits with a number of different groups. The challenge is in recognizing individual traits versus group traits, and this can be especially true for interpreters. Effective communication, however—either monolingual or bilingual—improves with shared knowledge. As such, an interpreter's understanding of the speakers' experiences, beliefs, political contexts, and general backgrounds improves their capability of interpreting both accurately and pragmatically.

2.4. THEORETICAL FRAMEWORK

2.4.1. FUNCTIONAL EQUIVALENCE THEORY

The Functional Equivalence Theory, on which I chose to base my research, is different from most of the early theories that focus on the verbal comparison between the SL and TL. Though the theories of 'equivalence' have been mainly used in Translation Studies, they are extrapolated to this study to describe the nature of speeches on Burundian traditional marriages whose interpreting require prior analysis of their cultural aspects, and functions. The study adopts Nida's (1993) new way of producing an equivalent, taking the relationship of the receptor to the text into account. In this context, he postulates that "the relationship of the target language receptors to the target language message should be roughly equivalent to the relationship between the original receptors and the original message" (Nida, 1993, p.112). The basic ideas of Nida's Functional Equivalence Theory lie in the following three aspects:

- **THE NOTION OF EQUIVALENCE**

One way of defining equivalence in Interpretation is to describe it as "the closest natural equivalent to the source-language message" (Nida, 1964, p.166). There are three essential terms in this definition deserving our attention: closest, natural and equivalent. Here "equivalence" should not be understood in the meaning of "identity" but only in terms of "proximity". An equivalence interpretation is mainly concerned with the equivalence of receptors‟ response rather than the equivalence of language forms. Using the term "equivalent", Nida suggests trying to make the response from target language receptors as proximate as possible to that from the source language receptors. As far as the linguistic aspect is concerned, the term "natural" implies that the rendering must be understandable (related to the content) to the target receptors, since different languages have different features of grammar and lexicon.

Concerning the cultural aspect, functional equivalence holds that the render should adopt the culture patterns familiar to the target receptors and an interpreter should domesticate those foreign culture patterns. It is allowable to make some adjustments in the form and even in the content in order to reach the aim of the functional-equivalent effect. Nida uses the term "closest" to describe the degrees of proximity between the source language and the target language. Functional-equivalence requires the highest degree of proximity. Personally, the writer holds that here the term "closest" should be analyzed from two different aspects: language form and utterance in meaning. The ideal situation is to make the version "closest" to the original message both in form and meaning. No aspect should be especially emphasized at the expense of the

other, but, actually, in the practice of interpretation, the problem between language form and utterance meaning will always occur, especially when culturally-loaded words or expressions are involved. Transferred information directly determines target receptors' response, so in most cases, language forms are forced to give way to transfer information in order to get the result of closest response between receptors in two different cultures.

- **THE NOTION OF RECEPTOR'S RESPONSE**

"It is essential that functional equivalence be stated primarily in terms of a comparison of the way in which the original receptors understood and appreciated the message and the way in which receptors of interpreted message understand and appreciate the interpreted message" (Nida,1993, p.116). From this point, we can see that what Nida emphasizes is different receptors' responses that source language and target language cause, i.e, language function, rather than language forms. Functional-equivalence interpretation is receptor-oriented and pays great attention to target receptors' response. Nida puts receptors in a very important place when judging a version, in the case of translation.

Traditionally, translations are always judged by the comparison between the original text and the translated text. In contrast with formal equivalence translation, functional equivalence translation pays more attention to the receptor's response and the naturalness of the target language than language forms. It is even more relevant to analyze its application to this case study when interpreting Kirundi into English speeches. Some terms like inka-muntu, are not easy to translate in English as the interpreter might wonder whether he should transfer it literally into English using the expression "human cow", to keep the cultural identity of the message or if he translates it keeping in mind the receptor's response and just use the word "bride". Those are some of the challenges that this paper addresses.

- **THE NOTION OF DIVERSITY**

The Functional Equivalence Theory suggests that there are different levels of how well we can understand something, ranging from not very good to very good, instead of having just one standard. It means that interpretations can be more or less equivalent. Nida affirms there are many factors that affect the quality of an interpretation. "the reliability of the message itself, the discourse type, the intended audience, the manner in which the interpreted message is to be used, and the purpose for which the interpretation has been made" (Nida, 1993). All these elements

are important when one is trying to understand and explain a message. In fact, there are many different approaches that can be used to interpret. The Functional Equivalence Theory gives interpreters more freedom to handle different situations. Unlike some other methods that encourage one particular way of operating, this theory gives a lot of flexibility.

Nida's theory is not just a vague concept; it is practical and has been improved through real-world experience. It is characterized by clear ideas and guidance to help interpreters do their best. Interpreting is not just about transferring words from one language to another; one has to take into account the diversity dimension. It is also about sharing and understanding different cultures.

Functional equivalence is a big milestone in how we conceive interpretation. It helps interpreters focus on the main goal, rather than just on the intricacies of a given language. It makes sure that the message in the target language sounds natural and makes sense, matching the original message as closely as possible.

Other numerous authors touched on the notion of equivalence. Susan Bassnett describes it in this way, "equivalence in translation, then, should not be approached as a search for sameness, since sameness cannot even exist between two TL versions of the same text, let alone between the SL and the TL version" (Bassnett, 2014). Equivalence can be considered as the relationship between the source text (ST) and the target text (TT). Though the translators want to find a complete equivalence in target-language (TL) to source-language (SL) in both content and form, hardly can this ideal be achieved in reality due to several factors, such as the great differences between two languages and cultures as it is the case in the present paper, the subjectivity of the source author and so on.

Once again on the concept of equivalence, Kashgary (2011) stressed the fact that “there are no absolute synonyms” even within one language. It goes without saying that no two words from two different languages have the very same meaning, there are always some nuances.

However, to achieve the best interpretation effect, certainly there is no theory that is universally applicable. Interpreters need to consider carefully, choose effective translation methods, and give full play to the best effect of interpretation from the perspective of the audience.

2.4.2. CULTURAL APPROACH OF FUNCTIONAL EQUIVALENCE

According to Newmark (1988), when we talk about "cultural equivalence", it does not necessarily refer to a perfect match but rather an approximate translation. In case a cultural word from the source language is translated into the target language, it results in an approximation of cultural equivalence. Simply put, cultural equivalence can get very close but can never achieve absolute equivalence. This notion aligns with Nida's idea of functional equivalence. In the same perspective, Card, a Western language translation theorist, argues that achieving the same structural equivalence in different cultural contexts is impossible. However, it is possible to discover semantically equivalent structures in two distinct language environments (Zhu & Gu, 2015).

Furthermore, with regard to "cultural equivalence", according to Newmark' opinion (1988), the cultural equivalence cannot be a perfect equivalence but the approximate translation when an SL Cultural word is translated by a TL cultural word. When the source language is translated into the target language, cultural equivalence is an approximate translation. In other words, cultural equivalence can only be infinitely close, but it cannot achieve absolute equivalence. Essentially, it is the same as Nida's functional equivalence. Card, a Western language translation theorist, believes it is impossible to seek language translation with the same absolute structure in different cultural backgrounds. However, as he goes on to say, semantic equivalent structures can be found in two different language environments (Zhu & Gu, 2015).

Consequently, when dealing with cultural terms, translators should use a strategy that focuses on what the readers of the target language will understand. Nida's functional equivalence theory offers both a structured idea and a practical method for translation, which gives translators useful guidance and support when working with cultural words.

2.4.3. SOCIOLOGICAL THEORIES IN INTERPRETING

Recently, the Translation and Interpreting studies' field has gone through a shift towards sociological dimension, displaying Interpretation as social activity and Interpreters as individuals shaped by societal influences. Particularly in Interpreting Studies, sociological theories consist of numerous points of views that analyze the place and role of professional interpreters within broader social contexts. Translation scholars, including Tyulenev (2014), Buzelin (2005), and Inghilleri (2005a), among others, have applied diverse sociological theories like habitus and field

to investigate Interpretation. They have based their studies on other notable scholars like Bourdieu (1977) and Goffman (1959). Their theories have laid the groundwork for theoretical and methodological approaches in examining Interpretation from a sociological standpoint.

One influential framework is provided by Bourdieu's (1977) theory of social capital. Bourdieu's work highlights the importance of social relationships and the accumulation of cultural knowledge in shaping individuals' positions within society. In the context of interpreting, this theory is applied to explore how interpreters' cultural competence, linguistic skills, and networks contribute to their social capital and influence their professional standing.

Another significant sociological lens in Interpreting Studies is Goffman's (1959) dramaturgical approach, which views interaction as a theatrical performance. Goffman's concept of "facework" is particularly relevant to interpreting, as it explores how individuals manage their social identities during communicative encounters. This perspective can be applied to understand how interpreters navigate their roles, manage expectations, and negotiate cultural nuances in diverse sociocultural settings. Understanding the social dynamics outlined by Goffman and Bourdieu offers valuable insights into the complexities of interpreting within various sociocultural frameworks.

