



UNIVERSITY of
RWANDA

**COMPILING AND TRANSLATING KINYAMULENGE COW-RELATED
PROVERBS INTO ENGLISH: A SAFEGUARD OF CULTURAL CORE
VALUES**

At Thesis submitted to the University of Rwanda in Partial Fulfillment of the Requirements for the Award of Master of Arts (M.A) Degree in Translation and Interpreting Studies.

Option: Translation

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DECLARATION

I, Audace B. MUYUKU, do hereby declare that this dissertation entitled **Compiling and Translating Kinyamulenge Cow-related Proverbs into English: A Safeguard of Cultural core Values** is submitted in partial fulfillment of the requirements for the degree of Master's of Arts in Translation and Interpreting at the University of Rwanda, College of Arts and Social Sciences. This dissertation is my original work and it has not previously been submitted to any other college or university elsewhere.

Audace B. MUYUKU

Signature

Date:

DEDICATION

To my deceased parents, *Papa* Muyuku Ruben

and *Mama* Nyirajana Mariam.

To my wife, Mwubaha M. Aline and our children.

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My sincere gratitude and thanks go to Dr. Joseph Rusanganwa who willingly accepted to supervise this work despite his multiple duties. My sincere gratitude goes as well to Dr. Pravda Mfurankunda, the co-supervisor, who enriched this work with his invaluable inputs and advises.

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May God bless you all!

Abstract

Human beings have various ways of communicating between them. Proverbs are one of the ways. Like other world communities, Banyamulenge also communicate using this form of language. This work entitled: *Compiling and Translating Kinyamulenge Cow-related Proverbs into English: A Safeguard of Cultural core Values* aims at compiling Kinyamulenge cow-related proverbs and translating them into English. Banyamulenge are mainly cattle breeding people living in the DRC, in south of South Kivu Province. Banyamulenge have strong attachment to cow and believe that they can hardly survive without it. Their literature is mostly oral. Little has been written on Banyamulenge, for that reason, I have thought of bringing my little contribution to making this literature move from orality to written form through translating some Kinyamulenge cow proverbs into English in order that new and future Banyamulenge generation can read them for culture sustainability. Also, foreigners interested in their culture can resource themselves to this document.

I conducted this research in the DRC (Bwegera) and Rwanda (Kigali, Butare and Kayonza) where I could find some senior men Banyamulenge informants. The target population was Banyamulenge men aged between 58-82 having experience in cattle breeding. I collected proverbs through an interview. I consulted other written documents and online information to complete my research. I selected 50 most popular and often used proverbs provided by my informants. I've come across quite a good number of difficulties while conducting this research, but the topmost being the lack of enough written documents on Banyamulenge.

The analysis of the data resulted into the following findings: The semantic analysis revealed that these cow related proverbs are not mere proverbs but rather contained social messages aiming at educating the community and therefore sustaining the core cultural values. Their translation into English required scientific techniques like equivalence, literal, modulation... I have found that equivalence technique was the most used technique.

I would eventually recommend that more researches should be conducted in the field of translation to complement this work that actually has not been exhaustive for culture sustainability.

Key words: Cow, proverb, Banyamulenge, culture, compiling, translation strategy.

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LIST OF ABBREVIATIONS

CLE: Centre for Language Enhancement

CST: College of Science and Technology

DRC: The Democratic Republic of Congo

MATI: Master of Translation and Interpreting

P: page

Plur: Plural

Prov: Proverb

Sing: Singular

SL: Source Language

ST: Source Text

Trans: Translation

TL: Target Language

TT: Target Text

CHAPTER ONE: GENERAL INTRODUCTION

0. Introduction

The first chapter pinpoints the core concepts pertaining to the study such as the background to the study, the problem statement, objectives of the study, research questions, and significance of the study, the scope and organisation of the study. This study deals particularly with the translatability of cow proverbs from Kinyamulenge into English. The study also compiles these proverbs while they were so far transmitted orally. We therefore aim at putting these in written form to sustain the core cultural values and hopefully reach more non-native communities. Proverbs are traditional sayings that are particular to a certain culture. They are short, wise sayings that usually offer some kind of advice, warning, instruction *etc.*

Native Kinyamulenge speakers frequently use proverbs in their conversations, and they often do this without even realizing it. Proverbs sometimes reveal more about the culture of a given society and /or ethnic group than any textbook can. The cultural values of the population are reflected in its proverbs.

1. Problem Statement

The literature on proverbs, poetry and culture has been intensive and extensive worldwide because many writings abound in these areas. But very few researches have opened eyes on Banyamulenge culture. This is probably because the area where most Banyamulenge live is hardly accessible. The DRC is a vast country where poor roads is remarkable countrywide. The eastern part of the country is linked with the western part by air only. No road. So, this does not facilitate a free and frequent movement of people. Some educated natives however, had tried to write something on them. For example, Joseph Mutambo (1997) has studied the origin of Banyamulenge, their identity and role in the liberation of the then Zaire, now the Democratic Republic of the Congo. Rukamirwa (2003) has compared and described aspects of pastoral poetry of Kinyamulenge with Kinyarwanda. Delphin Kambiriki (2001) worked on Banyamulenge political and administrative evolution of “Hauts Plateaux d’ Itombwe” [South

Kivu Highlands of Itombwe]. There are also some few papers that were written on Banyamulenge community but none had so far tackled the aspect of translating cow proverbs.

Indeed, since the very remote time, Banyamulenge cow-related proverbs have been orally transmitted from generation to generation. This being an issue to be addressed and find a way these proverbs can be documented; they are needed to serve the coming generations and foreigners interested in Banyamulenge culture. The new civilization with globalization and digital age however, has hindered young generation of Banyamulenge (who were supposed to inherit cultural values and promote them), to get interested in their culture. They are distracted like any other society, by technology and many other developmental factors for an unpredictable future because of technology instability.

Documenting and/or compiling these cow-related proverbs may be read for culture sustainability. It would be unfortunate and senseless to wait until all old men die without leaving behind the cultural knowledge they bear. There's an adage by the famous Malian scholar Amadou Hampaté Ba that says: "*Un vieillard en Afrique qui meurt, c'est une bibliothèque qui brûle*".

Trans: An African old man who dies is compared to a whole library that burns.

Banyamulenge believe that they cannot survive without cows. Henceforth, they fight everything that can make them lose their cows and do their best to protect both, themselves, and their cattle. No matter how far they can travel to find wealth, they will never forget the value of a cow. Thus, the prevalence of written literature over the oral will contribute to keeping records of cultural core values for any guest reader and the future generation of this community. Obviously, oral tradition may not be effective to serve for long term because it grows weak and perishes gradually. There's a French proverb that says: "Les paroles s'envôlent mais les écrits restent"

Trans: *Oral literature is temporal while written is permanent.*

A people that rely only on oral literature is likely under threat of extinction for it is losing their identity and/or culture. This work serves as a channel to connect old and new generations as far as cow proverbs are concerned. Briefly, this work fills the gap of making Banyamulenge cow-related proverbs available in writing, which were exclusively oral. This justifies the need for this work.

2. Objectives of the study

2.1. General objective

To compile and translate cow-related proverbs from Kinyamulenge into English

2.2. Specific objectives

- i. Understand the deep meaning of the identified Banyamulenge cow-related proverbs.
- ii. Assess the translation techniques used in Kinyamulenge cow proverbs.

2.3. Research questions

- i. What are the deep meanings of Banyamulenge cow-related proverbs?
- ii. What are the translation techniques used while translating cow-related proverbs?

3. Significance of the study

This study finds its significance in the fact that it shows whom this document will profit. As we pointed out earlier, this document is among the few documents written on Banyamulenge and the very first document written on cow-related proverbs and their translation in English in Banyamulenge culture.

This means that the very first people to benefit from it, is Banyamulenge of today and the coming generations. It is worth mentioning that, this study is important for various reasons: I was first and foremost interested by the importance of a proverb in our daily life communication. Because proverbs are simple and mostly bound to culture, they enable people to transmit their messages in few meaningful words. Moreover, this is a good opportunity to promote Kinyamulenge so that foreigners who are visiting our region nowadays and whoever is interested in our culture can resource to this document. Also future researchers will benefit from this document that will serve them as reference. Students will benefit from this document too, for their research if they wish to work in this same field of study. Translators can as well make reference to this document for their assigned work of this domain and / or any other purpose. It will eventually serve general public especially those who are interested on culture-related issues.

4. Interest of the study

The interest of a work like this, is above all to broaden the particular experience of a culture to the dimensions of a more general one and make it accessible to people of another culture. Banyamulenge have lived hundreds of years with their neighbours Babembe, Bafuliru, Banyindu, Bavira. In these bantu tribes cited, Bafuliru and Banyindu seem to be more interested in cattle breeding than Babembe and Bavira. They all have different cultures and different life styles but they also still have other things in common. I am therefore interested to expand Banyamulenge culture through cow proverbs to these other cultures and to the foreigners as well. These days foreigners are visiting Mulenge for various purposes and some have shown much interest in Banyamulenge culture and more especially on cow related activities. At university level, this work arouses the curiosity of doing research in social sciences more especially in culture related matters. At the national level, this work contributes to the culture sustainability. I was interested to work on this topic because it is a fresh domain that is not explored much yet. This will undoubtedly shed light to future researchers to fully explore this area.

5. Delimitation of the work

As I previously said, proverbs are many and varied. For this reason, I only dealt with cow-related proverbs in Banyamulenge culture. This research was conducted mainly in the village called Bwegera in the DRC, in the territory of Uvira, I wished to go deep in the region but due to insecurity prevailing in the area nowadays, I could not make it. In addition, this research was as well conducted here in Kigali, Huye and Kayonza districts where I met some Banyamulenge senior people who provided me with the needed information. Most of my informants (currently living in Rwanda) are Banyamulenge from the DRC to Rwanda of post genocide period.

6. Limitation of the study

It's normal that in any scientific work or whatever task one intends to do, problems always occur. Throughout this research, the researcher has met some limitations. The problems we met while conducting this study were related to the collection of data due to inaccessibility to more informants, lack of enough written materials on Banyamulenge culture, and insufficient financial means.

7. Organization of the work

The first chapter comprises the background to the study which states the problem I want to tackle in this work, objectives, significance and interest of the study, delimitation of the work, and eventually the organisation and limitation of the work . The second chapter displays the literature review. It consists of a brief overview of what other writers have said with regards to this research. It also describes some translation techniques and theories underlying them. It also gives a brief overview of Banyamulenge background. Chapter three deals with methodology and the fourth chapter consists of analysing and interpreting data as well as the findings. Chapter five is the recommendation and conclusion.

8. Background to the study

Proverbs are as old as mankind. Since time immemorial proverbs have been of a paramount importance especially in nations/communities with strong oral tradition. Each society worldwide has proverbs in their respective languages and /or cultures. There are deep meanings embedded in proverbs and non-experienced people in this form of language can get difficulties to decode the message. Gyekye (cited in Dogbevi, 2011:3) argues that: “Wisdom is expressed in proverbs. A wise person must understand proverbs and be able to use these sayings to solve some of the daunting issues of life ”.

On his part, Owomoyela (cited in Thalji, 2015:8) states it this way that, proverbs share all the devices in English poetry like: assonance, alliteration, metaphor, occasional inverted word order, unusual construction, and personification. Furthermore, proverbs also have a mood: they can be sad, gloomy, humorous or happy.

All these linguistic and extra-linguistic elements make proverbs sound well and create effects on the audience in source language. Translators therefore should take into consideration all these elements while translating so as to maintain the same effect on the receptors of message into the target language. Dolet (cited in Lefebvre (1992:26), also recommends the translator to “link and arrange words with sweetness that the soul is satisfied and the ears are pleased”. In the same logic, Nida (cited in Munday, 2012:69) himself was aware that “the artistic sensitivity is an indispensable ingredient in any first-rate translation of a literary work”.

The Cambridge Advanced Learner's Dictionary (2000) defines a proverb as « A phrase expressing a basic truth which may be applied to common situations” or “A short sentence usually known by many people, stating something commonly experienced or giving advice”

Pierre Crépeau & Simon Bizimana (1983) on the other hand define a proverb as « est une sentence courte, stéréotypée et populaire, fondée sur l'expérience et utilisée en vue d'instruire ou de corriger ». Trans: *‘A proverb is a short stereotyped and popular statement based on experience and used to instruct or correct’*. They, however, added that this definition is shared with other literary genres like a maxim or an adage. Though proverbs are transmitted from generation to generation, only a few people bound to culture and showing interest to it, are the ones who know this form of language. A new generation that is growing up in cities today hardly uses proverbs in their everyday communication. In a multiple genre that constitute the oral tradition, the proverbs play an important role. The function of a proverb is to teach, instruct, correct, warn..... Pierre Crépeau & Simon Bizimana (1983) point out that: “Sa fonction est de communiquer à tous l'expérience de la vie et d'exhorter chacun à régler sur cette expérience sa conduite de tous les jours”.

Trans:” *Its function is to communicate to all, the experience of life and to exhort everyone to adjust their daily conduct to their life experience*”.

Proverbs go hand in hand with culture. There are woman-related proverbs, man-related proverbs, child-related proverbs, animal-related proverbs, plant-related proverbs etc.

There are also proverbs of general use which are not specific and /or linked to a given category of people, animal or plant.

