TRANSLATION AND CULTURAL ADAPTATION WITH SPECIFIC

REFERENCE TO

TSHIVENDA AND ENGLISH: A CASE OF THE MEDICAL FIELD

By

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MINI – DISSERTATION

Submitted in partial fulfillment of the requirements for the degree of

MASTER OF ARTS

in

AFRICAN LANGUAGES

In the

FACULTY OF HUMANITIES

(School of Languages and Communication Studies)

at the

UNIVERSITY OF LIMPOPO

SUPERVISOR PROF R.N. MADADZHE

2011

DECLARATION

I, *MASHAMBA MABULA*, declare that the dissertation TRANSLATION AND

CULTURAL ADAPTATION WITH SPECIFIC REFERENCE TO TSHIVENDA AND

ENGLISH: A CASE OF THE MEDICAL FIELD is my own work and that all the

sources that I used have been acknowledged by means of complete references.

……………………….   ………………………….

M. MASHAMBA (Ms)   **DATE**

DEDICATION

This dissertation is dedicated to the following people:

1. My beloved parents   : Matodzi Amos Mashamba and Moloisi Mabotse

                                       Mashamba.

2. My sisters   : Florah and Mutshinya

3. My brothers   : Langanani, Madala and Lushavhana

4. My niece   : Nhlamulo Mashimbye and Moloko Malaka

5. My nephew   : Denga Mashamba

ACKNOWLEDGEMENTS

ABSTRACT

The aim of this study was to investigate the problems encountered by translators when translating medical terms from English into Tshivenda. It has been revealed in this study that the major problem that the translators are confronted with is lack of terminology in the specialized field such as Health. This problem is caused by the fact that different languages entail a variety of culture. The study revealed that most translators and lexicographers resort to transliteration and borrowing when confronted with zero-equivalence. They regard transliteration and borrowing as the quickest possible strategies. The study discovered that transliteration should not be opted as an alternative strategy to deal with zero-equivalence as users will be led to a state of confusion. The study revealed that communicative translation is regarded as the most fruitful method of translation as it conveys the exact message of the original in a best possible manner. Both the source and the target users get the same message.

KEY CONCEPTS

Translation, Culture, Source Language (SL), Target Language (TL), Translation equivalence and Zero-equivalence.

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ORGANISATION OF THE STUDY

Chapter One is an introductory chapter. The chapter embraces the problem, aim, significance, methodology, literature review and definitions of operational terms.

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Chapter Three focuses on different translation strategies and methods.

Chapter Four concentrates on various translation procedures.

Chapter Five is a concluding chapter. A brief summary of the entire study is provided as well as the recommendations.

CHAPTER 1

1. INTRODUCTION

In line with South Africa's multilingual character, the Constitution (1996) has accorded eleven languages official status. The official languages of the Republic of South Africa are Tshivenda, Xitsonga, Setswana, siSwati, Sepedi, Sesotho, Afrikaans, English, isiNdebele, isiXhosa, and isiZulu. The Constitution (1996:4) stipulates that all of these languages must "enjoy parity of esteem and must be treated equitably". Recognising the historical imbalances of the past, the state committed itself in taking "practical and positive measures to elevate the status and advance the use of these languages" (*The Constitution of South Africa,* 1996:4).

The Constitution (1996:15) points out that "everyone has the right to cultural life of their choice and that a person belonging to a cultural, religious, or linguistic community may not be denied the right to enjoy their culture, to practise their religion and use their language". This shows constitutional commitment to multilingualism in South Africa. Translation therefore, has to be utilised, in order to bring about appropriate communication among the different citizens of South Africa. This will, therefore, create conditions for the development and promotion of the equal use and enjoyment of all the official South African languages.

Languages differ according to the culture of each language group. This poses a serious challenge to translators, because they need to have a clear understanding and knowledge of the languages in question and their culture respectively. This prompts the translators to be bicultural to enable them to translate languages accurately and appropriately.

2. BACKGROUND TO THE PROBLEM

South Africa is literally dubbed a multilingual country. This is evident because the Constitution has identified eleven (11) languages as the country's official languages, which are used for communication purposes. These eleven languages are characterised by different cultures. This shows that speakers of these languages have their own identities.

Sapir in Bassnett (1991:14) confirms this fact when he illustrates:

> No language can exist unless it is steeped in the context of culture; and no culture can exist which does not have at its centre, the structure of natural language. Language, then, is the heart within the body of culture, and it is the interaction between the two that results in the continuation of life-energy.

The South African constitutional promise for all eleven (11) languages is that they should be used equitably and this entails the translation of all government documents so that they should be readily available for people in all official languages of the country. This allows all eleven official languages equal status and fair treatment.

The fact that all languages are influenced by different cultures poses some problems to the translators when embarking on the process of translating information from the source language (SL) into the target language (TL). Mthombeni (2005:2) acknowledges this challenge when she remarks:

> Although equivalence is of great importance in translation, one must, however, acknowledge that, in the context of South Africa, this is not easy as in most cases the translator must translate text from English into official languages. The process is made more complex because meaning attached is also culturally determined.

The following example illustrates the above mentioned difficulty:

(1) *Nowa yanga i dia ntha na fhasi* (Milubi, 1998:19).

A translator who is not familiar with Tshivenda culture is likely to translate the above sentence as follows:

(2) My snake hits top and bottom.

The above sentence has been incorrectly translated, simply because the translator utilised literal translation, instead of taking into cognisance dynamic equivalence which would have assisted him or her in realising that the above example is an idiom. Only the literal meaning was thought of. The correct translation should have been as follows:

(3) I am vomiting and I have diarrhoea.

African languages are in most cases found wanting when it comes to terminology in many of the specialist fields such as medicine and science. This is probably evident when words are to be translated from English into the African languages.

Most of the words as used in English may be totally unknown in an African language. These words are called culture specific concepts. They cannot, therefore, be translated into the target language. Translators simply borrow or transliterate the source language terms as the translation equivalent. The following example substantiates the above statement:

(4) Cholera- *kholera*

This example displays a relation of zero-equivalence. Tshivenda as the target language does not have a direct translation equivalent for 'cholera'. Not all speakers of Tshivenda know what the word 'cholera' means. The direct borrowing of the word *kholera* does not serve any semantic purpose and in this regard a brief explanation would be sufficient.

Mehlape (2007:2) confirms this fact when she illustrates:

> Direct borrowing of the source language items does not assist the user in his or her quest to achieve communicative success because, in most cases, the user does not know the referent in the source language. That is, the source language item appears as it is or almost as it is in the target language even when it is not known by the target language speakers.

The suggested explanation for the term in (4) is thus:

(5) Cholera- (*vhulwadze vhu no vhangwa nga u nwa madi o tshikhafhalaho*). Because of the unavailability of the items with the same reference, African words hardly replace English terms because English has its own peculiar cultural practices. In trying to translate the words, translators usually just describe them to enhance understanding.

In this regard Mbatha (2005:3) believes that "English terms are not always easily replaced by African words because English is such an old language with its own peculiar cultural practices that, the only solution is to describe them since direct borrowing of the source language items does not always assist the user in his or her quest to achieve communicative success".

Culler (1976) in Ordudari (2007:n.p) believes that "languages are not nomenclatures and the concepts of one language may differ radically from those of another, since each language articulates or organizes the world differently, and languages do not simply name categories; they articulate their own".

It is clear that culture has a strong influence on the expression of concepts. Translators are, therefore, encouraged to take into account the use of relevant strategies before attempting to borrow words from the target language since this does not assist the user to comprehend the text. It is very important to arrive at a clear idea of what is meant by translation strategy. Kganyago (2008:56) stipulates:

> It is considered that the term strategy is conceptually broader than procedure, hence its use to refer to a method employed to translate a given element/unit (including a whole text), making use of one or more procedures selected on the basis of relevant parameters. A strategy thus links procedures with the conditions which are obtained when they are used, these being specified in terms of parameter.

Loescher (1991:8) views translation strategy as "a potentially conscious procedure for solving a problem faced in translating a text, or any segment of it". Krings (1986:18) in Kganyago (2008:56) concurs with Loescher's idea because translation strategy is viewed as the "translator's potentially conscious plans for solving concrete translation problems in the framework of a concrete translation task. This concretizes the fact that translators are faced with an enormous duty of communicating cross culturally and they must, therefore, develop some plans to achieve successful communication".

Inconsistency of terminologies is one of the major problems experienced by translators when translating medical terms from English into Tshivenda. Medicine as a practice has many terms which are difficult to translate. The medical field exposes a gap between the source language and the target language; this puts the translation of therapeutic charts, vaccination cards, posters, and brochures in a difficult position because the message from one language is not appropriately produced when being transferred to another. For example:

(6) Diabetes

The word 'diabetes' does not have a translation equivalent in Tshivenda. In most cases when faced by this problem translators resort to paraphrasing. The word 'diabetes' is known by many Tshivenda speakers as:

(7) Vhulwadze ha swigiri.

This poses some problems because when back-translation is to be employed, the example in (7) will thus be translated as:

(8) Sugar disease.

In most cases, the target language does not have a specific term for the SL lemma. This becomes a distraction factor when translation is needed from the source language into the target language.