2.4.4. CRITICAL DISCOURSE ANALYSIS

Critical Discourse Analysis is a widely known approach to look into language and power in Translation and Interpretation Studies, especially when dealing with different cultures. Stemming from linguistics and sociology, CDA aims at uncovering hidden concepts and social structures in how individuals communicate through talking or writing. In this research, Critical Discourse Analysis is used to demonstrate the multiple ways in which discourse analysis is particularly integrated into the field of Interpretation Studies. Discourse Analysis, originating in Applied Linguistics, involves the study of language in practical use (Schäffner, 2019). In his work, Fairclough (1995) investigates how discourse goes beyond being a mere mirror of social practices; rather, it constitutes in itself a social practice. He believes that language is intricately linked to social existence, and the analysis of discourse provides a means to comprehend and evaluate both social frameworks and power dynamics.

Depending on the interpretation of the term 'discourse,' the analysis aims at exploring language structure and function in cross-cultural contexts. In this case study, it seeks to uncover patterns of belief, habitual actions, social roles, and power relations that are present in Burundian culture especially regarding the language used in marriages, and how it can assist in interpreting Kirundi into English in that particular context. Given that interpretation involves communication across linguistic and cultural boundaries, where both source and target texts embody language in practical use, the concepts and methodologies of discourse analysis have proven beneficial for Interpretation Studies.

This literature review covered some of the major issues crucial in the context of English and Kirundi interpretation. The study of traditional marriage customs in Burundi was used as an example to make specific cultural points. Moreover, the review also explored intercultural differences and the possible communication crisis as the platform of the related theoretical frameworks. Finally, problems and solutions in understanding culturally rich and linguistically complex speeches were discussed.

CHAPTER THREE: RESEARCH METHODOLOGY

3. 1. RESEARCH DESIGN

To answer my research questions, I used qualitative approaches which consist of looking into non-numerical data – audios in my case - to have a grasp of concepts, opinions, or experiences delivered. The method was used to gather in-depth insights into the issue of misinterpretation and socio-cultural gaps that are present in the object of study. More specifically, the study is mainly descriptive.

3.2. SAMPLING AND CORPUS SELECTION

3.2.1. CORPUS

Videos of two Burundian traditional wedding speeches in Kirundi were sampled and selected to constitute the corpus of the study. By listening attentively to each of the videos, culture-bound aspects likely to hinder accurate interpretation of the speech into English were identified. Only

episodes heavily pregnant with cultural rhetorical discourses were retained for further scrutiny. Excerpts analysed mostly consist of culturally specific terms, linguistic spatial referents, proper names as well as humor variations across cultures.

3.2.2. Population

Using purposive sampling method, 12 interviewees were selected as "the population of interest" (Rai & Thapa, 2015). According to Rai & Thapa, identifying the population of interest is crucial when dealing with qualitative research. As I needed specific insights on challenges and solutions to bridge cross-cultural gaps, participants were chosen accordingly. Within that framework, 7 males and 5 female Burundian interpreters were selected, between the age of 30 to 50 and 2 of them were given the speech to interpret. They were all sampled based on their exposure to Burundian cultural events, linguistic proficiency (both in Kirundi and English), and level of expertise in translation or interpretation.

3.3. DATA COLLECTION METHODS

3.3.1 PRIMARY DATA COLLECTION

- **VIDEO SCREENING OR VIEWING**

My research aim is to highlight the cross-cultural gaps' impact on Interpreting and propose solutions. It is for that purpose that I collected my data using media and communication sources to gather a sample of speeches containing multiple traits of cultural norms and narratives in Burundi. The recorded speeches are excerpts from a traditional Burundian marriage celebration, specifically captured during Mr. Nduwayezu Irenee's dowry ceremony held on December 29, 2017.

For the specific case of this study, it is not easy for an interpreter to transfer some words and phrases like *gusaba irembo, inka-muntu isenya ikavoma, guherekeza ishishiro, urunywano, umuranzi*; whose occurrence is very high in Burundian traditional marriage ceremonies that I attended so far. However, speeches delivered on such occasions should be transferred in the most accurate way considering the socio-cultural aspects of the context. If not, the interpretation can suffer from it.

- **INTERVIEWS**

The study usesinterview techniques to collect views and perceptions from knowledgeable individuals in Burundian culture as well as language interpreters. More specifically, I made use of structured interviews with both close-ended and open-ended questions. Structured interviews with open ended questions are particularly relevant to this study as they provide a platform for participants to articulate their knowledge about the subject that goes beyond what may be captured through other methods.

- **DATA COLLECTION INSTRUMENTS**

The study uses an interview schedule. Its questions are formulated in a way that helps to gather insights on interpreting Burundian traditional marriage speeches into English and bridging cross-cultural gaps. In this regard, participants were asked about their experiences with culture-bound aspects in these speeches, identifying potential gaps in interpretation between Kirundi and English, and expressing their views on the importance of preserving cultural elements. The questions further prompt participants to share specific challenges interpreters might encounter and to propose recommendations for enhancing the effectiveness of interpretation, emphasizing the consideration of cultural differences. The simplicity of the questionnaire encouraged respondents to share personal views contributing to a nuanced understanding of the cultural dynamics involved in the interpretation process. To do that, I used a voice recorder but also took notes to highlight parts that were relevant to my study.

3.3.2. SECONDARY DATA

To collect secondary data, various books and articles that tackle the subject of cross-cultural interpretation are exploited. More specifically, the emphasis is laid on the written materials on Burundian culture, mainly the importance of dowry in traditional marriage speeches. Furthermore, this research section highlights the symbolic language surrounding dowry, expressing the intent to establish family alliances and emphasizing the cultural value of dowry in forging connections between families.

Besides, this research focuses on theoretical studies that explore strategies, definitions, and key aspects of cultural discourse within the field of interpretation. It also addresses challenges in

bridging cross-cultural gaps through interpretation in various contexts. All in all, the literature dealt with enriches one's understanding of the matters involved in cross-cultural interpretation, aligning well with the objectives of the present research.

3.4. DATA ANALYSIS

3.4.1. DATA CODING

To analyze my themes, I labelled and organized my data within codes that helped me identify important and recurring aspects. For that matter, I used Critical Discourse analysis and Functional equivalence theory methods. The following coding frame was also employed as a data collection instrument:

Code	Definition
CBA (Culture-Bound Aspects):	Codes related to culture-bound aspects embedded in Burundian traditional marriage speeches.
CRG (Cross-Cultural Gaps):	Codes related to gaps likely to occur while interpreting Burundian traditional marriage speeches into English.
CHL (Challenges):	Codes related to data segments that discuss challenges in interpreting Burundian traditional marriage speeches into English.
SOL (Solutions):	Codes related to the identification of passages that propose solutions to bridge the cross-

	cultural gaps in interpreting Burundian traditional marriage speeches from Kirundi into English.

3.4.2. DATA PRESENTATION

I presented and organized my data highlighting key themes that deserve special attention. In fact, aspects on interpreting culturally specific terms, spatial referents as well as the rendition of humor and proper names across cultures have been addressed under different "Interpreting Stretches". Furthermore, tables focusing on the respondents' insights on challenges met while interpreting in cross cultural-settings and solutions to address them have been elaborated. In that context, Interpreter 1/2 was abbreviated as I1 or I2, the Source Language Message as SLM, Interpreter 1/2 Rendition as I1R or I2R and each of the 12 participants were abbreviated as P1 through P12.

3.4.3.DATA ANALYSIS

To analyze my data, critical discourse analysis (CDA) method was employed to study a Kirundi traditional marriage speech in relation to its socio-cultural context. CDA method helps to understand how language is used in real life situations, which in the context of this study, emphasized the significance of further scrutiny while interpreting culturally specific terms, linguistic spatial referents, humor and proper names across cultures. According to Fairclough (2005) CDA is an interdisciplinary method which researchers must use when dealing with the analysis of texts such as vocabulary, grammar, structure to find critical nuances and the proper way to interpret them into the target language. As my data was very dense with information and ideas, I combed through the data in detail, interpreted its meaning, identified patterns, and extracted the parts that are most relevant to my research question. With regard to that, I focused on cultural rules and conventions of the Kirundi rhetoric used in Burundian traditional marriage ceremonies and analyzed how they can be rendered into English without being altered in any way.

From the speeches selected, I extracted cross-cultural gaps that can occur when interpreting the speeches, how they influence the quality of Interpretation and propose solutions to the challenges faced. Functional equivalence and sociological theories of interpreting were applied when interpreting and analyzing the data. At this stage, the key concepts of the interpretation were incorporated to come up with key implications underlying this study. Critical Discourse Analysis (CDA), along with equivalence and sociological theories, is therefore an effective method for analyzing cultural-bound aspects in this particular case study. Equivalence theory, from translation studies, stresses the need to maintain cultural elements in language translation, a focus complemented by CDA's examination of language in social contexts. Together, CDA and these theories provide a comprehensive analytical toolset, facilitating the study's objective to bridge cross-cultural gaps in Burundian traditional marriage speeches.

Overall, this chapter explained the research design, the sample data collection and methods used, as well as the data analysis techniques employed. The work employs both primary and secondary data, the coding of data for rigor, and the thematic analysis of the case study in an attempt to address challenges faced by interpreters in cross-cultural situations.

CHAPTER FOUR: DATA PRESENTATION, ANALYSIS AND DISCUSSION OF FINDINGS

4.0. INTRODUCTION

This chapter deals with the presentation, analysis, and discussion of the research findings. It specifically explores and analyzes the ways to bridge cross-cultural gaps when interpreting the selected Burundian traditional marriage speeches from Kirundi into English. The discussion includes an overview of the methods employed and insights from notable individuals on the subject, enhancing credibility and providing valuable perspectives on the interpretation process in this case study.

