

**NKANELO WA NKOKA WA VUHUNDZULUXI EKA  
TSALWA RA XITLHANGU RA G.S. MAYEVU:  
MAENDLELO YA VUHUNDZULUXI BYA NTUMBULUKO**  
(AN ANALYSIS OF THE IMPORTANCE OF TRANSLATION  
OF XITLHANGU BY G.S. MAYEVU: DYNAMIC  
APPROACH)

hi

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**SUPERVISOR: DR O R CHAUKE**

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## **DECLARATION**

I declare that **Nkanelo wa nkoka wa vuhundzuluxi eka tsalwa ra Xitlhangu ra G.S. Mayevu: Maendlelo ya Vuhundzuluxi bya Ntumbuluko** (An analysis of the importance of translation of Xitlhangu by G.S. Mayevu: A Dynamic Approach) here by submitted to the University of Limpopo, for the degree of Master of Arts in African Languages Studies has not previously been submitted by me for a degree at this or any other university, that it my work in design and in execution, and that all material contained herein has been duly acknowledged.

**NTIMBANA M.H. (Mr)**

**2014**

**INITIALS AND SURNAME**

**YEAR**

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**SIGNATURE**

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## XIKHENSO

Ndzi rhandza ku khensa Dok. O.R. Chauke, muleteri ni makombandlela wa mina eka dyondzo leyi, loyi hi vutivi bya yena a ndzi khutazeke ni ku ndzi letela hi mfanelo eka dyondzo leyi. Wena na Prof. R.N. Madadze mi ve vamaboxandlela eka ndzavisiso lowu. Hi n'wina mi beke swikhundla, mi ndzi basisela rivala leswaku ndzi pfuleka mahlo, ndzi kota ku tsala disethexini leyi.

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Above all, my thanks go to my father in Heaven, Yehovha who gave me strengths to overcome all the obstacle I met when doing this study.

## **DEDICATION**

**Disethexini leyi yi fundzha vanhu lava landzelaka:**

Mhani wa mina: N'wa-Nkapana

Tatana wa mina: Khazamula Jan

Vana va mina: Lulama, Ndhumiso na Muhluri

Vamakwerhu: Samson, Richard, Thompson, Colbert na Elizabeth

**This dissertation is dedicated to:**

My mother: Nwa-Nkapani

My father: Khazamula

My sons: Lulama, Ndhumiso na Muhluri

My brothers: Samson, Richard, Thompson, Colbert na Elizabeth

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## **NKATSAKANYO**

Dyondzo leyi yi kombisa nkoka wa muhundzuluxo wa tsalwa ra **Xitlhangu**, leri hundzuluxeriweke eka Xitsonga hi G.S. Mayevu. Leswi swi kombisa ku va vuhundzuluxi byi ri bya nkoka na byona eka Xitsonga. Mayevu ni vahundzuluxi van'wana va ringetile hi matimba swinene ku antswisa kumbe ku hluvukisa ririmi ra Xitsonga hi tlhelo ra vuhundzuluxi.

Ndzavisiso lowu wu tlhela wu humesela erivaleni swiphiqo leswi vahundzuluxi va hlanganaka na swona ku katsa ni ndlela leyi swiphiqo leswi va nga swi ololoxaka ha yona.

Eka ndzavisiso lowu hi tlhele hi vona hilaha swichudeni swo dyondzela vuhundzuluxi swi kayivelaka ha kona. Mulavisisi u tlhele a bumabumela leswaku dyondzo ya muhundzuluxo yi tekeriwa enhlokweni emisaveni hinkwayo hikuva vanhu va kota ku hlangana va tlhela va vulavula va twanana hikokwalaho ka vuhundzuluxi.

## **SUMMARY**

This topic outlined the importance of translation of Xitsonga novel which is translated in Xitsonga by G.S. Mayevu. This showed how translation is so important in Xitsonga language. Mayevu and other translators had tried their level best to better the Xitsonga language through translation.

This research pointed out in details problems which translators come across and how these problems can be overcome.

In this research, we also realised how scarce students who are doing translation are. The researcher also recommend that translation be taken into consideration in the world at large because people can together, discuss and agree on issues through translation.

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## XIKOPU XA NDZAVISISO

Ndzima ya 1 i ya manghenelo lama katsaka xitatimendhe xa xiphiso, nkoka wa ndzavisiso, xikongomelo, maendlelo, nhlamuselo ya matheme, mitirho leyi endliweke.

Eka ndzima ya 2 ku xopaxopiwile hi vuxokoxoko matimu ya G.S. Mayevu. Nkatsa kanyo na nkoka wa tsalwa ra **Xitlhangu** na wona wu hlamuseriwile hi ndlela yo enerisa eka ndzima leyi. Ndzima leyi yi tlhela yi humesela erivaleni nkoka wa vuhundzuluxi eka Xitsonga ni tindzimi tin'wana leti nga kusuhi na rona.

Ndzima ya 3, yi kombisa hilaha endlelo leri ri tirhisiweke kahle ha kona eku humeseleni ehandle muhundzuluxo lowu twalaka kumbe ku amukeleka evanhwini.

Ndzima ya 4 i ya ku kombisa hilaha tsalwa ra **Xitlhangu** ri nga hlahluviwa ha kona ku ya hi vuhundzuluxi bya ntumbuluko.

Ndzima ya 5 yi paluxa hi ku koxometa ku dzuneka ka muhundzuluxo wa tsalwa ra **Xitlhangu**, swiphiso leswi muhundzuluxi a hlanganaka na swona, ku yelana xiheri eka xiyenge xa rito, ku pfumaleka ka ku yelana xiheri. Ndzima leyi yi tlhela yi kombisa kahle swiphiso leswi talaka ku va kona loko ku pfumaleka ku yelana xiheri eka xiphemu xa rito, maqhinga lama vahundzuluxi va nga ma tirhisaka loko ku pfumaleka ku yelana xiheri eka xiyenge xa rito, ni swin'wana.

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Eka ndzima ya 6 ku kombisiwile swinene hilaha Mayevu a humeleleke kumbe ku swi kota ku tsala muhundzuluxo lowu enerisaka vanhu kumbe rixaka hinkwaro ra Vatsonga.

Ndzima ya 7 i ya ku kombisa nkatsakanyo ni swibumabumelo swa ndzavisiso lowu hi ku angarhela.



## SCOPE OF RESEARCH

Chapter 1 deals with introduction which includes the statement of the problem, the importance of the research, the purpose, the process, explanation of the key terms and the literature review.

In chapter 2 the history of G.S. Mayevu is looked in details. The importance of **Xitlhangu** is explained in a manner which is satisfactory. This chapter also points out the importance of translation in Xitsonga language as well as other languages that are related to it.

Chapter 3 points out how functionalists employed to assist translation which is acceptable.

Chapter 4 outlined the way in which **Xitlhangu** novel is analysed based on dynamic equivalence.

Chapter 5 outlined in details the good work done in translation of **Xitlhangu**, problems encountered by a translator when there is non-equivalence at word level and the problems of non-equivalence above word level. This chapter also pointed out the problems experienced when there is non-equivalence at word level and the strategies which can be used when there is non-equivalence at word level, etc.

Chapter 6 emphasised the ways in which Mayevu succeeded in his translation which is well received by the Xitsonga speaking people.

Chapter 7 includes the summary and the recommendations of the research as a whole.

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## NDZIMA YA 1

### 1. MANGHENELO

Dyondzo ya muhundzuluxo i dyondzo ya nkoka eka vuhlanganisi. Leswi swi paluxa nkoka wa byona eka ririmi hikuva ntirho wa ririmi i vuhlanganisi. Vuhlanganisi swi vula ku hundzisa hungu ra nkoka ku suka eka muvulavuri ku ya eka muyingiseri.

Ririmi ri nga hlanganisa vavulavuri va ririmi ro karhi ntsena. Ri tlhela ri kota na ku hlanganisa lava va vulavulaka rona na lava va ri tivaka na ku kota ku ri twa. Eka xiyimo lexi vavulavuri va vaka va vulavula tindzimi to hambanahambana, nakona va nga tivi ta lava va vulavulaka na vona, ku tumbuluka leswi swi vuriwaka ndzilekano wa ririmi hikuva ririmi ri va se ri tsandzeka ku fikisa hungu laha ri kongomisiweke kona. Laha hi kona ku nghenelelaka vuhundzuluxi tanihi "buloho" leri twananisaka matlhelo lamamambirhi. *The Free encyclopedia* (July 2007) yi hlamusela xihingakanyi kumbe ndzilekano wa ririmi hi ndlela leyi:

Language barrier is a figurative phrase used primarily to indicate the difficulties faced when people who have no language in common attempt to communicate with each other. It may also be used in other contexts.

Ndzilekano wa ririmi i ku tikeriwa loku vaka kona loko vanhu lava va nga hava ririmi ro va hlanganisa va vaka na kona loko va ringeta ku vulavula. Vuhundzuluxi hi byona lebyi kotaka ku endla leswaku ndzilekano lowu wu susiwa.

## 1.1 XITATIMENDHE XA XIPHIQO

Matsalwa ya nkoka ya hlayile swinene. Matsalwa yo tala ya nkoka ya tsariwile hi tindzimi to hambanahambana. Matsalwa lama hundzuluxiweke ku suka eka tindzimi tin'wana ku ya eka Xitsonga, a ya tati xandla. Leswi swi komba kahle ku tsotsomba ka ntirho wa vuhundzuluxi eka Xitsonga. Hikwalaho ka nkayivelo lowu wa matsalwa ya vuhundzuluxi loko swi ta eka Xitsonga, hi vonile swi fanerile ku endla ndzavisiso lowu.

Vanhu vo tala va tekela mhaka ya vuhundzuluxi ehansi hi ku ehleketa leswaku i mhaka yo olova swinene. Leswi swi nga va swi vangwiwa hikokwalaho ka ku va va nga lemuki swilaveko leswi muhundzuluxi loyi a faneleke no ringanela a nga vaka na swona swo fana na ku:

- (i) va ni ku twisisa loku hetisekeke eka vuxaka bya matimu na swivulavulelo leswi swi kumekaka eka tindzimi ha timbirhi.
- (ii) tiva leswaku hi kwihi laha a faneleke ku hundzuluxa rito hi rito.
- (iii) tiva laha a faneleke ku hundzuluxa hi ku tirhisa marito lama ma nyikaka tinhlamuselo to fana kumbe ku ya hi mongo wa hungu eka matlhelo mambirhi leswaku a nga voyameli eka tlhelo rin'we ntsena.
- (iv) tiva ku hlaya no tsala ririmi leri a hundzuluxaka ku suka eka rona hi ku hetiseka.
- (v) tiva ririmi leri a hundzuluxelaka eka rona hi ku hetiseka.

Hi thumbile leswaku vahundzuluxi va endla swihoxo swo tala va tlhela va nga swi tekeli enhlokweni. Xin'wana xihoxo lexi vahundzuluxi va welaka eka xona va nga xi lemukiki hi lexi xi hlamuseriwaka hi Nida (1991:45) loko a ku: *“Formal equivalence focuses attention on the message itself, in both form and content.”*

Ntshaho lowu wu paluxa leswaku xivulwa lexi faneleke ku hundzuluxiwa, xi



fananisiwa na xivulwa lexi se xi nga hundzuluxiwa. Leswi swi tano ni le ka rito hi roxe.

Vuhundzuluxi bya muxaka lowu a byi swi koti ku landzelela mongo kumbe nhlamuselo ya tsalwa hikuva bya tsandzeka ku humesela erivaleni tinhlamuselo ta swivuriso, swivulavulelo, swisasi na swikhavisaririmi. Kasi muhundzuluxi wa vutshila hi loyi a tekelaka enhlokweni *dynamic equivalence* eka muhundzuluxo wa yena. Nida (1964:164) u hlamusela *dynamic equivalence* hi ndlela leyi:

A translation of dynamic equivalence aims at complete naturalness of expression, and tries to relate the receptor language to mode of behaviour relevant within the context of his culture.

Hileswaku *dynamic equivalence* i muhundzuluxo lowu wu kongomaka ngopfu vuhundzuluxi bya ntumbuluko. Hileswaku loko a hlaya muhundzuluxo wa *dynamic equivalence*, a nga swi twi leswaku xiphemu xa kona xi lo hundzuluxiwa. U twa ongeti xi lo tsariwa hi ririmi ra ka vona. Hikwalaho swi nga na nkoka swinene ku va muhundzuluxi a tiva ndhavuko na matimu ya ririmi leri a hundzuluxaka ku suka eka rona leswaku a kota ku endla muhundzuluxo lowu wu nga enerisaka vahlayi.

Hi tlhelo ku na tinhlokomhaka to tala leti ti nga si khumbiwaka eka Xitsonga, leti kumekaka hi vunyingi eka tindzimi to hambanahambana. Tinhlokomhaka leti ti lava vahundzuluxi ku va va ti yisa eka Xitsonga. Tiyunivhesiti ti tumbuluxile dyondzo leyi ya vuhundzuluxi hi xikongomelonkulu xo lava ku siva vangwa leri ri pfumalekaka eka vuhundzuluxi.

Hikokwalaho ka ku va vahundzuluxi vo tala va tlotloriteka va nga lemuki swihoxo leswi naswona loko va tshuka va swi lemukile, va tikuma va tsandzeka ku twisisa xivangelo xa kona; kutani leswi swi nga leswaku va va hava tindlela to tiantswisa. Hikwalaho ka vusweti lebyi bya vutivi, hi vona swi fanerile ku endla ndzavisiso hi nhlokomhaka leyi. Nhlokomhaka leyi i ntlhotlho eka vavulavuri va Xitsonga ku yima va lwa ni vusweti lebyi bya mpfumaleko wa matsalwa yo hundzuluxiwa. Hikokwalaho ke, ndzavisiso wa muxaka lowu i wa nkoka swinene eka ku hluvukisa ririmi.

## 1.2 NKOKA WA NDZAVISISO

Ndzavisiso wa muxaka lowu i wa nkoka erixakeni hikuva wa dyondzisa; wu fuwisa ririmi kumbe ku ri ndlandlamuxa ni ku hlayisa ndhavuko. Ku hluvuka ka ririmi ku suka eka ku va eka ririmi ku nghena michumu yintshwa. Ku nghena ka michumu leyi swi nga vangywa hikokwalaho ka thekinoloji na sayense leswi swi nga swiphemu swa vutomi bya hina namuntlha.

Vutumbuluxi i endlelo ro tumbuluxa marito mantshwa lawa a ma nga ri kona eka ririmi rolero. Eka *www.tlumaczenia-angieelskirinfo/ling* (16 June 2013) ku hlamuseriwa vutumbuluxi hi ndlela leyi:

Coinage is creation of totally new word. This word formation process is not frequent, however, large corporations to outlook one another to invent short-eye-catching names for their products.