"Languages tend to have general words (superordinates) but lack specific ones (hyponyms) since each language makes only those distinctions in meaning which seem relevant to its particular environment" (Baker, 1992:23). For example:

(9) Gynaecologist

(*Dokotela*)

It is apparent from the above example that Tshivenda does not have specific terms for different types of specialist doctors. Tshivenda does not have a 'gynaecologist' in its environment and that is the reason why translators have adopted the use of the general concept *dokotela*. In a situation like this, a brief description accompanying the word *dokotela* will be sufficient. The suggested description may be *dokotela wa malwadze a vhafumakadzi*. Of course, back translation will be problematic as the same sentence will be translated into English as 'a doctor of women's diseases'.

Linguistic gaps are very problematic in translation. Translators usually have an idea of what the concept in the source language mean, but fail to find an appropriate word to express it in the target language. The following is an example:

(10)   AIDS

It is apparent from this example that Tshivenda does not have an appropriate or direct translation equivalent for the word AIDS but the Tshivenda speaking people have an idea of what AIDS is. In a situation like this, the translator should therefore give a comprehensive description to enable the language speakers to have enough information to understand the meaning of the lexical item in the source language.

The following brief explanation would be sufficient:

(11)   AIDS – AIDS (*Vhulwadze vhu no lwa na maswole a muvhili).*
From the foregoing discussion, it is evident that a study about translation and cultural adaptation is necessary.

3. DEFINITION OF OPERATIONAL TERMS

It is crucial for the researcher to give a brief explanation of concepts which are important in the study. The researcher has elected to begin by explaining some key concepts. This will give a glimpse of the character of the territory under scrutiny.

3.1 Translation

Naudé (2005:11) defines translation as "the transformation of a text representation from one language into another". He furthermore indicates that translation is "a semantic and pragmatic reconstruction of the source text (ST) by a top-down approach: text>paragraph>sentence>word. It locates equivalence at a textual and communicative level, not at the sentential and lexical level".

The process of translation involves the translator substituting a written text from the SL to the TL without changing the meaning of the text.

Crystal (1997:346) views translation as

> The mental term used for all tasks when the meaning of expression in one language, the source language, is turned into the meaning of another target language, where the medium is spoken, written or signed.

Bassnett (1991:2) concurs with the above definitions when she states:

> What is generally understood as translation involves the rendering of a source language (SL) text into the target language (TL) so as to ensure that the surface meaning of the two will be approximately similar and the structures of the SL will be preserved as closely as possible but not so closely that the TL structures will be seriously distorted.

Bassnett (1991:13) argues that translation involves "the transfer of 'meaning' contained in one set of language signs into another set of language signs through competent use of the dictionary and grammar, the process involves a whole set of extra-linguistic criteria also".

Venuti (1995:17) is of the view that "translation is a process by which the chain of signifiers that constitutes the source-language text is replaced by a chain of signifiers in the target language which the translator provides on the strengths of an interpretation".

The above definitions revolve around one sense, namely that, translation is mainly regarded as the substitution of a written text from the source language to the target language without changing the meaning of the original text.

3.2 Culture

A glance at the definition by Mehlape (2007:67) shows culture as "a way in which a particular society or nation lives or behaves. This includes the values that people hold, tolerance for others (race and gender), outward as opposed to inward orientation and inclinations".

Newmark (1988:94) is of the view that "culture is the way of life and its manifestation that are peculiar to a community that uses a particular language as its means of expression".

Mbiti (1975:7) defines culture as follows:

> The word culture covers many things, such as the way people live, behave, and act, their physical as well as their intellectual achievements. Culture shows itself in art and literature, dance, music, and drama, in styles of building houses and people's clothing, in social organization and political systems, in religion, ethics, morals, and philosophy in the custom and institutions of the people in their values and laws and in their economic life.

These definitions revolve around one sense, namely that, culture will, and at all times, does differ from country to country based on the fact that each country has its own way of doing things. People in different cultures name things differently.

3.3 Adaptation

Munday (2008:58) remarks that "adaptation involves changing the cultural reference when a situation in the source culture does not exist in the target culture".

4. AIM OF THE STUDY

The aim of this study is to investigate the gaps between translation and cultural adaptation pertaining to the medical field. In order to achieve this aim, the study will attempt to answer the following questions:

- What translation methods and strategies can be employed to achieve equivalence when translating English medical terms into Tshivenda?
- Which procedures are appropriate for use in the translation of English medical terms into Tshivenda?

- How should a concept or word from the source language or culture be adapted to another language?

5. OBJECTIVES

The objectives of the study are as follows:

- To outline a variety of strategies that could be implemented by translators when translating words with a low level of translatability (those words that do not have the direct translation equivalence in the target language).
- To encourage subject specialists, terminologists, and linguists to utilise term equivalents which carry the same meaning and concept as the original medical term without the use of transliteration.

6. SIGNIFICANCE OF THE STUDY

The study could be used by scholars as a source of reference in their academic endeavours.

Moreover the study will significantly equip translators with possible strategies that can be used to solve the problem of zero-equivalence of medical terms in Tshivenda.

7. RATIONALE FOR THE STUDY

The rationale for this study is to examine problems faced by Tshivenda translators in finding equivalents for medical terms.

8. METHODOLOGY

In this research the qualitative method will be used to gain understanding of the topic under scrutiny. Through this method, the researcher will be able to extensively examine different strategies regarding the relationship between translation and cultural adaptation.

8.1 Data collection

8.1.1 Primary research method

Through this type of method, information will be obtained from professional people such as language practitioners (5), lecturers (5), doctors (5) and traditional healers (5). This will assist the researcher to get relevant first hand information as these respondents deal with medical terms on regular basis.

Data will be collected using in-depth interviews based on open-ended questions such as follows:

- What are the challenges that you encounter when translating medical terms from English into Tshivenda?

- What do you do in a situation where you encounter such challenges?

- What prompts you to resort to such a strategy?

8.1.2 Secondary research method

The secondary research method will be used to utilise the information already collected by different researchers such as translators, linguists as well as terminologists. Information will be gathered from sources such as books, articles, dictionaries, journals, dissertations/ thesis as well as the internet.

8.2 Data analysis

Data analysis will be explanatory in nature. That is, data will be arranged in terms of categories and patterns, and thereafter, they will be analysed taking into consideration the various themes displayed by texts.

9. LITERATURE REVIEW

In order for any research to be effective, it is crucial for a researcher to review literature relevant to the topic under scrutiny. This assertion is supported by Mbatha (2005:13) when she avers:

> Before any investigator undertakes a project of any study, it is essential to review literature relevant to the topic under investigation. If a literature review has been methodologically conducted and well presented, it adds to an understanding of the problem under investigation and helps to place the results of a study in proper perspective.

Many scholars have undertaken studies on translation, but only relevant literature will be consulted in order for the researcher to acquire a broad knowledge and insight about the topic under scrutiny.

9.1 Mphahlele (2001)

It has not been an easy task to select suitable translations throughout the years. Mphahlele (2001:26) is of the view that zero-equivalence is a case where there is no direct equivalence for a lemma. He believes that in zero-equivalence, a lemma cannot be translated into the target language. In other words, the source lemma is intranslatable by means of a single target language item.

He furthermore to remarks that zero-equivalence does not prevail only in the treatment of culture-bound lexical items, but it may also prevail in the treatment of general lexical items. English, for example, consists of many general words that do not have direct translation equivalents in many other languages.

Based on this problem, he contends that one method that one can use is to opt for the use of surrogate equivalence (a case where the SL and the TL show linguistic and referential gaps) in order to enable the target receiver to understand the meaning presented by the source form.

The researcher's study is of benefit to the present research because zero-equivalence is one of the problems that the researcher wishes to address.

9.2 Krieger (2005)

Krieger addresses the problem of equivalence in his own style. He maintains that translation is essentially the task of communicating across cultures. Ideally, the translated message should impart the same message as the original but such results are not always possible.

It is conclusive from the above assertion that Krieger is creating awareness that it is almost impossible for the translation to be the mirror image of the original, but that there are some ways which the translators should try to adhere to in order to avoid translation blunders. It is apparent from this explanation that Krieger does not believe in the fact that translation should be the exact copy of the source language text. Krieger's study is deemed necessary because he also cautions translators to take into cognisance the differences that occur between languages.

9.3 Mbatha (2005)

Like other linguists who have conducted a study on translation, Mbatha addresses the influence that culture has on translation. Mbatha (2005:3) believes that English terms are not always easily replaced by African words because English is such an old language with its own peculiar cultural practices, so that the only solution is to describe them since direct borrowing of the source language items does not always assist the user to comprehend the text.

Mbatha gives an example of *diramphasane* (sandals made from animal skins). She states that the term *diramphasane* is culture specific as it only pertains to Northern Sotho.

She boldly states that any translator who is not familiar with such Northern Sotho cultural attributes will find it extremely difficult to translate such a term correctly. She maintains that this is an indication that there is no translation equivalent for this cultural item. The translator will then have to adopt the effective translation strategy which, in this case, will be the descriptive method.

This study will benefit from Mbatha's work because the researcher has been given a clue on how to establish holistic strategies in a case of zero-equivalence.

9.4 Mehlape (2007)

Mehlape conducted a study on the problem of equivalence. He believes that it is through the type of equivalence used where one can make a judgement on whether the translation is good or bad. He discourages the strategy of resorting to borrowing or transliteration of the source language terms as the translation equivalent. He believes that direct borrowing from the source language items does not assist the user in his/her quest to achieve communicative success because, in most cases, the user does not know the referent in the source language.