4.1. OVERALL CONTENT OF THE BRIDE'S FATHER SPEECH

On December 30, 2017, the groom's and the bride's families started traditional dialogues that carry cultural significance for dowry ceremonies. The event started with the bride's father delivering the welcoming speech, extending warmth and hospitality to the groom's family. This gesture set the tone for the exchange of dialogue and negotiations that came after.

However, it is crucial to note that there is an initial ceremony called “gufata irembo” that takes place prior to the dowry. ‘Gufata irembo’ indicates that the bride’s family recognizes that there is a potential son-in-law to take into consideration. Despite this ceremony, the motive of the visit still has to be inquired about, to respect the customs. That was the content of the bride’s father’s speech in response to his interlocutor. He then expressed his belief that his correspondent might be coming to discuss, recall and remind each other about the 1980’s, while they were still colleagues in the Burundian Ministry of History and Culture. However, he admitted that he could be wrong and gave the opportunity to the groom’s father to express himself on the matter.

After having been told that the family is coming to ask for his daughter’s hand, he reluctantly articulated his concerns. In fact, according to him, the daughter in question is not ready to get married for some valid reasons. Nonetheless, following some back-and-forth negotiations as per the customs, the bride’s family finally accepted to give their daughter’s hand in exchange for a dowry.

4.2. OVERALL CONTENT OF THE GROOM’S FATHER SPEECH

The groom’s family was coming to formally demand the bride’s hand in marriage. That is why, despite the speaker’s humor, the speeches delivered for the occasion were full of respect and humility.

The groom’s father first conveyed gratitude for the bride’s family's warm welcome. He then fondly recalled the invaluable help that the bride’s father granted him when he was a new recruit in the Ministry of History and Culture. However, he asserted that those tender souvenirs were not the reason for their visit. They actually wanted a bride for their young man.

Subsequent to the bride’s father’s concerns on his daughter’s unreadiness, the speaker persistently conveyed his heartfelt desire for the union, giving potential solutions for the challenges stated. Following were discussions on the pros and cons of the union from both parties which culminated in the bride’s family acceptance of the alliance.

In his concluding remarks, the groom’s father expressed his profound gratitude.

4.3. TRANSCRIPTION AND DISCUSSION OF THE SELECTED EXCERPTS'

INTERPRETATION

These excerpts were interpreted by two Burundian interpreters. They were selected to interpret the excerpts due to their exposure to cultural events' language. Both of them are bilingual (Kirundi/English) and have a good understanding of the Kirundi cultural terminology and nuances, which made them suitable to transfer them into English. However, they learnt English as a third language. The raw recordings including any choice of words and errors were left unaltered and transcribed as is. They served as a foundation to the research discussion.

Interpreted stretch 1: Culturally specific terms

SLM	I1R	I2R
Ari naho mbere ngira umurongozi w'abashitsi bacu niyabona bamaze kugabanura akanyota, araja kudushikiriza ijambo. **Kuko twabonye muherekeza ishishiro, ishishiro naryo tukaba tuzi ko rijana n'ijambo.**	I think that, when the leader of our guests sees fit and when they quench their thirst, he will deliver a speech. **Since we saw you carrying something, when we know that something goes with speech.**	**I also saw that you didn't come empty-handed, but with baskets. And as tradition dictates, that offerings go with a speech,** I invite the head of our guest, to speak at a time of his choosing.

Table 1

In this interpreted unit, the SL message contains an expression that can only be taken from a Burundian cultural context: **"ishishiro"** or **"guherekeza ishishiro"**. One of the respondents explained the word "ishishiro" as "banana leaves used to adorn baskets of presents" during visits to cherished people in Burundi. According to the respondent, these adorned baskets with **"**ishishiro" are a sign to the hosts that it is a special visit; **"ijambo"** or a "speech" will be solemnly conveyed for the occasion. The term "ishishiro" can also mean "gift" in the Burundian culture.

To interpret the word, I1R talks about "**carrying something**", "something goes with a speech". This interpretation lacks specificity and cultural depth.

On the other hand, I2R gives a better interpretation talking about "**baskets**", and highlights that "offerings go with a speech".

Here, the notion of generalization can also be raised as Sarangi (1994) points out in an attempt to emphasize the issue of cross-cultural communication. According to him, a number of linguists fall into the trap of 'stereotyping' as it pertains to analyzing cultural concepts in languages (Sarangi, 1994). Aligning with this argument, Scollon and Scollon (2005) oppose a widespread myth that people who share the same language also share the same culture and all that it implies. In fact, the Scollons highlight the fact that various cultural traditions and ways of living can coexist within one linguistic group and geographical location. An illustrative example of that lies in this very excerpt with the word "ishishiro" a Kirundi word that does not exist or have an equivalent in Kinyarwanda and yet they are sister languages whose people share more than just a geographical border. The reason for this is that the idea behind the Kirundi word does not have an equivalent concept in Kinyarwanda. It goes without saying that it is all the more demanding to interpret such culture-specific words for quite distant languages like Kirundi and English.

Between these interpreted units, the second rendition is more refined, but they both do not transfer the cultural aspect of the message. The point was supported by P3 who confirms that "he struggles when interpreting in cross-cultural events" and P9 who "was embarrassed one time because he did not manage to render some culturally symbolic words from the SL into the TL".

As it is the case in this unit, the word "ishishiro" symbolizes a concept that goes beyond its literal meaning and which needs be transferred in the TL. As this attempt might be hardly attainable due the disparity in languages and cultures, Petrescu (2002) suggests that interpreters may look for the implied meaning rather than the verbal product per se. She proposes a way to achieve that by practicing the anticipation skill to be able to process and comprehend the speaker's message timely. To develop that ability, the shadow reading technique is encouraged as a starting point to enhance anticipation skills in Interpreting (Petrescu, 2002). All these efforts are made to shed light on Newmark's (1995) communicative approach of interpretation.

Interpreted stretch 2: Linguistic spatial referents across cultures

SLM	**I1R**	**I2R**
Ubu abavyeyi dusigaye tuyaga turi babiri mugabo ntitukigira kamwe ka kera ko **munsi y'umutobotobo.** Ubu twunga umugambi turi kumwe n'abana. Ndi n'agasore mu nzu kamaze kurambirwa no kwicara **mu mbari".** Ako gasore rero gahora kaza kinyegeje ngaha iwawe, kagaca **mu canzo,** hanyuma kenshi ngira ngo n'ukukabona ntukabona, n'ukuba gatoyi ni gato, nagomba gace **mw'irembo**, hanyuma ukabone.	Now parents, we talk when we are two but we no longer do what we were doing in the past **under the tree.** Now, we make the plan together with children. I have a young man in the house who is tired of sitting within kids. So that young man always comes to your home hiding himself, he passes in a hidden entrance, then often even to see him I think you don't see him, he's even a little boy, so I want him to pass to the gate, and then you can see him.	But now, it's not like the old days when parents used **to talk in private**. Now, we talk to our children. I have a son who often comes to you **by the back door** and I don't think you usually see him. I would like him to come **from the front door** from now on so that you can get to see him.

Table 2

In these interpreted excerpts, much emphasis is put on the importance of spatial referents in the Burundian traditional house. In fact, expressions like “munsi y’umutoboto”, “mu mbari”, “mu canzo”, “mw’irembo” are all physical places that significantly impact the psychological identification and commitment to people and places in Burundi. Reinforcing this point, Levinson (1996) shows that structures of spatial identification can indeed be quite different across linguistic cultural variations.

In the first excerpt, the word that carries much significance culturally is “umutobotobo”. “Munsi” literally means “under”. The scientific name of “umutobotobo” is “solamun aculeastrum”, a shrub of 1.50 to 5m high and whose fruits are big yellow berries (Dharani, 2019). It is then under that shrub that Burundian adults used to sit, away from wandering ears. The place symbolized confidentiality, as it was where important and private conversations were held.

SLM: (...) mugabo ntitukigira kamwe ka kera ko munsi y’**umutobotobo**.

I1R: (...)but we no longer do what we were doing in the past under the **tree**.

I2R: (...)but now, it’s not like the old days when parents used **to talk in private**.

The first interpreter chooses to speak of a mere “**tree**” to translate **umutobotobo**. Like most of his interpretation, he is literally rendering what he heard in the SL speech. In fact, in the same sentence, “ntitukigira” comes from the verb “kugira” which can literally mean “to do”. “Ntitukigira” then means “We no longer do”. One can wonder what he means by “what they were doing in the past under the tree”. It is a vague and a poor translation of the SL message.

The second interpreter prefers to render the intended meaning of **umutobotobo** which can be observed in its utility; a place where important and confidential matters were discussed. He does not talk about a physical place; he directly points out the deed itself which is to quote him “when parents used **to talk in private”.** Although thisinterpretation is clearer, it kind of loses its cultural identity because the physical place talked about in the SL is purposely omitted to capture only its use.