Xik.: Rito “xibamubamu”, a hi nga ri na rona eka Xitsonga. Ri tumbuluxiwile hi ku lungelela marito yo fana na “xibamu” + “xibamu”, xirhangi “xi-” eka riviti ra vumbirhi a xa ha vuyeleriwangi, kutani ku huma riviti “xibamubamu”. Vito leri ri thyiwile hikokwalaho ka endlelo ra xilo lexi , xo buluka kunene ku va xi ta kota ku famba. Mbuyelelo wu endliwile hi xikongomelo xo pimanisa endlelo ra xona na ra xibamu, hileswaku, xona xi buluka xi famba nkarhi wo leha swinene, kambe xibamu a xi swi koti ku balesela ekule hi ndlela yoleyo naswona nkarhi hinkwawo xi va xi ri ku humeseni ka matimba lawaya yo buluka loko xi ri eku fambeni.

### 1.3 XIKONGOMELO

Xikongomelonkulu xa ndzavisiso lowu i ku ringeta ku hlela ni ku paluxa swivangelo leswi endliwaka eka vuhundzuluxi na maendlelo ya swona, no kumisisa tindlela ta maantswiselo ya swona.

Hi tlhelo tsalwa leri ri kongomise eka ku humesela erivaleni swikatsa swo hlaya leswi nghenelelaka loko ku endliwa ntirho wa vuhundzuluxi bya Xitsonga na ku tlhela hi pfuneta hi ku humesela erivaleni vutivi lebyi nga pfunaka no olovisa ku twisisa ntirho wa vuhundzuluxi hi vuenti leswi nga tlhelaka swi pfuna swinene eka vahundzuluxi va tindzimi.

### 1.4 MAENDLELO

Eka ndzavisiso lowu ku ta tirhisiwa tindlela timbirhi ta maendlelo, ku nga maendlelo ya *primary research method* na ya *secondary research method*.

#### 1.4.1 Maendlelo ya nhlokohliso wa swivutiso

Xikongomelo xa nhlokohliso wa swivutiso i ku kuma nsusumeto lowu endleke leswaku muhundzuluxi a hundzuluxa tsalwa ra **Xitlhangu** ku nga va ku ri ku

komberiwa hi ndzawulo, ku lava ku ndlandlamuxa matsalwa ya Xitsonga kumbe ku yisa vutivi bya dyondzo ya vuhundzuluxi emahlweni ke?

Eka maendlelo ya muxaka lowu hilaha mulavisisi a tirhisaka nhlokohliso ku kuma mahungu ya ndzavisiso wa yena. Mtombeni (2006:6) u seketela leswi loko a ku: *“Data will be obtained by interviews”*. Eka endlelo leri vuxokoxoko byi kumeka hi ku vutisela vanhu vo karhi swivutiso ivi vona va ri karhi va hlamula hi ku landza leswi xivutiso xi lavaka swona. Leswi swi vuriwa nhlokohliso. Hargie (1997:385) u hlamusela nhlokohliso loko a ku: *“Interviews are face-to-face didactic interaction in which one individual plays a role of interviewee.”*

Hi endlelo leri muhlokohlisiwa u va a karhi a nyika vuxokoxoko na tinhlamuselo leti ti languteriweke. Muhlokohlisi u va a ri karhi a kuma mahungu ya yena hi xitalo. Down na van'wana (1980:5) vona va ri:

Interview is a specialized form of oral face-to-face communication between people in an interpersonal relationship that is entered into a specific task related purpose associated with a particular subject matter.

Hi ku ya hi ntshaho lowu ndlela leyi yi na nkoka eka vanhu lava va nga na vuxaka lebyi byi bohiweke hi mhaka leyi va burisanaka hi yona. Vanhu lava va burisana hi ndlela yo vulavula hi ku nyiketana.

Eka ndzavisiso lowu nhlokohliso wu endliwa eka vanhu lava va nga Vatsonga. Swivutiso swi ta vutisiwa eka vanhu hi un'weun'we leswaku muvutisiwa a ta kota

ku twisisa xivutiso lexi xi nga kongomana na yena.

Muxaka wa swivutiso leswi swi nga vutisiwaka ku nga va swo fana na leswi:

- Xana i yini lexi xi nga mi hlohletela ku endla vuhundzuluxi lebyi?
- Matsalwa lama a mi ma hlawula a mi ma hlawula hi ndlela yihi?
- Mpfumelelo wo ma hundzuluxa mi wu kumise ku yini?
- Muhundzuluxo lowu a mi wu endlele ku xavisa ke?
- Xana mi nga va a mi lo komberiwa hi nhlango wo karhi ku endla muhundzuluxo lowu ke?

#### 1.4.2 **Maendlelo ya *secondary research method***

Xikongomelo xa ku tirhisa muxaka lowu wa maendlelo i ku lava ku kuma mahungu lama ma fambelanaka na nhlokomhaka kumbe hungu ra ndzavisiso lowu. Maendlelo ya muxaka lowu hilaha mahungu ya hlengeletiwaka ya huma eka tibuku, timagazini, maphephahungu, milavisiso yin'wana, tiinthanete, tijenali, ni swin'wana switsariwa swo hambanahambana. Travers (1964:68) u hlamusela ku pfuna ka maendlelo lawa loko a ku:

The secondary research method will also be used in this study, as it will help to establish as accurately as possible the importance and relevance of the subject matter already used by a variety of scholars.

Ntshaho lowu wu boxa leswaku maendlelo ya ndzavisiso ya vumbirhi i ya nkoka swinene hikuva ya ta pfuneta mulavisisi ku hlengeleta mahungu lama ma

humaka eka switsariwa leswi swi nga tsariwa hi valavisisi van'wana lava va tsaleke hi swo yelana na ndzavisiso lowu.

## 1.5 NHLAMUSELO YA MATHEME

Mhaka ya nkoka hileswaku matheme lama ya nga tirhisiwa eka muhundzuluxo lowu ya hlamuseriwa hi ndlela leyi nga ta twisiseka kahle. Leswi swi ta olovisela vahlayi va tsalwa leri ku va va kota ku twisisa no landzelerisa leswi swi tsariweke. Hitlhelo swi ta endla leswaku vahlayi va kota ku twisisa hi ku hetiseka leswi ku vulavuriwaka hi swona.

### 1.5.1 Vuhundzuluxi

Vuhundzuluxi i ku tsala swo karhi swi suka eka ririmixidzi ku ya eka ririmi rin'wana. Catford (1965:20) u hlamusela vuhundzuluxi hi ndlela leyi: *“The replacement of a textual material in one language by equivalent textual material in another language.”*

Marito lama ma hlamusela vuhundzuluxi ku ri ku siva leswi tsariweke hi ririmi ro karhi swi va hi ririmi rin'wana, kambe hungu ra kona ri ri rin'we. Venuti (1995:17) u hlamusela vundzuluxi hi ndlela leyi:

Translation is the process by which the chain of signifiers that constitute the source language text is replaced by a chain of signifiers on the target language which the translator provides on the interpretation.

Venuti u paluxa vuhundzuluxi ku ri ndlela leyi swiphemu leswi swi vumbaka xitsariwaxidzi swi siviwaka ha yona eka ririmi leri ku hundzuluxeriwaka eka rona

hi muhundzuluxi. Bassnet (1988:2) yena u ri: “*Translation has been perceived as a secondary activity, as “mechanical” rather than “creative process.”*”

Ntshaho lowu wu paluxa vuhundzuluxi ku ri ntirho wa vukandziyisi bya leswi tsariweke ku nga ri ntirho wa vutumbuluxi.

### 1.5.2 Muhundzuluxi

Muhundzuluxi i munhu loyi a hundzuluxaka ku suka eka ririmi rin’wana ku ya eka rin’wana. Robinson (1997:22) u hlamusela muhundzuluxi hi ndlela leyi:

Are voracious and omnivorous readers, people who are typically in the middle of four books at once, in several languages, fiction and non-fiction, technical and humanistic subjects, anything and everything.

Robinson u hlamusela leswaku muhundzuluxi i munhu loyi nkarhi hinkwawo a tshamelaka ku hlaya matsalwa yo hambanahamban kumbe switsariwa swo hambanahambana. Pearsall (1999:15-23) u ri muhundzuluxi i “*A person who translates from one language to another*”. Muhundzuluxi i munhu loyi a hundzuluxaka ku suka eka ririmi rin’wana ku ya eka rin’wana.

### 1.5.3 Ririmi leri muhundzuluxo wu sukaka eka rona

Eka *Wikipedia, the free encyclopaedia* (2007, July) ku hlamuseriwa ririmi leri muhundzuluxo wu sukaka eka rona hi ndlela leyi: “*Source Language as the name suggests is the language in which you will receive the document to translate into another language.*”

Ntshaho lowu wu paluxa leswaku ririmi leri muhundzuluxo wu sukaka eka rona i

ririmi leri tsalwa leri ri hundzuluxiwaka ri nga tsariwa hi rona.

#### 1.5.4 Ririmi leri muhundzuluxo wu kongomisiwaka eka rona

Eka *Wikipedia, the free encyclopaedia* (2007, July) va hlamusela 'ririmi leri muhundzuluxo wu kongomisiwaka eka rona hi ndlela leyi: “ ... *the language to which a source text is translated.*”

Ku ya hi ntshaho lowu “target language” i ririmi leri ku hundzuluxeriwaka eka rona.

### 1.6 MILAVISISO LEYI ENDLIWEKE

Eka vuhundzuluxi ku ni vanhundzuluxi lava nga va vamabulandlela eka xiyenge lexi. Hikwalaho yi vile mhaka ya nkoka leswaku ndzi rhanga ndzi xiyaxiya no tikhorwisa hi mitirho yo saseka leyi va yi endleke eka xiyenge lexi xa vuhundzuluxi. Vona va humeserile mavonelo ya vona ehenhla ka mihundzuluxo leyi endliweke hi Xitsonga.

#### 1.6.1. Bvuma (2012)

Bvuma u endlile ndzavisiso hi nhlokomhaka ya *Nkoka wa vuhundzuluxi eka tsalwa ra Macbeth*. Eka ndzavisiso lowu Bvuma u kombisile kahle leswaku lowu i muhundzuluxo lowu wu hundzuluxiweke hi ndlela ya xiyimo xa le henhla swinene, lowu wu endliweke hi Nkondo na Shilote. Vuxongi bya muhundzuluxo lowu byi tupaluxa hi ku hetiseka eka ntshaho lowu landzelaka:

Macbeth: Here's our chief quest.

Lady Macbeth: If he had been forgotten it had been as a gap in our gredat feast, and all thins unbecoming.

Macbeth: (To Banquo) Tonight we hold a solemn supper, sir, and I'll request your



presence.

Macbeth: N'wendzi-nkulu wa hina hi loyi.

Nkos. Macbeth: Loko a a rivariwile ingi ku sale xivandla xikulu enkhubyeni wa hina, kutani a swi ta onha hinkwaswo.

Macbeth: Namuntlha hi ta va na xilalelo lexikulu, kutani wa laveka ku va kona.

Muhundzuluxo lowu wu endliwile hi ndlela ya xiyimo xa le henhla swinene lexi enetisaka swinene.

#### 1.6.1.2 **Baloyi na Nkondo (1973)**

Baloyi na nkondo va hundzuluxile tsalwa ra *Julius Caesar* hi ndlela yo saseka swinene, laha va kombiseke leswaku ku titshemba ku tlula mpimo swi vangela swiphiso. Ku titshemba ka Julius Caesar ku n'wi vangerile swiphiso laha eku heteleleni a nga tikumaka a dlawa. Vuhundzuluxi bya tsalwa leri na ku humelela ka byona byi nga kombisiwa hi mitshaho leyi landzelaka ku suka eka tsalwa leri hundzuluxiweke. Hi ta tshaha Antonius loko a vulavula endzhaku ko dlayiwa ka Caesar hi Brutus . Loko a khongotela ntshungu u vula leswi landzelaka:

If you have tears, prepare to shed them now.  
You all do know this mantle, I remember the first  
time ever Caesar put it on, it was on a summer's  
evening in his tent, that day he overcome the  
Nervi. Look, in this place ran Cassius dagger  
through: see what a rent the envious Casca  
made (1951:82).

Ntshaho lowu wu ni nhlamuselo leyi fanaka na leyi yi nga ka tsalwa ra **Macbeth**

ra Xitsonga. Nhlamuselo leyi yi humesela erivaleni loko ku tshahiwa Antonius hi ndlela leyi:

Loko mi ri ni mihloti tilunghiseleni ku yi rila sweswi. Hinkwenu ma wu tiva nkhancu lowu: Ndza tsundzuka siku leri Caesar a nga wu ambala ro sungula. A ya ri madyambu ya ximumu, ethendeni ra yena. Siku ra kona a hlurile Vanervi. Vonani! Vonani laha ku tlhaviwile savula ra Cassius. Vonani leswaku mbanga leyi pfuriweke hi Casca lowa vukwele yi kurise ku yini!

Muhundzuluxo lowu wu endliwile hi xiyimo xa le henhla swinene lexi enetisaka. Muhundzuluxo lowu wu tsariwile ku fana na lowu wa tsalwa ro sungula.

#### 1.6.1.3 **Golele na Maluleke (1988)**

Golele na Maluleke va hundzuluxile tsalwa ra “**Rila, tiko ro rhandzeka swonghasi**”, leri tsariweke hi Patton eka dikixinari ya “**Cry, The beloved Country**”. Golele na Maluleke va kombisile hilaha swi faneleke hakona ku khunguvanyeka kumbe ku rila ku rileriwa tiko leri tekiweke hi Valungu. Va ya emahlweni va kombisa hilaha va pfumalaka ku tshemba leswaku tiko ri nga vuyela evutshan'wini bya rona.

Eka tsalwa ra “**Cry, The beloved country**” hi ta tshaha leswi swi landzelaka ku kombisa hilaha nxaniseko ni ku chava ka n'wana wa Muntima swi faneleke hakona ku rileriwa ku ya hi vuhundzuluxi bya Golele eka tsalwa ra yena ra “**Rila, tiko ro rhandzeka swonghasi** (Patton:84):

Cry, The beloved country, for the unborn child that is the inheritor of our fear. Let him not love the earth too deeply. Let him laugh not too gladly when the water runs through his fingers, nor stand too silent when the setting sun makes red the veld with fire. Let him be too moved when the bird of his land are singing, nor give too much of his heart to a mountain or a valley. For fear will rob him of all if he gives too much.

Hi ntshaho lowu tanihi le ka tsalwa ra vuhundzuluxi ku chava loku ku kombisiwaka hi swimunhuhata leswi swi kombiwaka laha henhla byi humelerisiwile hi ndlela yo enetisa swinene .

#### 1.6.1.4 **Shabangu** (1995)

Shabangu eka tsalwa ra yena ra **Madiba The Folk Hero**, u kotile ku humesa mikandziyiso ya nkoka ya vutomi bya Nelson Mandela, laha a koteke ku humesela erivaleni mikandziyiso ya min'wangulano ya nkoka eka tsalwa leri, yi nga kombisiwa hi ndlela leyi yi landzelaka ku komba ni hilaha vuhundzuluxi byi nga na nkoka hakona.