This work is in the framework of animal-related proverbs more specifically cow-related. At the completion of this work, Kinyamulenge cow proverbs will now be available in both written and oral literature which formerly was solely oral. Kinyamulenge cow proverbs were entirely and exclusively orally known and transmitted. Non-natives as well will read English version of the proverbs with their meanings.

8.1. Banyamulenge

Banyamulenge are mostly Tutsi ethnic group that arrived in the DR Congo before the colonisation mainly from Rwanda, Burundi and Tanzania. According to Mutambo (1997:41) *'Les Banyamulenge ne sont pas tous d'origine rwandaise'*

Trans: *Banyamulenge are not all originated from Rwanda'*. He states that the clans of Abaha, Abapfurika, Abahinda... came from Tanzania while Abongera, Abanyakarama... came from Burundi. Those from Rwanda are represented by the clans of Abanyabyinshi, Abasita, Abega, Abasinga, Abazigaba... There exist other Banyamulenge clans however either from Rwanda or Burundi which were formed in the precolonial Congo. These are: Abasegege, Abadahurwa, Abasama, Abatakure etc.

Banyamulenge is a term historically referring to the ethnic Tutsi concentrated on the High Plateau of South Kivu, in the eastern region of the Democratic Republic of Congo, close to the Burundi, Rwanda and Tanzania border. Banyamulenge are minority group of the South Kivu population. The main ethnic groups in the late 1990s claimed the Banyamulenge numbered no more than 400,000 according to Mutambo (1997), while the Banyamulenge sympathizers claim up to ten times that number.

Lemarchand (2009:19) states that the group represents "a rather unique case of ethnogenesis." The Banyamulenge of South Kivu are culturally and socially distinct from the Tutsi of North Kivu and the Tutsi who fled to South Kivu in the 1959–1962 Rwandan revolution. Most Banyamulenge speak Kinyamulenge, a dialect that is similar to that of other Kinyarwanda-speaking groups. The political and social position of the Banyamulenge has been a point of contention in the province with regard to their contested nationality by their neighbours who claim Banyamulenge to be Rwandans. The Banyamulenge played a key role in tensions during the run-up to the First Zaire War in 1996 and Second Zaire War of 1998–2003.

8.2. Historical setting

Banyamulenge people are mainly Tutsis of Rwandan and Burundian origin. For many years, they were identified as Banyarwanda, or Tutsi of Congo. This however changed dramatically because of the political and social realities during the early 70's and the name Banyarwanda was changed to Banyamulenge as this people's sole identity. Lemarchand (2009:29)

According to Kidogi (1985:24) this name (Banyamulenge) has a long history, which dates back to the first Rwandan migrations during the 16th century and was used by those who remained in Rwanda. Kidogi has this to say : “*L’ethnonyme Munyamulenge n’est pas une appellation récente comme certains l’osent croire. Elle date de longtemps. Elle a été donnée pendant la première migration du 16^{ème} siècle par ceux-là qui étaient restés sur place au Rwanda précolonial* ».

Trans: *The ethnonym Munyamulenge is not a recent name as some may believe. It dates long back in history. It was given during the first migration of the 16th century by those who had remained in Rwanda of pre-colonial time.*

Kidogi adds on that: “The name Banyamulenge is derived from the word *akareng* (sing) and *uturence* (plur) which means small mountain(s). In Kinyarwanda, *Umurenge* means a village. People living in hamlets on those mountains were called *bene-turence* or *abanyaturenge*. These villages constituted an area or a location known as *imurenge*. Those living in such location were called *abanyamurenge*”.

Weis quoted by Mutambo (1997:19) stated that: “.According to historical speculations, between the 17th and early 19th centuries people completely relied on oral tradition but this is likely the period by which the Banyamulenge migrated to the plain of Ruzizi and its environs”.

For some other authors however, the migration period of Banyarwanda to the Ruzizi valley varies from the 16th to the 19th centuries. For the Rwandan historian Kagame Alexis quoted by Mutambo (1997:31) argues that:” this migration took place around 1576 and 1609”.

Mutambo adds on that: “these different migrations are linked to specific reasons: search of green pastures for their livestock; kingdom conflicts during the reign of Ruganzu II Ndoli between 1510-1543 and the famine under the reign of Yuhi IV Gahindiro around 1746-1802”.

It has to be understood that those periods are however mere speculations. To summarise though, the truth is that, all migrations took place before the arrival (in the region) of Western exploration (1857-1858) and well before the partition of the African continent in 1885 during the Berlin Conference.

According to the recent oral source however, the name Banyamulenge was initiated by late Gisaro Muhoza Isaac the then sole Munyamulenge Zairian member of Parliament in the early 70s, who proposed Banyamulenge elite to change the name from Banyarwanda to Banyamulenge

following the fact that there was a permanent confusion between Zairian Tutsis (Banyamulenge) and Rwandan Tutsis who had fled the 1959 Rwandan revolution and other Rwandans who had migrated in the then Zaire for different reasons. So, to establish a clear difference between them, it was imperative to name Zairian Tutsis differently. The name was taken from the place called Mulenge, a hill in the territory of Uvira where Banyamulenge settled first from the plain of Ruzizi and took the name of that hill which they considered to be their cradle.

8.3. Geographical setting

The cradle of Banyamulenge people is the south of South Kivu Province, in the eastern DRC. Banyamulenge live in 3 territories. In the northwest (Mwenga/Itombwe), southeast (Fizi) and northeast (Uvira). During their migration from Rwanda, they first settled in Kakamba, an administrative entity located in the Ruzizi valley in the territory of Uvira, and from there, oral sources say they were unable to resist tropical climate that caused most of them die from malaria. They therefore decided to move to more favourable place for them and their cattle. They chose the hill called Mulenge still in the territory of Uvira. In the search for green pastures for their cattle, they went on exploring fresh areas but leaving behind their families at Mulenge. Later on, they started moving their families with them until they occupied the three territories mentioned earlier, where they presently live.

The highlands of Itombwe (Mwenga) form a region which is highly elevated. According to Mutambo (1997), Itombwe means a high elevated mountain region. This region has two climates. In the plain of Ruzizi (Uvira territory), we have a semi-arid climate for 4 months from May to September. The rainy season starts from October to May and the dry season goes from June to October. From Rurambo to Bijombo the climate is humid and cool. From Bijombo to Mikalati it is relatively hot. At Bibogobogo the climate is hot and dry. Minembwe, Mibunda, Milimba, the climate is hot and humid, very favorable place for cattle pastures during the rainy season.

Globally, the region under our study is made of high mountains in the East and a range of hills in the West. These hills constitute what is geographically known as Mitumba Mountains.

The following map shows the territories where Banyamulenge live.

8.4. Cultural heritage

8.4.1. Habitation, economy and taboos

According to Kidogi (1985:34) “Banyamulenge live in hamlets in areas that are suited to their livestock. Until the late 70’s, they were semi-nomadic. Their movement depended on the health of families and their livestock. Death and poverty were linked to a place, and every responsible head of a family had a duty to protect his family and properties by changing the place of habitation. Villages or hamlets generally were built according to clans and family affiliation.”

He goes on saying that: “Until the 1960’s, livestock (cows, sheep and goats) was the Banyamulenge’s main economic source of livelihood. Poultry was used in smaller economic activities, such as sales or in exchange for a service rendered by a neighbour or to build relationships with neighbours. Banyamulenge considered it shameful to eat chicken. To this day a pig is regarded as an unclean animal, not to be kept by any members of the community. Goat could be sold or exchanged for whatever was needed in the family, but was only to be eaten by men as it constituted a taboo for women. Traditionally, sheep was considered as a peaceful and sacred animal”. Another important role of sheep was to accompany cows as they are led to pasture. It is prohibited even today to eat it.

A cow was and still is considered as life foundation of a Munyamulenge. It’s actually considered as something next to man. The Banyamulenge community’s staple food is milk. Apart from milk, butter is a multipurpose product that is considered as important as milk. It’s used as cooking oil, as medicine, as beauty lotion (especially for women and children). Every product related to cow is useful to a Munyamulenge. A cow’s horns were used and are still being used even today (especially in transhumance) as water containers, while its hide was used by Banyamulenge ancestors to dress themselves and also used as mats. Because of development, Banyamulenge like many other communities, no longer use hide for dressing or as mats.

A cow’s urine is used as a disinfectant of milk containers. It was also used as a medicine or treatment of ringworm. The cow dung on the other hand, is very important by the fact that it is used as manure and fertilizers in their farmyards. In addition to that, cow dung is used to roughcast houses, door, pave the house, and even to cleanse cloths. On top of that, dung is used

to roughcast other traditional utensils like *urutaro*, *inkooko*, *igishambagara*. *Urutaro* is a traditional flat-rounded tool used to hold the final maize/cassava flour using the sieve. *Inkooko* has the same shape as *urutaro* but it's much smaller than *urutaro*. It served as a plate for cassava/maize bead. *Igishambagara* has a shape of a basket and serves to carry maize or cassava and it is used even today. Only *inkooko* is no longer in use today because of hygienic measures. Most importantly; a cow serves as dowry. Nothing other than cow is allowed to be given as dowry. Families were built on cows since they were regarded as the sole economic source for the family. Eventually, Kidogi (1985:31) argues that: "...the cow was and still is regarded not as a mere animal, but is called *Imbyeyi* or *Mwimanyi* (benefactor). He points out that : « *A ce sujet une vache laitière est appelée 'Imbyeyi' ou bien on pouvait encore l'appeler 'Mwimanyi' c'est-à-dire bienfaitrice* ».

Trans: *On this point a dairy cow is called "Imbyeyi" or could still be called "Mwimanyi" i. e. benefactor.*

In earlier times, according to oral sources, Banyamulenge lived on milk and cooked blood called *ikiremve* and also meat only. But following the contact with other communities with different cultures, they started cultivating land and getting to know other forms of food like chicken, fish...wild animals on the other hand were considered unclean and would not thus be eaten.

As for their principal utensils and home appliances, Banyamulenge used containers made of wood (*inkongoro*) for milk conservation, a wooden plate (*imbehe*) for food conservation and cooking pot(*inkono*). It's worth mentioning that only containers made of wood for milk conservation(*inkongoro*) are being used even today while the last two are no longer much used.

8.4.2. Cow-related utensils

Among the proverbs collected and analysed, there are some which are connected with utensils used by different people.

Inkongoro: This is a wood-made container used to milk from. Nevertheless, it is a general term designating *icansi* (big size), *akadete* (medium size).

Igisabo: It is a traditional utensil made of dried shell used as a container. It's bigger than a calabash. It's an important and respectful object used to extract butter from milk. It is prohibited to take it out unless you cover it with a piece of cloth.

Insobeko: This is a traditionally strong thick string that ties the feet of the cow to prevent it from moving as it is being milked.

Umutozo: It is a stick that serves to mix fermented milk.

8.4.3 Types of milk

Milk is a cow product that Banyamulenge consume the most. One of the objectives of a Munyamulenge to raise cows is mostly because it produces milk. Milk is good for both health and wealth. In addition to milk, a cow gives many other products namely, leather, dung for manure, horn for jewelry and container, income generating *etc.* There are several types of milk.

Umuhondo: When a cow calves, the milk it produces that very day and few days that follow is called *umuhondo*. It is almost yellow not white and it is not normally drunk by aged people. It is reserved to children.

Umubanji: This is the milk that was kept the whole night to be drunk in the morning.

Umwirire: This is a kind of milk kept during the day, to be drunk in the evening.

Umwerera: This milk is mixed with water and it's generally not given to children. When mature people are too thirsty, they drink such milk because most of ancient Banyamulenge men hate water. Children could not drink water in the presence of men. They assumed water is harmful to health.

Iktivuguto: This is a fermented milk.

Inshushu: Unfermented milk. Freshly milked

Amacunda: This is milk that butter has been removed or extracted. It is generally drunk by women and girls. Society strictly prohibits men to drink such milk.

Amasitu: This milk is also prohibited to men. It is milk from a cow which has a foetus.

8.4.4. Kinyamulenge language

Basically, Kinyamulenge is a variant of Kinyarwanda. It has undergone important changes throughout the years due to the influence of neighbouring local languages namely Kirundi, Kiswahili, Kifuliru and Kibembe.

The influence of these languages over Kinyamulenge for centuries has made the latter to distance itself from Kinyarwanda. As a result, Kinyamulenge sounds, in a way, like Kirundi for a Kinyarwanda speaker on one hand, and sounds more like Kinyarwanda for a Kirundi speaker on the other. So, I can say that Kinyamulenge is between Kinyarwanda and Kirundi. These two are themselves cousin languages.

Kinyamulenge has borrowed quite a good number of words from these above-mentioned local languages. Today, we can notice an important difference between Kinyarwanda and Kinyamulenge more especially at speaking level though they remain mutually intelligible. Here are few examples (among many others), of borrowings from local languages that had made Kinyamulenge to distance itself from the mother tongue (Kinyarwanda).