In the second unit, the SL speaker talks about 3 physical places which are particularly important in Burundian culture. According to P5, **imbari** or **mu mbari** is "a place dedicated to kids in a traditional household". She continues to explain that "It is often located slightly behind or away from where the adults sit". P5 insisted that it may be hard to interpret that in English because "space in a Burundian compound represents more than just a physical space". In line with this, Fellow (1992) highlighted the importance of physical places in the African compound, stating that they indeed incorporate concepts, souvenirs, emotions and behaviors which refer to what a person or a group does in or with the space in question. Consequently, when the SL speaker says that his son is fed up with sitting with kids, he simply suggests that he wants to embrace adulthood with everything that it implies, including getting married. The second place he is mentioning is "**icanzo"**. It was described by P1 as a tiny entrance in the back of a house that is often used by those wishing to avoid being seen. That is the groom's bride is advocating for his son to "pass through the front door" or literally "**guca mw'irembo**", **irembo** (main entrance) being the third important place brought up in this passage. As mentioned in the previous section, **guca mw'irembo** is a ceremony held prior to the dowry itself. During that ceremony, the bride's family formally acknowledges that there is a potential son in law.

To convey these parts in the TL, I1R says:

- "I have a young man in the house who is tired of sitting within kids", (ndi n'agasore mu nzu kamaze kurambirwa no kwicara mu **mbari)**
- "That young man always comes to your home hiding himself, he passes in a hidden entrance" (gahora kaza kinyegeje ngaha iwawe, kagaca mu **canzo)**
- "So I want him to pass to the gate" (rero nagomba gace mw**'irembo**, hanyuma ukabone).

These messages are too literal and contain a number grammatical errors "sitting within kids" instead of "sitting with kids", "he passes in a hidden entrance" instead of "he passes through a hidden entrance", "I want him to pass to the gate" instead of "I want him to pass through the gate".

I2R:

●(The first part is omitted)

●"I have a son who often comes to you by the back door" (gahora kaza kinyegeje ngaha iwawe, kagaca mu **canzo)**

● "I would like him to come from the front door from now" (rero nagomba gace mw**'irembo**, hanyuma ukabone.)

In this interpretation, he omitted the first part. The second sentence inaccurately suggests that the son comes to the potential father-in-law, rather than the intended recipient, the young girl. Lastly, the third sentence would have been rendered best with the feeling of freedom that comes with "guca mw'irembo" or entering from the front door as I2R literally suggested. The TL message would be: "I would like him to feel at ease when visiting you."

In such instances, the issue of non-equivalence is often raised by a number of scholars. In fact, a SL word may express a concept which is totally absent in the target culture (Baker, 2018). She goes on to say that alternatively, the concept maybe existing and easy to understand, but there is no word that was 'allocated' to express it in the Target Language. As it is the case in these excerpts, such concepts are often referred to as 'culture-specific'. To solve the issue, Baker (2018) suggests paraphrasing using unrelated words. Instead of a related equivalent, the rewording may focus on transforming the SL message into concepts that make sense for the Target audience. Eugene Nida (1993) confirmed the significance of the interpretation recipients by putting them at the center of his functional equivalence theory. According to him, target receptors' response is a key criterion for the assessment of quality interpretation (Nida, 1993). However, Nida acknowledges the challenge of non-equivalence by stating that the term "equivalence" should never be observed from an "identity" angle, but rather a "proximity" perspective because even in one language, there is no such concept as absolute synonyms. In that vein, 8 participants on ground, namely P1, P2, P3, P7, P8, P9, P10, P12 on the use of this strategy, agreeing that they mostly paraphrase to solve the issue of non-equivalence. In these particular excerpts, it is undeniable that cultural variation when it comes to spatial referents should always be taken into consideration while interpreting.

Interpreted stretch 3: Rendition of humor across cultures

SLM	I1R	I2R
Hanyuma rero nagira ndababwire mu minsi ya mbere, harya ntibaze bababeshe yemwe, kuja mu ndege biragoye, uyo muntu niwe yanyeretse ubwa mbere ingene binjira mu ndege. Kandi naragize ubwoba bwinshi. Kubona ikintu kimeze nk'igikoko kiguruka, hanyuma, ahiwacu vyari bikiri ibisanzwe. Twarashitse i Nairobi, aho hari muri 85, vyarangoye cane. **Mbona ibirago vyiruka**. Ivyo birago vyiruka noneho umutima uramvamwo. Araheza arambwira ati : We Bugwabari guma uhagaze, ntutambuke, ugume uhagaze. **Ndaguma mpagaze mugabo nja numva uruntu rw'urunyamutwe,** ruriko ruragira gutya…mugabo ndaguma hamwe ndarya umutima amenyo, kuko mukurwanje yari yambwiye ati guma hamwe.	And then I wanted to tell you for the first few days, may you not be lied please, getting on the plane is difficult, that person was the one who showed me for the first time how to get on the plane. And I was very scared. Seeing something like an animal flying, then in our country it was still simple. We arrived in Nairobi, it was in 85, it was very difficult for me. I saw **bedding running**. Those **bedding running** made me so scared. Then he said to me: You Bugwabari keep standing, don't walk, keep standing. I kept standing but I heard something such as a headache, which was doing like this…but I stayed in one place, I stood on my feet because my elder told me to stay in the same position.	I would like to tell you a story. You know traveling by plane for the first time is difficult. And it was my host who first showed me how to get on a plane. In transit, it was very difficult for me as I had not yet seen an **escalator** and he showed me what to do till we arrived at Nairobi. As I was seeing **escalators** I was afraid. And he told me, Mr Bugwabari, stay still and don't walk. I stayed still but I had like headaches.

Table 3

In this interpreted unit, there are a lot of mistranslations and vocabulary errors from the first interpretation, as well as omissions from the second interpretation. In fact, the Source Language speaker is narrating a story on how the host assisted him when he was first entering an airport. With a lot of humor, he talks about escalators, a notion that is foreign to the Kirundi language. He refers to them as "Ibirago vyiruka" for the typical Burundian farmer to have a visual understanding of what he is mentioning. The online Kirundi-English dictionary describes it as a kind of mat used to sleep. P7 supported the fact that it refers to a material fabricated from some long grass which grow in the tides and that is used in Burundi to sit or sleep on. The term "vyiruka" comes from the verb "kwiruka" which means "to run". He literally talks about that material running when he wants to convey escalators. It sounds hilarious for the Burundian audience because they know well that "Ibirago" can hardly be found in airports, and that they cannot run. For an English audience, the reaction would certainly not be the same. P11 commented on the aspect of humor across cultures stating that "an interpreter has to consider jokes depicting the society's beliefs". According to him, such humor in Burundian traditional marriage celebrations needs special attention as it is "often intended to win sympathy of the in-law family to get the bride". A number of scholars have written on the subject of humor in Interpretation settings, stressing how laborious yet crucial it is to transfer emotions such as laughter across languages. In their pilot study, Pavlicek and Pöchhacker (2002) observed that cracking a joke, telling an anecdote or simply being ironic help to ease the tension when dealing with a difficult subject. The main issue then for interpreters in cultural settings is to transfer emotions. According to Pelsmaekers and Van Besien (2002), an utterance may be comical for different reasons in different cultural backgrounds. In the case of this excerpt, to interpret the SLM and bring about laughter in a target audience that finds the concept of escalators ridiculously common would be quite challenging, if not impossible.

To interpret "ibirago vyiruka", I1R talks about "bedding running" which is close to the literal meaning in Kirundi, but a mistake both in grammar and vocabulary. A person who only speaks English would not get the message.

I2R talked about an "escalator" to transfer "ibirago vyiruka" which is the actual intended message. However, English speakers would certainly get the message but would be unable to understand why other people laughed.

The source language speaker also mentions this passage "Nja numva uruntu rw'**urunyamutwe**". Here, he was explaining how he felt standing on the escalator for the first time in his life. Burundian peasants talk about "urunyamutwe" when they want to explain any head discomfort, whether a headache, or a migraine, or some dizziness. "Urunyamutwe" is an archaic, funny way of referring to any kind of headache because one does not actually know which one he is suffering from. In this particular case, the Source Language wanted to convey the sensation of spinning or dizziness that he felt when he was standing on an escalator. Both interpretations talk about "headaches" which is an inaccurate translation of the term "urunyamutwe", because it would not provoke the same reaction from the target language audience.

As a strategy to break humor interpretation barriers, Norrick (2007) proposes defining and explaining oneself, a method that can only attempt to diminish cross-cultural gaps. 6 partipants (P2, P5, P6, P8, P10, P11) also consented on the use of explanations to bridge intercultural gaps concerning humor. However, it would be common sense to assume that even though explanations and paraphrasing are well thought strategies among others, they cannot totally erase language barriers across cultures, particularly regarding emotions.

Interpreted stretch 4: Rendition of proper names across cultures

SLM	**I1M**	**I2M**

Aha burya ndakuzaniye **Ruberankangara**, ndakuzaniye **Mutabazi**, ndakuzaniye **Mwaka wa Kabanga**, nkongera nkakuzanira, (...) n'icuhiro uzokoresha.	I brought for you **Ruberankangara, Mutabazi, the year of Kabanga**, and also I brought for you, it was that which was clear and even something that you will use is also there.	NOT INTERPRETED

Table 4

In this interpreted unit, the SL speaker shares to the audience, particularly to the family in-law, the names of the cows he is bringing in dowry. Nonetheless, it is crucial to note that in most families, actual cows are no longer given in dowry. Instead, money is given, but cows are mentioned for the purpose of maintaining cultural values and traditions, as they hold significant symbolism in Burundian culture. In fact, a landmark study conducted by Coates (2005) shed light on the significance of proper names in African Contexts. The scholar observed that in North Africa and sub-Saharan African communities, with deep rooted belief frames, a name will carry "cultural, social and political significance" (Coates, 2005). In the case of Burundi, cows are highly treasured animals whose particular names denote the special place they hold in Burundian culture.

