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Examining Text Functions as a Guideline in Evaluating the Extent to Which Skopos of the Localized Google Products Was Achieved in the Kiswahili Localization Project

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Abstract:

This paper intends to analyze the extent to which the Source Text (ST) English skopos was achieved by the localization translators in the Target Language (TL). Faced with the fact that English, which is the source language, has a larger lexicon than Kiswahili which is the Target language, there are bound to be several equivalence challenges. Coupled with this is the fact that both languages do not share cultural homogeneity. This paper compares the skopos the ST with that of the TT in order to determine if the localisers achieved the intended purpose (skopos) of the localisation within the given situations. To do this, the researcher relied on secondary data from the localized Google software products. Source text English translation units were compared with target texts Kiswahili texts and analysed interpretively. Functional approach to translation by Reiss and Vermeer (1984), and Nord (1997) are used along with translation methods and strategies proposed by Newmark (1988), to see how different translation methods and strategies used helped to achieve the skopos of the translation. The analyzed data revealed that there were linguistic and cultural challenges encountered by localizers. These challenges were equivalence related but also could be attributed to localization translators' lack of requisite cultural and transfer competences.

Keywords: Skopos, localization, Source Text (ST), Target Text (TT), Source Language (SL), Target Language (TL), Text Function

1. Introduction

In today's competitive market, companies are increasingly realizing the importance of adapting their software programmes to a particular language, culture, and local design requirements (Reinecke 2010:18). Google is an example of software vending companies that are embarking on a rigorous effort to adapt their software programmes and user interfaces (UIs) to different target nations in order to increase its market share. One of the languages in which Google has localized its software products into is Kiswahili with the aim of reaching the East African market where Kiswahili is widely spoken. (egs of products that have already been localized)

In addition, the concept of software localization has been, to a very large extent been motivated by the new global configuration, whereby we have witnessed the explosion of the Internet and its development as an informative source and a communication device used by millions of people every day. In this scenario, translation and localization becomes a basic tool for intercultural communication and a vehicle for understanding among nations (Wiersema 2004:7).

1.1. Statement of the Problem

Transferring message from Source Language (SL) to Target Language (TL) in a localization project is not an easy task. The difficulty is brought about by the fact that Localization falls under technical translation which is characterized by lexical and terminological Units (LTUs) that are new and whose meaning oftentimes is incomprehensible by localization translators. Put in other words, the localization translators are confronted with the problem of equivalence in the target Language. As a result of this, many times, the message in the translated texts becomes quite opaque to the target users thereby compromising the purpose for which the localization was intended.

Guided by the fact that software is authored to perform certain functions, this study used the models proposed by Jakobson (1969) on text functions, to explore the extent to which translated Kiswahili texts achieved the various functions as was in the source text.

1.2. Research Questions

This study was guided by the following questions

- Which text functions do the software products perform?

- Did the Target texts in Kiswahili succeed in performing the intended functions amid linguistic and cultural challenges?
- What were the linguistic cultural and/or challenges that hindered smooth transfer of text functions from English to Kiswahili?

1.3. Scope

This paper specifically deals with the text functions as discussed within the model of Nord (1997). These functions are namely referential expressive, appellative and phatic functions. Although other theorists have come up with other classifications, we chose Nord's classification which appears to be broader and sufficient for our data. Moreover, the study will analyse data from a few Google products namely Google Search, Gmail and G+. These are deemed to have almost similar level of formality in terms of language use in addition to being the most popular products that users interact with.

1.4. Theoretical Framework

The study used skopos theory as a basis for analyzing data. Skopos theory is an approach to translation which was developed in the late 1970s by Vermeer (1978) and which reflects a general shift from predominantly linguistic and rather formal translation theories to a more functionally and socio-culturally oriented concept of translation. Skopos theory takes seriously, factors which have always been stressed in action theory, and which were brought into sharp relief with the growing need for translation of non-literary text types. According to Skopos theory, the contextual factors surrounding the translation of scientific, academic, contracts and such kind of texts cannot be ignored. These factors include the culture of the intended target text (TT) and of client who has commissioned it, and, in particular, the function (skopos) which the text is to perform in that culture for the readers. The theory states that translation, just like any other human action has a purpose.

Vermeer (1978:78) states that as a general rule, it must be the intended purpose of the target text that should determine translation methods and strategies. Thus, he derives the skopos rule: human action (translation) is determined by its purpose. The rule is formalised using the formula:

$IA (TrI) = f (Sk)$ Where; IA is human action

TrI is translation

f is function

Sk is skopos

In summary, human action (and its subcategory: translation) is a function of skopos or rather the purpose of translation.