N'wangulano wa siku ra ti 15 Ndzati 1968, ekhotsweni ra Xihlala xa Robben, laha hi kumaka murindzi na vabohiwa ku katsa na Nelson Mandela (1995:76):

Guard 1: (Starts kicking and beating, kicking them at random) Kom julle terroriste, julle staan en gaap hier. Werk, kom, ou mandela, werk, jou luitaard! Dis amper twalf uur, ek moet missis nou gaan sien. Werk jong! Dis nie jou paradys hier nie. Maak gou.

Ntshaho lowu wu hlamuseriwa hi Xinghezi hi ku tirhisa swiangi ethelo ka wona hi ndlela leyi:

Guard 1: Come terrorists. You are just lounging around here. Work, work, come, old Mandela, work, you lazy bastard. It is almost twelf O'clock, I must go and see my missus now. This is not your paradise, work. Hurry up!

#### 1.6.1.5 **Nkwe** (2006)

Nkwe u hundzuluxile tsalwa ra ***Riendzo ro leha ku ya entshunxekweni*** hi Nelson Mandela hilaha a humeleleke hakona ku fikelela xivono xa yena xo fikelela ntshuxeko. Laha u kombisile leswaku ku tiyisela hi mikarhi yin'wana swa vuyerisa, leswi swi vonakarisiwaka eka tsalwa leri hi ku tiyisela nxaniseko hi Nelson Mandela, laha eku heteleleni a hluleke a tisa ntshuxeko na mfumo wa xidemokirasi. Tsalwa leri i ra nkoka tanihileswi ri nga hundzuluxiwangiki hi Xitsonga ntsena, kambe ni hi tindzimi to tala to hambanahambana, ku nga ri laha Afrika-Dzonga ntsena, kambe ni hi tindzimi ta matikomambe leti katsaka ni tindzimi ta le Amerika, Nghilandi, na man'wana laha tsalwa leri ri nga ra xiyimo xa le henhla hikokwalaho ka matimu ya rona.

Tsalwa leri ri hundzuluxiwile hi ndlela yo saseka swinene tani hilaha ri kombisaka vutomi bya un'wana wa vanhu va ndhuma emisaveni hinkwayo, laha a tihlamuselaka hi yena n'wini, a tlhela a hi kombisa hilaha a tekeke gondzo ro tika ku fikelela ntshuxeko, leswi swi tikomba hi ku nyikela vutomi bya yena ekhotsweni malembe yo tala ku tlula mpimo.

## **NDZIMA YA 2**

### **2.1 Matimu ya George Shirhami Mayevu**

G.S Mayevu u velekiwile eka Mhinga hi siku ra 14 Dzivamisoko 1939. Mana wa yena, Mihlava N'wa-Chavani a ri wansati wo hetelela eka vavasati va ntlhanu va Xirhami Mayevu. Mayevu i n'wana wa vumbirhi eka vana va nhungu lava mana wa yena a a katekisiwile hi vona. Mayevu u sungurile xikolo eMhinga primary school a dyondza kona ku sukela hi 1948 ku ya fika hi 1954. Hi 1955 G.S u pasile ntangha tsevu eTlangelani primary school laha a nga pasa hi ntlawa wo sungula.

Hi 1956 u yile eDouglas Laing Smith Secondary school laha hi 1960 a nga pasa form v hi ntlawa wo sungula ehansi ka Joint Matriculation Board. Hi 1964 ku fika hi 1966 G.S u pasile B.A eka university college of the North ehansi ka University ya Afrika-Dzonga. Hi 1967 u pasile University Education Diploma. Hi 1968 u pasile Bachelor of Education (B E D. A post graduate degree). Hi 1973 u pasile B.A Onasi hi Xitsonga kasi hi 1979 u pasile Masters degree hi Xitsonga, hinkwaswo leswi u swi endlile eka university of the North, namuntlha leyi nga University of Limpopo.

Hi 1969 ku fika hi 1970 u vile mudyondzisi eShingwedzi secondary school. Hi 1970 ku fika hi 1994 u vile muleterinkulu eUniversity of the North. 1994 ku fika hi 2004 eka Local Government and Housing. Hi 2002 ku fika hi 2009 u vile xirho xa Limpopo Geographical Names Committee. Namuntlha G.S i matsalani hi ku angarhela wa kereke ya EPCSA STANDING FOR THE TRUTH MOVEMENT (EPCSA STTM).

Matsalwa lama a ya tsaleke ya katsa Xihluke, Xitlhangu na man'wana.

## 2.2 Nkatsakanyo na nkoka wa tsalwa ra Xitlhangu

Xitlhangu swi vula xisirhelelo. Vito leri ra Xitlhangu ri thyiwile xijahatana, kambe ri suka eka kokwana wa xona loyi a ri hosi leyikulu swinene naswona yo hlonipheka eka vaakatiko hinkwavo va le tikweni ra Mitambuti. Xitlhangu a ku ri hosi ya matimba swinene naswona a yi chaviwa hi tiko hinkwaro. Hosi leyi a yi ri nhenha yo rhangela buthu ro lwa tinyimpi. Kasi hitlhelo a ri phisa ra ntokoto swinene. Hosi Xitlhangu u fumile tiko ra Mitambuti nkarhi wo leha swinene.

Kokwana wa Xitlhangu wa xisati u byela mana wa Xitlhangu a ku : "phela u nga rivali leswaku n'wana loyi a velekiweke a nga thyiwa vito ra Xitlhangu a hi ximunhwamunhwana hi yena hosi ya hina leyikulu leyi." Marito lama nga laha henhla ya komba hi ndlela leyi Xitlhangu tiko hinkwaro a ri n'wi fundza hakona. Xitlhangu u ta dyondza mitlangu ya vafanakulobye, a va ngwenya yo hoxa tlhari etikweni hinkwaro tani hi kokwa wa yena.

Xitlhangu a fanele ku tiyisela naswona a nga nyenyeli evuton'wini bya yena. Leswi swi paluxiwa hiloko siku rin'wana a vuya eku riseni a karhi a rila a biwe hi xiqama. Mana wa yena u n'wi byela marito lawa : "Xitlhangu wo nyenyela-vu ntsena, wa swi tiva leswaku siku ra ku velekiwa ka wena i rikulu eka matimu ya ndyangu lowu. U amukeriwile hi ntsako lowukulu kutani twisisa leswi, n'wananga." Leswi swi komba kahlekahle hi ndlela leyi Xitlhangu a nga wa nkoka hakona eka matimu ya ndyangu na hilaha Xitlhangu a fanelaka ku va na vuxiyaxiya evuton'wini leswaku a nga vi na matlotlo endleleni ya yena ya vutomi.

Mana wa Xitlhangu u yile emahlweni a hlamusela leswaku, Xitlhangu vito leri ra wena a hi xivitwana. Khale ka kheleni vakokwa wa wena a va ri tihosi tikulukumba leti kuleke hi ku hlanganisa na ku fambisa mabuthu lama lweke ni Mazulu. Hosi leyikulu yo hetelela ya tiko leyi a yi rhandziwa no hloniphiwa hi tiko hinkwaro a a ri Xitlhangu, muchaviseki lonkulu loyi a fumeke tiko nkarhi wo leha swinene. Loko n'wana Xitlhangu a velekiwile va rixaka ra ka vona va yile eka

dzwavi (n'anga leyikulu) wa rixaka ku ya kamba leswi swikwembu a swi ehleketa swona hi mbeleko lowu. Eku heteleleni dzwavi u hlamusele leswaku swikwembu swi tlangela ku tswariwa ka n'wana wa mufana emutini lowu. Swi nga leswi swi navela leswaku a thyiwa vito ra mavito ya swikwembu. Ku navela ka swona hi leswaku u fanele ku vitaniwa hi vito ra Xitlhangu hikuva hi yena Xitlhangu hi byakwe nhenha leyikulu leyi a sungulaka ku hanya nakambe enyameni ya n'wana loyi. Wena Xitlhangu u fanele ku tiva leswaku wena a wu fani ni vafana van'wana kambe wena hi wena Xitlhangu , Xitlhangu wa hina la fumeke tiko leri malembe ni malembe.

Loko vavasati va Xitlhangu lavakulu va ku nehela byalwa ni timanga to katingiwa hileswaku a va vona eka wena enuna wa vona ni hosi ya ndzhuma. Hikwalaho a ndzi khunguvanyekile ku vona u vuya hi ku rila. Loko munhu a ri Xitlhangu a nga nyenyeli. Ku suka sweswi tiva leswaku wena hi wena Xitlhangu hosi ya vurhena ni matimba leyi rhangeleke vavanuna ku ya enyimpini.

Loko tsalwa ra Xitlhangu ri karhi ri andlaleka no nava hi mfanelo ri kombe ku cinca genge ri teka gondzo rintshwa. Xitlhangu u kurile egondzweni ro phahla, vun'anga no tshemba swikwembu swa vakokwa wa vona. Namuntlha Xitlhangu u dyondze vukriste hi ku pfuniwa hi thicara ra yena Casimiro. Ku vekiwa eka yena ntirho lowukulu na vutihlamuleri byo pfuneta ku dyondzisa vanhu ku huma emunyameni, va tiva Xikwembu lexi hanyaka. Mhaka leyi yi seketeriwa hi ntshaho lowu sukaka eka Esaya (40:30-31) loko a ku:

Lavantshwa va ta karhala va hela matimba ni  
tinhenha ti ta wa, kambe lava va tshembaka  
Yehovha va engeta va kuma matimba  
lamantshwa, va ta haha hi timpapa ta magama.

Ku vumbiwa ka switlamu leswi ntirho wa swona lowukulu a ku ri ku dyondzisa vaakitiko vupfumeri ni Muponisi ku nga Hosi Xikwembu swi pfunile eku

hangalase ni ka rito. Namuntlha hi vona vanhu va sukela mikhuva ya xikhale yo phahla va nghena eka vutomi bya Xikriste. Leswi swi hlavuteriwa hi ntshaho lowu wu nga laha hansi:

Ndzi pfula mahlo ya mina hi voko ndzi vona e-Afrika, ku suka en'walungwini ku ya fika edzongeni, ku suka evuxeni ku ya fika evupeladyambu, mabiloho ni mapatu ni swibedhlele ni swikolo ni magidigidi ya vavanuna ni vavasati lava hanyaka vutomi byintshwa. Hinkwaswo leswi swi huma eka Kriste. Leswinene ntsena hi swona swi lulameleke Afrika.

Hi ta katsakanya tsalwa ra **Xitlhangu** hi ku paluxa nkoka wa ku huma emunyameni ku ngheniwa eku vonakaleni. Laha Xitlhangu hi byakwe a tshaheke ndzima yo dzuneka swinene eka mhaka leyi ya vupfumeri. Xitlhangu hi byakwe hi n'wi twa a ku:

Ma-Afrika ya rikwerhu, hi vumbiwile hi xifaniso xa Xikwembu, kambe vanhu va hi endlile leswaku hi ehleketa leswaku hi tihuku, ni sweswi ha ha ehleketa leswaku hi tona, kambe hi magama. Tlharamulani timpapa ta n'wina mi haha! Lawa i marito ya Mu-Afrika, Xitlhangu! A hi honokeleni edyambyini. Hi nga rivatiwi hi swikwembu swa hava, kambe a hi languteni eka Xikwembu xa Yesu Kriste. Onge Xikwembu xi nga katekisa Afrika!



### 2.3 Nkoka wa vuhundzuluxi

Vuhundzuluxi i bya nkoka eka vuhlanganisi. Leswi swi hi paluxela nkoka wa byona eka ririmi hikuva ntirho wa ririmi i vuhlanganisi. Vuhlanganisi swi vula leswaku hungu ra kota ku hundzisiwa ku suka eka muvulavuri ri ya fikisiwa eka muyingiseri.

Ririmi ri hlanganisa vavulavuri va ririmi rero ntsena. Ri tlhela ri kota ku hlanganisa lava vulavulaka rona na lava va ri tivaka no kota ku ri twa. Eka xiyimo lexi vavulavuri lava vaka va vulavula tindzimi to hambana, nakona va nga tivi ta lava vulavulaka na vona, ku tumbuluka leswi vitaniwaka ndzilekano wa ririmi hikuva ririmi ri va se ri tsandzeka ku fikisa hungu laha ri kongomisiweke kona. Laha hi kona ku nghenelelaka vuhundzuluxi tani hi 'biloho' leri twanansaka matlhelo lamambirhi. Va *Wikipedia the free encyclopaedia* (2007, July) va hlamusela xihingakanyi kumbe ndzilekano wa ririmi hi ndlela leyi:

Language barrier is a figurative phrase used to indicate the difficulties faced when people who have no language in common attempt to communicate with each other. It may also be used in other contexts.

Ndzilekani wa ririmi i ku tikeriwa loku vanhu lava nga hava ririmi ro va hlanganisa va vaka na kona loko va ringeta ku vulavula. Vuhundzuluxi hi byona lebyi kotaka ku endla leswaku ndzilekano lowu wu susiwa.

Ku yisa emahlweni vuhundzuluxi i ndlela leyi tsalwa leri tsariweke hi ririmi ro karhi ri hundzuluxiwaka ri tsariwa hi ririmi leri muhlayi a nga ta kota ku ri twisisa. Ririmi ri na vuxaka swinene na ndhavuko. Hikwalaho i swa nkoka leswaku muhundzuluxi a tiva no twisisa mindhavuko ya vavulavuri va tindzimi letimbirhi ku va a ta kota ku humesela mongo wa hungu ra kona wu va wu fanana hi matlhelo

hamambirhi na ku endlela leswaku tsalwa leri a ri hundzuluxeke ri khomeka. Xik: Eka Xitsonga, mpfundla wu tlharihe ngopfu. Kasi eka Xinghezi, lexi tlhariheke ngopfu i mhungubye. Kutani loko vo vula hi Xitsonga va ku 'Gija i mpfundla wa kona eka majaha hinkwawo ',muhundzuluxi lonene u ta ku: 'Among all the boys, it is Gija who is the jackal. Kasi loko o tshuka hi xihoxo a vule leswaku: 'Among all the boys, it is Gija who is hare'. U ta va a humesele erivaleni nhlamuselo leyi kanetaka leswi mutsari wo sungula a a vula swona hikuva eka ndhavuko wa Xinghezi, mpfundla hi wona xihari xa kona xo rivala.

Va *Wikipedia, the Free Encyclopaedia* (2007, July) va nyika nhlamuselo ya vuhundzuluxi hi ndlela leyi :

Translation is the communication of the meaning of a source language text by means of an equivalent target language text.

Eka vuhundzuluxi, nhlamuselo ya tsalwa yi hundziseriwa eka tsalwa ra ririmi lerintshwa hi ku tirhisa marito lama nga na tinhlamuselo to fana. Leswi vutsari byi teke endzhaku ka matsalwa ya nomo, swi vula leswaku vuhundzuluxi byi tile endzhaku ka loko ku tumbulukile vutsari. Vutoloki, ku nga vuhundzuluxi bya ririmi ro vulavuriwa, byi tumbulukile khale na byona ku kotisa matsalwa yo vulavula.