In the TL, the first interpreter speaks of: Ruberantangara, Mutabazi, and "**the year of Kabanga"** which is a complete mistranslation of one the cows' name in the SLM: **Mwaka** wa Kabanga). Here, once again in this excerpt, the interpreter fell into the trap of rendering literally without considering the context. In Kirundi "Umwaka" literally refers to the English word "Year". However, in Burundian culture related to animal husbandry, if we name a cow "Mwaka wa (…)", it means the calf of a cow. In this particular passage, "**Mwaka** wa Kabanga" actually means "Kabanga's **calf".** The groom's father is consequently offering that calf as part of the dowry.

The word "icuhiro" is also mentioned among the items offered in the dowry. It refers to a type of food that cows consume to increase milk production. The second interpreter omitted this whole part.

Participants on ground talked about challenges related to concepts that are culturally specific such as names. P3 stated that: "If the target audience is not familiar with the cultural or historical context within which the concept has been voiced in the SL, you may need to provide additional information or use a different expression that conveys the same meaning."Similarly, P12 confirmed that: "During traditional marriage ceremonies, the families of the bride and the groom may talk about notions that seem not to be real in order to give flavor to a cultural conversation, making it hard for the interpreter to convey the message in the TL". In that sense, more challenges regarding the rendition of proper names across cultures have been studied. According to Brown (2015), ambiguity is one of the issues that arise, obliging interpreters to deal with different meanings from different contexts. This excerpt gives an illustration of such a problem where the Kirundi word "Mwaka" possesses 2 different meanings (Year and Calf of) that must be considered from the right context. Another challenge that was raised by Gonzalez (2015) is about the untranslatability of some proper names which often appear to be strongly tied to their cultural setting.

Various authors sought plausible solutions to these challenges, namely Newmark (1993) whose best strategy is to interpret a naturalized version of the SL into the TL. Considering the short amount of time interpreters are given to process the message and render it into the TL, it may be hard to make use of that strategy. In this excerpt however, cows' proper names have culturally embedded meanings that may be worth sharing. On the other hand, Hervey and Higgins (2002) propose "exotism" as an approach to address the challenges of ambiguity and non-rendition of proper names into a given TL. The term simply refers to letting a name remain as is in the SL in order to keep its cultural or exotic aspect. Another common method that Gonzalez (2015) suggests is about providing explanations to enable the TL to appreciate the cross-cultural richness of the name. Participants also gave some tips into overcoming this issue. P4, P8, P12 proposed "attending cultural events" and P7 suggested "developing cultural sensitivity by listening to Kirundi materials concerning the matter". Nevertheless, in this particular interpreted unit, keeping the names as is in the SL seems to be the best option to avoid any cultural loss or appropriation.

The present chapter was an in-depth analysis of the speeches by the fathers of the bride and groom at marriage ceremonies in traditional Burundian culture. The transcription and discussion

of selected excerpts bring out the richness of cultures and the subtlest nuances present in the Kirundi language. Key challenges that emerged were the interpretation of culturally specific terms,linguistic spatial referents, as well as the rendition of humor and proper names across cultures. Findings showed that effecting proper interpretation requires a deep cultural knowledge in both English and Kirundi, along with the use of interpretation techniques such as finding equivalents, paraphrasing or providing further explanations.

CHAPTER FIVE: GENERAL CONCLUSION AND RECOMMENDATIONS

5.1. CONCLUSION

Cross-cultural settings are a challenging domain for interpreters and their audience worldwide. If not handled in the right way, culturally specific terminology may harm communication in interpreting services. To look into that problem, 2 interpretations of a Kirundi speech into English were compared and gaps were highlighted in the analysis. Furthermore, a questionnaire was submitted to gain more insights and help in the achievement of the research overall objective which was to bridge cross cultural gaps while interpreting Kirundi into English. Participants were 12, 8 of which received formal training in Interpreting and Translation studies. All of them have been exposed to the language used in cultural events. The findings were then analyzed and discussed. This chapter thus draws a conclusion from the findings obtained, presents recommendations, and gives a potential area for further investigation.

The objectives that this study was set to achieve were threefold. The first objective was toidentify culture-bound aspects used in Burundian traditional marriage speeches. Concerning this, the concepts of contextual understanding as well as cultural idioms/proverbs were mentioned each by 33% of the respondents.

The second one was to pinpoint culture-related gaps that are likely to occur while interpreting Burundian traditional marriage speeches into English. On this part, challenges were displayed namely; diverse cultural backgrounds (25%) and jokes reflecting beliefs which were difficult to interpret into English without losing the humorous part of the message (25%). Furthermore, cultural symbolism (16%) was also tackled as a challenge when a speaker talks about an idea that can only be understood from the context of culture; for instance, ‘twaje gusaba inka’ in Kirundi which can literally be interpreted as “we came to request a cow” a cow or ‘inka’ symbolizing the bride.

The third objective was to devise possible solutions to bridge those gaps. The findings illustrated that paraphrasing helps the interpreter solve issues related to non-equivalence (66.67%). Whereas finding equivalents and providing explanations were mentioned at 50%. Lastly, understanding both cultures and the speech context were also noted at 8.3% as an effective strategy to bridge language gaps.

To improve and stay updated in Kirundi/English interpretation skills, almost 50% mentioned attending cultural events as a method they use to enhance their interpretation abilities. About a quarter of them pointed out approaches such as reading Burundian literature and listening to Burundian cultural content.

Lastly, findings display some valuable guidance into becoming professional cross-cultural interpreters. In fact, respondents discussed the need for attending cultural events (8.3%), and developing cultural sensitivity (16.7%). Most participants also emphasized the significance of seeking specialized training in the field (25%).

The general objective of this study was met, demonstrating that to interpret in cross-cultural settings, and bridge language gaps between Kirundi and English, one should use Peter Newmark's semantic and communicative approaches along with Eugene Nida's formal and dynamic equivalence theory. These combined theories give plenty of room to seek the right word or expression that will provoke the same reaction from the Target Language audience as it did in the Source Language audience.

5.2. RECOMMENDATIONS

Based on the conclusions drawn from this research, it has been proved that it is difficult to find perfect equivalents while interpreting in cross-cultural settings. Throughout the research, it has been shown that an extensive knowledge of both the Source Language and the Target Language, as well as the mastery of the two working cultures are a must for the smooth running of a good interpretation.

Recommendations are addressed to these actors:

Based on the findings, the following recommendations are made to improve the interpretation of cultural speeches:

a) **Interpreters:**

- **Use paraphrasing:** When no equivalent word or expression exists in the target language, interpreters should use paraphrasing to produce the same effect for both audiences. This ensures that the intended meaning and cultural nuances are preserved.
- **Pursue specialized studies:** Interpreters should undertake specialized studies focused on the interpretation of cultural speeches. This will help them develop the necessary skills and expertise to handle culturally specific terms, humor rendition, and the cross-cultural transfer of proper names effectively.

b) Universities and academicians in Burundi

- To investigate Kirundi cultural idioms and phrases and update the content, as far as some idioms contain biases that may contradict the current societal trends
- To invest into further research on the interpretation of Kirundi language into foreign languages as it would be a good vehicle of Burundian values and norms

Potential area for further investigation

The present study only tackled the interpretation of Kirundi cultural language used in traditional marriage speeches. Therefore, further studies can be conducted, among other things, on the interpretation of Kirundi taboo expressions into English.

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APPENDICES

1. Selected Kirundi Speech

Bashitsi bahire, basangwa, tugire amahoro! Tugire amahoro ava ku Mana. Bashitsi Turabahaye ikaze muri runo rugo. **Mwavyagiye,** kandi aho ngeza amaso ndabona ko abo natumye bangamburukiye bakababaha ico mwihereza. Kandi sinovuga ngo mwari munyotewe cane, kuko muvuye hagufi, mugabo twategerezwa kubakira. Aho i Gikungu si kure cane. Ariko hashobora kuba hari incuti, abagenzi b'uwubarongoye bashobora kuba bavuye kure. Ari naho mbere ngira umurongozi w'abashitsi bacu niyabona bamaze kugabanura akanyota, araja kudushikiriza ijambo. **Kuko twabonye muherekeza ishishiro, ishishiro naryo tukaba tuzi ko rijana n'ijambo.** None, Mushingantahe…ijambo ni rwawe ni wamara kubona ko bikenewe. Ariko murantunga imbere y'uko afata ijambo reka mbaze ndabifurize Noheli nziza. Ya Mana Padiri yatangura kuturagiza, tuyisabe iturongore muri iyi minsi mike isigaye y'umwaka. Twongere tuyisabe uyu mwaka tuwutangurane urweze n'ivyizigiro vyinshi vy'amahoro arama. Mushingantahe …, nimwa bikwiye, mufate ijambo mudushikirize ikiri ku mutima, natwe turindiranye urweze. Murakoze!