Kinyamulenge words borrowed from Kifuliru

Kinyamulenge	Kinyarwanda	Kifuliru	English
Umwita	isosi	omwita	soup
Ikizeze	ikigoryi	kizeze	fool
Niposho	kuwa gatandatu	lwiposo	Saturday
Kugasanira	guha umugisha	kugashanira	to bless
Gushweka	kuzirika	kushweka	to tie
Gutsomerwa	gutangara	kusomerwa	to be astonished
Gushomboroza	kwendereza	kushomboroza	to provoke
Hurure	ubugari	Mburure	cassava bread

Kinyamulenge words borrowed from Kirundi

Kinyamulenge	Kinyarwanda	Kirundi	English
Ihuzu	umwenda	impuzu	cloth
Mirongwibiri	makumyabiri	mirongibiri	twenty
Iyinga	icyumweru	iyinga	week
Kwimba	gucukura	kwimba	to dig
Ikibira	ishyamba	ikibira	forest
Kudandaza	gucuruza	kudandaza	doing business
Guharura	kubara	guharura	to count
Imbugita	icyuma	imbugita	knife
Igiturire	ruswa	igiturire	corruption

Kinyamulenge words borrowed from Kiswahili

Kinyamulenge	Kinyarwanda	Kiswahili	English
Gupokera	guhembwa	kupokea	get salary
Ikirato	inkweto	kiatu	shoe
Ubuchafu	umwanda	uchafu	dirty
Ibita	intambara	vita	war
Umwivuri	umutaka	mwanvuli	umbrella
Gucherehwa	gukererwa	kuchelewa	to be late
Umwanafunzi	umunyeshuri	mwanafunzi	student
Ibarabara	umuhanda	barabara	road

Ikaratasi	urupapuro	kartasi	paper
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Kinyamulenge words borrowed from Kibemebe

Kinyamulenge	Kinyarwanda	Kibembe	English
Gusungura	kugira inama	esungula	give advice
Igishwaga	irobe	eswaka	raw cassava bread

There are also some other few words borrowed from French language. For example, *isapo* (hat) comes from *chapeau* in French and *isimisi* (shirt) comes from *chemise*, *sizeri* (6:00 hours). Another reason that made Kinyamulenge to distance from Kinyarwanda is the type of words known as *false friends* (similar words but different meanings) that are found in both Kinyamulenge and Kinyarwanda. As an example, the word *urugomo* in Kinyamulenge it is used when a group of people especially young teenagers team up idling and fail to go to work, while in Kinyarwanda it is said when a person or a group of people plan an assault against somebody or something or just a state of having that behaviour.

Amasomo: In Kinyamulenge, it means school but in Kinyarwanda it means courses/subjects.

Umurava: In Kinyamulenge, it means the state of a person having no motivation to work and /or works in a slower manner, while in Kinyarwanda it means the fact of being audacious or courageous to do something. It is quite the opposite.

Guhohotera: In Kinyarwanda, it actually means attacking and /or harassing an innocent person be it physically and/or psychologically, or denying some rights to somebody, while in Kinyamulenge it is the fact of giving an idea, which has nothing to do with the topic under discussion.

Ikirayi: In Kinyarwanda it means Irish potatoe, while in Kinyamulenge it's a colour hide of a cow, an almost black hide colour. An Irish potatoe in Kinyamulenge is *ikijumba cy'indofanyi* while in Kinyarwanda it is sweet potatoe. Sweet potatoe in Kinyamulenge is *ikijumba cy'ingozi*.

Guhorahoza: In Kinyarwanda, it has a negative meaning. It means to finish off someone or something and put them/it to death while in Kinyamulenge it has two positive meanings:

- 1) to comfort somebody who has lost a relative
- 2) hushing down a crying baby

In Kinyarwanda these two are represented by ‘*Guhoza*’. *Guhoza* is as well applied in Kinyamulenge for the second case above.

Kumasha: to decide to do something while in Kinyarwanda it means targeting a point.

The third reason that made Kinyamulenge to distance from Kinyarwanda is that, there is quite a good number of words that are typically Kinyamulenge. Not borrowed from any other languages. Here are few examples: *Gushesha*.: means create friendship

Izunu: Kind of chair

Akaduta: Measles

Itabwe: contribution to a wedding

Kumemaguza: stammer

Indubi: vaccine

Gushekerera: sweet words addressed to a child to please them.

Agatorero: An open place where men sit and just talk during their spare time.

The fourth reason that made Kinyamulenge to distance from Kinyarwanda, include words (some are borrowed for both) with same meanings but different pronunciations. Some are minimal pairs. For example, in Kinyamulenge, they say *waringa* (phantom) but in Kinyarwanda they say *baringa*. *Umukate* (bread) is *umugati* in Kinyarwanda. *Uburengeti* (blanket) becomes *uburingiti* in Kinyarwanda. *Umunota* (a minute) in Kinyarwanda becomes *umuniti* in Kinyamulenge. *Inganzamarumbu* (big tree) becomes *inganzamarungu* in Kinyamulenge. *Imbasa* (polio) in Kinyarwanda becomes *imbasha* in Kinyamulenge *etc.*

From the above-mentioned differences, it is worth mentioning that, it may not be easy for a Munyarwanda translator/interpreter who is translating/interpreting a Ki/Mu/nyamulenge text/speaker, and vice-versa, when they are not aware of all these above differences between

Kinyamulenge and Kinyarwanda, in addition to likely little acquaintance on either culture(s). This may therefore result into a wrong message transmission.

Though Kinyamulenge remains a variant of Kinyarwanda, it is however much closer to Kirundi because geographically Burundi borders South Kivu where Banyamulenge live. Kinyamulenge cannot however be considered as Kigoyi or Gikiga dialects (variants of Kinyarwanda as well). These still share a lot with the mother tongue (Kinyarwanda). Not only Kinyamulenge shows some linguistic differences with Kinyarwanda as seen above, it also presents some major differences in almost all aspects of life style like food, clothing, wedding customs, habitation, taboos *etc.*

For example, the Banyamulenge diet is almost common to all of them, they generally eat corn flour, beans with milk irrespective of whether one is rich or poor (except those residing in towns). As for taboos, mutton is never eaten by the whole community because it's considered sacred. A young lady cannot greet first an elderly person. She must wait until she's greeted. It was prohibited to a lady to eat eggs (however because people have moved a lot, they have started eating them). Chicken meat was prohibited to be given to one's son-in-law. Pig is considered dirty, no Banyamulenge raises nor eats it. However, today few are eating it because of much traveling and meet other cultures. Habitation generally follows clans, people from the same clan tend to live together and family affiliation.

As for clothing, no females are allowed to put on mini-skirts or trousers. However, a young girl can put on long skirt. Men are not allowed to put on a short except when they're in transhumance, far from home. Wedding ceremonies are only conducted by church leaders. They could travel hundreds of miles to reach administrative authorities for civil marriages since there are no decentralized administrative entities to help the population easy access to government services.

8.4.5. Banyamulenge attachment to cow

Many world communities breed cows, Banyamulenge are among them. Banyamulenge community is basically a pastoral community. They are obsessed to raise cows. Sometimes, a cow is for a Banyamulenge a prestigious and sentimental livestock. A milking cow is sold for an extremely urgent reason when no bull or sterile cow is found. For them no cow, no life. No other

animal is valuable and worthy to a Munyamulenge other than a cow. Their obsession dates back to history when a man's wealth was based on the number of cattle he owned. It is worth mentioning that anyone who has no cows has also little consideration in the Banyamulenge society or is much despised in community, which results into frustration. That's why people could work day and night, in the purpose of owning a cow to regain dignity in the community.

In Banyamulenge culture the cow was the only token that would be given for dowry or as a present to a friend or relative. Even today, a cow is still considered the best present one can ever offer to a beloved one. Be it a wedding, graduation or a birthday party, cow giving makes the occasion more colourful and real. Banyamulenge, even today spend months and/or years in transhumance and live on by milk only. Milk is both food and drinks.

In the mind of a Munyamulenge, there is no prestige for a man apart from possessing lots of cattle and children. The naming of a cow was done following her characters, the time of her birth as well as the favour it has before her owner and the latter could know each cow personally regardless of their number. To show the value of a cow in Banyamulenge culture, men as well as women are given names related to cow like Munganyinka (she is as valuable as a cow), Zaninka (bring a cow), Ntakirutinka (nothing valuable like cow), Nkumbuyinka (I long for a cow). All these and many more are names meant to show how strong a Munyamulenge is attached to cow. In addition, some male and female names were given following the colour hide of the cow like Nyamagaju, Nyabigondo, Nyabihogo, Nyakirayi *etc* for women and Rugaju/ Mugaju, Rusengo, Kirayi, Sebihogo, *etc* for men. Other names were given to praise a young lady in relation with cow, for example, Mukobwajana, Nyirajana, Mukamisha, Nyabisabo, Nyaziraje, Nyamatungo *etc*. Men as well are praised under the following names, Rwinikiza, Runyambo/Kanyambo, Rutungisha, Sematungo, Ziravumera, Zikamabahari *etc*.

8.4.6. Gender-based activities in Banyamulenge culture

In Kinyamulenge culture, cow-related activities are gender-based. Men have their particular jobs they do and women also have theirs. Females were neither allowed to milk nor to pasture. Only men were entitled to do this job. Again men are supposed to take care of the cow with regard to health (medical care). If a cow falls sick, the man will take care. Moreover, men are responsible

for moving cows to transhumance(*kugisha/gusuhura*) no woman does this task. Equally, men are entitled to sing lyrics praising the cow (*ibironda*).

The woman's main task on the other hand, was to take regular care of the cow regarding its well-being, that is, preparing *Icarire* (grass on which cow sleeps). And every morning, she had to remove dung and urine found in kraal or fence. In addition to this, the woman was in charge of the cleansing of utensils used to milk especially *inkongoro* (wood-made object to milk from) and their covers (*imitemeri*).

The sanitation and welfare of the cow is very determinant in cattle breeding business. Failure to

Male	Female
To milk	
To pasture/grazing	
	Cow care (Sanitation of kraal, fence)
Cow health (treatment)	
Transhumance	
Praise and sing pastoral lyrics to the cow	
	Hygiene of materials

do this, would lead someone to yield poor production and on top of that, to have bad reputation among villagers that the man *arakenesha* (mindlessness of one's property) and consequently no one could grant you a cow due to your known ill treatment of it and carelessness. Banyamulenge believe that the more cows are well treated, the more production they yield. The table below shows task distribution among male and female.

8.4.7. Conclusion

This chapter has introduced the reader of this dissertation to the objectives, significance, and interest of this study. This chapter has also tackled the background of Banyamulenge that is, their geographical, cultural and historical settings plus their pattern of living with regard to cow. We have also shown the vital role that a cow plays in Banyamulenge community. Without it, life for them is almost unbearable. We finally showed how Kinyamulenge distanced from Kinyarwanda due to the influence of Kifuliru, Kirundi, Kiswahili, Kibembe, their neighbours' local languages.

CHAPTER TWO: REVIEW OF THE RELATED LITERATURE

2.1. Introduction

This chapter has as a subject, general concepts related to translation. There are different techniques of translation established by researchers in translation. I'm going to base on them in this work to translate cow related proverbs used in Kinyamulenge into English. It also provides a review of existing issues that different scholars have analysed.

2.2. Translation Theory

Translation is a complex exercise during which the meaning of the source language should be given the correct meaning to readers of the target-language. It is necessary to understand the concept of translation as mentioned by many translation theorists to obtain an overall picture of the translation process.

To begin with, Mason (1990:58) suggests that "translation is a process involving the negotiation of meaning between producers and receivers of the text". Picken (1989:117) on the other hand, defines that general translation is a method of transferring oral and written messages from writing to speech or from one language to another.

Baker (1992:6) states that 'translation communicates, as much as possible, the same meaning that was understood by the speakers of the source language, using the normal language form of the receptor language, while maintaining the dynamics of the original source language text'. She also argues that "the goal of a translator should be to produce a receptor language text (a translation) that is idiomatic, i.e., one that has the same meaning as the source-language text, but is expressed in the natural form of the receptor language". There are four translation techniques proposed by Baker (1992:34) while dealing with translation of idioms and proverbs.

1. proverb of similar meaning and form
2. proverb of similar meaning and dissimilar form
3. Translating by paraphrasing
4. Translating by omission

Nida (1974:96) believes that 'translating consists of reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and second in terms of style'. Nida adds this very important information that: "a translator must strive for the reproduction of the message rather than the conservation of the form of the utterance".

As a science, translation includes the knowledge and assessment of the facts and the language that describes them. As a skill, translation contains the appropriate language and acceptable usage; as an art, translation differentiates good writing from bad and involves innovative, intuitive and inspired levels and lastly, viewing translation as a matter of taste includes the fact that the translator resorts to his/her own preferences. Therefore, the translated text varies from one translator to another. This is why we talk of under translation.

Due to its prominence, translation has been viewed differently. According to Ghazala (1995:74), "translation is generally used to refer to all the process and methods used to convey the meaning of the source language into the target language". Ghazala's definition focuses on the notion of meaning as an essential element in translation. That is, when translating, understanding the meaning of source text is vital to have the appropriate equivalent in the target text thus, its meaning that is translated in relation to grammar, style and sounds.

Translation is a process and a product. According to Catford (1995:124), "translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)".

This definition shows that translation is a process in the sense that it is an activity performed by people through time, when expressions are translated into simpler ones in the same language (Rewording and para-phrasing). It can be done also from one language into another different language. Translation is, on the other hand, a product since it provides us with other different cultures, to ancient societies and civilization life when the translated texts reach us.