Mehlape contends that this procedure has not enabled translators to supply the required semantic information regarding the meaning of the source language term. This study will benefit from Mehlape's research because he cautions that borrowing is nothing but the repetition of the presented lemma which does not help the target receiver because the source language item appears as it is or almost as it is in the target language even when it is not known by the target language speakers.

9.5 Kganyago (2008)

Kganyago in her study outlined some general problems encountered by translators in the translation process. In her study, Kganyago established that no two languages are the same due to cultural diversities and this brings up the question of zero-equivalence.

Kganyago points out some problems which can be encountered in a case of non-equivalence and these are some of the problems:

- Culture specific concepts;
- A source language concept is not lexicalised in the target language;
- A word in the source language is semantically complex;
- The source language and the target language distinguish between divergent meanings;
- The target language does not have a specific term;
- Difference in physical or interpersonal perspective; and
- Difference in expressive meaning.

The researcher will benefit from Kganyago's work because from the problems outlined, it will be easy for the researcher to locate strategies in the translation of medical terms.

9.6 Bassnett (1991)

Bassnett is a linguist who supports the notion that translation involves the transfer of 'meaning' contained in one set of language signs into another set of language signs through competent use of the dictionary and grammar.

According to Bassnet, no two languages are ever sufficiently similar to be considered as representing the same social reality. She believes that the worlds in which different societies live are distinct worlds, not merely the same world with different labels attached.

She contends that equivalence in translation should not be approached as a search for sameness, since sameness cannot even exist between two TL versions of the same text, let alone between the SL and the TL version, but rather the function that the target text is going to perform in the target culture.

This study will benefit from Bassnett's work because the researcher can now comprehend that it is hardly possible to produce a translated text which is the mirror image of the original text.

9.7 Mawela (2007)

Mawela supports the idea that modern science and technology are a fairly new phenomenon in an African context. She believes that most concepts used in these fields are foreign to African languages; hence there is a problem of finding as well as coining equivalents from an African perspective.

She is of the view that the borrowing of international terms should be mixed with coining local terms to preserve the identity of the African languages.

As far as Mawela is concerned, this argument is not quite simple to practise, yet it is complex because if the source language's cultural practices are such that they cannot be accommodated in the target language, mixing foreign terms with local ones can sometimes become cumbersome.

This case left Mawela to conclude that, in a situation like this, it is even better to borrow the foreign concept as it is and write it according to the target language's spelling rules.

Mawela furthermore maintains that since the aspect of culture has a strong influence on the expression of concepts, it is necessary to take into cognisance the aspect of cultural differences when translating a text and to make sure that the mode of expression in the target language remains more or less similar to that of the source language.

This study is of significance to the present research because it cautions the researcher about the appropriateness of translation where borrowing is involved.

Different scholars have conducted research on translation but little has been done with regard to the translation of medical terms from English into Tshivenda. It is, therefore, the intention of this study to investigate the problems of equivalence encountered by translators when translating medical terms.

CHAPTER 2

ZERO-EQUIVALENCE AND ITS IMPLICATIONS

2.1 INTRODUCTION

Languages differ according to the culture of each language group. For instance, most of the words used in English may be totally unknown in an African language. This, in a way; brings in the question of zero-equivalence. This chapter will confine itself to the concept of zero-equivalence and the problems arising from zero-equivalence at the word level.

2.2 ZERO-EQUIVALENCE

Zero-equivalence refers to a situation where the source language item does not have the immediate translation equivalent in the target language. The prevalence of zero-equivalence refers to a case where a translator cannot find the translation equivalent for the presented source language item. This suggest that, the presented item is totally unknown in the target language, hence the prevalence of zero-equivalence.

Zero-equivalence in most cases occurs when translators are translating culture-bound words and these culture-bound words cannot be translated into the target language since the target language may not have specific words with the same reference. Each language has its own way of expressing cultural words which would make it distinct from other languages.

Zero-equivalence prevails when a given source language word lacks an immediate translation equivalent in the target language. This simply implies that the target language lacks a proper word to express the source language item. When confronted by this challenge, translators usually resort to borrowing as a translation strategy. The word of caution is that translators should refrain from using borrowing as an alternative to solve zero-equivalence. Using direct borrowing of the source language items as a translation strategy in most instances does not assist the users to comprehend the message conveyed as it is just the repetition of the presented words. One may say that a word is then taken as it is from the source language and transferred into the target language.

This creates a problem to the users whose contact with the source language is limited or has never been there as they would hardly comprehend the meaning attached to the message. Direct borrowing of the source language words into the target language distorts the meaning of the message.

Mehlape (2007:29) asserts that "zero-equivalence is a case where there is no direct translation equivalent for a lemma. Zero-equivalence often occurs when translation dictionaries are treating culture-bound lexical items and these culture-bound lexical items cannot be translated into the target language because the target language has no items with the same reference". She further indicates that in this case, "lexicographers have to borrow these culture bound lexical items as translation equivalent".

Furthermore, Mbatha (2005:8) indicates that, "zero-equivalence does not solely prevail in the treatment of culture bound lexical items, but may also prevail in the treatment of general lexical items. English, for example, consists of many general words that do not have direct translation equivalents in many other languages".

Moreover, Mehlape (2007:29) contends that "direct borrowing of the source language items does not assist the user in his or her quest to achieve communicative success because in most cases, the users do not know the referent". Borrowing according to Hatim & Munday (2004:335) is "the use of a SL item in the TL". In support of Mehlape's views, Hatim & Munday (2004:353) write "zero-translation is a case where the TT contains no equivalent of a ST item".

On zero-equivalence, Malange (2005:72) has this to say; "zero-equivalence refers to a case where a lemma or source language form does not have an appropriate or direct translation equivalent in the target or foreign language. The prevalence of zero-equivalence refers to a situation where the lexicographer cannot find an equivalent to the presented cultural or scientific/technological item". Malange (2005:15) furthermore maintains that zero-equivalence "occurs when intranslatable lemma such as scientific and culture bound words are treated.

In this case the lexicographer either transliterated or presented a synonym of such cultural bound item which obviously leads dictionary users to confusion because such items are not known to them as target language users". Moreover, Malange (2005:22) stipulates that zero-equivalence may be associated with intranslatability and she writes:

> Intranslability may be associated with zero-equivalence because it is constituted by lemmata that are either cultural bound or scientific. This means that intranslatability causes problems to users because such lemmata are unclear and unfamiliar to foreign speakers of the language.
> For example, a Tshivenda speaking person will find it difficult to understand English culture-bound words presented as lemmata. Intranslatability goes further to include adoptives or borrowed words because such words do not have equivalents but are transliterated and as such foreign language users do not know and understand them.

It is therefore, imperative to mention that translation should aim at enabling speakers of the target language to receive the message which is similar to the very same message received by the speakers of the source language. The message received by both the source language speakers and the target language speakers should have the same impact.

The following examples from *A Multilingual Glossary of Health/Medical Terminology* (2002) compiled by the Limpopo Language Services illustrate the shortcomings of transliteration:

(12)   a.   SL   Wheelchair

                TL   *Wilitshee*

          b.   SL   X-ray

                TL   *Ekisirei*

          c.   SL   Nurse

                TL   *Nese*

d.   SL   Clinic

       TL   *Kiliniki*

e.   SL   Protoplasm

       TL   *Phurothopulasima*

f.   SL   Protozoa

       TL   *Phurotozoa*

g.   SL   Pseudopodium

       TL   *Sudopodiamu*

h.   SL   Alkali

       TL   *Alikali*

i.   SL   Bandage

       TL   *Banditshi*

j.   SL   Cellulose

       TL   *Selulose*

k.   SL   Cell

       TL   *Sele*

l.   SL   Chyme

       TL   *Tshaimi*

m.   SL   Chlorination

       TL   *Kulorinesheni*

n.	SL	Haemoglobin
	TL	*Haemogilobini*

o.	SL	Nicotine
	TL	*Nikhothini*

p.	SL	Penicilin
	TL	*Phenisilini*

q.	SL	Plasma
	TL	*Pulasima*

The examples in (12a-q) above show that the compilers of *A Multilingual Glossary of Health/Medical Terminology* (2002) have often been confronted with zero-equivalence, hence they resorted to borrowing. It is apparent from the above examples that Tshivenda does not have the direct translation equivalents for the words in (12a-q). This problem is caused by the fact that English culture differs from Tshivenda culture, hence the gap between the two languages.

Substituting an English term wheelchair by *wilitshee* does not assist the user to comprehend the text. In a situation like this, a brief explanation would be necessary in order to enable the language speakers to have more information to understand the meaning of the source language items.

The transliterated lexical items give a challenge when translation has to be carried out or conducted. This is because the items are the same to the source language items. Due to the fact that they cannot be directly translated, a point of zero-equivalence emerges. Users of articles of this nature are usually led to a state of confusion.

Culture-bound lexical items cannot be adequately translated into the target language mainly because the target language lacks the words with the same reference. One may therefore, rightly point out that zero-equivalence is problematic in translation.

Mabasa (2006:1) concurs with the above statement when she avers:

> There are some common types of translation equivalence that often pose difficulties for the translator. For instance, when there is no term that that directly refers to a source language term, the target language term is mechanically reproduced with the distortion of grammatical and stylistic patterns. As a result, the formal meaning of the source terms is lost in the process of forming a new term in another language.