The main point we can draw from this approach is that translation process is determined by the prospective function or skopos of the target text as determined by the client's needs rather than needs of the source text author. Consequently, the skopos is largely constrained by the target text user (reader/listener) and his/her situation and cultural background.

2. Methodology

Secondary data was the main source of data. Texts from Language Quality Edits (LQEs) that were used by Google localization translators were relied on. These are texts that were fully translated and revised by language experts. There were some other texts which were got from the software products themselves on the Internet. Purposive sampling technique was employed to select the texts whereby only texts that were deemed of interest to the study were selected. The texts were then categorized according to Nord (1997) on the basis of the text function they were performing in the macro-text. These functions were:

- Referential function- terms that referred to objects and phenomena being described in the localized products;
- Expressive function - terms that expressed sender's attitude or feelings towards the objects or phenomena found in the text;
- Appellate function – terms that 'called upon' the readership to act, think or feel, or 'react' in the way intended by the text; and
- Phatic function – terms that aimed at opening and closing the channel between sender and receiver.

2.1. Data Presentation and Analysis

The data was presented in a bilingual table showing the ST on one column and TT on another. LTUs that were of interest in the analysis are highlighted. The texts were analysed qualitatively in a controlled way and according to the existing theories and practices with a view to assess whether the TT achieved the same text function as the ST because it is only if the texts were able to do so that we would conclude that the transfer of textual functions of the localized software products was successful.

2.1.1. Text Functions in a Localization Process

Taking as a point of departure the hypothesis that translated texts have to "function" in the target situation for which they are produced by serving the skopos they are intended for, it is argued that the translator has to reconcile the conditions of functionality prevailing in the target culture with the communicative intentions of the source (Nord 1995: abstract). There are several models which could be used as a frame of functional analysis of translated text in a localization

process. I suggest that in analyzing the data we use Nord's (1997) model which establishes four basic text functions each of which has several sub-functions.

2.1.2. Referential Function

Referential function deals with reference to objects and phenomena being described in the localized products. According to Nord (1997), referential function of a text works in target culture if three conditions are satisfied: if textual information is sufficient, if ST object is familiar to TT receiver or if ST sender and TT receiver share sufficient amount of knowledge. Referential function has some sub-functions includes informative, teaching and instruction.

The core of the informative function of a text is external situation, the facts of a topic, reality outside language, including reported ideas or theories (Newmark 1988:40). For the purposes of localization, typical informative texts are concerned with any topic of knowledge ranging from information about products and their functionalities, promotions, customer care and so on. Informative function is the predominant function in most translated texts in the localized products.

(1) View a list of Google+ Collections accessible to you and information about them such as the name and cover photo, but not the posts inside	Angalia orodha ya Mikusanyiko ya Google+ unayoweza kufikia na maelezo kuhusu kama vile jina na picha ya jalada, lakini si machapisho yaliyomo
Collections that promote hatred or violence based on race, ethnic origin, religion, disability, gender, age, veteran status, sexual orientation, or gender identity are not allowed	Mikusanyiko inayoendeleza chuki au unyanyasaji unaohusiana na rangi, kabila, dini, ulemavu, jinsia, umri, hali ya uraia, mwelekeo wa kingono, au utambulisho wa jinsia hairuhusiwi.
European Union laws require you to give European Union visitors information about cookies used on your blog. In many cases, these laws also require you to obtain consent. As a courtesy, we have added a notice on your blog to explain Google's use of certain Blogger and Google cookies, including use of Google Analytics and AdSense cookies. You are responsible for confirming this notice actually works for your blog, and that it displays. If you employ other cookies, for example by adding third party features, this notice may not work for you. Learn more about this notice and your responsibilities.	Sheria za Muungano wa Umoja wa Ulaya zinahitaji uwape wanaotembelea tovuti kutoka eneo la Umoja wa Ulaya maelezo kuhusu vidakuzi vinavyotumiwa kwenye blogu yako. Mara nyingi, sheria hizi pia huhitaji upate ruhusa. Kwa hisani, tumeongeza arifa kwenye blogu yako ili kueleza matumizi ya Google ya baadhi ya vidakuzi vya Blogger na Google, ikiwa ni pamoja na matumizi ya vidakuzi vya Google Analytics na AdSense. Una jukumu la kuthibitisha ikiwa arifa hii inafanya kazi ipasavyo kwenye blogu yako, na kwamba inaonekana. Ukitemia vidakuzi vingine, kwa mfano, kwa kuongeza vipengele vya watu wengine, huenda arifa hii isifae. Pata maelezo zaidi kuhusu arifa hii na majukumu yako.
(4) Spam takes several forms in Blogger, all of which can result in deletion of your account or blog. Some examples include creating blogs designed to drive traffic to your site or to move it up in search listings, posting comments on other people's blogs just to promote your site or product, and scraping existing content from other sources for the primary purpose of generating revenue or other personal gains.	Taka ni za aina mbalimbali katika Blogger, zote zinaweza kusababisha ufutaji wa akaunti au blogu yako. Baadhi ya mifano ni pamoja na kufungua blogu zilizoundwa kuendesha trafiki kwenye tovuti yako au kuisogeza juu katika orodha ya utafutaji, kuchapisha maoni kwenye blogu za watu wengine ili tu kukweza tovuti au bidhaa yako, na kuchapisha maudhui kutoka nyenzo nyingine kwa madhumuni msingi ya kuzalisha mapato au manufaa mengine ya kibinafsi.