According to the understandings of contemporary scholars, translation is a process of transformation speech messages in the source language into the speech messages in the target language under condition that their sense and communication intention remain unchanged.

If we take a dictionary definition of a word, we will see that translation and interpretation mean not just the change of language. Translation is exclusively used in writing while interpreting is spoken-based. Proceeding from this understanding of translation there are three varieties.

- Intra-lingual translation also known as rewording or paraphrasing is a translation that involves adaptation of a text to a new purpose in the same language, contained within the same language, involving a monolingual process.
- Inter-lingual also calls translation proper translation by the linguist.

This is a translation from one language to another language.

- Inter-semiotic translation also called transmutation. It is a translation from one linguistic system to another which means the transference of meaning from a verbal to a non-verbal system or from one medium to another.

2.3. Translation techniques

Translation (or the practice of translation) is a set of actions performed by the translator while rendering the source (or original) text (ST) into another language. Translation is a means of interlingual communication. The translator makes possible an exchange of information between the users of different languages by producing in the target language (TL or the translating language) a text, which has an identical communicative value with the source (or original) text (ST). There are two kind of techniques in translation; direct translation techniques and oblique translation techniques. Adelman (1998)

2.3.1 Literal Translation

Unlike the borrowing and the word-for-word, literal translation translates the word or the expression literally. A word-for-word translation can be used in some languages and not others dependent on the sentence structure: In practice, literal translation occurs most commonly when translating between two languages of the same family, such as French and Italian, and works most efficiently when they also share the same culture. Despite seemingly limited scope of applications, this procedure is among preferred ways of translating in those functional contexts

where more emphasis is laid on preserving the verbatim meaning of the original text than attaining stylistic elegance, which is often the case with legal translation.

2.3.2. Oblique Translation Techniques

Oblique Translation Techniques are used when the structural or conceptual elements of the source language cannot be directly translated without altering meaning or upsetting the grammatical and stylistic elements of the target language. Oblique translation is another term for free translation where the translator exercises his/her freedom to attain equivalence.

Oblique translation techniques include:

- Transposition
- Modulation
- Equivalence
- Adaptation
- Compensation

2.3.2.1. Transposition

“Transposition is the first technique or step towards oblique translation. It operates at the grammatical level and it consists of the replacement of a word class by another word class without changing the meaning. From a stylistic view point, the transposed expression does not have the same value, but the meaning is the same. Transposed expressions are usually more literary in character. What is the most important is to choose the form that best fits the context.” (Vinay & Darbelnet, 1995).

2.3.2.2. Modulation

Modulation consists of using a phrase that is different in the source and target languages to convey the same idea. It is a translation method consisting in throwing a different light on, or looking from a different angle at, the lines to be translated. As explained by Global business journal (2013), modulation as a technique in translation, helps to illustrate the difference between

literal translation and coherent meaning translation. The idea or meaning is the same, but the phrases that are used in the source and target languages are different.

2.3.2.3. Reformulation or Equivalence

This is a translation technique which uses a completely different expression to transmit the same reality. Through this technique, names of institutions, interjections, idioms or proverbs can be translated. The translator will recognize a need for equivalence from the context of the message to be translated, that is from the situation which has occasioned it.

Vinay and Darbelnet (1995:32) view equivalence-oriented translation as a procedure which replicates the same situation as in the original, whilst using completely different wording. They also suggest that, if this procedure is applied during the translation process, it can maintain the stylistic impact of the SL text in the TL text. These authors go on to say that: "...a necessary and sufficient condition for equivalent expressions between language pairs to be acceptable is to be listed in a bilingual dictionary as full equivalents" (Vinay & Darbelnet, 1995: 255). This apparently seems not easy. According to them, equivalence is therefore the ideal method when the translator has to deal with proverbs, idioms, clichés, nominal or adjectival phrases and the onomatopoeia of animal sounds.

On the other hand, Baker proposed 4 techniques of translation as seen earlier, similarly Nida proposed two translation methods or strategies: 'formal' and 'dynamic equivalence'. Formal equivalence "focuses on the message, in both form and content" (Nida cited in Munday, 2012, 66-67). In this translation method, the message in both SL and TL should be as close as possible.

Dynamic equivalence on the other hand focuses on the 'relationship between the receptor and the message should be substantially the same as that which existed between the original receptors and the message' (Nida, cited in Munday, 2012:67). Here, the translator aims to translate the original meaning in such a way that the ST will have the same impact on the TL. In all, what all translators aim at is to render the closest natural equivalent to the source language message.

2.3.2.4. Adaptation

Adaptation occurs when something specific to one language culture is expressed in a totally different way that is familiar or appropriate to another language culture. It is a shift in cultural environment. It involves changing the cultural reference when a situation in the source culture does not exist in the target culture.

Nida (1980) has noted that “language is a part of culture, and in fact, it is the most complex set of habits that any culture exhibits. Language reflects the culture, provides access to the culture, and in many respects constitutes a model of the culture.” In this context, adaptation is a very important translation technique. It is necessary when something specific to one language culture is expressed in a totally different way that is familiar or appropriate to another language culture. It is a shift in cultural environment. It involves changing the cultural reference when a situation in the source culture does not exist in the target.

2.3.2.5. Compensation

In general, the term compensation can be used when something cannot be translated, and the meaning that is lost is expressed somewhere else in the translated text. Klaudy (2008:64) defines compensation in translation as a standard lexical transfer operation whereby those meanings of the SL text, which are lost in the process of translation, are rendered in the TL text in some other place or by other means.

2.3.2.6. Paraphrase

A paraphrase is a restatement of the meaning of a text or passage using other words. The term itself is derived via Latin *paraphrasis* from Greek, meaning “additional manner of expression”. In the past, paraphrasing and translation were considered unconnected language processing tasks. Things have changed and now we can consider paraphrasing a translation technique due to its utility in improving the structure and the message of the text.

Darrien (2000:79) states that: “If we compare translation and paraphrasing, we observe that the first one represents the preservation of meaning when an idea is rendered in the words in a different language, whereas the latter is the preservation of meaning when an idea is expressed

using different words in the same language. It is obvious that the two processes are related. If we analyze, we can actually define translation as the art of paraphrasing a text from one language into another. As there is always more than one way to phrase a statement, then the result in the target text depends on the translator's choice. Finding alternative ways to translate a phrase can be a very useful tool for a translator.

2.3.2.7. Annotation

The Macmillan English Dictionary defines 'to annotate' as to put notes in a piece of writing in order to explain parts of it. This technique was used as the last resort because it consists of explaining the proverb from the SL rather than giving its equivalence in TL. It applies when other scientific translation techniques do not provide equivalent meaning of ST.

2.3.2.8 Conclusion

This chapter was of a paramount importance since it has shed some lights on the key concepts relating to the research topic. It has more especially guided us on the different translation techniques that were used in translating our cow related proverbs from Kinyamulenge into English.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction

This chapter describes the research methods, design, research sample, data collection, and the procedures used in this study.

3.2 Research design

A research design implies a careful plan, which a researcher makes at the beginning of a project to decide on an appropriate approach. “An appropriate approach is most of the time guided by the objective of the study, implying that the research issue determines which type of research to be employed” (Bryman, 2012; Silverman, 2007). As Bryman (2012, p. 50) suggests, the choice of the research approach depends on whether it fits the research problem and the nature of the issue being raised.

This research falls in a qualitative research, which consists primarily to explore opinions, attitudes, motivation, understanding and underlying reasons on a given topic. The researcher translated cow-related proverbs from Kinyamulenge into English in the safeguard of cultural core values. The researcher depicted the image and role of a cow in Kinyamulenge context. He mainly provided English equivalents of Kinyamulenge cow related proverbs. Practically, Kinyamulenge cow related proverbs analysed were selected from proverbs collected during interviews conducted in the DRC, Kigali, Butare and Kayonza.

3.3 Selection of respondents

My research was basically conducted in the DRC whereby I had interview with 23 men aged between 58 and 82 at Bwegera village in the Ruzizi plain, in Uvira territory at 25 miles from the Bugarama border. I also met 21 men in Kigali city in all the 3 districts namely Gasabo, Nyarugenge and Kicukiro. They were between 57 and 79. In Huye district (South of Rwanda) I met 3 men aged between 59 and 73 and Kayonza district (East of Rwanda) I met 5 men aged between 60 and 80. In total, I met 52 people both in the DRC and Rwanda.

These 52 interviewees provided me with many cow proverbs among which I selected 50 proverbs to be analysed. I managed to find their equivalent in English after having translated

them literally. One can notice that all my interviewees were exclusively men. This is because women denied to answer my questions saying that men can better address those questions than women. They added that in their culture, issues related to cow are not asked to women when men are there. So, they sent me to approach men to help me since they're the ones who master that domain of cow proverbs.

3.4. Data collection methods

In this study, the researcher used mainly the documentary research whereby different documents relevant to this topic were consulted. These documents dealt with proverbs in general, gendered proverbs, translation theories and translation works, and more specifically, application of equivalence theory in translation of proverbs.

The method used in collecting data began with my trip to Bwegera in Uvira territory in the DRC where I found a relatively good number of senior people from Banyamulenge tribe to whom I talked and provided me with the needed information. I actually used a purposive method. I have to first approach more aged people than younger ones. It was so difficult to find informants due to the fact that they were busy with their own daily businesses. They were available in the evening after completing their field works and other different domestic duties. Unlike Butare and Kayonza, Bwegera men usually sit together at one open place called *agatorero* after their field works and talk. As I waited for them to be back from field, I found them that place and asked me for news and my purpose. I told them what I was there for, then accepted to help as they could. I isolated the one I had to interview in turn. Sometimes, I could point to someone to provide me with cow proverbs, and surprisingly refuses saying that such and such men were better to help. I could meet them again the next day same time and same place.

They all provided me with many different cow-related proverbs (see appendix) among which I selected 50 of them basing on themes that is, some proverbs were connected to the cow itself, proverbs related to horn, hide, udder, or whether a cow is a bull, a calf, a sterile or a milking cow. Others were related to cow products like milk, butter. And others related to shepherds and kraal. Then after, I translated them into English using translation techniques described in chapter two. No females were interviewed. Culturally, women deal only with the household matters plus

the cleanliness of the kraal for cows and men are generally assigned to keep cattle healthier by pasturing, treating, naming, milking, praising...them.

I had prepared 3 questions to ask them all and I jotted down every proverb given except when it was provided earlier by other informants. What I had noticed is that all my informants seemed to have almost the same proverbs. For example, one informant could provide 15 proverbs among which only 4 were found new to me because the rest were provided before.

3.5. Data collection procedure

Before conducting this research, which is mainly a documentary research, the researcher had to consult different documents for the theoretical part of the research, that is, the researcher primarily made recourse to documentary research relevant to this topic. However, there are very few documents written on Banyamulenge. Those written on cow proverbs are quasi inexistent.

Second, I prepared a questionnaire of few questions where respondents had to answer and these questions which we based on to write the fourth chapter consisting on data analysis. The questionnaire is found on appendix.

Finally, the internet research was used in order to obtain more information which is free information on the World Wide Web or internet based resources.

3.6. Data analysis

According to Braun and Clarke (2006), data analysis is presented as a method for identifying, analysing and reporting patterns or themes within data. Bryman (2012) observes that although thematic analysis lacks a clearly specified series of procedures, it is credited for its flexibility. Indeed, Boyatzis (1998, p.4) maintains that thematic analysis is a flexible and useful tool for “encoding qualitative information”. Bryman (2012), adds on that: ‘the analytical process consists of a search for themes, which are patterns that describe and organize as well as interpret parts of a phenomenon’. Themes and sub-themes emerge from the data as the researcher gets familiar with them through the process of reading and re-reading the collected data. Thematic analysis helped me to identify, analyse and report patterns within interview data and group discussions.

In the data analysis, the researcher evaluated the accuracy and effectiveness of the equivalence theory in rendering Kinyamulenge cow-related proverbs into English. The evaluation tested by Baker's (1992) translation strategies, namely using a proverb of similar meaning and form, using proverbs of similar meaning and dissimilar form, paraphrase and omission, in transferring linguistic features and cultural aspects from Kinyamulenge proverbs into English. In this regard, the discussion was based on one hand on linguistic features and on another hand on cultural elements expressed in SL proverbs.

3.7. Quality assurance strategies

There has been much debate on how to weigh quality in qualitative research studies. In this section, I would like to discuss quality aspects of the present thesis in terms of trustworthiness and generalization.

According to Cohen et al. (2007:31), the quality aspect of qualitative studies in social sciences can be discussed in terms of trustworthiness. As Shenton (2004:46) mentions, 'trustworthiness hinges on the relationship between the researcher, the data and the research questions. In other words, it is related to the internal consistency of the whole work.

Throughout the present thesis, I made my research process open through the presentation of the choice of methods and theory, data collection and interpretation procedures. In line with the trustworthiness quality aspect, I adopted a research strategy that conveys "low inference descriptors" (Silverman, 2007:283), that is, recording naturally occurring data in ways that are as concrete as possible, including verbatim accounts of what people say rather than the researcher's constructions of the general sense of what a person said, which would allow the researcher's personal perspectives to influence the reporting. In this regard, I made an effort to support my claims and arguments by verbatim quotations selected from interviews or recorded discussion extracts.