Bashingantahe, bapfasoni, rwaruka mwamperekeje, tugire amahoro! Dusangwe amahoro mu miryango yacu. Mushingantahe Ndorere uti, aho uza kwumvira bikenewe, ati uze kuvuga ikiri ku mutima. Ahubwo si je nabonye muravuye hasi. Kugira ngo nce nihuta mvuge ikiri ku mutima. Ikiri ku mutima ni umunezero ntangere, umunezero w'uyu munsi jewe n'umutambukanyi wanje twari twarindiranye igishika. None nya munsi turawubonye. Mwe n'umupfasoni wawe mwaremeye kutwakira. Urumva rero ntavyo twirigwa turigira ngo aho tubonera bikwiye, ahubwo si twe tubonye urarivumereye. Ikinzanye jewe n'aba bamperekeje, bimwe vya kera ndagushimiye ko utabivuze**. Nk'ubu ngo tuvuye i Gihanga, canke ngo ndabasanze i Gihanga, nanje mvuye mw'i Rango.** Aho dusirimukiye twahavuye twiyizira mu muji, nk'ubu ndahamaze imyaka irenga mirongo ine nibereye aha, mbere yegereje mirongo itanu. Ivy'i Gihanga ni vyiza mugabo siyo tukiba. Tuvuye aho rero i Gikungu, aboba baje bavuye kure barigavye baraheza bararara. **Ikituzanye rero ni ukugusaba ubumwe. Kandi tuje kubusaba iwawe kuko**

ubumwe ni ubwa babiri ntitwoshobora kubwiha. None mugenzi, tuje kugusaba ngo uturonse ubwo bumwe, urwo rukundo. Niryo tunga rikomeye tuje kugusaba. Nta yandi matungo yo ngaha kw'isi tuje gusaba. **Reka rero mvyagire, nsubire nsome, hanyuma nze kuvuga ubwo bumwe ido n'ido ndabudondore. Mvuge ubwo bumwe nifuza, tugire amahoro.**

Uti mwari mwarindiranye igishika gufata ijambo. Kandi aho murifatiye muranyarukije kuvuga ico mwifuza, kiri ku mutima kandi gihambaye, ko mugenzwa n'ukurondera ubumwe n'urukundo hagati y'imiryango yacu. Wongeyeko akandi uti uraja kunonosora neza ico wumva muri ubwo bumwe. Jewe nagira nti biratomoye. Ubwo bumwe hagati y'imiryango yawe na rwanje canke hagati y'imiryango yaguherekeje n'iyingi mwasanze, ngira ntivyari bikeneye iyindi myidondoro. Mugabo, sinibwire uraja wewe nyene kubishikako. Ariko **ukintumako ya ntumwa, ivyo vy'ubumwe n'ukuri sinakekeranya ariko nagira ngo wamutumye umbaza itariki twoganiririrako. Nkaba nibaza nti umushingantahe ngira ashaka ko twibutsanya utwakera two muri za 80, tugikorera Leta mu gisata c'Imico kama. Nico gituma navuze nti mbonye mufise ishishiro nti ngira rirafise ijambo ariko sinumvise igituma wiyumviriye ishishiro washaka ko tuyaga rya jambo rya kera twahora tuyaga. Rero mushingantahe, ubwo bumwe, urwo rukundo urondera hagati y'imiryango yacu ntaho umuntu yobica kugira ngo avyanke. N'ukuri urwo rukundo n'ubumwe ndabikwemereye, muri runo rugo. N'ababanyi, n'incuti zose zimenye ko hagati ya Bugwabari n'umuryango wiwe n'uwanje yifuza ko haba ubumwe n'urukundo. Tugire amahoro!**

Ku mutima n'ukuri ndera, merewe neza cane. Burya ntiwihenze, ivyo wiyumviriye, ni vyo, kiretse ko mu nyuma haza kuba akagorobandya. Kiretse ko ku bamperekeje no ku basangwa hariho akantu yacishijemwo ko mu mico kama. Jewe aho natangura akazi ka Leta namusanze akora mu mico kama nanje nja gukorayo mu bisata atari bimwe ariko vyegeranye. Jewe nari njejwe gutororokanya ivyanditswe ku Burundi kuva kera cane, nawe yari ajejwe ivyerekeye imico n'ubumenyi. Hanyuma rero nagira ndababwire mu minsi ya mbere, harya ntibaze bababeshe yemwe, kuja mu ndege biragoye, uyo muntu niwe yanyeretse ubwa mbere ingene binjira mu ndege. Kandi naragize ubwoba bwinshi. Kubona ikintu kimeze nk'igikoko kiguruka, hanyuma, ahiwacu vyari bikiri ibisanzwe. Twarashitse i Nairobi, aho hari muri 85, vyarangoye

cane. **Mbona ibirago vyiruka**. Ivyo birago vyiruka noneho umutima uramvamwo. Araheza arambwira ati : We Bugwabari guma uhagaze, ntutambuke, ugume uhagaze. **Ndaguma mpagaze mugabo nja numva uruntu rw'urunyamutwe,** ruriko ruragira gutya…mugabo ndaguma hamwe ndarya umutima amenyo, kuko mukurwanje yari yambwiye ati guma hamwe. Nca ndaguma hamwe rero. Ico kirago kiriruka, kiragera na hariya ku ma letaje, kiranaharenga, kirashika n'isororezo. Ndiyumvira nti je Bugwabari aha hantu ndahava n'ukuri ngwayo. Mugabo nkabona wewe aguma yitwengera, ameze neza, ari imbere yanje mugabo aguma andaba. Hanyuma turateba turashika ahantu baturindiriye, abantu b'abagore beza cane, baba bambaye n'impuzu zisa, n'abagabo beza cane bose ubona ko batorewe ivyo bikorwa vyo kwakira ingenzi. Hanyuma turafata iyindi ndege. Ino hoho ntivyari bigoye kuko ico kirago ciruka nticariho. Turafata iyo ndege turashika no mu Bushinwa. Uyo muntu rero n'ukuri yarangiriye neza, turamaze guhura turabiganira ndi kumwe n'abanje nawe ari kumwe n'abiwe. Ariko mugenzi, burya iyo kiba ico kintu cari kinzanye sinari kuzana aba bantu bose. Nari kuzanana na murumuna wanje Zenobis na murumuna wanje Carito, tugaca tunywa urukanywa tukaganira ivyo bintu, tukibukanya ivyo bintu. **Uno munsi rero, bashingantahe, bapfasoni, rwaruka, basangwa, be n'abamperekeje, ubwo bumwe ndondera, urwo rukundo ndondera birakomeye cane gose**. Ejo bundi ku munsi mukuru wa Somusiyo ku itariki 15/8 nari namuterefonye nti mbega ubona wonyakira, ati ego, ati none kushaka kuza ku munsi mukuru natwe twari turuhutse. Nti je mbona ari wo munsi mwiza kuko ico nagomba kukuyagira nagomba ko umuvyeyi Bikira Mariya akija imbere. Ati hmm, nti ego n'ukuri. Ico gihe rero ndaza ndamubwira, **nti urumva jewe ndi n'agasore mu nzu kamaze kurambirwa no kwicara mu mbari.** Ako gasore rero gahora kaza kinyegeje ngaha iwawe, **kagaca mu canzo,** nti hanyuma kenshi ngira ngo n'ukukabona ntukabona, n'ukuba gatoyi ni gato, nti rero nagomba **gace mw'irembo**, hanyuma ukabone. Nti kandi, umenye ko ari agahungu ka wa mukunzi wawe Bugwabari. Ivyo rero nabikubwira ndi kumwe n'uyu mutambukanyi wanje Caritas Kamikazi, nawe uri kumwe n'umupfasoni wawe…sinzi mugabo uno munsi ko nubahuka kumuvuga izina. Kandi ndarizi mugabo numva muruno mwanya ntovyubahuka. Rero, emwe ntiwantebeje, **urambwira uti mukunzi wanje iryo rembo mbe urisabiye iki?** Ndakubwira nti mukunzi wanje Ndorere, jewe ngaha narumvise ko hari akigeme, kitwa Carmen Gloria Mizero. Nti rero yarambariye ko ako kantu agakunda caaaane caneee caane. Nti kandi yarambwiye ko ari akigeme kawe. Nti rero jewe nti n'ukuri sinje kugusaba umugeni. Nti nzoza mu nyuma, nti nje ngo umwana wanje ashobore kuza arinjira,