Lehman (1971:256) eka tsalwa ra yena ra ***Descriptive Linguistics: An Introduction*** yena u hlamusela vuhundzuluxi hi ndlela leyi :

Translation can be defined as the transfer of materials in one language to another language, with the linguistic patterns maintained as closely as possible-phonologically, syntactically, semantically, as well as stylistically. Since no two

languages agree in all these areas, a completely satisfactory translation is obviously impossible.

Eka vuhundzuluxi, hungu ri hundzuseriwa eka ririmi rin'wana ku ri karhi ku landzeleriwa maendlelo ya ririmi leri ku hundzuluxeriwaka eka rona. Ku va ku landzeleriwa mimpfumawulo, vulongoloxamarito, tinhlamuselo ta marito na mikhuva kumbe mitolovelo ya maendlelo. A swi olovi ku va ku fikeleriwa swilaveko leswi nyikiweke laha henhla swi helerile hikwalaho ka xiyimo lexi, Lehman (1971:256) u tlhela a vula leswi landzelaka:

Accordingly ample room is available for commentators on translation to expand their publication record. Further language is constantly changing. No translation will therefore be satisfactory for a long period. Translation then is one linguistic application with inexhaustible possibilities.

Ka ha pfumaleka vutsari na ku nyikiwa ka mavonelo yo hambanahambana hi tlhelo ra vuhundzuluxi. Leswi swi vangiwa na hi xiyimo xa ku hundzuluka loku tshamelaka ku va kona eka ririmi, loku endlaka leswaku vuhundzuluxi lebyi endliweke hi tsalwa rin'wana na rin'wana byi nga koti ku enerisa vanhu nkarhi wo leha. Hikwalaho ka leswi vutsari bya vuhundzuluxi byi ta tshama byi pfumaleka hi laha ku nga heriki.

### **NDZIMA YA 3**

Eka vuhundzuluxi i swa nkoka leswaku muhundzuluxi a tiva ririmi leri a hundzuluxaka ku suka eka rona hi ku hetiseka. Hithlelo u fanele a tiva na ririmi leri a hundzuluxelaka eka rona hi ku hetiseka. Leswi swi ta pfuna swinene leswaku muhundzuluxo lowu a nga ta wu endla wu kota ku hundzisa hungu leri fanaka xidzi na leswi tsalwaxidzi a ri vula swona. I swa nkoka leswaku muhundzuluxi a tiva swigaririmi leswi tirhisiwaka eka ririmi ra tsalwaxidzi. Leswi swi ta pfuna leswaku muhundzuluxi a nga hoholi loko hi tlhelo swi nga endleka leswaku muhundzuluxo wa yena wu nga paluxi swo hambana ni leswi vuriwaka hi tsalwaxidzi.

Muhundzuluxi u fanele a tlhela a tiva ndhavuko wa tsalwaxidzi hi ku hetiseka. Leswi swi ta pfuna swinene hikuva loko swi nga ri tano munhundzuluxi u ta hlamusela timhaka to hambana ni leti vuriwaka hi tsalwaxidzi. Leswi swi vangwiwa hi mhaka ya leswaku mindhavuko a yi fani, leswi vuriwaka hi Xinghezi swa endleka swi hambanela ekule ni leswi vuriwaka hi Xitsonga.

#### **3.1 Endlelo ro tirhiseka kahle**

Vemeer na Nord tanihi varhangeri va miehleketo leyi yi tiyisisaka leswaku muhundzuluxo i muhundzuluxo loko wu kota ku tirhiseka wu ri tsalwa eka ndhavuko wa ririmi leri wu hundzululuxeriwaka eka rona. Ntirho wa muhundzuluxo eka ndhavuko wa ririmi rintshwa hi swona swi lawulaka swiphemu leswi swi hlawuriwaka eka ririmi leri muhundzuluxo wu sukaka eka rona. Leswi hi swona swi endlaka leswaku tsalwa ro sungula ri nga vi xikalo lexi kalaka swiyenge leswi fanaka. Mhaka leyi yi seketeriwa hi Nord (1992:40) loko a ku:

... regard translation as translation when it functions as a text in the target culture, the function of translation in the target culture

determines which aspects of the source text should be transferred to the translation.

Ku ya hi leswi swi boxiweke hi Vermeer na Nord i swa nkoka swinene ku va muhundzuluxi wa ririmi ro karhi a tiva hi ku hetiseka ndhavuko wa ririmi leri a hundzuluxelaka eka rona. Leswi swi ta endla leswaku a hundzuluxa tsalwa leri ri vulavulaka kahle. Eka Xinghezi loko mi vulavula mi langutana ematihlweni ku ri mfungho wo komba ku hlonipha kasi eka Xitsonga, a wu languti munhu lonkulu ematihlweni loko ku vulavuriwa hikuva swi tekiwa ku ri mfungho wo pfumala mahanyelo lamanene. Hikwalaho loko muhundzuluxi a nga swi tivi leswi, a nga hohorisa vahlayi hi tsalwa ra yena va nga tivi leswi a vulavulaka hi swona.

Leswi swi fambisana kahle na mhaka ya leswaku muhundzuluxo lowu twisisekaka hi lowu wu hlamuselaka hi vundzeni lewi tsalwa ro sungula ri vulaka swona hi ndlela leyi muhundzuluxo wu twisisekaka kahle eka vahlayi. Leswi swi vula leswaku tsalwa ro sungula ri nga cincanyana ku kota ku fikelela xikongomelo xa rona eka vahlayi. Mhaka leyi yi seketeriwa hi Heylene (1993:23-24) loko a ku:

Communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership. From the point of view of target literature, translation invarivariability implies a degree of manipulation of the source text in order to achieve a certain purpose.

Xiyimo xa matwisiselo lama ma fanaka eka ririmi rimbe na ndlela leyi ku hlamuseriwaka matwisiselo ya kona, swi lawuriwa hi swilaveko swa vahlayi va tsalwa lerintshwa.

## NDZIMA YA 4

Tsalwa ra **Xitlhangu** ri hundzuluxiwile hi ndlela yo amukeleka swinene. Mayevu u swi kotile ku hlamusela timhaka ti khuluka kahle ku ya hi ndlela leyi eka tsalwaxidzi ra “*Chitlhangu*” hi Andre Clerc ti nga anekiwa hi yona. Leyi hi yona ndlela ya ntumbuluko leyi timhaka ti faneleke ku andlariwa hi yona eka tsalwa ra muhundzuluxo. Tsalwa ra **Xitlhangu** loko munhu a nga swi tivi leswaku i muhundzuluxo, a swi olovi leswaku muhlayi a twa leswaku ri lo hundzuluxiwa. Leswi swi tiyisiwa hi Savory (1969:44) loko a tshaha Arnold loko a ku: “*A translation should affect us in the same way as the original may be supposed to have affected its first readers.*”

### 4.1 **KU HLAHLUWIWA KA TSALWA RA XITLHANGU KU YA HI DYNAMIC EQUIVALENCE YA NIDA NI VAN’WANA**

Nxopaxopo wa *Dynamic Equivalence* hi leswi nga eka buku ya **Xitlhangu**. *Dynamic equivalence* yi hlamuseriwa hi Nida (ibid) hi ndlela leyi :

A translation of a dynamic equivalence aims at complete naturalness of expression, and tries to relate the receptors language to mode of behaviour relevant within the context of his culture, ... a translation which attempts to produce a dynamic rather than a formal equivalence is based upon 'the principles of equivalent effect'.

Hileswaku “Dynamic Equivalence” i vuhundzuluxi lebyi kongomaka ngopfu vuhundzuluxi bya ntumbuluko. Hileswaku loko munhu a hlaya muhundzuluxo wa “Dynamic Equivalence”, a nga swi twi leswaku xiphemu xa kona xi lo hundzuluxiwa. U twa onge xi lo tsariwa hi ririmi ra ka vona. Xiphemu lexi

hundzuluxiweke xi fanele ku hi khumba ku fana na xiphemu xa masungulo. Nida (1964:164) u ri:

A translation should affect us in the same way as the original may be supposed to have affected its first hearer or a good translation is the one which will fulfil the same purpose as the original did in the language in which it was written.

Hileswaku muhundzuluxo loko hi wu hlaya, wu fanele wu hi khumba ku fana na loko vahlayi va khumbiwa hi xiphemu lexi xo ka xi nga hundzuluxiwangi. Kasi Savory (1969:44) u tshaha Arnold loko a ku : “*A translation should affect us in the same way as the original may be supposed to have affected its first reader.*”

Loko hi xiya ntshaho lowu Savory loko a tshaha Arnold wa ha tiyisisa mhaka leyi nga tshikileriwa hi Nida leswaku muhundzuluxo wu fanele wu hi khumba ku fana na loko vahlayi va khumbiwa hi xiphemu lexi xo ka xi nga hundzuluxiwangi.

Hi ku xiyisisa muhundzuluxo wa buku ya **Xitlangu** swi tikomba kahle leswaku Mayevu u humelerile eka vuhundzuluxi bya yena hi ku landza maendlelo ya “*Dynamic Equivalence*”.

Van'watindzimi lava va tshahiweke hi ku kuceteriwa hi xivumbeko va tikarhatela vuhundzuluxi bya ntumbuluko yi ri yona ndlela leyi yi kotaka ku humesa muhundzuluxo wa risuna swinene hikwalaho ka ku va tsalwa ro sungula hi rona makombandlela eka tsalwa ra muhundzuluxo. Eka ntshaho lowu wu landzelaka wa Clerc (1946:28) lowu nge:

Thank you, Mr, baboom, our affairs are not too bad, though to tell the truth, they might be better.

But what would you! When one is poor, one is poor. Who is going to lift us out of poverty? It is a hard life.

Inkomu, kokwana N'wamfenhe. Timhaka a ti bihangl ngopfu. Ku vula ntiyiso a hi dyi nchumu kambe a hi siki. Kambe vutomi i vutomi loko u ri xisiwana u xisiwana. Vutomi i tlakula vaxurhe.

Mayevu u swi kotile ku humesela ehandlle vuhundzuluxi bya ntumbuluko hikuva ntshaho lowu loko u wu hlaya u nge wu thumbi leswaku i xiphemu xa muhundzuluxo, wu twala ongeti i xitsariwaxidzi hi ndlela leyi vahlayi va ririmi va kotaka ku titwela swi fana kwatsa ni ndlela leyi va vulavurisaka xiswona. Mhaka leyi yi tiyisisiwa hi Hatim na Mason (1990:78) loko va ku: *“Translation means communicating the foreign text by cooperating with the target reader ...”*

Ku ya hi van'watindzimi va boxa leswaku vuhundzuluxi swi vula vuhlanganisi bya tsalwa ra rixakarimbe hi ku ri twananisa ni muhlayi lontshwa. Mhaka leyi yi seketeriwa hi Hatim na Mason (1990:79) loko va ku: *“Translation means communicating the foreign text by cooperating with the target text ...”*

Hi ku landzelela nhlamuselo leyi, hi ta tshaha ndzimana leyi nge:

I am Mhamba, the one who is to establish a link between the ancestor-gods and the clan. The immense crowd of the Khambani gathers and chants the old wild syncopated call. The drums matter:

Bvuum bubu buu  
Bvuum bubu buu

And we all yell:



He, shlanganiso! Hee! he-e!  
Va ka ndzavu, he!  
Shlanganiso Khamban!  
We hi to shlangana!  
Hi siku Mhamba!

Hi mina Mhamba leyi fanelaka ku hlanganisa swa swikwembu ni rixaka. Ntshungu lowukulu wa ka Khambani wu hlengeletana no yimbelela swichupuchupu swa tinsimu ta khale ka khaleni. Swigubu swi mbvungunya:

Buum bubu buu!  
Buum bubu buu!  
Ivi hinkwerhu hi hlavela:  
“He, shlanganiso! Hee! hee!  
Va ka ndzovu, he!  
Shlanganiso Khambani!  
Hi siku mhamba!”

Hi ku xiyisisa ntshaho lowu, Mayevu u komba vutshila na vuswikoti eka ku paluxa mhaka ya mphahlo hi ndlela leyi twisisekaka kahle no va erivaleni eka Vatsonga. U humesela kahle mhaka ya mphahlo erivaleni leswaku ntshungu a wu hlengeletana ndhawu yin'we ku yimbeleriwa hi ntsako ku biwa ni swigubu ku karhi ku hlaveleriwa hi risimu ro komba ntsako.

Mayevu u yisa emahlweni a tshikilela no komba hi ndlela leyi mhaka ya mphahlo a yi fundziwa hakona. Ndlela leyi a kotaka ku yi andlala hi ndlela yo sasekisa ha yona eka muhundzuluxo lowu, a yi kombi leswaku u hlamusela mhaka leyi sukaka eka ririmi rin'wana ku ya eka Xitsonga loko a ku :

We can all take part in the ceremonies, that is, we can show our affection and respect by pouring out libations of beer on their graves, indeed we must show them this respect; but in all important affairs we have to go to the priests. They understand the words of the gods and explain them to us.

Hinkwerhu hi nga va ni ntirho eku phahleni ka timhamba, hileswaku, hi nga kombisa rirhandzu ni xichavo hi ku chela byalwa ni fole emasirheni ya swona. Hakunene hi fanele ku swi komba xichavo lexi. Kambe eka timhaka ta risima hi fanele ku ya eka vadzwavi. Vadzwavi vona hi vona va twisisaka ririmi ra swikwembu kutani va hi hlamusela rona hi mfanelo.

Vutshila ni vuswikoti lebyi Mayevu a byi tirhisaka byi tiyisisiwa hi Nida et. al (1974:12) vona va hlamusela muhundzuluxi hi ndlela leyi: “*The translator must strive for equivalence rather than identity*”.

Ntirho lowu hundzuluxiweke a wu fanelanga ku tikomba leswaku wu lo hundzuluxiwa. Hileswaku muhundzuluxo lowu nga wa nkoka na risima wu fanele wu nga tikombi leswaku wu lo hundzuluxiwa. Mhaka leyi yi tlhela yi tiyisisawa hi Newmark (1988:48) loko a ku:

It has also been said that the over riding purpose of any translation should be to achieve equivalent effect’ i.e. to produce the same (or one as close as possible) on the relationship of

the original. This is called the 'equivalent response' principle-Eugene Nida calls it *Dynamic equivalence*

Mayevu u ni vuswikoti byo paluxa mhaka yi khumba matitwelo ya muhlayi onge i tsalwa leri nga lo tumbuluxiwa ri tsariwile hi Xitsonga kasi ri lo hundzuluxiwa. Ku tsotsosela mhaka leyi hi ta langutisa ntshaho lowu landzelaka :

In all innocence I approach the ram. He raises his head and sees that I am unarmed. He faces me, steps back a few paces, and charges with all his might. Fortunately he only hits me in the back and sends me rolling on the ground like a rotten log. In tears, I call my elders to my assistance and try to pick myself up. But the slope of the ground is tricky, and the great joy of my companions, over I go again.

Vuntlunya bya le switangeni byi dlaya ripfalo. Ndzi kongoma xiqama lexi no vilela ndzi nga vileli. Xi tlakusa nhloko xi swi vona xikan'we leswaku ndzo famba ximandlamandla. Hi ku copeta ka tihlo hiloko xi tlhenthanyana magoza mangari mangani ivi se xi ta xi tile. Nkateko wa kona xi lo fika xi ndzi hima hi le ndzhaku ivi ndzi ku vumbulu, vumbulu, vumbulu tani hi dzandza ra mbvuva. Ndzi vokotsa swinene.