Keeping the trustworthiness aspect in mind and determined to avoid personal biases, I constantly discussed the interpretation and findings with my different readers, including my supervisor. I received constructive feedback from them which at times helped me to strongly revise my thesis. Such practices could stand to validate the trustworthiness of the present study.

3.8. Research ethics

With reference to ethical considerations in research, Cohen et al. (2007:98) note that: ‘whatever the specific nature of their work, social researchers must take into account the effects of the research on participants, and act in such a way as to preserve their dignity as human beings’.

In this regard, issues pertaining to informed consent, privacy and confidentiality were observed in the present thesis. Concerning informed consent, Bryman (2012:134) stresses that: ‘since it is one of the imperative ethical aspect of any study involving the participation of human beings, participants must be informed about the main goal of the study, and about possible disadvantages and advantages that participating might imply. In addition, informed consent means that it is completely voluntary for the informants to participate, and that they have the right to withdraw at any time’. Moreover, Cohen et al. (2007:95) point out that in accordance with scientific ethical standards, researchers are advised to make their presence and aims known in order to avoid deception when conducting fieldwork.

With respect to the informed consent principle throughout the process of data collection, I clarified the objective of my research to my respondents. I told them that I needed them to provide me with needed information about cow-related proverbs. I also stated that I was carrying out research meant to gain and expand knowledge on Kinyamulenge cow proverbs translated into English to make them understood by non-natives. Nevertheless, I made it clear to my informants that participation was voluntary and they were allowed to withdraw from the study at any time if they wished. Consequently, the data reported in this thesis are from those respondents who agreed to share their experience and knowledge of Kinyamulenge cow-related proverbs with the researcher.

3.9. Problems encountered and mitigation measures

Although the exercise of collecting data was successfully carried out, I faced some problems in the process of conducting this research. Some of them were so acute that they are worth mentioning. The major problem was related to the documentation. Written documents related to Banyamulenge in general are few and those related to cow are almost inexistent.

I tried to visit different universities here in Rwanda but I did not get any books in the library talking about cow-related proverbs of Kinyamulenge. Only the dissertation of Rukamirwa : *La poésie pastorale (pastoral lyrics) chez les Banyamulenge*. Kidogi's dissertation : *Colonisation Belge face aux structures socio-politiques et économiques traditionnelles africaines*.

Trans: *Belgian colonization with regard to socio-political structure and african traditional economy*. These gave me some orientations and information about Banyamulenge lifestyle. For my core chapter, I made recourse to interviews and met oral informants in the DRC and Rwanda. Despite the scarcity of documents written on Banyamulenge, I tried to use the few available and internet where I found enough information and couldn't get stuck. Time and money constraints were my second problem. I collected some money from my family that helped me travel safely though the travelling conditions to the DRC was not easy due to poor road conditions. Despite these above-mentioned problems, I tried to work hard and be able to achieve this work of data collection.

In short, this chapter contains the documentation resourceful references where a couple of approaches were used, those are library and internet research. The library research used the printed documents such as books, dictionaries, dissertations from different universities whereas internet research included websites, online information and eventually interview.

CHAPTER FOUR: DATA ANALYSIS AND FINDINGS INTERPRETATION

4.1. Introduction

This chapter presents the results from the research conducted. The presentation, analysis and interpretation of data display the findings from the research on the compilation and translation of Kinyamulenge cow-related proverbs into English. I first collected more than a hundred Kinyamulenge cow-related proverbs and then translated and analyzed 50 of them word-for-word to show my English (non-native) reader the structure of Kinyamulenge words, followed by their real equivalents into English based on scientific translation techniques. We also referred to annotation where it was quite difficult to find proper equivalence with English due to dissimilarities of these two languages and culture-related problems as well.

If all languages had the same language structure, the best translation technique would be literal translation, but this is not the case. Kinyamulenge and English neither share the same sentence structure nor the same culture. For that reason, we made recourse to other translation techniques that helped us make accurate translation.

4.2. Presentation of data

The presentation of data was made in a simpler way for the reader. I first drew a small table where in the first column I put the proverb as I collect it in its SL, then translated it word-for-word in English. The last column includes the real English equivalence using translation techniques. The proverbs are thematically grouped.

1.	Kinyamulenge	Word for word translation	English equivalent
	Agasozi kamanutse inka kazamuka indi.	The hill where one cow has come down, another one goes up on it.	A good turn deserves another.

The translation technique used here is equivalence since the concept is expressed differently in both languages but express same reality. The message embedded in this proverb is that when you do good to someone it will come back to you afterwards.

2.	Kinyamulenge	Word for word translation	English equivalent
	Amagara aruta amagana	Health is better than hundreds of cows	Health is better than wealth.

I made recourse to equivalence technique for the same reality is found in both languages.

The proverb reminds us that our life and /or health matters most. One cannot enjoy having lot properties without health. Material things come next.

3.	Kinyamulenge	Word for word translation	English equivalent
	Aho inka ziganyye niho abashumba bajya	Where the cows go, that's where the shepherds also go.	Where your treasure is, there is your heart.

I resorted to equivalence technique to explain this proverb. The place where the herd (this is considered as one's treasure), heads, there goes the shepherd (goes towards his/her treasure). It implies that where you have valuable things, your whole mind will be there.

4.	Kinyamulenge	Word for word translation	English equivalent
	Utazi akazakura, abaga umutavu.	He who does not know what will grow, kills a calf.	The ignorant eats his bud wheat.

Here, I used equivalence technique of translation because the same reality is found in both cultures, even if it is expressed in a different way. In Kinyamulenge reference is made on cow while in English it refers to plant. But the idea is the same. In the Kinyamulenge culture, this proverb warns people on two things:

- i) Never look down on people but take care of every person and /or thing because no one knows who/what shall be useful tomorrow.
- ii) Old people should not despise children because they do not know what the future holds for them.

5.	Kinyamulenge	Word for word translation	English equivalent
	Gira so yiturwa indi.	Do good, it'll be paid back to you.	What goes around comes around.

The translation technique I made recourse to is equivalence since the idea is expressed differently in both languages but bear one same reality. The message embedded in this proverb is that good deeds are reciprocated.

6.	Kinyamulenge	Word for word translation	English equivalent
	Umunani muke uwujana kwa nyokorome.	Few cows for dowry are taken to one's uncle.	Blood is thicker than water.

The technique of translation I used here is equivalence. There is the same idea in both languages but expressed differently. In Kinyamulenge culture, one cow is not enough to pay dowry. You cannot be received with one cow for dowry. The only person who can accept that is one's uncle. This is because of you share blood. This proverb intends to stress that one's blood relatives is stronger than other relationships. Regardless of the condition you are in, relatives can never reject you or mistreat you, but rather receive and accept you unconditionally.

7.	Kinyamulenge	Word for word translation	English equivalent
	Zitukwamo nkuru.	In a herd of cows, the oldest is blamed.	The price of seniority is responsibility.

I made recourse to equivalence technique to analyse this proverb. What this proverb actually means is that aged people are role models to the youth. They should, therefore, be held responsible for any evil or act the group has incurred. It is known that in a group of people, quite often mistakes occur and the one to blame is not the youngest of the group but the oldest, even if they are not the culprit who unmistakably broke the rule of the community the time the error was committed. Only their status of being the elderly will make them accountable of what has happened. We can as well look at this proverb in another angle and see in it the aspect of leadership. Not only age is determinant here, but also leadership. Leading does not necessarily require age. A young man born with the gift of leadership can lead aged people.

8.	Kinyamulenge	Word for word translation	English equivalent
	Iya babiri ntikobwa.	A cow belonging to two people cannot serve to pay dowry.	What belongs to all, belongs to none.

I resorted to equivalence translation technique here to explain the proverb. A shared property can never be used to serve individual purposes. A shared property does not give liberty to individual people to act on it. It seems one has no right on it. This proverb warns individual people, members of an association/cooperative having some properties in common to never use this property on personal interests. This proverb bears an idea of morality, warning against malpractice and greed.

9.	Kinyamulenge	Word for word translation	English equivalent
	Abanganya inka baragirana.	People having the same number of cows pasture together.	Birds of the same feather flock together.

I resorted to equivalence translation technique since the proverb expresses the same reality in both cultures. In life, people of the same social class always seem to be together. The world is divided into groups, poor people form a class, middle and rich class. No group interferes another. Same for countries, rich countries cooperate between them and respect each other. We hear of G7(the seven richest countries in the world), and G20 (the twenty richest countries in the world). No middle or poor income countries can join them. Following this life style, it can develop social distancing between people since we know that people need each other irrespective of whether one is wealthy or poor. There are things which money or belongings can solve but there are other things that only people can solve So, if the world keeps on encouraging social classes, it won't be better.

10.	Kinyamulenge	Word for word translation	English equivalent
	Uwitonze akama ishashi.	He who waits milks a heifer.	Patience is the key to contentment.

The technique of translation I resorted to here is equivalence following the fact that there is the same concept but expressed differently in both languages. This proverb stresses the importance of being patient. It has been noticed that some people are not patient. They get bored quick. The bible has put patience among the gifts given by God. Always patient people reap. The lesson we can draw from this proverb is that one should not make whatever decisions in a hastened and/or rush way. Better be patient and wait for the right time.

11.	Kinyamulenge	Word for word translation	English equivalent
	Ibyaye kibi irakirigata	A cow's calf born dead is licked.	Blood is thicker than water.

The translation technique I resorted to here is equivalence following the fact that there is the same concept but expressed differently in both languages. This proverb shows how strong the blood is. We have experienced some teenagers who terribly misbehave in society to the extent that the whole community is fed up with them but their siblings still feel love to them.

The society can reject you but not your family. No matter how stressful and wicked you are, your family members will be on your side though sometimes they can also complain of your negative attitudes.

12.	Kinyamulenge	Word for word translation	English equivalent
	Aho guhura n'umushumba wohura na nyirazo.	Better meet the owner of a cow than the servant.	Give them an inch and they'll take a mile.

The technique of translation I used here is equivalence since the same reality is expressed in both cultures. This proverb can be viewed in two angles: The first means that to meet the servant may not help much since sometimes they show arrogance and manifest a show off attitude in the property which is not theirs. Because they have been given a temporary power, they sometimes abuse. The second is that to meet the owner of the cow is much better because you can benefit from your conversation with him/her.

13.	Kinyamulenge	Word for word translation	English equivalent
	Umugabo mbwa azananirwa guhunga mu nka, akananirwa no kuzihongamo.	If you can't run away from cows, you'd better pay tribute.	If you can't beat them, join them.

I made recourse to equivalence technique for the idea in both English and Kinyamulenge expresses the same reality. A stupid man when attacked he neither run away to save his life nor give tribute.

The proverb advises us that if somebody is more powerful than you are, you should be submissive to them and /or surrender.

14.	Kinyamulenge	Word for word translation	English equivalent
	Ingenzi ntigira ihembe.	A guest cow has no horn.	There is no better place like home.

I resorted to modulation technique of translation to deal with this proverb following the fact that both English and Kinyamulenge express same reality but viewed in different angles. In Kinyamulenge, the proverb sounds more negative. *Ntigira* (not having) is negative. While in English, the proverb is positive. We feel better home than away. When home, we are empowered. The idea in this proverb is that a cow that joins an unfamiliar herd, though strong enough, it however displays weaknesses until it spends a couple of weeks to get acquainted with the new herd. This is similar to people. When one is away from home, their voice is not much heard though they may have bright ideas. We have experienced xenophobia cases throughout the world whereby black footballers are being mocked/segreated in European stadiums. Recently in South Africa, non-South Africans were threatened, even some were killed just because they're foreigners. No one should be denied their rights wherever they are.

15.	Kinyamulenge	Word for word translation	English equivalent
	Iyo amazi abaye make aharirwa impfizi.	When water becomes scarce, the little remaining is reserved to the bull.	Give honour to whom honour is due.

I resorted to modulation technique of translation because the English proverb views the proverb differently from Kinyamulenge but the idea is the same. *Amazi make* (scarcity of water), this is a negative concept while in English the whole proverb is positive. The idea in both languages is that we are advised to give honour to people who deserve it. This applies to family/association/community/country to recall the members/inhabitants to be submissive towards the leadership. On the other hand, we can notice an aspect of unfairness of resource distribution and / or inequitable sharing of resources.

16.	Kinyamulenge	Word for word translation	English equivalent
	Ibuze ayayo irabagwa.	An unproductive cow is meant to be slaughtered.	God helps those who help themselves.

I made recourse to modulation technique of translation because the English proverb sounds more positive while in Kinyamulenge the phrase ‘*ibuze ayayo*’ (unproductive) bears a negative meaning.

The proverb therefore advises that, we should endeavour to be self-reliant, if we fail to do so then we should be prepared to endure the consequences.

17.	Kinyamulenge	Word for word translation	English equivalent
	Nyamwanga yanze n’uwamuhaye inka.	The hater hates even the person who gave him a cow.	Don’t throw the baby with the bathwater.

I made recourse to modulation technique of translation since the idea in both languages is viewed in different angles but the concept is the same. In Kinyamulenge, the proverb is semantically positive, while in English we can notice a negative meaning represented by *don’t*. The message or lesson we can draw from this proverb is that, there are people who are never satisfied, rather reject everything they’re told or given. They’re also called ‘*indashima*’ ‘*unsatisfied people*’ we should not be people of the kind.