The importance of translation equivalence cannot be totally ignored when translation is to be carried out from the SL into the TL, as Mthombeni (2005:6) advocates:

> The translator in an attempt to solve zero-equivalence problem may loan words from the source language or from other languages. However, borrowing also seems to have its own shortcomings because what the translator does is just to transliterate.

Gouws (2002:195) describes translation equivalence as "a target language item, which can be used to substitute the source language item in a specific occurrence, depending on specific contextual and cotextual restrictions".

Zero-equivalence embraces two gaps which are linguistic gap and referential gap.

2.2.1 Linguistic gap

A linguistic gap prevails or is noticed when a presented word is known to the speakers of both the source language and the target language but the target language speakers lacks the closest translation equivalent for the presented word. This simply implies that the word is familiar or is well known by the target language speakers but that particular word is not lexicalized in their language.

Mehlape (2007:106) believes that "a linguistic gap is established where a given referent is known to the speakers of both language groups but the one language has no lexical item to express that particular meaning while the other language does have such a lexical item".

Linguistic gap according to Gouws (2002:200) prevails when "a given referent is known to the speakers of both languages, a lexical item exists in one of the languages but in the other language the meaning has not been lexicalized". That is to say, the speakers of the target language are familiar with the source language item but their language lacks a specific word to express that particular source language item.

The absence of a closest equivalent for a lemma therefore hampers the translation process. In trying to do away with this challenge, translators resort to transliteration or borrowing of the source language words. This borrowing brings confusion to the target language users.

The forthcoming examples as identified from *A Multilingual Glossary of Health/Medical Terminology* (2002) compiled by the Limpopo Language Services adequately illustrate the above point:

(13) a. SL AIDS

TL *EIDZI/AIDS*

b. SL Cholera

TL *Kholera*

c. SL Kwashiorkor

TL *Khwashu*

d. SL Stroke

TL *Tshitirouku*

e. SL Protein

TL *Phurotheini*

f. SL Rash

TL *Rashi*

g. SL Ulcer

TL *Alsa*

h. SL Asthma

TL *Asima*

i. SL Bandage

TL *Banditshi*

j. SL Laboratory

TL *Laborothari*

k. SL Wheelchair

TL *Wilitshee*

l. SL X-ray

TL *Ekisirei*

The examples in (13a- l) above show the prevalence of a linguistic gap as the speakers of both Tshivenda and English are familiar with the referent, but the Tshivenda speaking people lacks a proper equivalent for the words.

When one borrows a word from the foreign language and attempts to translate the same, it is because the translator might not be quite familiar with the source language. It is also problematic, in case we talk of a linguistic gap where TL speakers do not have a different word to the SL lexical item. A linguistic gap exists in the word 'stroke' for example, because the word is known by both the speakers of English and Tshivenda but Tshivenda as a TL language lacks a different word to refer to the English word 'stroke'. The transliterated lexical items create a communication barrier where the message transmitted would not reach the audience in the same way in which it was intended. This becomes a distraction factor in the medical field because any mistake can be mortal. This implies that the message should be as clear as possible and they should be no ambiguity.

Other examples of a linguistic gap include:

(14) a.   SL   Albino

              TL   *Alibino*

      b.   SL   Allergy

              TL   *Aledzhi*

      c.   SL   Ambulance

              TL   *Ambulentsi*

      d.   SL   Albinism

              TL   *Alibinizimu*

      e.   SL   Miscarriage

              TL   *Misikharedzhi*

      f.   SL   Abortion

              TL   *Abosheni*

      g.   SL   Mortuary

              TL   *Mutshara*

Gouws (2002:200) contends that "lexical gaps in the target language of a translation dictionary may never result in the lexicographer refraining from an attempt to fill the subcomment on semantics with a target language entry that conveys the meaning of the source language item to the dictionary users".

Gouws (2002:200) furthermore points out:

> Language dynamics has its own remedy for lexical gaps, i.e. the use of loan words. Ever so often, especially where language contact takes place, the lexical gap is filled with a loan word functioning as surrogate equivalent. Lexicographers do not initiate these loans but where the loan words do exist in a language the lexicographer has to treat them as part of the lexicon of the given language. Their existence does not confront the lexicographer with any serious problems. However, where a loan word is not all that well established in the target language of a translation dictionary, the lexicographer often complements this translation equivalent with a brief paraphrase of meaning.

In a case where a linguistic gap prevails the translators know that the target language users are most probably familiar with the presented source language referent. Therefore, only a brief paraphrase of meaning will be quite sufficient.

The following description for the items in (13a-m) would have been sufficient:

(15)

    a. SL   AIDS

       TL   *Vhulwadze vhu no lwa na maswole a muvhili.*

    b. SL   Cholera

       TL   *Vhulwadze vhu no vhangwa nga u nwa madi a tshikha.*

    c. SL   Kwashiorkor

       TL   *Vhulwadze ha tshayapfushi.*

    d. SL   Stroke

       TL   *Vhulwadze ha u oma lurumbu.*

    e. SL   Protein

       TL   *Pfushi i no wanala kha nama, makumba na khovhe.*

f. SL   Rash

    TL   *Zwipundu zwisekene.*

g. SL   Ulcer

    TL   *Vhulwadze ha tshilonda tshi sa fholi kha lila.*

h. SL   Asthma

    TL   *Vhulwadze ha u fhelelwa nga muya.*

i. SL   Bandage

    TL   *Labi li no wanala sibadela li no shumiswa u pomba mbonzhe.*

j. SL   Laboratory

    TL   *Fhethu hune ha thathuvhiwa hone malofha hu tshi potielwa zwitshili.*

k. SL   Wheelchair

    TL   *Tshiendi tsha malinga mavhili tshi no shumiswa nga vhaholefhali vha sa koni u tshimbila.*

l. SL   X-ray

    TL   *Mutshini wa u vhonetshela marambo/mirado ya vhathu.*

The above presented information supplied immediately after the transliterated words will assist the user to achieve communicative success. This implies that the user will have a clear understanding of the word since the brief description has been supplied. It is crucial to mention that successful communication is only realized after the users understand the meaning of the presented word.

The following description for the items in (14a-g) would have been sufficient:

(16)

a.   SL   Albino

        TL   *Muholefhali wa lukanda.*

b.   SL   Allergy

        TL   *Vhulwadze ha u sa andana na zwiliwa zwikene, zwinwiwa kana mufemo.*

c.   SL   Ambulance

        TL   *Tshiendedzi tshi no endedza vhalwadze kana vhathu vho huvhalaho.*

d.   SL   Albinism

        TL   *Vhuholefhali ha lukanda.*

e.   SL   Miscarriage

        TL   *U thuthea ha thumbu kana u wa ha thumbu tshifhinga tsha u beba tshi sa athu u swika.*

f.   SL   Abortion

        TL   *U thutha thumbu nga mishonga kana philisi tshifhinga tsha u beba tshi sa athu u swika.*

g. SL   Mortuary

TL   *Fhethu hune vhafu vha ladzwa hone musi vh sa athu u vhulungiwa.*

Gouws (2002: 200) is of the view that "where the lexicographer is confronted with a lexical gap in the target language a surrogate equivalent is often created and entered in co-ordination with the lemma sign".

2.2.2 Surrogate equivalence

Surrogate equivalence is the definition supplied in a word or words that do not have the closest translation equivalents in the target language. With regard to a lemma known by the target language users, that is to say, a linguistic gap, a brief definition will be sufficient. In contrary to linguistic gap, where a referential gap exists, a comprehensive definition will do as users need to be supplied with more information about the lemma.

Mphahlele (2003:45) in Mehlape (2007:23) stresses that:

> Surrogate equivalence is a lexicographic definition in a translation dictionary supplied in the article of a lemma or a source language form that does not have a direct equivalent in the target language. Where a referential gap exists, the lexicographer will have to include a more comprehensive description of the lemma as a surrogate equivalent, because users need more information to understand the meaning of the source language form.

Malange (2005:29) quoting Mphahlele (1999:2-3) is of the opinion that:

> Surrogate equivalence refers to the provided solution, that is, a definition whereby translation dictionary users are confronted with the problem of zero-equivalence. Surrogate equivalence usually occurs where presented source and target lemmata show linguistic and referential gaps between themselves. A linguistic gap would exist where a given lemmata are known to the speakers of both the source and the target language, but the target language has no direct lexical item or word to express that particular meaning and referential gap exists in a case where one language (source) has a word not known to the speakers of target language.

For example:

(17) a. SL   Acid
          TL   *Esidi*

Esidi as it is has been directly borrowed from the SL cannot be sufficiently and adequately understood by all TL speakers, especially the ancient generation whose contact with the SL was very limited or had never been there. In order to reach out to the TL speakers, translators, in translating, should come up with comprehensive definition.

2.2.3 Referential gap

A referential gap occurs where a word is known by the speakers of one language while the speakers of another language are unfamiliar with the word. This means that a word is culturally determined in that it is unknown by the other cultural group and as a result, it does not have an equivalent. The implication might be that the speakers of the other language never had an opportunity to come across such items hence the prevalence of a referential gap. In a situation where a referential gap exists, comprehensible information following the presented lemma will be sufficient as the target users need more information to understand the meaning of the lemma.