Table 1

In (1) the translator has translated "view" as *angalia* instead of *kuangalia*. This he does despite the description in the message that this was an Application Programming Interface (API) text which did not require to be rendered in an imperative tone because by doing so the localizer missed out on the referent which is a programme and not a person. On that account therefore we can say that the rendition didn't achieve the informative function fully. In the second example, information is given concerning some of the conditions to be adhered to when one is creating a Collection in his/her blog. Most of the terms are localized with adequate equivalents in Kiswahili. However, the terms in bold has translation issues that have potential to affect the overall achievement of the text purpose and function. The term *unyanyasaji* which the localizer gives as the equivalent for "violence" has a one-to-one equivalent in English, which is "exploitation". For many software users who have some understanding of English, they sometimes rely on back-translation as an aid to understanding Kiswahili terms. If this was the case, then the localizer's wrong choice of terminology would hamper the understanding of the ST. The other one in the same text is "veteran status" which is localized as *hali ya uraia* which is back-translated as "nationality status". Again, this is not correct because "veteran status" and "nationality status" are not synonyms. The former in fact has a cultural reference and is mainly used in the USA to mean someone who has been a soldier, sailor et cetera in a war (in fact, a war in which the US military was engaged). If one didn't serve, then their status is negative; if they served, then their status is positive. So, if this is specific to the US, then the localizer would simply have left it out since omission is an acceptable strategy to deal with non-equivalence in translation. If s/he feared the risk of

leaving it out then an appropriate cultural equivalent or literal translation (hali ya kuwahi kuwa mwanajeshi) would have been other options.

In (4) the ST skopos is to describe what a spam is and to bring to the attention of the blogger some of the things that can result to his/her blog being deleted by the administrators. The rendition in Kiswahili achieves the skopos of the original to a very large extent. Nevertheless, there are a few lexical equivalents that undermine achievement of the same text skopos because of different reasons. First, the choice of taka as the equivalent of spam presents a problem. English dictionaries make a clear explanation of what spam is, that is, irrelevant and unsolicited message or email sent over the Internet to a large number of recipients. In Kiswahili, the case is quite different because the word which in fact is homonym means "dirt", "filth" or "rubbish" and that is what comes immediately to the mind of any user when they hear the word. Of course, the localizers can argue that this is a neologism where an existing word is assigned a new sense but still culturally, taka has a negative connotation and it can be very difficult for many users within the Kiswahili speaking locale to appreciate that it can be associated with a mail or message.

The other term is "drive traffic" [to your site] which is rendered literally as kuendesha trafiki [kwenye tovuti yako]. The sense that the ST writer wanted to bring out from his usage of the word "drive" was "to direct" and not to "propel" as the localizer understood it. In this case, the best the best equivalent would simply have been kuelekeza. On the other hand, whereas in English "traffic" is also known to mean messages or data conveyed through a system of communication, in Kiswahili, most of the time trafiki (naturalized from "traffic") is construed by many to mean vehicles in transit. In this case, the message in that text segment is missed out. "Primary purpose" is rendered as madhumuni msingi. Here too, the localizer did not understand the sense of "primary" in the ST which is actually "main" or "principal" and not "basic" as s/he interpreted.