yinjire n'ubwisanzure ntangere, ntasubire kugira ubwoba, ntahababuke akubonye, canke abonye umupfasoni wawe agumye umutima mu nda. Uraheza iryo rembo urarimuha, ndahimbarwa, mbere urampa n'utwo nywa jewe n'abari bamperekeje. Mbere abanywa amazi nk'uko vyabashikiye namwe uno munsi uraheza urabiyama. Uno munsi rero n'iyindi ntambwe nagomba gushikako. **Nagomba ndagusabe umugeni, uyo mugeni naratohoje neza, harya burya naza ku munsi mukuru wa Somusiyo nari natohoje ni umukobwa w'imfura.** Imbere yiwe nta wundi mukobwa wavyaye n'urya Carmen n'urya, ni we wambere wamenyeyeko jewe ndavyaye umukobwa jewe Ndorere Leonidas. Uyo mupfasoni nawe ntashobora kwubahuka kuvuga izina, ati ndavyaye umukobwa jewe naka, n'urya rero nagomba kugusaba. **Ngo aze iwacu mu basapfu b'iwacu, ave mu benengwe atabo avuyemwo, ariko urumva ntazovyara umwenengwe hamwe Imana yoduha.** Hamwe wontabara ukamumpa, ukamundonsa, mvuze nti hamwe wontabara, kuko hari naho wovuga uti ni ibisanzwe kuguha irembo, ivy'imico kama ni ibisanzwe, ndagusavye ntubone ko ari ibisanzwe, ndagutakambiye. Urabona wa musore wafata neza kiriya gihe ubu yarabaye umutama, n'ubu umufate neza, uramusumba gato, mbere uno munsi ni kanini cane, umutabare n'ukuri umuronse ico yipfuza hanyuma, twe n'abo twazananye tugende turaninahaza Imana, kumwe kwa ba ba Majusi tugende turaninahaza Imana. None rero bashingantahe bapfasoni mwamperekeje, aho umwumwe wese ari, afate agashapule yazanye mu mupfuko. Agume avuaga ati mwaramutse mariya wuzuye inema, umushingantahe umwe mu bamperekeje ivyo vya Bikira Mariya atabikazemwo aze aravuga ati Yesu Yesu Yesu, dutabare, dutabare, ee ni Berenarudo. Ni umukunzi wanje Berenarudo aze aravuga ati Yesu. Rero mugenzi, ico nico cari kinzanye, natomoye, hasigaye ahawe, kandi sindabizi ingene biza kugenda, urabona umusavyi ategerezwa kwicisha bugufi. Aha wondaba ku mutima, umutima uri hariya hasi, aha n'ikibiribiri kiri ngaha gusa. Untabare, tugire amahoro!

Mushingantahe Bugwabari, kuboba batakuzi ngira barakumenye no kuri iryo jambo ushikirije gusa. Asanzwe ari umwigisha muri Kaminuza zo ngaha mu Burundi. Ashobora kuba aja no mu zindi, mugabo arambarira ntazo nzi. Mugabo izo ngaha mu Burundi zo ndabizi. Turafise Campus ngaha ku Mugoboka, sinzi ko izi bafre zacu zishikayo. Je, nibavuga ko iyo ubigishije batumva batanyugwa, sinzi uwuzobabera icabona ngaha. Rero mushingantahe, ivyo uyaze n'ukuri ni vyo. Wanabivuze na neza, sinokwirigwa ndabisubiramwo nohava mbere nza ndakosa kuko uyu

mushingantahe yanonosoye ivyigwa vyinshi, Mugabo ivyo nzi cane cane ni ivyo akahise. Arazi gutohoza, ariko yaranaminuje n'ibindi vyo mu mico ya Politique. Ni co gituma avuga umutima uri hamwe, naho avuga ng'umutima uri hariya. Je ndabona ko avuga umutima uri hamwe. Na yo amashugwe watanguye kuntera ga Mukunzi, y'uko nakugendesheje ibirere nkakwereka ivyo utari bwabone. Wakoze cane, ariko burya nakweretse duke cane kuko nawe waciye ubona vyinshi inyuma y'aho tuvaniye tutakiri muri buriya bushikiranganji kuko waciye ujabuka wewe ahari indege nyinshi, n'ahari…mbe wavuze intaro canke ibirago.

Ijambo twayaze kw'itariki cumi na zitanu nk'uko mubivuze. **Ego mwaje musaba irembo koko, turaheza turabugururira amarembo.** Mwari kumwe n'incuti nkeya na jewe kwari uko nyene. Umusore rero yahora aza abundabunda yaragize iminsi aza agororotse. Kandi **naho wamuciye umwano uvuga ngo ni gatogato,** niyahaguruka uraraba umengo gabarit ari mu kuyikurusha, sinzi ko ari morale yaciye iduga…ngirango. Ariko ga Mushinganta, ninaba nkivyibuka neza. Naho wacuze twe nawe turiko turakura, ninaba nkivyibuka neza, mwari mwambwiye ko twe nawe tuzosubira tukayaga irindi jambo, ko wari umugambi dutanguye. Warambwiye uti mu minsi mike, uti uzotuma umuntu hanyuma dusubire tuyage iryo jambo. None ko uyu munsi ko ari itariki 30/12, haciye umengo amezi ane ninaba ndabiharura neza. Umengo si wa mwanya muto mwambwira. Mugabo ivyo birashoboka mushobora kuba mwariko murahinyanyura kuko umugambi murawuhinyanyura canke mukawugumiza uko waruri, mukigiza inyuma umwanya wo kuwurangura. Rero, Mukunzi nanje ico gihe sinaciye ndabikubwira kuko nabona bidakenewe cane. **Ubu abavyeyi dusigaye tuyaga turi babiri mugabo ntitukigira kamwe ka kera ko munsi y'umutobotobo. Ubu twunga umugambi turi kumwe n'abana.** Rero nya mwana, ico gihe sinabikwiye, ariko mu mpera z'ukwa gatanu yari yatanguye kuja mu gice ca kabiri c'abaminuza. Ariko nsubiye inyuma gatoyi akiri mu wa kabiri, nari namubajije urazi ko ari umukobwa wanje wa mbere. Nanje nashaka kubona umukwe hakiri kare. Naramubwiye rero nti jewe hari uwo twigana yarafise umukenyezi ari mu mwa wa kabiri muri kaminuza, nti mbeye wewe harivyo uragera kwibaza? Ati jewe, ati mpaka ibi ndimwo vyo kwiga birangiye. Aho nshaka rero nshaka kugaruka kuri ukwo kwezi kwo mu mpera z'ukwa gatandatu. Nahone naramubajije, nti mbega uwo mugambi numva nawo uje gute kandi wewe udakunda gucira hagati ivyigwa. Ati ubu, ndamaze kwuguruka mu mutwe ndakuze ngira nzoshobora kubitunganya vyose. Aho rero yarazi y'uko mfatiye kuri rya jambo mwatubwira kw'itariki 15, yarazi ko muzogaruka mu minsi mike. Twahavuye rero tubiyaga kuko nari maze iminsi mbona

itara rirara riraka. Nti hmm, nkamubaza bukeye, nti ko nabonye itara ryaraye riraka. Ati nariko ndakora, nti wariko urakora canke wariko uriga. Arambwira ati nariko ndakora niko ab'ubu bavyita kuko bakorera kurizi ordinateur. None rero Mushingantahe, twarakiyaze n'ico kandi n'ubu tuguma tukiyaga. **Kandi sinkekeranya ko nawe, uwo muntu akeneye kuva ku mbari,** muza murayaga uwo mugambi. Rero ndavye iyo minsi yaramaze muri ivyo bikorwa, twogusaba y'uko twokwegeza inyuma gatoya abe aravuye muri ivyo bimufatiriye hanyuma muzogaruke dusubire tuyage. Hari n'aho ivyo bikorwa bizoba vyagabanutse. None nimugire amahoro, umutima ugume hamwe turiko turabibona neza, mu minsi mike bizotungana. Tugire amahoro.

Mushingantahe Ndorere, n'umutambukanyi wawe, bashingantahe, bapfasoni, rwaruka mwamperekeje, bashingantahe, bapfasoni, rwaruka basangwa, dusubire tugire amahoro. Tugire amahoro, dusangwe amahoro mu miryango yacu. Mushingantahe Ndorere, je burya ndakwumva gose. Hari ivyo numvise ariko hariho n'akandi mu mutima kaciye kaza. Mbe jeho mfise umukobwa nka Carmen, ugira jeho nomurekura vyoroshe? Iciza kiraho nahwihwishije nkabona, iyo kiba ari icanje, nokirekura vyoroshe? Nca niyishura mbajije ico nzi nka mwarimu, sinokirekura vuba. Ico ciyumviro cerekeye uyo mugambi, n'ukuri burya urabaza ndi mu babijejwe. Mbere ejo bundi nariko ndakosora murashaka mubaze ivyerekeye Concours ya Master. Aho rero nari nabanje ndatora ikibazo, abandi baragikosora, ico abandi batoye, ndagikosora, niriwe ntanyoye n'amazi. Kwari kukubarira ko iyo bintu bidateye ubwoba na gato, nanje narabiciyemwo, harya ibiteye ubwoba ni birya twatanguriyeko ubwambere bishika kuri License. Ibindi iyo uri umuntu w'umukozi ni ibisanzwe kandi ntucoka gose. Kandi n'uwo muhungu kenshi ahora arara itara ryakije, ni co kimwe, kandi akavyuka akaja ku kazi. Jewe rero ndakwemereye iri shengero ryakoraniye ngaha iwawe ryumva. Nzomufasha ka bwarimu. Wewe, mugenzi uze undabire ku bikorwa, urabe ko urwo rupapuro rw'umutsindo azomara kabiri ataruronse kandi vyaciye mu mategeko. Jewe ivyo ndabikwemereye kandi mu vy'ukuri diplome nkuru burya yarayironse iyo twese twatanguriyeko. (Nizeye ko muriko muravuga rya shapule). Kuko nta wubizi, eee ntawubizi. We rero mugenzi, untabare, untabaze uyo mwana, jewe ahubwo, ico nanje ndakwemereye. Hamwe wombwira uti ndamuguhaye, **araje muri bariya basapfu banyu,** ico nanje nkwemereye n'uko kubera ico kigumbagumba ca se w'umwana, cane cane iyo ari umwana w'umukobwa, cane cane iyo ari umwana w'imfura, ndakwemereye ko azoba arigumiye ngaha. Mbere ubishatse nyakwubahwa, uze umubuze no gutemberera iwanje yigumire aha. Muri ico gihe cose kugirango mukumburukanye. Kuko icatumye jewe nza