A referential gap according to Gouws (2002: 200) prevails where, "the speakers of the one of the languages treated in a dictionary are familiar with a specific referent and their language has a word to refer to the subject. The speakers of the other language are not familiar with the referent and consequently their language does not have a word to refer to the subject".

Mehlape (2007:106) concurs with Gouws when he remarks, "a referential gap is established where the given referent is known to the speakers of one language while the speakers of another language are not familiar with it. In this case the referent is present or familiar to the speakers of the source language. In a case of a referential gap, an object has only been seen by the speakers of the source language".

It is very much imperative to mention that transliteration or borrowing should not be opted as an alternative strategy to deal with a referential gap as users will be led to a state of confusion. It usually happens that a referent is unknown. Therefore, lexicographers have to give a comprehensive definition for the lemma rather than a mere borrowing of the source language lemma. This will assist lexicographers not rushing to borrow the source language item.

It is recommended that dictionary compilers (lexicographers) allow dictionary users to get a clear meaning and understanding of the source language item. This brings to a lexicographer to opt for surrogate equivalence.

It is essential for a lexicographer to first determine a kind of gap that prevails in an article. This will accord him or her a good opportunity to give a translation equivalent or any other equivalent. If the gap happens to be referential, this would mean that a comprehensive definition of the lemma representing a referent will be given. This comprehensive definition will assist a great deal in the target user getting information about the lemma. The interpretation of the source language items by the target language speakers will then be very effective and correct.

Regarding the referential gap, Mabasa (2006:11) has this to say:

> In the supplying of equivalent terms, the term creators are sometimes faced with a lack of cohesion in the target and source language. This is referred to as a referential gap because the relationship between two words, actions or things do not relate semantically.

Mehlape (2007:97) argues:

> In a case where a referential gap prevails, dictionary users need more information about the source language form and the G-d definition will assist the user to get this information. The Genus differentia (G-d) definition is the best and most adequate definition because it consists of genus word which places the lemma (definiendum) into a specific semantic field or category and the differentia which differentiates and distinguishes the lemma from all other related members within those semantic fields.

A word of caution will be that in case where a referential gap prevails, lexicographers or translators should provide a more comprehensive description so that the users of translation develop a proper understanding of the text. The description may also help to avoid ambiguity as the meaning will be clear and easy to understand.

The forthcoming examples as identified from *A Multilingual Glossary of Health/Medical Terminology* (2002) compiled by the Limpopo Language Services adequately shows referential gap:

    (18)   a.   SL   Anaemia

                    TL   *Anemia*

b.   SL   Anatomy

TL   *Anatomi*

c.   SL   Amoeba

TL   *Amuba*

d.   SL   Psychologist

TL   *Musaikholodzhi*

e.   SL   Nucleus

TL   *Nukiliasi*

f.   SL   Gonorrhoea

TL   *Gonoria*

g.   SL   Hydrogen

TL   *Haidirodzheni*

h.   SL   Oxygen

TL   *Okisidzheni*

i.   SL   Carbon-dioxide

TL   *Khabonidaokosaidi/gesepfudi*

j.   SL   Carbon-Monoxide

TL   *Khabonimonokosaidi/gesehambe*

k.   SL   Ammonia

TL   *Amonia*

The preceding examples simply show that the compilers of *A Multilingual Glossary of Health/Medical Terminology* (2002) encountered a problem of a referential gap. From the above examples in (18a-k), it is conclusive to say that Tshivenda as a TL does not have the translation equivalent for the presented lemma. The Tshivenda speaking people are not familiar with the referents.

The referents are only known to the English speaking people, hence, the lack of proper translation equivalence. This therefore does not mean that the translators when confronted by this challenge have to borrow or transliterate as this does not assist the user in any way to comprehend the text. In a situation like this, the compilers were supposed to have given a comprehensive description of the presented lemma to enable the TL speakers to clearly understand the SL item.

The following description for the items in (18a- k) above could have been used:

(19) a.   SL   Anaemia

              TL   *Vhulwadze ha thahelelo ya malofha muvhilini.*

b.   SL   Anatomy

        TL   *Ngudo ya tshivhumbeo tsha zwipuka kana zwimela.*

c.   SL   Amoeba

        TL   *Tshipuka/tshimela tshituku tshi sa koni u vhonwa nga mato a nama, tshi tshilaho madini.*

d.   SL   Psychologist

        TL   *Mudivhi wa zwa kuhumbulele kwa vhathu.*

e.   SL   Nucleus

        TL   *Mbilu/murado wa ndeme wa sele.*

f.   SL   Gonorrhea

        TL   *Vhulwadze ha vhudzekani vhu no vhangwa nga zwitshili vhune   ha tshinya mbebo kha vhanna na vhafumakadzi.*

g.   SL   Hydrogen

        TL   *Gese i no wanala tshikhalani/madini, a i na muvhala, i a duga musi yo tangana na muya.*

      h.   SL   Oxygen

             TL   *Gese i no tutuwedza u swa, i dovha ya shumiswa nga zwi tshilaho kha u fema.*

      i.   SL   Carbon-dioxide

             TL   *Gese i bvaho sa lilatwa musi hu tshi vha na u swa.*

      j.   SL   Carbon-monoxide

             TL   *Gese i bvaho sa lilatwa musi hu tshi vha na u swa, i khombo kha zwitshilaho na kha mufhe.*

      k.   SL   Ammonia

             TL   *Gese ya u nukha, i khombo kha mutakalo wa vhathu*

Other examples include:

  (20) a.   Sonar

           Mutshini wa u kona u vhonetshela zwa ngomu (mirado) muvhilini wa muthu

      b.   Stethoscope

           Tshishumiswa tshine madokotela vha tshi shumisa u thetshelesa kurwele kwa mbilu na mafhafhu ho katelwa na kutshimbilele kwa malofha kha lutsinga.

      c.   Malnutrition

           Thahelelo ya pfushi muvhilini.

      d.   Sphygmomanometer

           Tshishumiswa tshine madokotela vha tshi shumisa u kala mutsiko wa malofha.

Baker (1992:21-25) identifies the following common problems that are associated with non-equivalence:

- Culture-specific concepts;

- A source language concept is not lexicalized in the target language;

- A word in the source language is semantically complex;

- The source language and target language words distinguish divergent meanings;

- The target language lacks a superordinate;

- The target language does not have a specific term (hyponym);

- Difference in physical or interpersonal perspective;

- Difference in expressive meaning;

- Differences in form;

- Difference in the frequency and purpose of using a specific form; and

- The use of loan words in the source text.

2.3 PROBLEMS OF ZERO-EQUIVALENCE AT WORD LEVEL

Zero-equivalence at word level as explained by Baker (1992:21) means that "the target language has no direct equivalent for a word which occurs in the source text. The type and level of difficulty posed can vary tremendously depending on the nature of non-equivalence".

The following are some general problems of zero-equivalence at word level, as suggested by Baker (1992:21):

2.3.1 Culture-specific concepts

Cultural groups have the honour to establish words or terms that they use in their societies respectively. Most of the words as used in English may be totally unknown in Tshivenda. These words are called culture specific concepts. They cannot therefore be translated into the target language. African words hardly replace English terms because English has its own peculiar cultural practices. Translators when confronted by this challenge simply borrow or transliterate the source language items as the translation equivalents. The strategy of transliteration or borrowing of the source language is not fruitful as the target language users hardly comprehend the message.

Regarding culture-bound words Mpofu (2001:246) has this to say, "language is at the core of culture and no culture can exist which does not have at its center a natural language. He furthermore mentions that, "a language thus reflects a specific culture, and languages are different because they reflect different cultures".

Mpofu (2001: 246) contends that "if speakers refer a concept which does not exist in another language, it is impossible to translate it with a word or short phrase from that language and that the features which do not exist in the target language can refer them as cultural intranslatability".

Sapir in Bassnett (2002:21) supports this notion when he avers, "no two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached".

Molepo (2005:3) asserts that "sometimes the source language may use a word or describe a concept that is totally unknown in the target language. The culture-bound lexical items cannot be translated into the target language because the target language has no items with the same reference. The culture-bound lexical items may be abstract or concrete, or may be a religious concept, a social tradition or even a type of food".

The following English words are not familiar to African languages:

(21) a. Laboratory

b. Thermometer

c. Stethoscope

d. Sonar

e. Bandage

f. Pills

g. Pneumonia

Their closest counterparts in Tshivenda could be:

(22)   a.   Laboratory

Fhethu hune malofha a thathuvhiwa hone/ fhethu hune ha itwa ndingo dza malofha.

b.   Thermometer

Tshishumiswa tshi no shuma u kala mufhiso muvhilini wa muthu.

c.   Stethoscope

Tshishumiswa tshine madokotela vha tshi shumisa u thetshelesa kurwele kwa mbilu na mafhafhu ho katelwa na kutshimbilele kwa malofha kha lutsinga.

d.   Sonar

Mutshini wa u vhonetshela mirado ya muthu ngomu muvhilini.

e.   Bandage

Labi li no shuma u pomba mbonzhe.

f.   Pill

Tshidzidzivhadzi tshi no lwa na malwadze o fhambanaho.

g.   Pneumonia

Vhulwadze vhu no vhangwa nga phepho.