Giving instructions is another sub-function of the referential text function. This sub-function emanates from the fact that IT has a lot of commands that necessitates the software writers to give instructions to the users on how, when, what to do in order to complete a certain task; how to use ever emerging products and functionalities etc. In Kiswahili instructive function is located in most of the renditions that have "ili" (to, so that, in order etc.).

Enable Google Voice SMS to reply	Washa huduma ya SMS za Google Voice ili ujibu
Please open Settings, Privacy, Location to enable Hangouts.	Tafadhali fungua Mipangilio, Faragha, Mahali ili uwashe Hangouts.
Malware and viruses: Do not create blogs that transmit viruses, cause pop-ups, attempt to install software without the reader's consent, or otherwise impact readers with malicious code. This is strictly forbidden on Blogger.	Programu hasidi na virusi: Usiunde blogu zinazosambaza virusi, kusababisha madirisha-ibukizi, kujaribu kusakinisha programu bila idhini ya msomaji au vinginevyo kuwaathiri wasomaji na msimbo hasidi. Haya hayaruhusiwi kabisa kwenye Blogger.

Table 2

Rendition of the word "reply" in (1) has not achieved total instructional function because the user is provided with context about what s/he is replying. This is because whereas in English, the term "reply" explicitly refers to a written text, in Kiswahili, jibu could be in reference to either an SMS or even a phone call. However, in (2) the instruction is clear both in English and Kiswahili thus achieving the instructional function intended by the ST.

2.1.3. Expressive Function

Expressive function is concerned with expression of sender's attitude or feelings towards the objects or phenomena dealt with in the text. The text normally contains personal components that constitute the 'expressive' element (Newmark 1988:40).

The expressive function expresses feelings which could be emotions such as in interjections, joy, love or disappointment. Unlike the informative function that is more focused on the receiver, expressive function is focused on the sender and the ST, and aims at direct expression of the speaker's attitude toward what s/he is speaking about. The following are examples:

English Texts	Kiswahili Equivalents
(1) Oops, an error occurred while rescheduling the reminder.	Lo Hitilafu imetokea wakati wa kuratibu kikumbusho upya.
(2) Viking saying ouch sticker	Kibandiko cha Viking anayesema oii
(3) Operation cancelled. Phew.	Utendaji umeghairiwa. Phew!
(4) Ok, got it!	Sawa nimeelewa!

Table 3

In the examples above, the expressive function of the interjections in Kiswahili is achieved in varying degrees in the various text segments. In the first segment, "oops", is translated as Lo. Although this is the formal equivalent for the LU, the translator forgot to put an exclamation mark after the LU as is the norm for Kiswahili interjections. Therefore, the translation can be said to have achieved some level of expressive function on the account of providing the right lexical equivalent. However, it misses out on style. In the second text segment, the translator left the interjection "phew" untranslated and thus failed totally to achieve the expressive function because s/he failed to consider that phoneme 'ph' does not exist in Kiswahili phonology, and therefore such an intonation would be alien to a Kiswahili user. The translation is also not followed by an exclamation as is the norm with Kiswahili intonations.

The third example where "ouch" is translated as lo equally fails because the inner feeling being expressed here is that of joy and not surprise as the translation suggests. However, the fourth example can be said to have achieved full expressive function because both ST and TT have an expressive function. The original English ST expresses a personal emotion seen from the way English speakers express their contentment once they have understood something. Kiswahili rendition in this case avoids rendering "got it" literally as nimepata which would be taken to mean many things including "I have answered correctly", "I have received" and so on. Had that been the case then the text function would not have been achieved in a natural way as achieved by the word nimeelewa.

In addition to expressing emotions, expressive texts express evaluation for example in appraisal of an item of information in terms of its credibility, reliability, accuracy and other attributes. This function is particularly common with texts that appraise new software products as a marketing strategy to woo buyers to purchase them. Direct markers of the expressive function would be features like linguistic or stylistic devices that point to a referential or expressive function, such as superlatives, adjectives or nouns expressing positive values (like "new, awesome").