Ndzimana leyi yi hlavutela kahle leswi humelalaka emakaya laha ndhavuko wa ha hlayisiweke swinene. Mhaka ya switanga, ku risa ni leswi humelalaka eku riseni i vuxokoxoko bya ndhavuko wa Vantima va tolo tiko xa ha etlele naswona

vutomi bya ha rhombile.

Ku yisa emahlweni mhaka ya vuhundzluxi bya ntumbuluko yi hlamuseriwa hi Nida & Taber (1969:12) loko va ku:

View translation as reproducing in the receptor language the closest natural equivalent of the source language first in terms of meaning and secondly in terms of style.

Hi ku xiyisisisa ntshaho lowu hi ta languta ndzimana leyi landzelaka leyi hlamuselaka leswi a swi humelela hi nguva ya timpfula (hi xirimu):

Several times during each rainy seasons, the clan would assemble on the edge of the sacred forest where the great ancestors are buried. The living, in a compact mass, salute their gods and after them their first-fruits and blood of the first kids of the year. I love the ceremonial of these days.

Nkarhi wun'wana ni wun'wana hi nguva ya timpfula vanhu hinkwavo va rixaka a va hlengeletana emakumu ka xihlahla lexi ku etleleke vakokwa wa vakokwana. Lowu i nkarhi lowu lava hanyaka va hlanganaka hi ntwanano wa vun'we, va losa swikwembu swa vona hi ku swi luva hi mihandzu yo rhangani ngati ya swinyimpfana swa mativula swa lembe rero. Mphahlo lowu wu ndzi tsakisa swinene.

Ndzimana leyi yi komba kahle muhundzuluxo wa ntumbuluko lowu nga tekela ehlokweni ndhavuko wa Vatsonga. Vatsonga hi ndhavuko wa vona a va luva no xixima swikwembu swa vona hi ku phahla, yi ri ndlela yo komba ku hlonipha ni ku khensa ku va swi va hlayisile. Mhaka leyi Mayevu u yi kotile ku yi aneka yi ku tlangandla erivaleni hi ku hetiseka. Endlelo leri nga laha henhla ri seketeriwa hi ku hetiseka hi Neuber & Shreve (1992) loko va ku: “*A translation is seen as conveying a foreign message with its implecatures by exploiting the maxims of target community.*”

Ntshaho lowu wa ha tiyisisa kahle vuswikoti bya Mayevu ku hlamusela hungu ra ririmi ra vanhu vambe ku ya eka ririmi lerintshwa ra Xitsonga hi ndlela leyi ri fikaka hi ku olova no amukelaka. Lebyi i vuswikoti bya xiyimo xa le henhla hikuva loko munhu a hlaya muhundzuluxo wa buku ya **Xitlhangu** a wu twali na kantsongo leswaku lowu i muhundzuluxo. Ku hlavutela mhaka leyi hi ta languta ndzimana leyi landzelaka:

Thus the clan of Khambani continues to live and to distinguish itself among the clans of the land. The preparations for the feast are not limited to these joyful moonlight assemblies. Preliminary religious ceremonies are indispensable. Everyone must be purified. Often tabus have been violated, washed with blood. This purification is undertaken by a magician action with the authorization from the gods.

Leswi hi swona leswi rixaka ra ka Khambani ri hanyisaka xiswona no tihlawula exikarhi ka tin'wana tinxaka. Ku lulamisa ka nkhuvu a ku heleli eka ku cina ka le n'wetini ntsena. Swikhongelo swa mimphahlo swo ntswi!

Un'wana ni un'wana u fanele ku basisiwa. Hakanyingi swiyila swi va swi tluriwile kutani munhu a nga “basangi.” Ku hava na un'we loyi a nga nghenaka eka nkhuvo loko a nga si hlantswiwa hi ngati. Ku basisiwa loku ku endliwa hi n'anga hi ku lerisiwa hi swikwembu.

Hi ku hlela ndzimana leyi swa olova ku vona hanyelo ra rixaka ra ka Khambani hi ku hetiseka. Rixaka ro tshemba eka mhaka ya swiyila ni mphahlo. Hi tlhelo loko munhu a nga basangi u fanele ku basisiwa hi ngati ya xiharhi leswaku a ta kota ku nghenela nkhuvo wa mphahlo ku nga ku dzunisa swikwembu ku nga vakokwana wa vona lava va hundzeke emisaveni khale ka khale. Laha hi kuma leswaku mhaka ya hanyelo ra rixaka ra ka Khambani, Mayevu u swi kotile ku yi andlala hi ndlela leyi olovaka swinene no twisiseka eka ririmi lerintshwa ku nga ra Xitsonga. Ndlela leyi a yi tirhisaka yi tshikelela swinene hi Sperber na Wilson (1986) loko va ku:

Faithfulness in translation is a matter of communicating of an intended interpretation of the foreign text through adequate contextual effects which avoid of unnecessary processing effort. There to which the interpretation resembles the foreign text and the means of the expressing that interpretations are determined by their relevance to a target readership, their accessibility and easy of expressing.

Ku ya hi ntshaho lowu, muhundzuluxo wa ririmi lerintshwa a wu fani ngopfu na tsalwa ra ririmirimbe swi hlawuriwa ngopfu hi ku tekela enhlokweni leswaku muhundzuluxo wa twisiseka no fambelana na lava va vulavulaka ririmi lerintshwa. Ku seketela leswi swi boxiweke laha henhla hi ta languta ndzimana

leyi yi landzelaka:

On this last proclamation from the crowd there follows a great silence, the drums are still. A very old woman, the oldest person in the clan, now advances to address the ancestor-gods in the name of the living. I salutes you all, revered, illustrious gods! Thee, Khamban, who led so many of our most valiant to victorius battle. Thee, Makwakwa, who didst win renown on twenty battlefields. Thee, Machekahomu, and thee, Mitambuti, and thee, Chitlangou, whom we have seen with our own eyes, who governed us with wisdom and mighty. Ye see us gathered here, all of us, children of Khamban, and we pray you to have compassion on us

Endzhaku ka leswi ntshungu wu ku whitititi, swigubu swona swi ri karhi swi ya emahlweni. Xikoxa xa khalee, exikarhi ka rixaka hinkwaro xi ku hlwaa, entshungwini xi nanayila hi mugogojelo wa xona xi ya vulavula ni swikwembu hi vito ra lava hanyaka: “Ndzi mi xeweta hinkwenu swikwembu swo chaviseka ni ndhuma!” “Wena, Khambani, loyi a rhangeleke tinhenha to hlaya ta hina ku ya hlula enyimpini. Wena, Makwakwa, loyi a dumeke hi ku hlula etimyimpini ta khumbirhi. Wena, Machekahomu, na wena Mitambuti, na wena Xitlhangu, loyi hi n'wi voneke hi mahlo ya hina, loyi a fumeke hi vutlhari ni matimba. Mi hi vona hi hlengeletane

laha hinkwerhu, vana va Khambani, hi mi kombela ku hi tsetselela.”

Ndzimana leyi yi kombisa kahle vutshila bya ku xiyaxiya vuhudzuluxi lebyi byi kotaka ku fikisa hungu leri ri faneleke ku ya hi vavulavuri va ririmi lerintshwa. Hi ku hlela hi vukheta ndzimana leyi munhu wa swi kota ku vona ndlela leyi mphahlo a wu endliwa hi yona. Mhaka leyi a yi nga ri mhaka ya matlangwana, kambe a yi ri mhaka ya ndzuti naswona a yi endliwa hi xikoxa lexi xi nga xona xi tivaka matimu ya rixaka hi ku hetiseka. A ku ri xona xi nga na mfanelo yo vulavula na swikwembu leswi swi nga rhangela no hlayisa rixaka ra ka Khambani. Mhaka leyi ya maphahlelo Mayevu u yi andlarile hi ndlela leyi hakunene Vatsonga va tolo ka siku a va endlisa swona timhaka ta mphahlo.



## NDZIMA YA 5

### 5.1 Ku dzuneka ka muhundzuluxo wa tsalwa ra Xitlhangu hi G.S. Mayevu

Mayevu u swi kotile ku humelerisa muhundzuluxo wa xiyimo xa le henhla swinene. Leswi swi tiyisisiwa hi ndzimana leyi yi nga laha hansi:

Vermeer regards a translation as a true rendition in so far as it functions as a text in the target culture, the function of the translation in the target culture determines which aspects of the source text should be transferred to the translation.

Ku ya hi ntshaho lowu, Vermeer u teka muhundzuluxo wa ntiyiso ku ri lowu wu nga ni vuhundzuluxi byo twisiseka kahle eka ndhavuko wa ririmi lerintshwa. Hileswaku ntirho wa muhundzuluxo eka ndhavuko wa ririmi lerintshwa hi swona swi lawulaka swiyenge leswi swi faneleke ku katsiwa ku suka eka tsalwa ro sungula.

Ku hlavutela ntiyiso wa leswi boxiweke ku ta pimanisiwa tsalwaxidzi ku suka eka “Chitlangou” hi Andre Clerc na muhundzuluxo eka **Xitlhangu** hi Mayevu:

Western commerce continues shamelessly to abuse the ignorance of the Negro, swallowing up the poor crops of the fields scattered in the bush,

exchanging them for the worst European trash and for barrels of alcohol.

Valungu na vona va khutala va nga tipfinyingi ni ku tipfinyinga va ya emahlweni va xisetela Vantima va va phangela timbewu ta vona ta vusweti. Va cincana na vona hi swilo swo ka swi nga pfuni nchumu swa Xilungu kumbe va va nyika byalwa byinene lebyi.

Mayevu hi ku xiyisisa xiphemu lexi xi nga laha henhla, u swi kotile handle ko tipfinyinga ku fikelela muhundzuluxo wa xiyimo xa le henhla swinene. Muhundzuluxo wa tsalwa ra **Xitlhangu** loko munhu a wu hlaya a wu twali leswaku i tsalwa leri ri nga lo hundzuluxiwa. Mayevu u swi kotile ku hlawula swikhedzekhedze leswi khomekaka eka Xitsonga ivi a katsa ni swinyotinyoti leswi swi nga endla leswaku muhundzuluxo lowu wu va wo hlawuleka.

Mhaka leyi yi seketeriwa kahle hi ntshaho lowu wa Heylen (1993:23-24) lowu landzelaka:

Communicative translation attempts to render the exact contextual meaning of the original in such a way that both the content and language are readily acceptable and comprehensible to the readership. From the point of view of the target literature, translation invariably implies a degree of manipulation of the source text in order to achieve a certain purpose.

Ku ya hi ntshaho lowu swi le rivaleni leswaku muhundzuluxo lowu hundzuluxiweke hi mfanelo hi lowu ringetaka ku andlala vundzeni bya mhaka yi tlhela yi twisiseka kahle eka muhlayi wa muhundzuluxo. Ku ya hi matwisiselo ya matsalwa ya muhundzuluxo ya nga katsakanya ku cinciwa kantsongo ka tsalwa ro sungula leswaku ku fikeleriwa xikongomelo xo karhi.

Mayevu u swi kotile ku fikelela muhundzuluxo lowu wu twisisekaka kahle eka vavulavuri va Xitsonga eka muhundzuluxo wa tsalwa ra **Xitlhangu**. Ku tsotsosela mhaka leyi hi ta tshaha Neubert and Shreve (1992:80) loko va ku:

It locates equivalence at a textual and communicative level, not at the sentence and the lexical level. The unit of translation is the entire text.

Hi ta languta ndzimana leyi landzelaka ya Clerc (1946:39) loko a ku:

The women approach and pay their respects to the illustrious visitor. This Mulungu speaks a little of our language, Tsonga, but in a very strange fashion. Later on I discover that he is called Musa Hamad. No man of our people would ask for water as this Asiatic does.

Vavasati na vona va tshunela ku ta xeweta muendzi lowo chaviseka loyi. Mulungu loyi u tilumalumenyana hi ririmi ra ka hina ra Xitsonga. Endzhaku ndzi kuma leswaku hi yena Musa Hamad. Ni wanuna ni un'we wa ka hina a a nga ta kombela mati tani hileswi a swi endliwa hi Mu-Asia loyi.

Laha Mayevu u kombisile kahle leswaku hakunene eka vuhundzuluxi a ku hundzuluxiwi ku ya hi rito hi rito, kambe hi languta ndzimana kumbe tindzimana ku ya hi ndlela leyi tsalwa ri nga ta twisiseka eka muhlayi wa muhundzuluxo no tlhela ri amukeleka eka vahlayi va rona.

Ekuseteleleni hi nga vula leswaku muhundzuluxo wa Mayevu wa khomeka naswona i wa xiyimo xa le henhla swinene.

## **5.2 Swiphiso leswi muhundzuluxi a hlenganaka na swona**

Ndzimana leyi yi komba leswaku vuningi bya miehleketo leyi kongomisaka eka vuhundzuluxi hi lebyi voyamelaka eka ririmixidzi ivi byi lwela ku yelana ka xiheri exikarhi ka ririmixidzi na ririmi ra muhundzuluxo. Hi ndlela leyi ku yelana ka xiheri ku tirhisiwa ku komba ku fambelana ku fika eka xiyimo xo karhi xa ku yelana exikarhi ka ritoxidzi, xivulwa kumbe tsalwa ra muhundzuluxo. Hambiswiritano, loko hi swi tekela enhlokweni leswaku endlelo ra vuhundzuluxi ri katsa tindzimi timbirhi, mindhavuko mimbirhi xikan'we na swirhalanganyi leswi swi nghenelelaka eka muhundzuluxi, swi le rivaleni leswaku miehleketo ya ku yelana xiheri swi nonoha ngopfu ku swi fikelela hi ntiyiso, ngopfungopfu loko mhaka ya

ku yelana xiheri yi fanele ku va yi ku kwatsa. Mhaka leyi yi seketeriwa hi Catford (1965:25) loko a ku: “...it is evident that the notion of equivalence is extremely difficult to obtain in practice, especially if an extremely rigid definition of the term is imposed.”

Ku ya hi Newmark u hlamusela leswaku xikongomelonkulu xa muhundzuluxo wun’wana na wun’wana hileswaku ku fikeleriwa ku yelana ka ntumbuluko, hileswaku matitwele ya muhlayi wa muhundzuluxo ya fanele ku fana swinene na matitwele ya muhlayi wa tsalwa ro sungula. Leswi swi vuriwa nawu wa matitwelo ya xiheri leswi Nida a swi vulaka matitwelo ya ntumbuluko. Mhaka leyi yi tiyisisiwa hi Newmark (1998:48) loko a ku:

It has been said that the overriding purpose of any translation should be to achieve equivalent effect, to produce the same effect (or as close as possible) on the readership of the original. This is called the equivalent response principle Nida calls it ‘dynamic equivalence’.