The same applies when translating from African languages, where many cultural concepts are totally unknown to English culture. The following Tshivenda examples substantiate the above point:

(23) a.   *Maine*

      b.   *Mungome*

      c.   *Mudanndane*

      d.   *Gaputshete*

      e.   *Tshifula*

      f.   *Tshiliso*

      g.   *Nombe*

      h.   *Thakha*

      i.   *Nanga*

Their closest counterparts in English would be:

(24) a.   *Maine*

           (A traditional herbalist)

      b.   *Mungome*

           (A diviner doctor)

      c.   *Mudanndane*

           (A traditional herb)

      d.   *Gaputshete*

           (A medicine used by women to attract men)

      e.   *Tshifula*

           (Illness caused by stepping on a trap set by witches)

f.   *Tshiliso*

(Abdominal illness caused by magical poisoned food)

g.   *Nombe*

(Bleeding from the nose and mouth)

h.   *Thakha*

(Bone disease)

i.   *Nanga*

(A traditional healer)

The examples in (23 a-i) are cultural bound and their meanings are culturally determined. They are unfamiliar to the English speaking people hence they do not have the exact English translation equivalence. In this regard Baker (1992:21) has this to say, "the source-language word may express a concept which is totally unknown in the target culture. The concept in question may be abstract or concrete; it may relate to a religious belief, a social custom, or even a type of food. Such concepts are often referred to as 'culture-specific'.

It is evident that culture has a strong influence on the expression of concepts. Translators, therefore, should take into cognisance the use of relevant strategies before attempting to borrow words in the source language since this does not assist the user to comprehend the text. Cultural words are not familiar to the foreign speakers of the language. When these words are used in the dictionary, they create some problems to the target language users as they do not understand their meaning. It is therefore, the lexicographer's duty to supply a brief explanation following the borrowed word so that the users have a proper understanding of the word.

Regarding culture-specific concepts, Malange (2005:18) reveals:

> Culture-bound words are unfamiliar to foreign speakers of the language. When presented in a dictionary (translation) culture-bound words become problematic because target language users do not understand them, as they do not supply readers with the required information.

In order for foreign users to understand and assimilate culture-bound words, the lexicographer has to include additional or extralinguistic information in the dictionary.

The following example as given by Malange (2005:3) substantiates the above difficulty:

Thermometer – *themometha*

Malange (2005:3) explains the difficulty in this manner:

The above presentation too, leaves much to be desired. The Tshivenda dictionary user or target language speaker can ask a question regarding the above presentation: 'What does such an object look like? In order for dictionary compilers to avoid this question, they should provide additional information in the form of a picture for the users to comprehend and remember the referent. In this case, the referent (**thermometer)** will remain in the mind of the dictionary user as an image. Without this extra linguistic information, dictionary users are not assisted to understand and know the presented referent.

Malange (2005:3) furthermore remarks that "when culture-bound words are presented either in a bilingual or multilingual dictionary are not able to get the meaning of such cultural-bound word because the referred cultural item is obviously not known by the target language speakers".

The problem of culture-specific concepts led Dagut in Bassnett (2002:31) to come to a conclusion that "what is unique can have no counterpart". In writing this phrase, Dagut wanted to bring home the point that it is almost impossible to translate culture specific concepts.

When zero-equivalence struck, translators often resort to borrowing of the cultural concept as the translation equivalent. Borrowing is nothing but the use of a source language item in the target language as it is. Borrowing of the source language items does not assist the users of the target language text because they are not familiar with the referent. This poses a serious challenge to users because they need to have a clear understanding and knowledge of the text.

One can come to a conclusion that it is highly impossible to translate culture-specific concepts as they are only familiar to people who belong to that particular culture. Therefore, culture can be deemed the root of translation difficulties (zero-equivalence).

2.3.2 The source-language concept is not lexicalized in the target language

At times, the source language word may express an item which is familiar in the target culture but that word or item is not lexicalized. That is to say, it does not have an equivalent word to express it in the target language.

This on its own is a challenge to the translators as they do not know how to express that particular word (Baker, 1992:21). For example, words such as *AIDS*, *Cholera*, *Kwashiorkor*, *Stroke* to mention but a few.

Molepo (2005:42) is of the opinion that, "sometimes the source language word may express a concept that is known in the target culture, but which is simply not lexicalized. In other words, a word has not been assigned in the target language for denotative purposes. In simple terms this means that the concept has not been assigned a target-language word to express it".

2.3.3 The source language word is semantically complex

Translators do have a challenge in trying to translate semantically complex words from the SL into the TL. In the daily use of a source language, a person may not be aware that there are words which are semantically complex until one has to translate such words into another language. As far as this matter is concerned, Baker (1992:22) has this to say "the source-language word may be semantically complex. This is a fairly common problem in translation. Words do not have to be morphologically complex to be semantically complex. In other words, a single word which consists of a single morpheme can sometimes express a more complex set of meaning than a whole sentence".

The problem of semantically complex words is common in translation. A single morpheme can at some point express complex meanings. This implies that words do not have to be morphological complex to be semantically complex (Baker, 1992:22). For example:

   (a) To be a man.

   (b) To become a man.

The sentences in (a) and (b) are semantically complex as Tshivenda uses the same translation in both sentences. The Tshivenda translation for both sentences could be *U vha munna*.

2.3.4 The source and target languages words make different distinctions in meaning

At certain stages, words might look or sound alike in different languages, but differ in meaning. This simply implies that such a word shows how different in meaning it is when used in the TL than in the SL.

There are recognisable distinctions in meaning of words in the two languages, viz. the source language and the target language. The volume of distinction in meaning depends on the type of a language. One language may view the distinction more significantly than the other language (Baker, 1992:22). For example, African languages such as Tshivenda generally use the word *mushonga* to refer to the concepts *medicine*, massage *rub* and *pills*, but in English these concepts refer to totally different things and each with its own specific functions. In English this distinction is more important than in African languages.

2.3.5 The target language lacks a superordinate

At some point the target language may lack a general word but only have specific words for a source language lemma. This simply means that the target language may have a specific word for a source language lemma but lacks a superordinate or an umbrella word (Baker, 1992:22). For example, Tshivenda has no translation equivalent for English words such as *organic compounds* and *medication*. However, Tshivenda has hyponyms that refer to different concepts that can be classified under the umbrella word *organic compound*.

Molepo (2005:44) is of the opinion that the target language sometimes only has specific words or hyponyms, but not a general word or a superordinate for a number of words that form/ make up a semantic field. For example, languages such as Zulu has no ready equivalent for 'facilities', meaning 'equipment' or physical means for doing something, such as 'washing facilities or conference facilities'. However, Zulu has specific words (hyponyms) that refer to various concepts that can all be regarded as belonging under the general domain of facilities"

2.3.6 The target language lacks a specific term (hyponym)

Sometimes a language can have a general word, but lacks specific ones. This is due to the fact that each language makes a distinction only to the meanings that are usually relevant to its particular environment (Baker, 1992:23).

This becomes a distraction factor when translation is needed from the source language into the target language. English has many specific words that refer to different types of doctors.

The following English examples illustrate this point:

(25)   a.   Dentist

b.   Oncologist

c.   Optometrist

d.   Dietician

e.   Dermatologist

f.   Psychiatrist

g.   Audiologist

h.   Pharmacist

i.   Veterinary surgeon

j.   Pathologist

k.   Radiologist

l.   Cardiologist

m.   Nephrologist

n.   Neurologist

o.   Hematologist

A language such as Tshivenda does not make these distinctions, but instead a general word *dokotela* (doctor) is used to refer to all types of doctors. This is problematic because when translation is to be carried out, translators usually resort to paraphrasing based on the fact that they do not have a specific word in their environment.

The words in (25 a-o) will end up being explained as follows:

(26)   a.   Dentist

Dokotela wa mano.

b.   Oncologist

Dokotela wa malwadze a pfuko.

c.   Optometrist

Dokotela wa mato.

d.   Dietician

Dokotela wa zwa kulele.

e.   Dermatologist

Dokotela wa lukanda.

f.   Psychiatrist

Dokotela wa vhalwadze vha muhumbulo.

g.   Audiologist

Dokotela wa kupfele kwa vhathu.

h.   Pharmacist

Dokotela wa mishonga

i.   Veterinary surgeon

Dokotela wa zwipuka.

j.   Pathologist

Dokotela mudivhi wa mvumbo na zwivhangi zwa malwadze.

k.   Radiologist

Dokotela wa malwadze a no tolwa ekisirei.

l.   Cardiologist

Dokotela wa malwadze a mbilu.

m.   Nephrologist

Dokotela wa malwadze a mafhafhu.

n.   Neurologist

Dokotela wa malwadze a u oma lurumbu na tshifakhole.

o.	Hematologist

Dokotela wa malwadze a malofha.

2.3.7 The use of loan words in the source text

Loan words are problematic in translation. This led Baker (1992:25) to conclude, "once a word or expression is borrowed into a language, we cannot predict or control its development or the additional meanings it might or might take on".