<p>Beautiful new user interface</p> <ul style="list-style-type: none"> ● New contact list and people search to find the people you care about ● New compose button to create 1:1 and group conversations in just a few taps ● Show a status message so contacts always know what you're up to ● New Hangouts app for Android Wear devices ● Receive and reply to Group MMS for Google Voice 	<ul style="list-style-type: none"> ● Kiolesura kipya maridadi ● Orodha mpya ya anwani na shughuli ya kutafuta watu ili upate watu unaowapenda ● Kitufe kipya cha kutunga ili uwasiliane na mtu mmoja au kikundi kwa urahisi ● Onyesha ujumbe wa hali ili unaowasiliana nao watambue unachofanya ● Programu mpya ya Hangouts kwa vifaa vya Android Wear ● Pokea na ujibu MMS za Kikundi za Google Voice
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Table 4

The message in (1) is meant to appraise Hangouts by describing some of its features that are unique compared to other social media platforms. Kiswahili rendition of various LTUs is by a very large extent adequate in terms of achieving the text function of the ST. The localizer employed a number of strategies to complement the message and to reduce ambiguity where it appeared to be. For instance, s/he added shughuli (activity) before kutafuta watu (people search) because whereas in English the "people search" is fully communicative, in Kiswahili, the term needed to be qualified with a noun to disambiguate it.

However, some lexical choices in Kiswahili could have compromised achievement of the text function. "New compose button to create 1:1 and group conversations" is rendered as Kitufe kipya cha kutunga ili uwasiliane na mtu mmoja au kikundi. The localizer decided to avoid use of numerals which is fine since it's not a common stylistic feature in Kiswahili and thus could potentially compromise clarity of the message. Nevertheless s/he failed to understand that "1:1" simply means "one-to-one" which in English it denotes a situation in which two people talk directly. So, the most important thing here is 'talking directly' which is far from "mmoja" (one) as the rendition in Kiswahili shows. The message segment in that text fails to achieve full skopos on account of that.

In the same breath, "Receive and reply to Group MMS for Google Voice" is rendered as Pokea na ujibu MMS za Kikundi za Google Voice. The term in bold which is an acronym is transferred verbatim because according to the translation brief in the localization Style Guide, acronyms and abbreviations that are industry accepted or widely known are to be left untranslated. The problem arises from the fact that whereas acronyms like SMS, GB, MB are well understood by majority of users, this may not necessarily be the case with "MMS".

2.1.4. Appellate Function

Directed at the receiver's sensitivity or disposition to act, the appellative function is designed to induce them to respond in a particular way (Nord 2006:138). Newmark (1988:41) says that the core function here is 'calling upon' the readership to act, think or feel, in fact to 'react' in the way intended by the text.

Appellative function in software is very pronounced in texts that aim at marketing new software products where the seller of these products is calling upon the prospective buyers or users to try them out. This calling upon is done

through illustrations by way of giving examples, advertisements, teaching and pedagogy, persuasions and so on. Let us examine the following examples:

URL must be entered in full. (example: www.google.com).	URL kamili sharti iingizwe. (mfano: www.google.com).
With Auto Enhance, landscapes pop, subjects look sharper, and people instantly look their best. If you don't like the changes, it's easy to undo them.	Unapotumia Uboreshaji wa Kiotomatiki, mandhari huonekana vizuri zaidi, yaliyo kwenye picha huonekana vizuri, na watu huonekana wameng'ara zaidi mara moja. Kama hupendezwi na mabadiliko, ni rahisi kuyaondoa.
One home for all your photos	Mahali moja kwa picha zako zote
Google+ Photos keeps all your images safe and sound and easy to find.	Picha za Google+ huweka picha zako salama na rahisi kupata.
Don't feature my publicly-shared Google+ photos as background images on Google products & services.	Usiangazie picha zangu nilizoshiriki hadharani kwenye Google+ kama picha za mandhari-nyuma kwenye bidhaa na huduma za Google.
We recommend that you do this every week, between 10AM - 2PM on weekdays.	Tunapendekeza ufanye hivi kila wiki, kati ya saa nne asubuhi na saa nane mchana katika siku za kazi.
Photo organization uses face grouping technology. Learn more	Upangaji Picha hutumia teknolojia ya kuweka nyuso katika makundi. Pata maelezo zaidi
Use this special offer to run an ad online with AdWords Express.	Tumia ofa hii maalum kuonyesha tangazo mtandaoni ukitumia AdWords Express.
Use 'Hangouts on Air' from your laptop to broadcast a video recording of your business or your team in action.	Tumia Hangouts Hewani kutoka kompyuta yako ndogo kutangaza video ya biashara yako au timu yako ikifanya kazi.
All your calendars in one, easy place - Google Calendar works with all calendars on your phone, including Exchange and iCloud.	Kalenda zako zote, mahali pamoja rahisi, - Kalenda ya Google hufanya kazi na kalenda zote zilizo kwenye simu yako, zikiwemo Exchange na iCloud.
Outbound Caller ID - people who you call will see your verified number when you call them (no more appearing as Unknown!) Improved usability - complete calls through Hangouts Dialer from more apps New material Dialer UI	Kitambulisho cha Simu ya Nje - watu utakaowapigia simu wataona nambari yako iliyothibitishwa utakapowapigia simu (hakuna kuonekana tena kama Asiyejulikana!) Urahisi wa kutumia ulioboreshwa - kamilisha kupiga simu kupitia Simu za Hangouts kutoka programu zaidi UI muhimu mpya ya Kipiga simu
Beautiful new user interface. New contact list and people search to find the people you care about. New compose button to create 1:1 and group conversations in just a few taps. Show a status message so contacts always know what you're up to. New Hangouts app for Android Wear devices Receive and reply to Group MMS for Google Voice	Kiolesura kipya maridadi Orodha mpya ya anwani na shughuli ya kutafuta watu ili upate watu unaowapenda. Kitufe kipya cha kutunga ili uwasiliane na mtu mmoja au kikundi kwa urahisi. Onyesha ujumbe wa hali ili unaowasiliana nao watambue unachofanya Programu mpya ya Hangouts kwa vifaa vya Android Wear Pokea na ujibu MMS za Kikundi za Google Voice