18.	Kinyamulenge	Word for word translation	English equivalent
	Nta yima nyina akabara.	No calf refuses its mother a bit of colour.	Like father like son.

The technique used here is equivalence since one same idea is expressed in different wording in both languages.

We all inherit some good/bad behaviour from our parents.

19	Kinyamulenge	Word for word translation	English equivalent
	Iba imwe ikitwa umunani.	It is named one and can pay dowry.	Every little helps.

I used compensation technique to translate this proverb to explain that there's cultural loss from the word '*umunani*' as a key word in this proverb, which does not exist in English. Its translability causes trouble and it is compensated by the phrase '*every little*'. We learn from this proverb that the smallest thing we may possess can be worthier and profitable than nothing.

20.	Kinyamulenge	Word for word translation	English equivalent
	Nta jana ryanga mu rindi.	A hundred cows are never rejected in another herd of a hundred.	The more you get, the more you want.

I made recourse to equivalence translation technique to explain the proverb. We learn from life that no matter how wealthy a person can be, they still strive to get more. The message here is that mankind is created in a way that they are never satisfied with what they possess. One should nevertheless be contented with what they possess in order to gain peace of mind which is more important to our mental and psychological health.

21.	Kinyamulenge	Word for word translation	English equivalent
	Umutavu w'ururimi uratemba ntugarurwe.	A slip of the tongue is never drawn back.	Once a word leaves your mouth, you cannot chase it back even with the swiftest horse.

The translation technique used here is equivalence because the idea is the same but expressed differently depending on the culture.

The message conveyed here is that people should be careful how they speak. A slip of the tongue (uncautious words uttered) can cause trouble and miscommunication.

	Kinyamulenge	Word for word translation	English equivalent
22.			
	Intizo isiga umwumbati mu ziko.	A temporary lent cow leaves cassava in a hearth.	It's better to be safe than sorry.

The translation technique I made recourse to here is equivalence because the same reality is expressed in both languages. And the message conveyed is that we should work hard and be self-reliant than waiting aid from outside to live on. The aid does not last and eventually ends unexpectedly.

23.	Kinyamulenge	Word for word translation	English equivalent
	Itaragutera ntuyibohera insobeko.	The cow that has not kicked you yet, you do not braid a fetter for it.	It's better to be safe than sorry.

See proverb No. 22 above for more explanations. The message here is that, we are called to get prepared in everything we do in life than being sorry afterwards. We learn from problems/challenges.

24.	Kinyamulenge	Word for word translation	English equivalent
	Inyana imenya nyina mu mwijima.	A calf recognises its mother in the dark.	Blood is thicker than water

The technique of translation I resorted to here is equivalence. The same reality is found in both languages. This proverb tells us that no effort is needed to be taught of relationships between siblings. It naturally comes by itself.

25.	Kinyamulenge	Word for word translation	English equivalent
	Inyana y'ingwate yabira ireba iwabo.	A calf in gage bellows looking home.	Absence makes the heart grow fonder.

I resorted to equivalence technique for the fact that there is actually the same idea in both Kinyamulenge and English. The lesson we can draw from this proverb is that whatever situation you can face, that forces you to leave home, you will still long to be back.

26.	Kinyamulenge	Word for word translation	English equivalent
	Ubuze icyo atuka inka ngo dore igicebe cyayo.	He who lacks an insult towards a cow says, 'look at its udder'.	Beauty is only skin deep.

I resorted to equivalence technique to deal with this proverb because the same reality is found in both Kinyamulenge and English but expressed differently. A person's character and/or inner qualities are more important than physical beauty. Also people like talking and criticizing including when they have no valid arguments.

27.	Kinyamulenge	Word for word translation	English equivalent
	Ntazibana zidakomanya amahembe.	Cows living together bang their horns.	Familiarity breeds contempt.

The technique used here is equivalence. The same idea is found in both languages. Conflict is normal between people living together and /or having connected interests.

When you are too close to one another for a long time, it sometimes ends up in bad relationship.

This proverb is often used when reconciling two or more people/parties in conflict in order to rebuild unity and good relationships between them.

28.	Kinyamulenge	Word for word translation	English equivalent
	Insigazi y'inyuma ihaga inkoni.	A cow lagging behind is fed with stick beats.	As you sow, you shall reap.

The technique used here is equivalence. In Kinyamulenge the proverb explains that a passive cow that lags behind others suffers painful consequences. In English, it is said that what one sows, they will reap. So, the idea is the same but expressed in different ways. This proverb reminds us that our actions-good or bad- will result into corresponding consequences.

29.	Kinyamulenge	Word for word translation	English equivalent
	Umwungeri ategeka indaswa ntategeka ingurwa.	A shepherd can decide of a cow meant for cooked blood not for sale.	Beggars can't be choosers.

I resorted to equivalence technique to explain this proverb. The same reality is expressed differently in both languages. A shepherd always depends on the generosity of his master. He can't choose or pick things as per their choices.

30.	Kinyamulenge	Word for word translation	English equivalent
	Umwungeri ntahamba Se.	A shepherd does not bury his father.	A shepherd does not bury his father.

The technique used here is literal translation. There's match of word structure in both languages. This proverb shows us how a shepherd is considered like a slave. He cannot take decision regarding his own businesses and /or life. A shepherd is too busy that he has no time for other duties. The lesson to draw from this proverb is that every individual should strive to free themselves from the bondage and get independence in its fullness.

However, the proverb also conveys a message on the important role a shepherd plays at the extent that he does not find time for other task even the one of burying the dead father.

31.	Kinyamulenge	Word for word translation	English equivalent
	Ivunikiye hafi yungirwa hafi.	A home broken cow is treated home.	A stich in time saves nine.

I made recourse to equivalence technique since the proverb in both Kinyamulenge and English has the same reality but expressed differently. It's better to deal with problems in time rather than waiting until they worsen and become much bigger

32.	Kinyamulenge	Word to word translation	English equivalent
	Impanga y'inka yatanze iy'umuntu ikuzimu.	The skull of a cow has preceded that of man in the tomb.	Health is better than wealth.

See proverb No. 2 same translation technique and same explanations as well.

33.	Kinyamulenge	Word for word translation	English equivalent
	Akamasa kazamara inka kazivukamo.	The bull that will exterminate cows is born among them.	One's enemy is from his own home.

I used equivalence to this proverb to explain that the problems that most people/families experience take origin inside one's friends and family. They generally do not come from outside. The proverb warns us that the first person who will fight and/or betray you, is the one from your own family. Behave accordingly.

34.	Kinyamulenge	Word for word translation	English equivalent
	Aho kurata inkongoro worata uwo yareze.	Instead of praising a bowl of milk, praise the one it raised up.	Actions speak louder than words.

I used equivalence technique for this proverb because the same idea is expressed differently in both languages. This proverb teaches us to be more pragmatic than theoretical. Actions are a better reflection of one's character because it's easy to say things, but difficult to act on them and follow through. Focus is put on the outcome of positive actions than on actions themselves.

35.	Kinyamulenge	Word for word translation	English equivalent
	Uwiga gukama yigira mu za Se.	He who learns to milk starts with his father's herd.	Charity begins home.

I used equivalence technique since the idea is the same in Kinyamulenge and English, but expressed in different wording.

This proverb recommends that every good action to be taken should start from people around us. The proverb also highlights the role of families in the education of their children and responsibility of parents in shaping their children's education, sociability etc.

36.	Kinyamulenge	Word for word translation	English equivalent
	Ubonye nyina ashaje avuga ko iza Se zagiye ubusa.	The one who looks at his old mother says the dowry given for her was a loss.	Beauty is only skin deep/ Appearances are deceptive.

I resorted to equivalence technique of translation because the same idea is expressed differently in both languages.

The lesson we can draw from this proverb is that, a person's character can't be judged by his/her outward appearance.

37.	Kinyamulenge	Word for word translation	English equivalent
	Iyo zigwiriye zigwiza amabara.	The more the cows increase in number, the more varied colours they have.	The more people multiply, the more different they become.

I made recourse to annotation to say that the more people multiply, the varied characters and/or behaviours they develop. This proverb warns us to be more watchful than ever as for different strange behaviours (especially bad) and/or characters from different people in the community.

38.	Kinyamulenge	Word for word translation	English equivalent
	Ururimi rwariye inka y'inkuba	The tongue has eaten the thunder's cow.	An empty vessel makes much noise.

I made recourse to equivalence technique since the same reality is expressed differently in both languages.

The message conveyed in this proverb is that we should be careful how we speak. To talk uncautiously can lead to unsafe place. Speaking is easier than acting/doing.

39.	Kinyamulenge	Word for word translation	English equivalent
	Ushaka inka aryama nkazo.	He who wants cows, sleeps like them.	No gain without pain.

I used equivalence technique of translation since it is the same idea expressed differently in both languages. We gain wisdom faster in difficult times than in prosperous times. If one needs fortune, they should toil for it. Fortune entails hardship.

40.	Kinyamulenge	Word for word translation	English equivalent
	Inka imwe itashe iruta ijana ryaraguwe.	One received cow is better than a hundred foretold.	A bird in hand is worth two in the bush.

I made recourse to equivalence technique of translation because the idea in both languages is the same though expressed differently. The lesson to draw from this proverb is that, we should not count on many things promised over little we already possess.

41.	Kinyamulenge	Word for word translation	English equivalent
	Inkongoro y'umwana ntihoza undi.	A cup of milk of a baby cannot calm down another.	A bowl of milk of a baby does not calm down another.

The technique of translation I resorted to here is compensation since the key word *inkongoro* as a vessel made of tree used to milk and drink milk from, does not exist in English. It's represented in different shapes *icansi* (big size), *akadete* (medium size) ... It is compensated in English by *a bowl* which is not the same as *inkongoro*.

The proverb reminds us that individual belongings cannot serve all. On the other hand, parents should teach children to have the sense of sharing among them.

42.	Kinyamulenge	Word for word translation	English equivalent
	Ubuze ay'iburyo akama ay'ibumoso.	If milk is not found on the right side of a cow, try the left.	All's well that ends well.

The technique of translation I made recourse to is equivalence. The two proverbs in both languages have the same reality expressed differently.

This proverb advises us not to give up despite problems we may experience. It also teaches us to be satisfied from what we have in the absence of what we would like to have.

As long as the outcome is good, problems on the way don't matter.

43.	Kinyamulenge	Word for word translation	English equivalent
	Inka y'umukene ntibyara vuba.	The cow of a poor man does not calve quickly.	The cow of a poor man does not calve quickly.

I resorted to the literal translation here because there is a match of words in both languages.

The message conveyed in this proverb is that because of hunger, everything seems to move slowly for a poor person although time is always constant regardless of whether one is rich or poor.

44.	Kinyamulenge	Word for word translation	English equivalent
	Inyana n'iyā mweru.	The calf resembles its mother	Like father, like son.

See proverb No. 18 for details.

45.	Kinyamulenge	Word for word translation	English equivalent
	Iyakameze irakabaganwa	A cow with a certain mark dies with it.	A leopard can't change its spots.

I made recourse to equivalence technique of translation because the idea found in both languages is the same. A person can't change one's innate character.

46.	Kinyamulenge	Word for word translation	English equivalent
	Izija gushira zihera mu ruhongore	Cows that will be exterminated, begin dying from the kraal.	One's enemy is from his own home.

See proverb No. 33 above for details.

47.	Kinyamulenge	Word for word translation	English equivalent
	Amaboko azakugabira, uyabonera mu iramukanya.	Helping hands are seen in greetings.	A helping hand is no farther than at the end of your sleeve.

The technique of translation I made recourse to is equivalence. The two proverbs in both languages have the same reality expressed differently. Friendship is seen early.

48.	Kinyamulenge	Word for word translation	English equivalent
	Ija kurisha ihera ku rugo.	The grazing cow starts home.	Charity begins home.

See proverb No. 35. Uwiga gukama yigira mu za Se. They have the same idea.

49.	Kinyamulenge	Word for word translation	English equivalent
	Imbwa yiganye inka kunnya mw'iruri irabizira.	The dog imitated the cow to shit in the kraal and got punished.	A dog was seriously punished to have imitated a cow to shit in a kraal.

I made recourse to compensation technique to explain this proverb. Here, there's cultural loss. (This point will be discussed later in discussion of results). In our culture a dog is a disrespected and undesirable animal, even an idling or good-for-nothing person in our community is generally labelled or identified as 'a dog', while British people consider it as an important pet close to man. This proverb recalls us that one should know their value in society and behave accordingly.

50.	Kinyamulenge	Word for word translation	English equivalent
	Icyo umutima ukunze, amata agurwa itabi.	What the heart longs for, milk is exchanged with tobacco.	Beauty is in the eye of the beholder.

The technique I made recourse to here is equivalence since the reality in both Kinyamulenge and English is the same but expressed in different words. Different people have different views about what beauty is. This proverb shows us how people are different not only for taste but also for a good number of things. What is considered good to one is not necessarily good to another. People are different; we should therefore bear with one another.

4.3. Discussion of the results

4.3.1. Broad overview

This dissertation consisted of compiling and translating Kinyamulenge cow-related proverbs into English in the aim of documenting Banyamulenge core cultural values that have suffered the lack of written documentation for references. The analysis of the data resulted into the following findings: The research has chiefly contributed to solving the problem of orality of proverbs and has availed them in written form to be referred to.