Molepo (2005:48) maintains, "loanwords usually cause various problems in the process of translation. The use of loanwords such as 'aufit', 'chic' and 'alfersco' in an English source text often create problems for the African language translator. In addition to their basic meaning, loanwords such as these are often used for their prestige value, because they can add an air of sophistication to the text or its subject matter. This kind of added meaning is often lost in the translation, as it is not always possible to find loanword with the same meaning in the target language". For example:

(26)	a.	SL	Pills

TL	*Philisi*

b.	SL	Cholera

TL	*Kholera*

c.	SL	Clinic

TL	*Kiliniki*

d.	SL	X-ray

TL	*Ekisirei*

e.	SL	Ulcer

	TL	*Alsa*

f.	SL	Stroke

	TL	*Tshiturouku*

g.	SL	Pills

	TL	*Philisi*

h.	SL	Kwashiokor

	TL	*Khwashu*

i.	SL	Polio

	TL	*Pholio*

j.	SL	AIDS

	TL	*EIDZI*

k.	SL	Protein

	TL	*Phurotheini*

l.	SL	Rash

	TL	*Rashi*

m.   SL   Bandage

TL   *Banditshi*

The above mentioned examples of non-equivalence pose some challenges to the translators when translation is to be carried out from the source language into the target language.

Each problem requires its own strategy. It is therefore conclusive to mention that the importance of translation equivalence cannot be ignored when translation is to be carried out.

Baker (1992:26) cautions, "the above are some of the more common examples of non-equivalence among languages and the problems they pose for translators. In dealing with any kind of non-equivalence, it is important first of all to assess its significance and implications in a given context. Not every instance of non-equivalence you encounter is going to be significant".

Baker (1992:26) further mentions, "it is neither possible nor desirable to reproduce every aspect of meaning for every word in a source text. We have to try, as much as possible, to convey the meaning of key words which are focal to the understanding and development of a text, but we cannot and should not distract the reader by looking at every word in isolation and attempting to present him or her with a full linguistic account of its meaning".

2.4 CONCLUSION

It is apparent from the above discussion that zero equivalence is problematic in translation. Zero equivalence is often caused by the fact that languages are not the same and even the cultures of people are different. It becomes a distraction factor when translation is to be carried from the source language into the target language. It has been indicated that zero equivalence entails two gaps, namely linguistic and referential gap.

CHAPTER 3

TRANSLATION STRATEGIES AND METHODS

3.1 INTRODUCTION

Translators usually encounter difficulties when translating some of the words because of lack of equivalence at the morphological level. Translators are left with no other option when trying to translate from a source language into the target language as they struggle to find appropriate words. The question that one might pose is that, what should the translator do if a word in the source language does not have an appropriate equivalent in the target language? This chapter will look at different strategies and methods employed by lexicographers or terminologists to find terminology equivalents specifically between Tshivenda and English.

3.2 DEFINITION OF TRANSLATION STRATEGIES

Translation strategy is the translator's plans for solving translation problems that arise when translating words, phrases, sentences, and texts from the source language into the target language. To put it even more precisely, this is the procedure that the translator employs where zero-equivalence prevails.

Loescher (1991:8) views translation strategy as "a potentially conscious procedure for solving a problem faced in translating a text, or any segment of it". Krings (1986:18) in Kganyago (2008:56) concurs with Loescher's idea because translation strategy is viewed as "the translator's potentially conscious plans for solving concrete translation problems in the framework of a concrete translation task".

It is understandably the task of the translator to provide words and expressions in the source language with their closest equivalents in the target language. It thus becomes very hard for a translator to find exact words and expressions in the two languages. This is one part which brings difficulties in the task of translators.

Bassnett (1991:29) acknowledges this when she remarks "equivalent in translation, then, should not be approached as a search for sameness, since sameness cannot even exist between two TL version, let alone between the SL and the TL version".

Due to difference in non-equivalence, there will also be a need for different strategies to be applied. These strategies may be either very straightforward or difficult to employ. Only the context and purpose of translation will determine which strategies to be applied and which ones to be disposed of (Baker, 1992:21).

There is hardly any doubt that dealing with non-equivalence prevailing among the languages is thus a mammoth task. Term formation strategies are vast, however; the following are the term formation strategies that will be discussed in brief.

3.3 TERM FORMATION STRATEGIES:

3.3.1 Semantic shift

Semantic shift is a term formation strategy whereby the existing basic meaning of a word usually accumulates an extended or modified meaning in order to name a new generally related concept. This implies that a word expands and contracts to include a new referent (Van Huyssteen, 2003:109).

With regard to semantic shift, Mokgokong (1975:26) has this to say:

> By semantic shift we refer to the phenomenon whereby a word has a basic or principal meaning but that meaning has now undergone some modification, although it is still related to the basic meaning. This change in meaning may be due, in the first place, to a shift in meaning over a period of time.

Molepo (2005:52) regards semantic shift as:

> The process that involves the attaching of new meaning to existing words by modifying their semantic content. The process also entails a shift in reference rather than the sense. The existing words and new terms are used side-by side, one in ordinary speech, the other as a term in a special field.

In trying to define what semantic shift is, Masubelele (2007:142) asserts, "semanticist see semantic shift as a process of word formation where the meaning of an existing word is extended to include a new referent".

The unavailability of exact words in the target language in reference to the lexical items of the source language has brought in an opportunity of allowing the use of existing terms in the indigenous language to serve as equivalents for terms in the source text. This has shifted the meaning of the term in the target language from its origin to a new meaning (Mawela, 2007:131).

For a translated meaning to make sense, it should be used in a particular context to provide an equivalent meaning. Mawela (2007:132) suggests:

> The only way that the translated meaning can make sense is when it is used in a particular context as it might have a totally different meaning in another context. In this case the use of semantic shift as a means of translating technical terminology might have a positive or negative implication, as the same word is used simultaneously in general language as well as in specific specialized connotations.

For example:

(28)   a.   English (SL)   Tshivenda (TL)   Meaning of Tshivenda word

Abdomen   *thumbu*   stomach

In the example illustrated in (28a) the word *stomach* in the target language is very specific rather than its original meaning in the source language, not specifically the stomach a Tshivenda speaker knows. The word *stomach* extends its general meaning and it is now used to refer to a new concept which was not thought of when it was created. This illustrates the way in which the meaning of a source language word can be shifted from its original meaning to acquire a more specialized meaning.

Using semantic shift as a term formation strategy has the advantage that it is easy for the new concepts to be comprehended since they are expressed by indigenous terms which are well-known by the target users. This suggests that it will be easy for users to understand the words as they are expressed by indigenous terms which are familiar to them.

Mawela (2007:135) seems to differ with the above notion:

> However, this may still have some negative connotation as it might not be easy to identify when the semantically shifted word is supposed to be referred to as a direct translation of the SL term and when it has to be understood in the context of the TL semantically shifted translation. So there is a possibility of this term causing confusion or even distortion of information. In translation of general words, semantic shift may be advantageous, but as far as terminology is concerned, there will be problems because a term can never be interchangeable to mean one thing in some instances, and something else in another instance.

Translators in most African languages resort in cutting their task very short. Instead of them struggling to coin or translate a term to find its closest equivalent, they just make use of existing indigenous words.

The strategy of using existing indigenous words may not be appropriate in medical terms translation. Should translators resort to this, they may convey ambiguous information which may impact negatively to users. When it comes to medical field, ambiguity is not condoned with regard to the prescription of medicines. Patients must be explained clearly and thoroughly the usage of medicines to avoid wrong use like for instance where a patient might drink a lotion meant for bodily application, hence the consequences become very mortal (Mawela, 2007:137). One can therefore rightly point out that a mistake in the medical field can be fatal.

Mawela (2007:137) remarks:

> Semantic shift has generally been used as the easiest solution to the problem of finding equivalence in African languages and Tshivenda in particular. One may be tempted to think that this approach has been resorted to due to the fact that no one saw the need to specifically develop terminology in African languages as they were not meant to serve any other purpose than enable daily communication by ordinary people. It is obvious that as far as the non-speakers of the target language are concerned, the semantic shift translation may sometimes be ambiguous or even cause confusion or cause distortion of information.

The principle of resorting to semantic shift strategy should be avoided at all costs when it comes to medical terminology development. A term might not provide a correct meaning, and this may send confusing messages to users, which is not needed. Translators are not allowed to use terminologies which will be ambiguous to language users.

3.3.2 Compounding

Compounding simply refers to a word-formation process where preferably two or more independent words or morphemes are combined to form a new single word. The only interesting thing in compounding is that a new target language term formed must still refer to the original concept in the source language. This term formation strategy has been found to be productive in the terminology development.

Mabasa (2005:14) defines compounding as "a term-formation process whereby two or more free morphemes are combined to form a new term".

The following are examples of compounding found in *A Multilingual Glossary of Health/Medical Terminology* (2002) compiled by the Limpopo Language Services:

(29) a. SL Fungicide

TL *Tshivhulahaphori* *Tshi-vhulaha-phori* Verb + Noun

vhulaha + *phori*

b. SL Amphibia

TL *Tshitshilahuvhili* *Tshi-tshila-huvhili* Verb + Adjective

tshila + *huvhili*

c. SL Asphyxia

TL *Tshipfundamuya* *Tshi-pfunda-muya* Verb + Noun

pfunda + *muya*

d. SL Bisexual

TL *Tshimbeuvhili* *Tshi-mbeu-vhili* Noun + Adjective

mbeu + *vhili*

e. SL Canine

TL *Khangammbwa* *Khanga-mmbwa* Noun + Noun

khanga + *mmbwa*

f. SL Aerata

TL *Nekedzamufhe* *Nekedza-mufhe* Verb + Noun

nekedza + *mufhe*

g. SL Hygienic

TL *Tsiravhulwadze* *Tsira-vhulwadze* Verb + Noun

tsira + *vhulwadze*

h. SL Dysentery

TL *Nowakhulu* *Nowa-khulu* Noun + Adjective

nowa + *khulu*

	i.	SL	Blood meal		
		TL	*Luvhandamalofha*	*Luvhanda-malofha*	Noun + Noun
				luvhanda+ malofha	

Combining morphemes to get a new term may be regarded as suitable in finding equivalents for medical terminology. The target text user finds it user-friendly as original meanings of both components are kept. This is because when compounding, the original stem or word remains, still retaining the original meaning.