Table 5

In order to illustrate functionality of an Application by an example, something known to the user is used. In example (1) it is expected that any Internet user knows how to search the Internet by inserting a full URL. This knowledge is then used to illustrate how to search in the case of the App in reference. Kiswahili has rendered the example verbatim as www.google.com because this is just an illustration which appears to be the most neutral equivalent stylistically and even culturally.

Sometimes the software product vendors wish to persuade people to do this or that regarding particular products. In this case, they appeal to their reason. In message (6) the message sender is appealing to a business owner by way of recommending to him/her to share what's in his/her mind, about his/her business so that Google may show it when people search the business. Kiswahili rendition has achieved the same function as far as showing time is concerned because the localizer was keen to render time correctly in Kiswahili. The localizer bared in mind that Kiswahili time runs from dawn to dusk, rather than midnight to midday. 10.00am and 2.00pm are therefore both ten o'clock and two o'clock respectively. But words 'asubuhi' and 'mchana' are used to denote morning and afternoon respectively. However, whereas achievement of text function can be said of time, this may not be the case for the "week days". The localizer rendered this term as siku za kazi which when back translated it yields "working days". The problem arises here when one argues that "week days" and "working days" may not necessarily be synonyms especially when looked at using cultural lens. In some cultures, "weekdays" are the days from Monday to Friday, as opposed to the weekend. On the other hand, some other cultures take "working days" to mean any day of the week except Sunday and statutory holidays.

The next function of appellative texts is that of advertisement where software product vendors appeal to potential buyers of their products by describing those qualities of the product that are presumed to have positive values in the receivers' value system. This function is evident from our data in example (9) and (10). In (9), the sender of the message is advertising a new Google+ product called 'Hangouts on Air' by describing one of its unique functionalities, that is, one can broadcast a video recording of their business or their team in action straight from their laptops. In (10) Google users are being appealed to buy a new product called Google Calendar which is said to sync all calendars in one, and is accessible on one's phone, including Exchange and iCloud. The rendition in Kiswahili has achieved the skopos of the ST save for "Hangouts on Air" which is rendered as Hangout Hewani. In spite of the fact that this is the right equivalent, the context in which it is used presents substantial amount of ambiguity because one is not able to tell that Hangout Hewani is an App and not just a service. In fact, for someone who is not keen on grammar to even guess that this is a proper noun from the use of capitalization in both words, they might just think Hangout Hewani is just any other noun phrase. This is not the case with the English term which at least is put in single quotation marks to denote that first this is a proper noun and from experience, be able to deduce that it is a software product or an App.

The overall function of the message in example (11) is to persuade potential buyers that the new App has Outbound Caller ID so that people who you call are able to see caller's verified number instead of appearing as 'Unknown'. It's agreeable that all the lexical units in that message are rendered properly in Kiswahili. However, "Caller ID" which appears to carry the core of the message has been rendered as Kitambulisho cha Simu ya Nje which when subjected to back-translation test (BTT), it yields "Outbound Call Identity". Thus, what is being identified in the Kiswahili rendition is the 'call' itself and not the 'caller' as is the case with the ST. This compromises the skopos of the TT and consequently fails to achieve the text function as it is in the ST.