Swi na nkoka swinene ku lemuka leswaku vuhundzuluxi nkarhi hinkwawo byi kongoma eka tlhelo rin’we ntsena ku nga ku suka eka tsalwaxidzi (ST) ku ya eka tsalwa ra muhundzuluxo (TT), kambe a ri tlheleli endzhaku. Kambe hikwalaho ka swiphiso swa ku hundzuluxeka ka matsalwa ni ku man’wana ya nga hundzuluxeki hi ku olova hi ku hetiseka, Barker u boxa leswaku ku yelana ka xiheri ku fikeleriwa ku fika eka xiyimo xo karhi. Leswi swi kuceteriwa hi swikhedzekhedze swo hambanahambana swa ririmi na swa ndhavuko hikwalaho ku yelana xiheri a swi koteki ku vhela swi ku kwatsa. Hinkwawo van’watindzimi vo fana na va Catford na House va boxa ku kayivela loku sukaka eka mavulavulelo lama ya olovaka ku ma hundzuluxa ku ya eka lawa ya tsandzaka ku ma

hundzuluxa. Mhaka leyi yi tiyisisiwa hi Catford (1965:93) na House (1981:62-63) loko va ku:

There is a 'cline', in other words, a scale or continuum which extends from utterances which are easily translatable to those that are difficult or almost impossible to translate.

Ku ya hi Nida ni vatsarikulobye va hlamusela leswaku ku fanana ku ta lawuriwa ngopfungopfu hi xikongomelo lexi faneleke ku tirhisiwa hi muhundzuluxo lowu tirhiwaka. Swikoxo leswi lavekaka ku humesa ku fanana (ku yelana) swa hambanahambana ku ya hi mikarhi, tindzimi ni mindhavuko ya tindzimi. Tsalwa leri tirhaka ri ri muhundzuluxo namuntlha ri nga ka ri nga ha vuriwi muhundzuluxo mundzuku kambe ri vuriwa mavekelo ya mhaka yo karhi, xikombiso, mavekelo ya timhaka hi tindzimi to hambana ebibeleni. Ku suka eka leswi boxiweke laha henhla, swi le rivaleni leswaku miehleketo ya ku fanana (ku yelana xiheri) yi pfilunganile naswona yi na swiphiso swinene. Kambe hambiswiritano lexi i xitirhisiwa xa nkoka swinene xo hlamusela xilaveko xa vuxaka exikarhi ka tsalwaxidzi (ST) na swiyenge swa tsalwa ra muhundzuluxo (TT). Ku ya hi van'watindzimi lava, Neubert ni vatsarikulobye va hlamusela leswaku loko swidyondzeki swo ka swi nga sindzisi leswaku ku yelana xiheri (ku fanana) ku nga ha vi ku kwatsa, hikwalaho mhaka ya ku yelana xiheri (ku fanana) yi nga ya emahlweni yi va ya nkoka eka dyondzo ya vundzuluxi. Mhaka leyi yi tiyisisiwa hi Nida na Taber (1969:33) loko va ku:

Equivalence... will depend in very large measure upon the purpose to be accomplished by the translation in question. The condition required to produce equivalence differ from period to period, and language to language and from language

culture to language culture.

### 5.2.1 Ku yelana xiheri eka xiphemu xa rito.

Ndzimana leyi yi kombisa leswaku muhundzuluxi u sungula hi ku lavisisa swiphemu na swivumbeko leswi nga swona swi nga khoma nhlamuselo. Leswi swi vulaka swona hileswaku muhundzuluxi u sungula eka rito hi roxe. Rito ri hlamuseriwa hi Bollinger na Sears ku ri xiphemu lexintsongo xa kona eka ririmi lexi xi kotaka ku tirhiseka xi ri xoxe. Rito ri nga va na swiyenge swo hlayanyana swa nhlamuselo, xikombiso, makumembirhin'we ri tsariwa ri ri rito rin'we kambe ri ri na misinya minharhu ku nga makume-, mbirhi-, na n'we. Eka vuhundzuluxi i swa nkoka ku xiyisisa ku hambana ka marito na swiaki emiehleketweni, ngopfungopfu loko hi xopelela marito mantshwa lama ya tumbuluxiwaka eka tsalwaxidzi. Mhaka leyi yi seketeriwa kahle hi Baker (1992:10) loko a ku:

The translator needs to begin by decoding units and structures which carry the meaning. This means that the translator starts at word level. ...in translation it is important to keep the distinction between words and morphemes in mind, especially when dealing with neologism in the source language text.

Vahundzuluxi vo hlaya va pfumela leswaku munhu a nga fanelangi ku hundzuluxa marito, kambe swi nga antswa ku hundzuluxiwa swivulwa, miehleketo kumbe mahungu. Ririmixidzi ri na marito lama ya fanelaka ku hlamuseriwa hi ndlela yo karhi eka muhundzuluxo, marito lama ya hlohloteriwaka hi van'watindzimi vo karhi, ndhavuko na leswi munhu a kongomisaka. Mhaka leyi yi seketiriwa kahle hi Newmark (1988:193) loko a ku:

Many translators believe that one should never translate words, but rather sentences or ideas or messages. The ST consists of words which have to be accounted for somehow and somewhere in your target text, word conditioned by certain linguistic, referential, cultural and personal context.

Vahundzuluxi vo tala va pfumela leswaku ndlela leyi ririmi ri tirhisaka xiswona swi pfilungane ngopfu ku va ku nga langutiwa rito, xivumbeko kumbe malongoloxelo. ku va hi hlahluva swiphemu swo hambana ku ya hi nhlamuselo. Leswi swi nga pfunaka swinene i ku ba hi makatla mpfilungano wa ririmi swa nkarhinyana ngopfungopfu eka muhundzuluxi loyi a ringetaka ku kumisisa nhlamuselo ya marito na leswi kahlekahe swi nga vuriwaka leswaku u ringeta ku swi hlamusela hi ririmirimbe. Hi ntiyiso wa kona, Baker u nyika mune wa tinhlamuselo to hambana ta marito na leswi swi vuriwaka: nkumbetelo wa swo karhi swi nga si humelela, leswi u vonaka ongeti swi nga va swi vula swona; leswi munhu a twisisaka xiswona ni ntlhontlho wa matitwelo endzhaku ka mhaka yo karhi.

Vutivi bya nhlamuselo ya rito ro karhi byi nga hleriwa hi ku pimanisa na nhlamuselo ya marito man'wana lama ma welaka eka ntlawa wun'we wa tinhlamuselo ta marito. Endlelo leri ri tirhisiwa swinene hi van'watindzimi naswona ri katsa nhlamuselo ya swiphemu leswi hambanyisaka swi va ni vuxaka ni nhlamuselo ya swilo leswi swi welaka eka ntlawa wun'we, tanihi (mbuti/xifuwo) kumbe nhlamuselo ya swilo swa mitlawa yo hambana ku nga (murhi/xiharhi). Eka muhundzuluxi ku katsakanya leswi yelanaka xiheri naswona swi welaka eka xiyenge xin'we xa nhlamuselo i swa nkoka loko ku ta lavisisiwa ndlela yo antswa ya leswi swi fananaka ( ku yelana xiheri) eka vuhundzuluxi. Ndlela leyi ya ku veketela swilo hi mitlawa ya swona yi endliwa u nga ehleketanga hi swona



kambe yi nga endliwa niloko munhu a ehleketa hi swona ku ri ndlela yo susa swin'wana hi xikongomelo xo karhi.

### **5.2.2 Ku pfumaleka ka ku yelana xiheri eka xiphemu xa rito.**

Ndzimana leyi yi komba kahle leswaku ku yelana xiheri (ku fanana) ko kwatsa ka pfumaleka eka xiyenge xa rito hikuva rito ro karhi eka tsalwaxidzi a swi olovi leswaku ri nga hundzuluxiwa ri fana hi ku hetiseka ni swiyenge hinkwaswo ni hi nhlamuselo.

Ku pfumaleka ka ku yelana xiheri (ku fanana) eka xiyenge xa rito swi vula leswaku tsalwa ra muhundzuluxo a ri na rito ro fanana na rona eka tsalwaxidzi.

Ku hlawula ku yelana xiheri (ku fanana) a swi kuceteriwi hi swikhedzekhedze swa le ka ririmi kumbe leswi tirhisana na muhundzuluxi, kambe swi le ka mutsari wa tsalwaxidzi na muhumelerisi wa muhundzuluxo, ndlela leyi a hlawulaka ku vumbetela swiyenge swa ririmi leri a tirhisana na rona. Hikwalaho ka ku va ku hlawula ka ku yelana xiheri ka nhlamuselo ya mhaka ku kuceteriwa hi swiyenge swo hlaya. Leswi swi endla leswaku swi nga olovi ku veka tindlela to pfuneta ku lwisana na ku pfumaleka ko yelana xiheri loku nga kona exikarhi ka tindzimi.

### **5.2.3 Swiphiso leswi talaka ku va kona loko ku pfumaleka ku yelana xiheri eka xiphemu xa rito.**

Eka vuhundzuluxi ku va ni swiphiso loko ku pfumaleka ku yelana xiheri hikwalaho ko hambana ka mindhavuko, kasi hitlhelo swa endleka leswaku

rito ra le ka ririmixidzi ri nga kumeki eka vundzeni bya ntivomarito wa le ka ririmi ra muhundzuluxo

Swin'wana swiphqo swi vangwiwa hikwalaho ko va ririmixidzi ni ririmi ra muhundzuluxo swi va swi hambanele ekule kuya hi tinhlamuselo. Hitlhelo swin'wana leswi tikisaka vuhundzuluxi hileswaku marito yo lombiwa eka ririmixidzi ya va ya nga kumeki eka ririmi ra muhundzuluxo hambi ku ri ku pfumaleka ka matheme yo angarhela eka ririmi ra muhundzuluxo ku suka eka ririmixidzi

- (a) Swiphqo swa ndhavuko wo karhi.
- (b) Theme ra le ka ririmixidzi ri nga ri kona eka vutivi bya le ka ririmi ra muhundzuluxo.
- (c) Rito ra le ka ririmixidzi nhlamuselo ya rona yi pfilungane ngopfu eka ririmi ra muhundzuluxo.
- (d) Ririmixidzi ni ririmi ra muhundzuluxo swi va ni ku hambanela ekule hi nhlamuselo.
- (e) Ririmi ra muhundzuluxo ri pfumala theme ro angarhela.
- (f) Ririmi ra muhundzuluxo ri pfumala theme ro karhi.
- (g) Ku hambana ku ya hi xilo xo khomeka kumbe ku ya hi leswi loko vanhu va hlanganile va swi twisisaka xiswona.
- (h) Ku hambana ku ya hi nhlamuselo ya matitwelo.
- (i) Ku hambana ku ya hi ku va rito ri tirhisiwa ko tala kumbe xikongomelo xa ku tirhisa theme ro karhi.
- (j) Ku hambana ku ya hi xivumbeko.
- (k) Marito yo lombiwa eka ririmixidzi lama ma nga riki kona eka ririmi ra muhundzuluxi.

### 5.3 Maqhingana lama tirhisiwaka ku lwisana na ku pfumaleka ka ku yelana xiheri eka xiyenge xa rito.

vahundzuluxi va tindzimi mhaka ya leswaku swiphiso leswi nga kona eka vuhundzuluxi swi nga hundzuka mahingandlela va tumbuluxile marhengu yo ringeta ku tlhengusa swiphiso swa kona. Vahundzuluxi va nga ha tirhisa rito leri ngo vula hi ku angarhela kumbe rito leri ngo va exikarhi. Eka nkarhi wun'wana va hundzuluxi va nga hundzuluxa hi ku siva swa ndhavuko wa ririmixidzi hi swa ndhavuko wa muhundzuluxo leswi yelanaka kumbe ni ku hundzuluxa hi ku tirhisa marito yo yelana lama nga endleka leswaku swi olova ku twisiseka. Swifaniso kumbe tidirwini hi swin'wana leswi pfunetaka ku va hungu ri twisiseka hi ku olava.

- (a) Ku hundzuluxa hi ku tirhisa rito leri ngo vula hi ku angarhela.
- (b) Ku hundzuluxa hi ku tirhisa rito ro va exikarhi.
- (c) Ku hundzuluxa hi ku susa ni ku siva hi swa ndhavuko leswi nga fambelanaka: ku siva leswi vurwaka hi ndhavuko wa ririmixidzi hi leswi yelanaka ni leswi vurwaka hi ndhavuko wa ririmi ra muhundzuluxo. Hileswaku nhlamuselo ya ririmi ra muhundzuluxo a yi kona yo vula swo fana eka mavulavulelo ya masiku hinkwawo kambe yi va na ntikelo wo fana eka muhlayi wa muhundzuluxo.
- (d) Ku hundzuluxa ku ya hi ntirho wa leswi yelanaka xiheri (fanana). Rito ra ndhavuko ri hundzuluxiwa ku ya hi rito ro yelana, laha ku katsiwaka na nhlamuselo yo karhi. Ndlela leyi yi nga tirhisiwa loko eka ndhavuko swiyenge swo yelana xiheri swi nga ri kona eka ririmi ra muhundzuluxo; nhlamuselo ya muxaka lowu yi tala ku va yi lehile ku tlula ku susa ni ku siva hi ndhavuko wun'wana naswona swi tala ku lahlekeriwa hi nkoka wa ndhavukoxidzi.
- (e) Ku hundzuluxa hi ku tirhisa rito ro lombiwa kumbe rito ro lombiwa ri tlhela ri hlamuseriwa.

- (f) Ku hundzuluxa hi ku tirhisa rito ro yelana leri nga endlaka ku swi olova ku twisiseka.
- (g) Ku hundzuluxa hi ku tirhisa marito lama yo ka ya nga yalaneki.
- (h) Ku hundzuluxa hi ku tlula swin'wana.
- (i) Ku hundzuluxa hi ku kombisa hi swifaniso kumbe tidirowini.

#### 5.4 **Kuyelana xiheri eka swiyenge leswi nga ehenhla ka rito**

- It is important to be aware of differences in the lexical patterning of the SL and TL when translating. There are collocation related pitfalls and problems in translation.
- I swa nkoka ku swi tekela enhlokweni ku hambana ka vundzeni bya ntivomarito eka ririmixidzi na ririmi ra muhundzuluxo loko ku hundzuluxiwa. Ku na swisolo na swiphiqo eka ku yelana ka marito yo famba swin'we eka ku hundzuluxa.

#### 5.5 **Swiphiqo swa marito lama talaka ku tirhisiwa swin'we**

Hikwalaho kova tindzimi ti hambana swa endleka leswaku ku khumbeka hi ku angarhela loku tisiwaka hi hungu ra ririmixidzi swi nga vi tano eka leswi vuriwaka hi ririmi ra muhundzuluxo. Leswi swi nga vangiwa hikwalaho ko va nhlamuselo ya marito lama ya talaka ku famba swin' we eka ririmixidzi swihambanela ekule ni nhlamuselo ya le ka muhundzuluxo. Kasi hithlelo swa endleka leswaku ku va ni nkwetlembetano eka nhlamuselo yo kwatsa. Ni leswi hi ntumbuluko swi nga xiswona.

- (a) Ku khumbeka kantsongo eka maendlelo ya ririmixidzi.