The research, contributes to making Banyamulenge culture move from oral-based literature to more written one in this very specific area of cow-related proverbs. In addition, the semantic analysis of proverbs revealed that these cow proverbs are not mere proverbs but rather contain social messages aiming to educate the community in various ways: teaching, advising cautioning, recommending them, etc. through cow proverbs.

Among the scientific translation techniques that were used, equivalence translation technique was the most relevant technique. Researchers found out that it is the best used technique when proverbs and idioms are being translated. This study has also shown the importance of proverbs in people's daily communication which consists of conveying messages aiming at changing the community's behaviour.

4.3.2 Translation techniques used

The translation of cow related proverbs from Kinyamulenge into English required scientific based-techniques inspired by greater translation theorists. This study has used four scientific translation techniques plus annotation to translate explained proverbs that were chosen.

4.3.2.1 Equivalence

In translation field, the equivalence technique consists of SL proverb having similar meaning as TL but dissimilar in form. It was used 40 times out of 50 proverbs analyzed, that represents 80%. It was largely used due to the fact that people living the world share universal truths though having different cultures as Schipper (2010:13) points out that: ‘This similarity between proverbs is mainly due to the fact that, as human beings, we share fundamental needs and experience’. For example, in the proverb (No.40) *Inka imwe itashe iruta ijana ryaraguwe* translates as *A bird in hand is worth two in the bush*.

It’s obvious that these two proverbs have definitely similar meaning though having dissimilar form. *Inka imwe itashe* is the same as *a bird in hand* while *iruta ijana ryaraguwe* is similar in meaning to *is worth two in the bush*. For both proverbs, the idea is that, a small thing we already possess is more valuable than thousands we hope to get or promised. Here, we can notice that Banyamulenge are more cow-oriented people while English people are nature-oriented.

Similarly, the proverb *ija kurisha ihera ku rugo* (prov. No 48) translates as *charity begins home*. Here, *ija kurisha* literally means *a grazing cow*, *ihera ku rugo* literally means *begins home*. In Kinyamulenge, the first part of the proverb (*ija kurisha*) refers to a person willing to help others, then *ihera ku rugo* means that, that person should begin from home. Thus, this charitable person is supposed to help from their own people or from people around them.

Previous researchers found that this technique best applies in proverbs and idioms. Vinay & Darbelnet (1995:342) stated that ‘equivalence is the ideal method when the translator has to deal with proverbs, idioms, clichés, nominal or adjectival phrases and the onomatopoeia of animal sounds’.

Also Thalji (2015: 7) adds on that: “Proverbs have common uses, features and patterns which translators must be familiar with when translating proverbs”. Though people inhabiting the earth come from different cultures, the way the world is viewed for all is the same. Honesty, love, integrity...are all virtues common to all the world communities and cultures. So, translators have to take into consideration these common features while translating especially at the semantic level.

4.3.2.2 Modulation

The translation technique that ranked second is modulation with 4 out of 50 explained proverbs representing 8%. As we previously said in the literature review, modulation consists of using a phrase that is opposite in the source and target languages to convey the same idea. It is a translation method consisting of looking from a different angle the same reality.

For example: *Iyo amazi abaye make ahagirwa impfizi* (prov. 15) translates as *give honour to whom honour is due*. The concept of this proverb in Kinyamulenge is negative while in English the concept is wholly positive. *Iyo amazi abaye make* means if water becomes scarce or if there's shortage of water, the little remaining is reserved to the bull which is *ahagirwa impfizi*.

The bull here stands for the head of the family or any organization, who deserves respect and care by the rest of the members. We believe that every authority comes from God, as the Apostle Paul in Romans 13: 1-2 in the Holy Bible says: 'Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. Therefore, he who resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves'.

Submissiveness to the authority is a must. One can suffer consequences for failing to comply. Today, with gender equality and family promotion, some countries have assigned both man and woman to jointly head the family. This has however brought some negative consequences mostly in underdeveloped countries (with lower education) since we can hear here and there conflicts arising between couples due to misunderstanding on family leadership. Law and culture conflict. The remedy to this, is multiplying sensitization of the population on this gender issue.

4.3.2.3 Literal translation

Translation theorists found out that literal translation would be the best translation technique if all languages had the same language structures. This technique is also called word for word translation. In this research, it occurred 2 times out of 50 rating 4%. This is obviously understandable from the fact that English and Kinyamulenge are two different languages. In the proverb *umwungeri nta hamba Se* (prov.30) translates as *a shepherd does not bury his father*, in both Kinyamulenge and English, we can notice similar structures of words. Despite the

particularities in structures of these two languages, it has however been seen that very little cases of similarities in language structure are still possible. Same meaning and same form.

Similarly, if we take this example *inka y'umukene ntibyara vuba* (prov.43) which translates as *a cow of a poor man does not calve quickly*, we can again notice that the sequence of words in both languages is quite the same though Thalji (2015:12) argued that: 'every culture has its own structure which makes it distinguished'.

4.3.2.4 Compensation

'The relation between the source language and the target language which indicates the absence of message constituents in the target language; there is loss (or entropy) when a part of the message cannot be conveyed because of a lack of structural, stylistic or metalinguistic means in the target language'. (Vinay and Darbelnet 1995:345)

From the above statement by Vinay and Darbelnet, we can realize how culture plays an important role in translation industry. Compensation is chiefly seen in cultural losses which is inevitable in translation. Cultural differences will inevitably impact translation. We speak of losses when elements of SL meaning cannot be conveyed in the TL. In this case, the TL compensates the missing features of SL culture by another word or phrase of nearly similar meaning.

Classe (quoted by Thalji, 2015:9) also argued that: "There are some contextual aspects that have features related exclusively to SL culture but which are not found in the TL" This is obvious, following the fact that people living the earth have varied cultures and therefore view the world differently though principles governing this world are the same. Cultural loss however occurs due to the lack of equivalent lexical unit in the TL to some culturally-bound terms and expressions from the SL.

For example, in the proverb *Iba imwe ikitwa umunani* (prov. 19), the tentative translation is 'Every little helps'. In a general context, the word '*umunani*' is a polysemic word in Kinyamulenge. The first meaning is the ordinal number *eight*.

The second meaning is *a birthright a parent grants to their child(ren)* that the latter get(s) after the death of the former. In this very context (the third), it is an *indefinite number of cows meant to pay dowry*.

In normal circumstances, in Kinyamulenge culture nobody pays dowry of one cow. In case it happens, it has another shameful name which is “*inyegeka*”, it has no equivalence in English but it means “one cow meant for dowry”. In this situation and according to the proverb, this *one* cow is also labelled as “*umunani*”. This means that though the normal number of cows meant for dowry is very much reduced, it however has the same value as the bigger number and also better than none. The only difference lies on the fact that the former has no advantage of ‘*kurongoranywa*’ . *Kurongoranya* is a term used to mean the number of cows given back to the groom following the total cows paid for dowry. When both sides (bride and bridegroom) are discussing about dowry giving, the side of the bride usually asks this question: *Mwazanye umunani w’inka zingaha?*

Trans: *How many cows did you bring for dowry?* This word *umunani* therefore has no equivalent in English because it is culture-bound term. This is why we translated it as ‘*every little*’ following the context in which it is used. In Kinyamulenge culture, *umunani* is only identified as a unique and irreplaceable token used to paying dowry, that is, no other thing be it money, car, farm, plot can replace cow though they are far more valuable than a cow.

Another similar example is “*Imbwa yiganye inka kunnya mw’iruri irabizira*”

Trans: “*A dog was seriously punished to have imitated a cow to shit in a kraal.*”

The noun *iruri* in Kinyamulenge is generally an oval-shaped house with a thatched-roof meant to shelter cows, especially calves, goats and sheep for farmers living in cold climate areas. But in English the noun *kraal* is not a house, it’s, according to Macmillan dictionary ‘an area for animals, surrounded by a fence. *Iruri* is not the real equivalent of *kraal*. *Iruri* as it is designed in Kinyamulenge does not exist in English.

4.3.2.5 Annotation

Annotation comes last with one explained and annotated proverb representing 2%. Annotation consists of explaining what the proverb intends to communicate to people. It is used when proper equivalence is not found in the TL. Normally annotation is not listed among the translation

techniques. Translators/interpreters make recourse to it as the last resort. It is only used when one has exhausted all the possibilities of using scientific translation techniques.

The only proverb annotated is: *Iyo zigwiriye, zigwiza amabara* (prov.37). The researcher tried to find out the equivalence to this proverb but it was not found. So, I made recourse to annotation to try to provide explanation of the proverb. *Iyo zigwiriye*, translates as *as they multiply*, ‘they’ in this phrase stands for cows, *zigwiza amabara* translates as *they multiply colours*, that is, they have different colours. Though the proverb talks of cows but its real meaning refers to people. The tentative explanation is that when people multiply, they also develop different behaviours and/or characters. It is, however, worth noting that these strategies also have their shortcomings. First, the results reveal that translating Kinyamulenge cow proverbs using other equivalents in the TL is, to some extent, subjective; it always implies the translator’s views and judgments to decide whether a proverb is the equivalent of the original proverb or not.

Second, the meaning of the original proverb and the one of its equivalent is always approximate because total equivalence never exists. Therefore, this causes cultural loss whereby some important cultural elements contained in Kinyamulenge cow proverbs are not rendered accurately because English people and Banyamulenge’s perceptions of the world is quite different. While Banyamulenge are culturally bound to cows, English are more oriented to nature or pets. This means that the more you have cultural differences the more different means of cultural expressions (such as proverbs) will tend to diverge. It is very likely that languages from same linguistic family, will tend to express their worldviews in pretty much the same way, simply because they are drawing inspiration from a common source.

4.3.3 Limitation of the study

Throughout the research, the researcher has met some limitations; this is common for any researchers. The problems I met while conducting this study were mainly related to inaccessibility to more informants as we wished to, following the ongoing armed fighting in area of research, the lack of enough written sources on Banyamulenge culture, poor network coverage to enable us maximize our working time and insufficient financial means.

We were unable to reach all the needed informants from the villages as we wished to, due to insecurity prevailing in the area of research. But we however managed to reach some old men

who are nearer to us at Bwegera (a relatively secured area) in the Ruzizi valley in the DRC plus other old men who reside in Rwanda (in Kayonza, Butare and Kigali). Despite all these above mentioned inconveniences, they neither affected our results nor the quality of this work since the informants met near to us were as much informed about the culture as the ones we would have met in the village.

We have resourced ourselves to few written documents found for the theoretical part of this work and we proceeded to interview to collect information for the core chapter of this work. In addition, the lack of stable network coverage was also an obstacle to our work. We could not work the way we wanted due to the lack of stable internet coverage. Whatever problem found on our way, got appropriate solution.

As for insufficient financial means, I coped with the situation using my own means plus aids from friends and relatives. They financially supported this work and it has come to its end. I would also like to mention the way we endured hard traveling conditions on the DRC's deteriorated and unrepaired roads as an encountered problem as well.

Definitely, how problems were dealt with is more important than whether or not they occurred. With the above-mentioned problems encountered, we tried our best to find a way forward and came up with this valuable dissertation that will serve as reference to whoever is interested in Banyamulenge culture. Sometimes, limitations are not necessarily negative since they open and/or provide opportunities to identify future areas of research.

4.3.4 Relationship with other findings

This work however, despite the above mentioned limitations it presents; it has brought some scientific contributions to add to previous studies like *La Poésie pastorale chez les Banyamulenge* (2003) by Rukamirwa M. Trans: *Banyamulenge pastoral lyrics*.

Les Banyamulenge, by Mutambo J. (1997) Trans: *The Banyamulenge*.

Though the above studies present some similarities, they however present many differences as well. The difference lies on the fact that, this deals with compiling, translating and annotating cow-related proverbs in Banyamulenge culture which so far none had worked on this kind of topic. In his *Poésie pastorale chez les Banyamulenge*, Rukamirwa has collected *ibironda* (cow

lyrics) to praise the cow and tried to translate them into French (unpublished, 2003) while Mutambo in his book *Les Banyamulenge* dealt with Banyamulenge origin, described their way of living and/or life style and the role they played in the process of the liberation of the then Zaire.

Crépeau and Bizimana in their book *Les Proverbes Rwandais*. Trans: *The Rwandan Proverbs*. They compiled Rwandan proverbs and translated them into French. All these works and many more unmentioned here have something in common but each has tackled particular aspect of the problem which makes them bear different findings.

4.3.5 Future research

As we previously said, we did not exhaust this study. A lot is still needed to be done. Following the limitations we have experienced, future researchers may either continue with this same topic and analyse more cow-related proverbs or deal with different topics since this field of research on Banyamulenge, their culture is fresh and varied, and so far, not much in this domain has been written on them.

4.3.6. Conclusion

To sum up, the findings have revealed that Banyamulenge cow-related proverbs imbed deep educative lessons and reflect cultural core values of a Munyamulenge life. Because his/her life turns around a cow, they transmit their advice, teachings, correction, warning...through the language of proverbs related to cows and this research has mostly contributed to availing proverbs in a written form to help the public and especially the youth who are not conversant with culture.