nkavuga nti reka nyaruke ngende, erega aho nsabiye irembo, umuhungu wanje akaza araza, na we yaza araza, kandi akaza kenshi. Nca ndabona ko ibintu vyakomeye n'umwana wanje arambwira ati vyakomeye. Nti none n'urya niko abibona? Ati niko abibona kandi na we nyene abishaka vuba. Ashaka urubanza ko ruba vuba, ntugire ngo ni ibintu napfuye kwadukana, oyaaa, sinovyubahuka kuko birakomeye. None wewe nturabona ko umuhungu wanje Irene yama aha, n'uwundi n'uko. Hanyuma rero ndi umuntu ahora ayaga n'abana hanyuma nkamenya, nkiga ibintu banyigishije bo nyene bambwiye nkabishira ku muzirikanyi. None untabare, urabona, mbega navuze ngo umutima wari hariya, oyaaa wari mu mutwe. Untabare umutima usubire mu nda. **Umutima w'abasokuru, waba mu nda iyo bamerewe neza. Untabare urivumere, kandi, naje nzanye n'ibisabisho, vy'ukugusaba mugenzi kuko ntitungana**. Nabizanye biri hafi. Mugabo urumva, naho nabizanye, wewe udatanze uruhusha uti binzanire, ntibishoboka, biguma hariya muri ca kiduga, gica kimera nk'igisaka. Untabare urivumere, kandi nsavye nabo basangwa bantabare bakuje mu gutwi, be n'uyo mutambukanyi wawe bakuje mu gutwi, bakubwire bati urya muntu turamuzi, ni umuntu mwiza, ni umuntu yicisha bugufi, mubivuge, murazi ntihabuze aho duhora duhurira, benshi, nitwabonana ejo nze mpimbarwe ndababwire nti ingo tujane aha n'aha mwaramfashije. None rero mugenzi ntabara uyo mutima usubire mu nda, erega burya wewe sinzi ko wandavye, burya nagize kurya kumwe kw'inkoko igira, sinigeze nsoma nya gusoma, kandi ubona ntafise umunwa nk'uw'inkoko. Urabona mfise ibigwabari vyagutse, ariko vyanseko ikirahuri kibicamwo. Untabare, inzimano ndabe ko yomanuka, erega naho mvuye hafi kubera ubwoba nazanye, erega ubwoba buranyoteza, kuko iyo ubufise uranywa ntumire, ugatamira bikanka. Untabare mugenzi umutima usubire mu nda, tugire amahoro.

Mushingantahe Bugwabari, aho mwavuga ubwa mbere hari uwutari kure yanje umengo mwasa n'ababivuganye naho wari wicaye hiyo nawe araha. Yavuze ati urya muntu rero uko numvise ayaga. **Ati ubwo hari aho aja gusaba bakamwima,** nti sindabizi sinobimenya jewe ndamubonye ngaha ubwa mbere. Mwayaze neza mushingantahe, ariko ico nshimye cane cane, mwabonye y'uko za nzitizi nkeya zifise ishingiro kuko namwe mwabiciyemwo, noneho muriko muranamenyereza abandi. Muga washaka jewe sinari nashize hejuru cane diplome kuko aracari mu wambere, navuze gusa mu mezi make abe arava muri ivyo bintu muza murabatuma vy'ibikorwa cane cane cari ico. Wavuze uti murayaga n'umuhungu wawe. Uti uhora ubona

n'uwundi ahaca, kandi uti urafise amatwi yugurutse uhora wuma n'ibitari bike ukamenya imigambi eka ni kurya nababwiye nti turaza turayaga n'umwana tukumviriza umugambi ingene uriko uraduga. Hanyuma harya nakubwira nti turashobora kugumizaho umugambi mugabo tukigiza inyuma gato ishirwa mu ngiro. Ab'ubu, kandi biri mu vyo yiga nico cananejereje, barashobora no guhinyanyura wa mugambi bakawurangura muri ya minsi nyene yari yategekanijwe badasubira inyuma mu kuwurangura. **Rero ivyo bisabisho mwariko muratera aho mu mufuko,** oya natwe twaribangikanije Plan B kuko ntitwogera muri ibi bihe tutamenya guhinyanyura umugambi. Noneho usa n'uwamaze kuvuga, mu vyo nogusavye, bimwe bimwe wamaze kubivuga, ingene uzogira uruhara muri ivyo vyigwa. Vyari ivyo rero cane cane, yagira ati, turashobora kugumiza umugambi uko wari utunganye ariko ukagira ico muyaze n'urya muryango kugira ukwo kworoherezwa mu vyigwa bizobandanye none mwatanguye kubitwemerera. Ariko ibindi twayaze muzoheza mukaraba ingene vyoca bija mu ngiro tuzoza turabiyaga vuba. Barambabarira abaryango, hari bimwe bimwe nzomusaba kugira ngo umugambi uranguke uko abavyeyi n'abana bavyiyumvira, nta gipfuye, none uti waje witeguye, uti wazanye ibisabisho. Jewe si ibisabisho nsaba, wari wavuze ngo urukundo n'ubumwe. Ivyo twamaze kubishikako, ucuravuga uti hari n'icogaragaza urwo rukundo, ubwo bumwe. Jewe rero aho tugereje ikiyago ga mushinganta, ko twumva bishoboka, **uzane inkwano uyibwire n'umuryango**. Ntituyijana muri tribunal kuyandikisha nka kera, **mugabo umuryango uramenya ingene ukoye. Rero niwaheza kunkwera,** ndaheza ndagushikirize irindi jambo. Tugire amahoro.

Bashingantahe, bapfasoni, rwaruka, basangwa. Reka twagira dutume twa twana tukiri dutoduto tugende nk'uko twari twabitegekanije tuzane iyo nkano. Nk'uko murundi yabivuze si vyo bikomeye. Ni ikimenyetso c'urukundo ruri hagati yacu. Ni ikimenyetso c'uko dushimye ko bareze baturerera. Ni ikimenyetso gusa. Nayo ibintu mugenzi urabifise, ntavyo ukeneye ko ndaguha, Iyo ushaka wambwira uti genda, toka kule. Ariko uko ndakuzi ntiwavyubahuka wari no kubimbwira mu rupfasoni none ndashimye. Ndashimye gose ni mudukomere amashi twe na we.

Mushingantahe Ndorere n'umutambukanyi wiwe, n'abasangwa. Bashingantahe, bapfasoni, rwaruka mwamperekeje, tugire amahoro, dusangwe amahoro n'ubumwe mu miryango yacu. Iki kiringo ni ikiringo gikomeye cane kuko burya naho twigera guhura kuri wa munsi mukuru wa

Somusiyo, naratinye kumugwa mu nda, naramuhaye ukuboko na we arampa ukuboko, kuko numva umengo sinovyubahuka. Icibagiwe co ni umutambukanyi wiwe. Naragize ubwoba. Ndizeye ko nawe nyene avyemeye mu nyuma nza kumugwa mu nda. Rero Mushingantahe Ndorere ni iteka unteye, twe n'uyu mutambukanyi wanje n'abantu bose bamperekeje, ko nshobora kukugwa mu nda. **Aha burya ndakuzaniye Ruberantangara, ndakuzaniye Mutabazi, ndakuzaniye Mwaka wa Kabanga, nkongera nkakuzanira, haryaa buryaa ni vyo vyaboneka n'icuhiro uzokoresha na co kiri harya.** Wari wumva ko n'ukuremera biremereye ntitwashobora twe nawe kubiterura burya vyari biremereye cane iyo bataba barya bana ntavyo twashobora. Nari naje niteguye, ariko mfise ubwoba mugabo nsivuze ko bwaheze, kuko ntibaraza kukwongorera ko bisa n'ivyo mvuze. Ndavyizeye ko baza kukwongorera ko bisa nivyo mvuze. Hanyuma ndarindiriye ko umwana w'umusore mwiza watumye kuraba ko agaruka agaheza akakubwira ijambo ryiza rinyerekeye. Tugire amahoro.

Interview Questions:

1. Have you received formal training or education in interpreting or translation studies?

2. Do you have experience working as an interpreter in cross-cultural settings or with specific cultural ceremonies? If yes, please describe.

3. What cultural aspects and challenges are met when interpreting Kirundi traditional marriage speeches into English?

4. How would you handle those challenges and cultural aspects during interpretation?

5. Which strategies do you use to stay updated with the language combination of Kirundi/English and cultural developments to enhance your interpretation skills?

6.What advice would you give to aspiring interpreters specializing in traditional ceremonies and cultural events?