- (b) Ku hupha nhlamuselo ya marito lama ya talaka ku famba swin'we eka ririmixidzi.
- (c) Ku kokelana exikarhi ka nhlamuselo yo kwatsa ni leyi nga ya ntumbuluko.
- (d) Marito lawa ya talaka ku famba swin'we ku ya hi ndhavuko wo karhi.
- (e) Marito lawa ya talaka ku tirhisiwa swin'we naswona ya funghiwile ku ya hi ririmixidzi.

### **5.6 Swiphiqo eka ku hundzuluxa swivulavulelo**

Hakanyingi vahundzuluxi va hlangana ni swiphiqo loko swi ta eka ku hundzuluxa swivuriso ni swivulavulelo. Leswi swi vangiwa ngopfu hi mhaka ya leswaku ririmixidzi ri na swigaririmi swa rona leswi vulaka swo hambana ni leswi kumekaka eka muhundzuluxo, swi tlhela swi hambana ni hi tinhlamuselo ta swona. Hikwalaho ka swiphiqo leswi, vahundzuluxi va hlangana ni ku tikeriwa loko va fanele ku hundzuluxa xiyenge lexi xi nga ni swivuriso ni swivulavulelo. Hikwalaho ka leswi i swa nkoka leswaku muhundzuluxi a tiva ririmixidzi hi vuenti leswaku a kota ku tlhela a tiva hi ku hetiseka leswaku leswi vuriwaka eka ririmixidzi eka muhundzuluxo swi vula swo fana. A nga hohorisi vaamukeri va hungu ra le ka muhundzuluxo

- (a) Ku pfumaleka ka ku fanana (ku yelana xiheri) eka ririmixidzi.
- (b) Marito yo fanana eka tindzimi timbirhi kambe ya vula swo hambana eka ririmixidzi ni le ka ririmi ra muhundzuluxo.
- (c) Xivulavulelo lexi xi tirhisiweke eka ririmixidzi xi vula swo fana eka nhlamuselo ya masiku hinkwawo xikan'we ni ka nhlamuselo leyi tumbeleke.
- (d) Ku amukeleka ka matirhiselo ya swivulavulelo kambe swi hambana eka ririmixidzi ni le ka ririmi ra muhundzuluxo.

**5.7 Maqhingana lama tirhisiwaka ku lwisana na ku pfumaleka ka ku yelana xiheri eka swiyenge swa le henhla ka rito.**

Vahundzuluxi loko va karhi va hundzuluxa ivi va hlangana ni swiphiko va tirhisa maqhingana leswaku ntirho wa vona wu kota ku ya emahlweni. Ku pfa ku tirisiwa swivuriso swo fana hi xivumbeko ni hi nhlamuselo kasi nkari wun'wana swivuriso swo vula swo fana kambe swi hambana hi xivumbeko. Kasi hitlhelo vahundzuluxi va pfa va tirhisa rhengu ro nyika nhlamuselo hi ku tirhisa marito yo hambana. Endlelo leri ri endla leswaku vahundzuluxi va kota ku yisa ntirho wa vuhundzuluxi emahlweni hambiloko swiphiko swi ri kona endleleni

- (a) Ku tirhisa xivulavulelo kumbe marito lama hi ntolovelole ya fambaka swin'we, naswona ya ri na nhlamuselo yo fana hi xivumbeko.
- (b) Ku tirhisa xivulavulelo kumbe marito lama hi ntolovelole ya fambaka swin'we kambe ya ri na xivumbeko xo hambana.
- (c) Ku hundzuluxa hi ku tirhisa marito lama ya nga twisisekaka hi ku olova.
- (d) Ku hundzuluxa hi ku siya/tlula man'wana marito.
- (e) Ku hundzuluxa hi ku pfala mavangwa loko swi nga twisiseki.

**5.8. Nkoka wa ku tirhisa vuhundzuluxi bya ntumbuluko eka vuhundzuluxi**

Eka vuhundzuluxi i swa nkoka ku va muhundzuluxi a hundzuluxa hi ndlela leyi vaamukeri va hungu va nga ta twa ri ta eka vona hi ndlela ya ntumbuluko. Xiyenge lexi muhundzuluxi a nga ta kota ku xi fikelela kahle loko a tiva ndhavuko wa ririmixidzi ni wa muhundzuluxo, kasi a tlhela a tiva hi ku hetiseka vaamukeri va hungu. Loko muhundzuluxi a nga si sungula ntirho wa vuhundzuluxi, u fanele a hlela no tlhela a tshetsha nhova ya swiphiko leswi nga endlaka leswaku hungu ra yena ri nga fiki kahle eka vaamukeri.

Eka xiphemu lexi ku ta burisaniwa hi ku yelana xiheri kambe ku ndlandlamuxiwa hi ku kongomosiwa eka leswi ku vuriwaka hi swona. Xiphemu lexi xi ta hlamuseriwa hi ku ndlandlamuka ka swiyenge swa ndhavuko ni hi vaamukeri va tsalwaxidzi na tsalwa ra muhundzuluxo. Kahlekahle, ku ta tirhaniwa na ndlela ya vuhundzuluxi na hilaha xiyenge lexi xi kuceteriwaka hi leswi ku vuriwaka swona ivi xi tlhela xi hlavutela na ku hlawula muxaka wa mahundzuluxelo.

Ku va ndlela leyi yi tirhiseka, xiphemu xa nkoka lexi vahundzuluxi va fambisanaka na xona hi lexi vuriweke hi Nida malembe lama hundzeke a tiyisisa Jackson loko a ku mhaka yin'wana na yin'wana leyi nga vuriwaka hi ririmi ro karhi yi nga koteka ku yi vula hi ririmi rin'wana handle kaloko ku ri hileswaku xivumbeko i xiphemu xa nkoka eka hungu rero. Mhaka leyi yi tiyisisisiwa hi Nida na Taber (1969:4) loko va ku: *"anything which can be said in one language can be said in another, unless the form is an essential element of the message."*

Leswi swi langutiwaka loko swi ta eka leswi amukelekaka hi ku angarhela i ku tirhiseka ka ririmi ni ku kota ku twisiseka kahle eka muamukeri wa tsalwa. Lexi hi xona xikongomelo xa vuhundzuluxi handle ko lahlekeriwa hi ku twisiseka ka hungu ra tsalwaxidzi leri hundziseriwaka eka tsalwa ra muhundzuluxo.

Hi ku xiya matsalwa yo hambanahambana ni swiyenge swo hlayanyana swa vahlayi ni swikongomelo swa vuhundzuluxi, ku va ni xilaveko xa leswaku tsalwaxidzi xi vekiwa erivaleni ni ku tlhela ri vekiwa kahle. Hileswaku ku ya hi mavonelo ya muhundzuluxi, xivumbeko xa marito lexi xi nga riki erivaleni eka tsalwaxidzi muhundzuluxi u fanele ku ringeta hi matimba ku kuma ndlela yo swi olovisa eka tsalwa ra muhundzuluxo. Eka xiyimo xo fana na lexi, muhundzuluxi u fanele ku voyamela eka swivumbeko swa vuhundzuluxi bya ntumbuluko.

Hi ku tirhisa vuhundzuluxi bya ntumbuluko hi nga kota ku fikelela mikongomelo yo hlaya ya swiyenge swa nkoka ni matitwelo ya leswi vuriwaka endzeni ka matsalwa. Leswi hi mavulavulelo ya masiku hinkwawo a swi fikeleriwi kahle. Matitwelo lama a ya landzeleli ngopfu xivumbeko, kambe ya landzelela ngopfu vundzeni bya mhaka. Hileswaku hi hlawula vuhundzuluxi bya ntumbuluko byo hambanahambana loko xivumbeko xi nga ngheneleli ngopfu eka ku hlamusela leswi vuriwaka niloko endlelo ra ku landza rito hi rito ri nga bohi.

### 5.9 Ku veketela timhaka hi mfanelo

Ku sukela mhaka ya xivumbeko ku ya hi xivumbeko ku yiwa eka tinxaka ta vuhundzuluxi bya ntumbuluko i ndlela ya nkoka ya vuhundzuluxi. Hi ku landzelerisa vuhundzuluxi bya ntumbuluko lebyi nga ringanyetiwa hi Nida ku ri vuhundzuluxi bya nkatsakanyo lebyi tekaka swivumbeko swo hambanahambana, xikombiso, hi nga tshika leswi nga pfuneki nchumu ivi hi veka leswi twisisekaka erivaleni. Hi nga tlhela hi vuyelela timhaka laha swi fanelaka. Mhaka leyi yi tiyisisiwa hi Nida (1964:139) loko a ku:

Adjustment or gradual move from form by form rendering and towards more dynamic kinds of equivalence is thus an important translation technique. In search for dynamic equivalence as an overall translation technique which may take several forms.

Hi tlhelo rin'wana hi paluxa timhakankulu, leyi i ndlela leyi yi pfunaka loko ku



tirhaniwa na ririmi leri ri tikombaka ri talele hi mbuyelelo wa nhlamuselo. Nakambe tani hi xiphemu xa ku veka swilo vuntshwa, eka nkarhi wun'wana hi nga ha tshamisekisa ndzimana hinkwayo ya tsalwaxidzi ku ya hi ku landzelelana ka timhaka. Xikombiso: ngopfungopfu loko timhaka ta kona ti nga khorwisi. Ku veketela swilo hi mafenelo swa laveka ku fikelela swikongomelo swo hlaya leswi vuhundzuluxi byi tirhaka swona.

Swa laveka ku veketela hi mfanelo hi tindlela to hambanahambana ni endlelo ro tatisela leri naveke. Maendlelo lawa ya ku lulamisa ya ta endla ntiyiso wa leswaku vuhundzuluxi lebyi byo yelana xiheri bya fikeleriwa na ku twisiseka ka tsalwa ra muhundzuluxo handle ka swihako. Ku ya hi ndzimana leyi hi nga vula leswaku loko vuhundzuluxi byi kongomisa eka xivumbeko kumbe rito hi rito a byi swi koti ku fikelela vuhundzuluxi lebyi lavekaka. Vuhundzuluxi bya muxaka lowu byi tala ku hohola swinene. Kasi hitlhelo vuhundzuluxi lebyi landzelelaka vundzeni bya leswi hlamuseriwaka hi tsalwaxidzi hi byona byi kotaka ku humesa vuhundzuluxi bya ntumbuloko. Mhaka leyi yi seketeriwa hi Nida na Taber (1969:12) loko va ku:

Translation is viewed as reproducing in the receptor language the closest natural equivalent of the source language first in terms of meaning and secondly in terms of style.

#### **5.10 Ndlela ya vuhundzuluxi: ku hlela, ku hundzisela na ku swi veketela vuntshwa**

Xiyenge xa ku hlela xi sungula hi swiphemu swa nkoka eka mavumbelo ya marito leswi hi tlhelo swi nga swona swi tirhaka eka vulongoloxamarito eka xivulwa lexi xi olovisiweke eka ririmi. Hi ku languta xikombiso eka xivulwa lexi landzelaka lexi nge: Vana va lunya va tshovela tihanyi ta Xikwembu leti

kongomeke eka lavo homboloka kumbe vadyohi va xanisiwa hi tihanyi ta Xikwembu. Leyi i ndlela leyi twisisekaka ya leswi ririmi ri hlamuselaka swona.

Ku hlela swiphemu swa nkoka i goza ro khomeka ro suka eka ririmixidzi ku ya eka ririmi ra muhundzuluxo. Leyi i ndlela yo tixaxameta na miehleketo ya nkoka leyi angarhetaka misava hinkwayo leyi Nida a a yima na yona. Hileswaku tindzimi ti fambisana kahle ngopfu loko ti yisiwa eka swiphemu swa swivumbeko swa tona. Mhaka leyi yi seketeriwa hi Nida na Taber (1969:39) loko va ku: *“Languages agree far more on the level of the kernels than on the levels of the more elaborated structures.”*

**11. Swiyenge swa nkoka eka ririmi swi vumbiwa hi mune wa timitsu ta swiphemu swa nhlamuselo:**

- Mavito ya swilo (mavito yo kongomisa eka swilo swo khomeka ku katsa na vanhu).
- Mavito ya migingiriko (migingiriko yi tala ku kombisiwa hi maendli).
- Mavito ya swianakanyiwa (nkoka na mintsengo ku katsa na maengeteri)
- Vuxaka (ku katsa swa vuhlanganisi na leswi kombaka rimbewu).

Swivulwa leswi swi olovisiweke swa nkoka; xivumbeko na vulongoloxamarito swi suka eka xivulwaxidzi na tindlela to hambana ku katsa na ku tumbuluxa xivulwa hi vuntshwa. Hi ndlela yo twisiseka, vuxaka bya milawu ya ririmi eka xivumbeko xa ririmixidzi swa katsakanyiwa ku ya hi milawu ya swiphemu leswi boxiweke laha henhla. Hikwalaho, xivulwa lexi tsalekaka xi ku: “ku rhandza ka Xikwembu” xi nga ha tsariwa hi vuntshwa ku ya hi nawu lowu nge: (munhu i Xikwembu” migingiriko (leswi humelelaka, ku endla ku rhandza ka Xikwembu).

Hi famba ku suka eka ririmixidzi ku ya eka ririmi ra muhundzuluxo ku ya hi xiyenge lexi vuriwaka ku hundzisela. Lexi i xiyenge lexi matsalwa lama ya hleriweke ya hundziseriwa eka miehleketo ya muhundzuluxi ku suka eka ririmixidzi ku ya eka ririmi ra muhundzuluxo. Mhaka leyi yi seketeriwa hi Nida na Taber (1969:33) loko va ku:

Translator moves from ST to TT via face called transfer. This is the stage in which the analysed material is transferred in the mind of the translator from language A to language B.

Xana xiphemu lexi xa migingiriko ya le miehleketsweni xi katsa yini? I swa nkoka ku tsundzuka leswi, hi nkarhi wa ku hundzisela swiphemu swa nkoka eka xivumbeko na vulongoloxamarito a swo tirhisiwa swi yime swoxe hikuva swi ta va se swi funghiwiwe, swi tshamiseka hi ndlela leyinene. Kambe swi ta va swa ha ri tsalwambisi leri muhundzuluxi ku ya hi vutivi bya yena ni ku ya hi xivumbeko xa ririmi ra muhundzuluxo a nga swi katsaka ku kota ku swi endla hi mfanelo. Lowu i nkarhi wa leswaku penisele yi tsala ephepheni. Laha rito ra le ka ririmixidzi ri nga ha ndlandlamuxiwa ri humesa marito ya le ka ririmi ra muhundzuluxo. Hi tlhelo swivulwa swa le ka ririmixidzi swi nga ha hlunguhliwa swi humesa rito rin'we ra le ka ririmi ra muhundzuluxo. Eka mitila leyi fanaka, ku hambanahambana ka xivumbeko exikarhi ka ririmixidzi na ririmi ra muhundzuluxo swa twananisiwa eka mpfumawulo, rito, xivumbeko xikan'we ni le ka mavulavulelo.