In conclusion, appellative and informative functions form the bulk of the texts in Google software products. This is understandable owing to the fact that as said in Chapter One, the greatest motivation of localization is marketing and the best way to do so is by firstly, providing sufficient information about the software products on offer in the market and secondly, convincing buyers and users to buy them by appealing to their tastes, likes et cetera. Direct evidence of appellative text is features like imperatives or modal verbs like "must" or "should" which are many in all the software products.

2.1.5. Phatic Function

The phatic function aims at opening and closing the channel between sender and receiver, and to make sure it remains open as long as sender and receiver want to communicate. It also defines and models the social relationship holding between sender and receiver (Nord 2013:135). In localization, phatic function of the localized texts is used for maintaining friendly contact with the software user rather than for imparting information. Apart from tone of voice, it usually occurs in the form of standard phrases, or 'phaticisms' (Newmark 1988:43). These are messages primarily serving to establish, to prolong, or to discontinue communication, to attract the attention of the interlocutor or to confirm his continued attention (Jakobson 1985:115).

Phatic function is not as common as other functions in localized texts and this can be attributed to the fact that most of the texts are technical and there is very little direct interaction between the ST writers and the TT receivers. However, in social media products such as Google+ and Blogger, there are examples of use of phaticisms which we can group into two according to classification by Nord (2007):

The first one is the Salutational phaticisms such as the ones in the following texts:

Hello, Blogger has been notified, according to the terms of the Digital Millennium Copyright Act (DMCA), that certain content in your blog is alleged to infringe upon the copyrights of others. In this case the content concerns BLOG_URL. As a result, we've been forced to remove your blog for violating our policies. A bit of background: the DMCA is a United States copyright law that provides guidelines for online service provider liability in case of copyright infringement. If you believe you have the rights to post the content at issue here, you can file a counter-claim. For more information on our DMCA policy, including how to file a counter-claim, please see https://support.google.com/legal/answer/1120734 .	Hujambo, Blogger imearifiwa, kulingana na Sheria ya Millennia ya Hakimiliki Dijiti (DMCA), kwamba maudhui fulani kwenye blogu yako yanadaiwa kukiuka hakimiliki za watu wengine. Katika muktadha huu, maudhui yanahusu BLOG_URL. Kutokana na haya, tumelazimika kuondoa blogu yako kwa kukiuka sera zetu. Maelezo machache: DMCA ni sheria ya hakimiliki ya Marekani ambayo hutoa mwongozo wa uwajibikaji wa mtoaji huduma ya mtandao iwapo kuna kesi ya ukiukaji wa hakimiliki. Ikiwa unaamini kuwa una haki za kuchapisha maudhui yanayohusika hapa, unaweza kutuma arifa kinzani. Kwa maelezo zaidi kuhusu sera yetu ya DCMA, ikiwa ni pamoja na namna ya kuwasilisha arifa kinzani, tafadhali angalia https://support.google.com/legal/answer/1120734 .
Hi_, Work smarter with Gmail and Google	Hujambo_, Tumia Gmail na Google vizuri
Hello, Blogger has been notified, according to the terms of the Digital Millennium Copyright Act (DMCA),	Hujambo, Blogger imearifiwa, kulingana na Sheria ya Millennia ya Hakimiliki Dijiti (DMCA)

Table 6

Salutations are an important part of communication. They tell the other "I feel friendly about you" and they are maybe the start of a long conversation. Although there are many ways to salute people in English such as "hello", "hi", "how are you", "hey", "how are you rubbing", "greetings" et cetera, our findings show that only two salutations are used in the

source texts, that is, "hello" and "hi". The rationale behind this is that whereas "hi" and "hello" are standard greetings for any most English-speaking locales, others such as "hey", and "how are you rubbing" are cultural phaticisms which would require cultural equivalents in Kiswahili something that has potential to cause translation problems for the localizers.

Such a problem is not even called for bearing in mind that the main function of the salutations in the ST is simple: calling upon or getting attention of the software user. As (Nord 2007: 171) puts it, is an empirical fact that the phatic function relies more on culture-specific conventions than any other function in communication. This means that translation can only work properly if the receivers recognize phatic elements as such. Therefore, adaptation to target-culture conventions may very often be the best way to make sure that the phatic function "works" for them. Both ST salutations (hi and hello) are rendered as hujambo which is not only a general salutation for getting people's attention in Kiswahili but also the most culturally neutral salutation.