Our concern was that the chain was being broken between the old generation and the new one, which endangers core cultural values transmission. Nevertheless, there is hope that we are restoring the chain between both of them. New generation shall now easily inherit culture through these writings and the ones to come. There is global message among Banyamulenge worldwide aiming at teaching and transmitting culture to children born abroad.

This is possible due to sensitization of Banyamulenge through their global network worldwide consisting of telling all parents living abroad to teach children their native language that incarnates culture. To better know and understand culture, language is a must. Now, Banyamulenge have come together more than before following the problems they're going

through against their neighbours and some extremists Congolese who claim to bring Banyamulenge back to Rwanda because they are taking their land of Minembwe which is not actually theirs. The struggle is around the space where Banyamulenge live today.

CHAPTER FIVE: CONCLUSION, IMPLICATIONS AND RECOMMENDATIONS

5.1. Conclusion

The main research topic was to dig deep the meaning of cow-related proverbs and translate them into English for non-natives who are interested in Banyamulenge culture. The overall objective was to compile, translate and annotate cow-related proverbs from Kinyamulenge into English. The methodology applied has revealed the results below from the data gathered.

This whole work comprises of five chapters. The introduction consists of background of the study, problem statement, research objectives and research questions. The second chapter is the literature review. It provided theories of translation techniques and tried to have a glance on other authors' works in the same fields. This chapter has shed light on the present one and gave it an important theoretical information and orientation. The third chapter is about the methodology. It generally dealt with different methods used to gather information. The fourth chapter concerns data collection and interpretation of findings. This chapter is the backbone of this work for it presents what this work is all about and eventually comes the conclusion.

In conducting this research, I had a task of compiling, translating and annotating Kinyamulenge cow-related proverbs. I worked on 50 Kinyamulenge cow-proverbs. Besides, I had a two-fold goal. First, this work aimed at availing cow-related proverbs in writing which were formerly brought to us or to the public through oral source. It has been proved that oral source and /or literature is not sustainable and therefore cannot help culture transmission because people are mortal.

To compile the 50 Kinyamulenge cow proverbs was not so difficult. However, to translate them from Kinyamulenge into English was rather difficult because Kinyamulenge and English have different language structures and different cultures as well. Words usually never match, that is why compensation technique was also used where culture loss was found and annotations to explain the meaning of the proverbs.

Considering the results obtained, I may say that my objectives were successfully achieved. I managed to study 50 Kinyamulenge cow-related proverbs which were translated into English with their word-to-word translation followed by their genuine translation based on scientific techniques of translation, and more especially the message the proverbs convey to the community. We have also expressed our concern that the Banyamulenge society today is under threat of local rebel armed groups that had pushed most Banyamulenge of all age to flee the region and be scattered all over the world. The worry was that the chain of culture transmission was being broken but there's hope however that this document which has compiled cow-related proverbs will serve today's and coming generation to abide with their culture.

Regarding the results found in this research, the analysis of the data resulted into the following findings: Proverbs as they appear, imbed deep societal meaning. They educate the community in different ways be it teaching, warning or cautioning etc. We have also found that equivalence technique of translation is the best to deal with proverbs. It has been used at 80%. However, I cannot pretend that this study was exhaustive. I translated few of the proverbs leaving opportunities to other researchers to translate the rest because they are too many to be translated in one document. I have laid a solid foundation to begin with. Since cow proverbs are compiled, it's a big deal. Future researcher in this field will continue to explore more research area about Banyamulenge community since there is still a lot to study on them.

5.2. Implications

Implications represent one of the most significant parts of a research paper. Implications are basically the conclusions that the researcher draws from the results and explain how the findings may be important to policy, practice or so and how the findings will impact future research of the same field. As far as this work is concerned, I was also inspired by previous researches to come up with the present one. Previous researches paved way to this work and on turn, it also paves way to future researchers. Practically speaking, and to answer the 'so what' question, the first major practical contribution of the present research is that it has availed Kinyamulenge cow-related proverbs in written form which were formerly exclusively oral. This will impact much the community in the sense that, now they have their cow-related proverbs documented. Also

this document brings positive implications to all people interested in Banyamulenge culture, mostly those interested in cow breeding.

In addition, our study being of an exploratory and interpretive nature, raises a number of opportunities for future researchers. This work will in fact be referred to, by future researchers in this field. And, non-researchers but simply readers also will benefit from this document as they increase their knowledge in this field. Sympathisers of our culture will gain knowledge of the real meaning of cow proverbs.

5.3. Recommendations

As we come to the end of this study, it has been seen that though English is far different from Kinyamulenge, it is however possible to get the equivalence of Kinyamulenge proverbs with English. To achieve this, the translator should be equipped with knowledge of both languages plus the mastery of both cultures to conduct a better translation. It is however difficult to find people with much acquaintance of two cultures.

The following recommendations are formulated to facilitate future translators to better deal with translation of cow-related proverbs into English. The following people/institutions are concerned.

a. The government of the DRC

Despite that the DRC has, in her universities, the faculty of Arts and Languages, it does not however have the department of translation and interpreting. Following her vast area and population, it is allegedly said that it has more than 450 dialects. It has 4 national languages (Tchiluba, Kikongo, Lingala and Kiswahili) plus one official (French). For all these different Congolese communities, to better understand each other, they need translators/interpreters. For example, a resident from the eastern province of the country cannot easily communicate with a resident from the west. They will need an interpreter. In addition, the modern world with digital age favours people who can use more languages. Even in hiring people for job vacancies, the mastery of more languages is an asset. In the region, English is gaining ground, so it's imperative for the Congolese elite to be familiar with it.

In business, we are experiencing Chinese and more investors doing business in Africa. Most of these use English and should be assisted by Congolese trained in translation/interpreting. Undoubtedly, the population must interact with them and skilled translators/interpreters are needed as facilitators and/or mediators.

- The government should therefore think of adding the department of translation and interpreting in the faculties of Arts and Languages. By so doing, they will have solved the problem of shortage of translators/interpreters in the country and limit hiring them.
- The DRC should invest in translation industry because translating national languages into foreign ones, boosts them. Languages are the vehicles of the country's values.
- Avail libraries containing books pertaining to translation/interpreting.
- The government should reinforce the population unity through interference of cultures. I shall liaise with the local government to make these recommendations known.

b. Translators

- Translators on the other side, should be equipped with enough language skills and culture acquaintance to cope with the challenges of translation/interpretation. In this very domain of cow-related proverbs, translators should render accurate equivalence in the TL with semantic translation. This will help them be trustworthy.
- If the SL and TL cultures cause trouble of equivalence in the proverb's translability, the translator should make recourse to annotation and /or paraphrasing to explain the proverb.
- They should also make sure the translated message is the same as the original.

C. Banyamulenge community

- Banyamulenge community should abide with their culture and take care of availed documents written on them.
- They should as well interact with their Bantu neighbours and endeavor to know their languages and culture. As they are experiencing tribal conflicts, one of the remedy is to

know the language of the opponent and their culture. It sometimes softens violence because you are speaking the same language.

- Banyamulenge should take the lead for the advancement of their language and culture through education of the young generation as the latter are Banyamulenge of tomorrow.
- Banyamulenge elite should sensitize their intellectuals to conduct research in the domain of language and culture for their sustainability. This category of Banyamulenge should cover the persisting gap of moving from the oral tradition to written documents for an easier transmission of cultural values.

d. Researchers

I cannot pretend to have exhausted this study on cow-related proverbs. There are still a lot to be done. This field is fresh.

Interested future researchers therefore should carry out research on this same topic and expand and enrich it.

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Appendix

Questionnaire.

The questions I asked all my interviewees were 3 only:

1. *Ufite imyaka ingahe?*

Trans: *How old are you?*

2. *Wombwira imigani y'ikinyamurenge yerekeye ku nka woba uzi?*

Trans: *Can you provide me with Kinyamulenge cow-related proverbs you know?*

3. *Wombwira ico uwo mugani usobanuye mu muco wacu?*

Trans: *Can you tell me the meaning of that proverb in our culture?*

List of cow-related proverbs and their translation

Aba make ariko ntaba amazi : Quality is an excuse for lack of quantity

Aboro babiri ntibasangira umwerera: Two wrongs do not make a right

Aho imbwa inyereye nyiri nka acisha kure: Be cautious where experts slip

Akanwa kavuze inka ntikarara amata: Give credit where credit is due.

Amatama arimo ubusa ntasabira inka igisigati : You can't go to the party empty-handed

Arimo gishegashi ntavura : Idle people lack no excuses

Aya kera ntahoma urutaro : Old habits die hard

Batanga inka ntibatanga Imana : A man walks, God places the feet

Gukanura kwigikeri ntikubuza inka gushoka : Let the world say what it will

Ibuguma ishorerwa na nyirayo : Better to be envied than pitied

Ibyaye ikimasa iba yicunguye amarago: Every cloud has a silver lining

Ihembe ry'inika ryishima aho ryishyikira: Don't bite off more than you can chew

Igeze habi ihene iyigera ihembe : A drowning man will clutch at a straw

Ikibuza inka gukamwa kivugwa hakiri kare : The reason for a cow not to be milked is revealed in advance

Ikimasa gicirwa inyana umurizo: I had no shoes and complained, until I met a man who had no feet

Imbyeyi y'ikindi ivumera ihumuje: Borrowed garments never fit well.

Imisengo yinka iruta imitamu y' ihene : Quality is better than quantity

Impfizi ibyara uko ibyagiye : Still waters run deep

Impundu z'inka zivugirizwa ahiherereye : Appraisal of a cow is done in secret.

Ingumba irira ku mbyeyi : A problem shared is a problem halved

Inka iba imwe ikakwiriza mwijana : A black plum is as sweet as a white

Inka iva mu gihanga : When the going gets tough, the tough get going

Inka ni akoya ko muzuru : When the going gets tough, the tough get going

Inka ntigira nabi nka nyirayo : Good people are scarce

Inka uyiha ugukunda naho uwo ukunda ararukurenza: Love is blind

Inka yabyaye mucu ngo imaze akayo hasigaye ahumushumba : An ounce of protection is worth a pound of cure

Inka zirisha ubwatsi abantu barisha abandi : A good man is hard to find

Inka yikoma isazi aho igeza umurizo: Don't bite off more than you can chew

Inka yimirijwe n'ikaramu ntiramburura: A golden key opens all doors

Inyana y'intsindirano ironka ntitsimba: Borrowed garments never fit well.

Inyana yumugira nabi ntiyugama izuba: A guilty conscience needs no accuser

Intasi y'impyisi yabira nk'inka : A spy with flatulence will always blow his cover

Iri mu nda ireberwa na nyina : The eyes are the window of the soul

Ipfuye yabira, yabiza n'umwite: Blood is thicker than water.

Isindwe ry'amata riruta iry'inzoga kurangama: Beer before wine is fine, wine before beer makes you feel queer.

Iyabyaye ikimasa irutwa nihaka: Hasty climbers have sudden falls

Iyagayirwa niyo iyakamwa: Every little helps

Iyaguye ntayo itayigera ihembe : A drowning man will clutch at a straw

Iyakitse ntawe utayikora munda : A drowning man will clutch at a straw

Iyanze kuzimira itora nyirayo: Absence makes the heart grow fonder

Iyanze kuzimira irabira: Absence makes the heart grow fonder

Iyanze izana umwoyo: He that will not be counselled cannot be helped.

Iyaseseye ntiyugururirwa: If fortune calls, offer him a seat

Iyavumereye ntiyica: All is well that ends well.

Iy'ihembe rimwe yiyereka kare : None but the wearer knows where the shoe pinches

Izija gushira zisubira mu iruri : One's enemy is from his own home

Nta mutsi wishe iberi: Nothing to worry about

Nta ntindi yananiwe iyayo : Nothing is certain but death and taxes

Nta nyambo ibura agahazi : There is an exception to every rule

Ntawe ubaza Umwungeri umwoko: Mind your own business.

Ntawe uhomera iyonkeje : Opportunity seldom knocks twice.

Ntawe urya inka nka nyirayo : A faithful friend is a medicine for life

Ntawe utunga izo adashitura : What goes around comes around

Ntawe utera ibuye aho yateretse Igisabo: Do not kill the goose that lays the golden eggs

Ntayo igawa itagerwa: A good tree brings forth good fruit

Nyamwanga bamuhaye amata ati nimuyaterere: Don't cast pearls before swine

Uhonga umwanzi amara inka: Give credit where credit is due

Uja gufata ubukombe arabwagaza: If Fortune calls, offer him a seat

Umwungeri w'umujinya yikubitira inka mu jisho: A guilty conscience needs no accuser

Umwungeri w'agasige azigarurira mu isovu: A stitch in time saves nine

Ururimi rw'umwe rukamwa inshyushyu : Travellers from afar lie with impunity

Urwishe ya nka ruracyayirimo: There is a skeleton in every cupboard.

Usonera mu z'abandi, anyuzamo akarumanga : Borrowed garments never fit well

Utarabonye iza Se yabonye izaboneye: There is a time and a place for everything

Utegeye uruhu kuri Ruhuha yambara amababi : No one is expected to achieve the impossible

Uwakamiwe n'ikaramu ntarumbya : Knowledge is power

Yitwa iyumwana igatera Se ibondo: A gentle heart is tied with an easy thread

Zikama abahari : Make your presence felt

Zikamwa ayo zitahanye: None but the wearer knows where the shoe pinches