Hi kona laha maendlelo ya vekiwaka erivaleni na xibohe mayelana na swiyenge swo karhi na muxaka wa tsalwa. Handle ka ntirho wo siva swiyenge swa ririmixidzi hi ndlela ya mavulavulelo ya ntolovelo, vuhundziseri i ndlela ya ntumbuluko yo veketela swiphemu swa ririmi swa muhundzuluxo ku suka eka swiyenge swa xivumbeko na nhlamuselo ya ririmixidzi.

Muhundzuluxi sweswi a nga ha tilulamisela ku tsala hi vuntshwa na ku hundzisela vuxokoxoko lebyi ku fikela sweswi a swi ri swiphemu swa swivumbeko swa nkoka ni tinhlamuselo ta swona. Leswi swi lavekaka i xikatsa xa maendlelo lama ma kotaka ku va vuxokoxoko lebyi nga hlengeletwa. Byi nga ha hundzuluxiwa ku va xitayele lexi xi nga fanela eka ririmi ku ya hi xikongomelo xa vaamukeri. Hungu leri ri seketeriwa kahle hi Nida na Taber (1969:206) loko va ku: *“What is needed is a set of procedures by which the input accrued so far may be transformed into a stylistic form appropriate to the receptors.”*

Hi ntiyiso, ku tsala hi vuntshwa swi tiyisisa leswaku matitwele kumbe ku khumbeka loku muhundzuluxi a fanelaka ku va na kona eka vaamukeri lava ku kongomisiweke eka vona hi leswi muhumelerisi wa tsalaxidzi a kongomise swona swa fikeleriwa. Hungu rin'wana na rin'wana leri ri kalaka ri nga twisisekeki a hi ra nkoka. Hiloko ntsena ku ri hileswaku muhundzuluxo lowu wu humesiweke ku ya eka vayingiseri wu twisiseka kahle hikwalaho ke, hi nga vula handle ko kanakana leswaku muhundzuluxo lowu i wa ntumbuluko kumbe wo fana kwatsa na tsalwaxidzi.

## NDZIMA YA 6

Mayevu u swi kotile ku humelela eka muhunduluxo lowu a wu endleke wa **xitlhangu**.loko munhu a hlaya muhundzuluxo lowu a swi olovi ku thumba leswaku tsalwa leri i muhundzuluxo. Mayevu u swi kotile ku fikelela muhundzuluxo wa ntumbuluko naswona i muhundzuluxo lowu nga wa nkoka hikuva a wu tikombi leswaku wu lo hundzuluxiwa. Mkaha leyi yi tiyisisiwa hi Nida (1974:12) loko a ku: *“the translator must strive for equivalence rather than identity.”*

Hi leswaku ntirho lowu hundzuluxiweke a wu fanelangi ku tikomba leswaku wu lo hundzuluxiwa.

### 6.1 Ku humelela ka Mayevu ku fikelela muhundzuluxo lowu twisisekaka

Mayevu u kombisa kahle leswaku xikongomelonkulu xa muhundzuluxo wun'wana na wun'wana lowu endliwaka, wu fanele wu amukeleka hi ku hetiseka naswona wu tlhela wu twisiseka eka vaamukeri va wona, ku nga vahlayi. Mhaka leyi yi seketeriwa kahle hi Heylen (1993:23-24) loko a ku:

Communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership.

Leswi hi swona rimitsu kumbe phuphu ya vahundzuluxi loko swi nga ri tano vuhundzuluxi byi nga va bya hava. Ku tiyisisa mhaka leyi hi ta xiyaxiya vuswikoti na makholo lama Mayevu a tipaluxaka hi wona eka mahundzuluxelo lawa ya landzelaka:

My earliest memory: Three huts in a semicircle in clearing in the bush. This is my family's home. These conical thatched roofs, firmly set upon the round walls, these are my village. What a dear, fine old curly head my grandmother had! Yes, and what a head it was, too. Even now, when I lie on the ground in the shade of nsondzo tree, I can see myself as little child lying at my mother's side. I can hear her voice. She would be shelling groundnuts, sing the six notes of melody picked up from a neighbor the day before, and forgotten o the marrow.

Miehleketo yanga ya khale: a ku ri na tindlu tinharhu ekusuhi ni xihlahla. Lowu hi wona muti wa ka hina. Tindlu ta kona a ti ri ta marhandzavula lawa fuleriwa hi makenya. Kokwana wa xisati a ri ni nhloko ya magombogombo ku saseka ka yona! Hambi sweswi, loko ndzi te gaa, ehansi ka ndzhuti wa nsondzo, ndza ha titwa ongeti ndzi etlela etlhelo ka manana. Ndza ri twa rito rakwe ni sweswi a ri karhi a tlhorhela timanga a yimbelela swichupuchupu swa risimu leri a ha ku ri twaka eka makhelwana kambe leri sweswi a nga ha ri hetiki kahle.

Ku ya hi nhlamuselo leyi hlamuselaka leswaku tsalwa ra muhundzuluxo ku ya hi vuhundzuluxi ri va ri cincilenyana ku suka eka muhundzuluxoxidzi leswaku ri kota

ku fikelela xikongomelo xo karhi. Mhaka leyi yi seketeriwa kahle hi Toury (1980:55) loko a ku:

From the point of view of the target literature, translation invariably implies a degree of manipulation of the source text in order to achieve a certain purpose.

Leswi swi tipaluxa kahle loko hi hlela hi vukheta ntshaho lowu landzelak lowu nge:

Grandmother makes claims to which a boy of my importance cannot possible submit. Does she expect me to answer?

Chitla-ngou-0u! when will she understand that I am a male, conscious of my manhood ... and she is only a woman? No, I am not going to answer. As I maintain an obstinate silence, she comes over to me and finds me deep in a game. And what a game! I happen to find among the dry wood a real beast, rather an alarming beast – a scorpion. Alone and unafraid, I confronted the creature and crushed its head, and now, I am to loose my prey. No fear! I through the scorpion into one of the wooden mortars in which the women pound mealies and groundnuts.

Mukhegula loyi a nga ndzi tivi kahle. Xana u anakanya leswaku ndzi nga pfumela? Xitlhangu-uu! Xana mukhegu loyi u ta twisisa rini leswaku

mina ndzi wanuna, loyi a tinyungubyisaka hi vununa bya yena ... ni leswaku yena o va wansati wa wansati ntsena? Ndzi nga ka ndzi nga pfumeli. Loko ndza ha phikelela nkwikwirimba wo n'wi mita moya hiloko kokwana a ta ku humelelo, a ndzi kuma xikarhi ka ntlangu. Ntlangu wa kona! Exikarhi ka tihunyi to oma a ndzi tikumele nkuzi ya xipame. Ndzi phyandlase nhloko ndzi xi chela endzeni ka xihisu lexi vavasati va silelakaka eka xona mavele hambu timanga.

Mayevu hi ku xopela ntshaho lowu u swi kotile ku endla muhundzuluxo lowu tlheleke wu kulutsweriwa hi vukheta ni vuxongi byo hlamarisa. Hi ku pimanisa wa Xinghezi wa Andre Clerc ni wa Xitsonga wa Mayevu, u swi kotile ku tumbuluxa ndzimana leyi twalaka onge i ya tsalwaxidzi loko munhu a yi hlaya. Hileswaku Mayevu u rhange a xiyisisa hi vukheta mavekelo ya timhaka leti fikaka ti ku kotle, hi ku hetiseka eka vaamukeri va ririmi ra Xitsonga. Loko u nga swi tivi leswaku buku ya Xitlhangu i muhundzuluxo ku suka eka ririmirimbe, swi nga ka swi nga ku oloveli ku thumba mhaka leyi. Muhundzuluxo lowu a wu twali nakatsongo leswaku i muhundzuluxo. Ku seketela mhaka leyi hi ta tshaha leswi vuriwaka hi Vermeer na Nord (1992:40) loko va ku:

...regard a translation as a translation when it functions as a text in the target culture, the function of the translation in the target culture determines which aspects of the source text should be transferred to the translation. This means that the target text should communicate



with the target readership, the target reader should understand what has been translated or they must know the real meaning from the source language to the target language. This means that a translator can do anything while translating but he/she must make sure that he/she did n't lose the meaning that was in the source text, this means that the translator is free to use any strategies of translation but the meaning should still be the same.

Ku ya hi leswi hlamuseriwaka hi Vermeer hi ta langutisa ntshaho lowu lanzelaka:

This untidiness is unbearable! You sing him your little songs? That is a fine tale – he does not need them now. My mother bows her head to this tirade and gives in. Well – perhaps Majariman? She asks. By all means. Majariman has looked after our goats so far, he will do. From my dark hut I listen anxiously to this conversation. Not a word of it escapes me. The goats anxiously to the conversation. Not a word of it escapes me. The goats, the adventures out in the bush with Majariman – oh yes! But sha n't I die of hunger if mother does n't come with me and bring plenty of food? I shall be alone. I shall starve. A sob chokes me and my eyes fill with tears. At this moment I hear the trill of comforting melody in the far distance. Surely it is Majariman

coming to take our goats to the pasture, playing his ocarina.

Futa ro tani! Kambe leswi a hi nchumu eka wena. U pfanga no n'wi yimbelelela swinsin'wana swa wena swo buda. Nkarhi wa swona wu hundzile. Timbuti ntsena hi wo murhi wa mufana. Manana a ku nato goo! Kokwana u boxe tshumba. Manana a khensa miehleketo ya mukhegulu. "E, kumbe Majarimani?" A vutisa. Hakunene. I khale Majarimani a risa timbuti ta ka hina, wa wu kota ntirho lowu." Bulu leri ndzi ri yingiserile swinene ndzi ri kwale khotsweni ra mina. Na rito na rin'we a ndzi ri hupangi. Embilwini yanga a ku ri ni ntsako ni ku kanakana. Timbuti, ku tiphina enhoveni na Majarimani – o, ku saseka ka swona! Kambe, xana a ndzi nga fi hi ndlala kwale nhoveni? Xana manana u ta swi kota ku hamba a ndzi rhwalela swakudya a ndzi heleketa eku riseni? Swi nge endleki. Miehleketo leyi yi tlhontlha xidziva xa mihloti xi mbhonya mahlo ya mina ya ku dzwi, ndzi nga ha voni nchumu, ndzi nga ha ehleketi nanchumu nanchumu. Nkarhi wolowo tanihi norho ndzi twa le kule le ngulumelo wa risimu ro tsokombela. Leri i risimu ra xitiringu xa Majarimani loyi a taka ku ta pfula timbuti takwe.

Vermeer wa ha tshikilela mhaka ya leswaku muhundzuluxo i muhundzuluxo loko wu kota ku twisiseka kahle eka ndhavuko wa tsalwa ra muhundzuluxo.

Ntirho lowu wa vuhundzuluxi eka ndhavuko wa tsalwa ra muhundzuluxo hi swona swi hlavutelaka swiphemu leswi tsavuriwaka eka tsalwaxidzi ku ya eka tsalwa ra muhundzuluxo. Hileswaku tsalwa ra muhundzuluxo ri fanele ku twisiseka kahle eka vahlayi va tsalwa ra muhundzuluxo. Muhundzuluxi a nga ha endla matshalatshala yo hambanahambana kambe eku heteleleni a nga lahlekeriwi hi nkoka wa leswi tsalwaxidzi ri vulaka swona.

Hi ku katsakanya vuhundzuluxi bya Mayevu, swi tikomba kahle leswaku Mayevu u swi kotile ku fikelela muhundzuluxo wa xiyimo xa le henhla. U tirhisile maqhingana ya yena ya mahundzuluxelo, kambe eku heteleleni nkoka wa mongo wa tsalwaxidzi u wu hlayisile hi ku hetiseka. Hi ku hlela tindlela leti a ti tirhiseke, munhu a nga kota ku vona leswaku vuhundzuluxi bya ntumbuluko u byi fikelerile handle ko kanakana. Lebyi hi byona vuhundzuluxi bya xiyimo xa le henhla hakunene.

## **NDZIMS YA 7**

### **7.1 NKATSAKANYO WO ANGARHELA DYONDZO LEYI**

#### **7.1.1 Nkatsakanyo**

Vuhundzuluxi i bya nkoka swinene hikuva byi fuwisa ririmi ni ku dyondzisa rixaka. Vuhundzuluxi hi byona byi kotaka ku dyondzisa rixaka hi mindhavuko ya tinxaka timbe. Ku nghena ka michumu yintshwa hikwalaho ka thekinoloji na sayense leswi nga swiphemu swa vutomi bya siku na siku swi ndlandlamuxa ririmi.

Vuhundzuluxi byi hlohletela ku hundzuluxiwa ka marito mantshwa lawa a ya nga ri kona eka ririmi ro karhi. Vuhundzuluxi byi hlohletela swidyondzeki ku yisa emahlweni dyondzo leyi hi ndlela yo tokota hi vuenti eka dyondzo ya vuhundzuluxi. Hi tlhelo leswi swi pfuna leswaku vahlayi va tindziminyingi va hlohleteleka ku kuma mahungu ya nkoka, ngopfungopfu loko swi ta eka timhaka ta dyondzo na swiyenge swin'wana swa ntivomahanyelo na vutivi bya siku na siku. Dyondzo leyi ya vuhundzuluxi yi tlhela yi pfuna swinene eka ku dyondzisa mahanyelo ya tinxakatimbe. Hi ku angarhela hi nga vula leswaku tiyunivhesiti ti pfunile swinene hi ku tumbuluxa dyondzo leyi ya vuhundzuluxi hikuva namuntlha tinxaka to hambanahambana ti tivana hi ku hetiseka hi ku khapela ka dyondzo leyi ya vuhundzuluxi hi matlhelo hinkwawo.

#### **7.1.1.2 Swibumabumelo**

Eka Xitsonga ndzima ya vuhundzuluxi yi khatsiwile swinene, kambe a yi enerisi vaakatiko hikowalaho ka leswi milawu ya vuhundzuluxi yin'wana yi nga landzeleriwangiki hi ku hetiseka. Hilaha hi vuleke hakona, ndzavisiso lowu wu aviwile hi tindzima ta nkombo laha ku kombisiweke swihlawulekisi swa nkoka ni swiphiso swa vuhundzuluxi.

Tanihi valavisisi va dyondzo leyi, hi bumabumela leswaku ndzima leyi yi yisiwa emahlweni hikuva i ya nkoka swinene evuton'wini bya vanhu. Vanhu va kota ku hlangana na ku twanana hikokwalaho ka vuhundzuluxi. Hinkwako lomu munhu a ngenaka kona ku va ku tsariwile hi ririmi ra Xinghezi kutani leswi tsariweke swi tlhela swi hundzuluxeriwa eka ririmi rin'wana na rin'wana hi xikongomelo xa leswaku hi ta kota ku twanana hi ri swin'we.

Hi tlhela hi bumabumela leswaku na vona vantshwa va ringeta hi matimba swinene ku landzelela tidyondzo ta vuhundzuluxi loko va ri karhi va sungula tidigiri ta vona etiyunivhesiti to hambanahambana hikuva hi vona lava va faneleke ku pfuna lavakulu hinkwako lomu va ngenaka kona.

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