There are other phatic texts that aim at opening the communication channel with the software user and also winning his/her the confidence. The example below demonstrates this function where the compound word "thank you" in real sense is not used to express appreciation for what the addressee has done but rather to introduce the subject, that is they are doing something to respond to his/her request. Since the word is standard, it is rendered by a standard equivalent - asante.

Thank you for your report. We've processed your submission and have taken the valid URLs offline and alerted the content owner. We've also sent an email confirmation of this report to you as well as the Lumen Database clearing house. A summary of this submission is outlined below.	Asante kwa ripoti yako. Tumechakata wasilisho lako na kuondoa URL sahihi mtandaoni na tumemjulisha mmiliki wa maudhui. Tumekutumia barua pepe ya kuthibitisha upokeaji wa ripoti hii na tumetuma barua pepe hiyo pia kwa ofisi ya kupitisha Hifadhidata ya Lumen. Muhtasari wa wasilisho hili unapatikana hapo chini.
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Table 7

The other example of phatic function of the localized texts includes maintaining the communication. Of course, undoubtedly bila shaka

The example above (5) does not perform any other function other than ensuring that the communication remains open.

To conclude, Reiss () argues that the phatic function is realized in all the other basic forms of communication, and that it does not lead to particulars of the text construction. For instance in example (1) the user is being informed that Blogger has been notified, according to the terms of the Digital Millennium Copyright Act (DMCA), that certain content in his/her blog is alleged to infringe upon the copyrights of others and that the administrators have been forced to remove his/her blog for violating our policies: informative text that starts with phatic function. The last part of the text is an appeal to the user to visit the URL given for more information: appellative function. Furthermore, although we have shown LUs and LTUS performing specific functions in a text, Newmark (1988:42) notes that, few texts perform purely a single function: most include two or more functions, with an emphasis on one of them. For example:

<ul style="list-style-type: none"> • Improved user experience. • New attachments • Send multiple photos at once. 	<ul style="list-style-type: none"> • Matumizi yaliyoboreshwa. • Viambatisho vipya • Tuma picha nyingi kwa wakati mmoja.
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Table 8

In the example above, the text in bold above combines both appellative and referential functions. Appellative because the text is advertising a product and appraising it in a bid to woo buyers to purchase it, and referential because it is giving information about what the app can do.

3. Implication to Research and Practice

There are many Kiswahili localization projects currently being undertaken by not just software companies like Google and Microsoft but other companies especially electronics companies as they strive to penetrate East African market where Kiswahili is spoken. There is a growing conviction by such companies that best way to appeal to users to buy their products is by using the language that they understand best, in this case Kiswahili, which is actually a mother tongue to many East African residents.

In this backdrop, the findings of this research will offer insights on the linguistic and cultural potentials as well as bottlenecks that localizers are likely to deal with when localizing software into Kiswahili. This is important for clients so that as they prepare localization briefs style guides, manuals and other localization resources they are alive to these realities and thus be able to mitigate the challenges accordingly.

4. Conclusion

The study found out that the ST terms performed four key functions which are referential, expressive, appellative and phatic functions. However, it emerged that due to the nature of our texts which fell under the technical genre, these functions are played in varying degrees. It emerged that the referential and appellative functions were more prominent than the rest. This finding is attributed to the fact that marketing is the core motivation of software localization and

therefore most texts are informing, teaching or giving instructions about various aspects of the software or appealing to potential buyers to purchase a certain software product.

The study found out that these functions despite having been achieved to a large extent there were instances when they were not transferred correctly in the TT. This was attributed to equivalence problems. It emerged that when localizers lacked adequate equivalents, they resulted to generalizations even in situations where absolute specificity was required. As a result of these generalizations, communicative effectiveness of the TT and therefore skopos of the same could not be achieved in such instances.

5. Future Research

The current study focused on terminology and studied it from a linguist's perspective. A follow-up research is necessary to assess communicative effectiveness of localized products on users. This is because as Al-Qinai (2000:517) puts it, reception of the TT is the ultimate assessment of quality and processes that any translation for 'public purposes' must be checked to ascertain that ST writer and TT recipients have their expectation fulfilled. Thus, it is important to establish if users have a different perspective towards the localized software from the one expressed in this research.

Despite the research labelling some terms 'correct' or 'incorrect', adequate or 'inadequate' we still are of the view that this judgement is not absolute and that we need to address the question of 'for whom' the localization was done. This is because the question of whether the localized software is localized correctly should be determined by the extent to which the users of such localized products whom the localization was intended to benefit likely be able to understand it correctly.

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