3.3.3 Paraphrasing

Translators also resort to another way of developing terms in indigenous languages, which is paraphrasing. This is very productive in that a brief description of the concept is given in a case where zero-equivalence prevails to enable the users to understand the source language word. It is also essential for translators since when they encounter new concepts which they cannot express with other term formation strategies, they resort to paraphrasing.

Mawela (2007:166) has this to say:

> In paraphrasing the concept/term is defined or described due to the lack of an equivalent term. The definition or description of a term in paraphrasing gives an explanation which is even more comprehensive than the equivalents given in all other strategies as one may find that some given equivalents may be known to the one sector of users and the population at large.

The following are examples paraphrase found in *A Multilingual Glossary of Health/Medical Terminology* (2002) compiled by the Limpopo Language Services:

(30)	English	Tshivenda	Meaning of Tshivenda term
a.	Gynaecologist	*dokotela wa vhafumakadzi*	'a doctor for women'
b.	Medical practitioner	*dokotela wa mishonga*	'a doctor of medicine'
c.	Diabetes	*vhulwadze ha swigiri*	'a sugar disease'
d.	Femur	*shambo la tshirumbi*	'thigh bone'

e. Cerebrum	*vhuluvhi ha phanda*	'front brain'
f. Arsenic	*mulimo wa khemikhala*	'chemical medicine'
g. Cerebellum	*vhuluvhi ha tshitikoni*	'back brain'
h. Bunion	*nzwimbo ya gunwe*	'swelling of the thumb'
i. Antibody	*maswole a muvhili*	'soldiers of the body'
j. Ankle	*tshinungo tsha lwayo*	'a joint of the foot'
k. Cochlea	*kurambo kwa ndevhe*	'a small bone in the ear'
l. Aorta	*lutsinga luhulwane lwa malofha*	'big blood artery'
m. Endocardium	*luvhemba lwa ngomu lwa mbilu*	'inner layer of the heart'
n. Dermis	*luvhemba lwa lukanda lwa vhukati*	'middle layer of the skin'

At times translators cannot find equivalent term in their process of translating from the source language into the target language. Translators therefore paraphrase such lexical items in the source language. A translator will not obviously try to translate an equivalent which either brings ambiguity or misunderstanding to the target language audience. Finally, the translator will resort to paraphrasing. Paraphrasing helps to avoid fatal translation especially in case of medical field.

A brief explanation of concepts which do not have equivalents in the target language is crucial as it enable language users to understand the concepts, although this strategy results in the translation being long. Paraphrase can be regarded as the productive way of describing foreign concepts.

Paraphrasing is recommendable because complicated texts are simplified to enhance the understanding level of target language users. This allows the dissemination of information to be accurate and comprehensive.

In this regard Mawela (2007:171) contends:

> The strategy of paraphrasing may be used as the last resort where the terminologist has failed to find any other strategy to use to obtain equivalents for technical terminology. However, since paraphrasing uses more than one word, it is obvious that it is also not the best strategy for finding equivalents for technical terminology, as technical terminology is supposed to be short and to the point.

3.3.4 Borrowing

Borrowing is the process whereby words or concepts are acquired from the source language to be included into the vocabulary of the target language. Many translators use borrowing as a strategy to fill the prevailing linguistic gaps in the vocabulary of a borrowing language. Using borrowing as a term formation strategy has not succeeded in assisting the users to understand the meaning of words, and this hampers communication.

Borrowing in a language is the result of the changing culture of a society as Mokgokong (1975:136) advocates:

> Language, like culture, is subject to change. In some cases, old words are extended in meaning, others become obsolete or archaic and new words are imported and assimilated to the language. As society changes, there are new things that need new names: physical objects, institutions, sets of attitudes, values, concepts, and new words are coined to describe them. Word borrowing is motivated by several factors, the most important being the non-existence of indigenous vocabulary for new and alien material objects as well as abstract ideas that have been coming into Bantu culture by another is essentially the action of individualism.

Problems arise when words which were directly borrowed no longer assist the target language users in the achievement of successful communication.

This is mostly the result of a speaker not knowing the referent in the source language. Translators usually resort to borrowing as a translation strategy. The word of caution goes for translators that they should refrain from using borrowing as an alternative strategy to solve zero-equivalence.

Using direct borrowing of the source language items as a translation strategy in most instances does not assist the users to comprehend the message conveyed as it is just the repetition of the presented words.

This attests that, a word is taken as it is from the source language and transferred into the target language.

This, therefore, creates a problem to the users whose contact with the source language was limited or had never been there as they hardly comprehend the meaning attached to the message. Direct borrowings of the source language words into the target language distort the meaning of the message.

Molepo (2005:49) views borrowing as "a process whereby a word is taken from another language. It may be adapted to the borrowing language's phonological system in varying degrees". Translators should take into cognisance the use of relevant strategies before attempting to borrow words in the source language since this does not assist the user to comprehend the text. Cultural words are not familiar to the foreign speakers of the language. When these words are used in the dictionary, they create some problems to the target language users as they do not understand their meaning. It is therefore, the lexicographer's duty to supply a brief explanation following the borrowed word so that the users have a proper understanding of the word.

Mawela (2007:135) has this to say:

> Loan words are foreign words which are phonologically and morphologically adapted and integrated into another language, and foreign words exist in almost every language and have at different times caused different reactions. For instance, the indigenous languages of South Africa have adapted some common foreign terms which are currently in use, some of them are terms used on a daily basis to an extent that younger generations may not even agree if they are to be told that such words/terms were borrowed or loaned from foreign languages.

Mojela (1991:113) is of the opinion that:

> Borrowing is divided into direct and indirect borrowing. With regard to direct borrowing, the words are borrowed from foreign languages and are incorporated into the linguistic system of the African languages. These words can further be classified into loan and foreign words.

> The loan word is which has been taken up completely in the linguistic system of the borrowing language in such a way that it has become part and parcel of borrowing language.

Culture specific items, modern concepts and buzz words allow borrowing of words from either the source language or any foreign language. This type of borrowing will be very useful when a loan word is explained briefly (Mawela, 2007).

The following are examples of borrowed/loaned terms that are found in *A Multilingual Glossary of Health/Medical Terminology* (2002) compiled by the Limpopo Language Services:

(31) a.   SL   Laboratory

              TL   *Laborothari*

      b.   SL   Cholera

              TL   *Kholera*

      c.   SL   Cell

              TL   *Sele*

      d.   SL   Clinic

              TL   *Kiliniki*

      e.   SL   Amoeba

              TL   *Amuba*

      f.   SL   Doctor

              TL   *Dokotela*

      g.   SL   Ulcer

              TL   *Alsa*

h. SL Poliomylitis

TL *Pholio*

i. SL Gonorrhea

TL *Gonoria*

j. SL Malaria

TL *Malaria*

k. SL Protein

TL *Phurotheini*

l. SL Rash

TL *Rashi*

m. SL X-ray

TL *Ekisirei*

n. SL Wheelchair

TL *Wilitshee*

It is apparent from the preceding examples that these words have been borrowed as they refer to foreign objects which are not familiar to African languages. The examples above are culture specific as they only pertain to English. It is an undeniable fact that the notion of culture in translation is one of the most problematic factors which need to be taken into consideration.

A translator should not force himself or herself to borrowing simply because of zero-equivalence. Where the required equivalents cannot be found, direct borrowing from the source language is neither advisable because a borrowed word which has not been established in general use, cannot assist the user to communicate successfully (Molepo, 2005).

It is the translators' responsibility to take into cognisance the type of audiences the loanwords should be used for. If the audiences are not familiar with the subject, it might not be easy for them to comprehend some loan terms especially people whose contact with the source language has been limited or has never been there. This implies that translators need to adopt effective translation strategy where zero-equivalence prevails.

Borrowing as a term formation strategy entails two types which include amongst others direct loan and transliteration. For the sake of this study, only transliteration will be discussed.

3.3.5 Transliteration

Tshivenda translators frequently use transliteration as an appropriate strategy for creating Tshivenda translation equivalents for English terms. They prefer using transliteration in translating medical terms.

This may at a long run prompt a language to lose its character. Translators need to utilize other strategies before applying transliteration, preferably in the medical field.

It is very much imperative to mention that transliteration should not be opted as an alternative strategy to deal with zero-equivalence as users will be led to a state of confusion. It usually happens that a referent is unknown; therefore lexicographers have to give a comprehensive definition for the lemma rather than a mere transliteration of the source language lemma. This will assist lexicographers not rushing to transliterate the source language item.

It is recommended that dictionary compilers (lexicographers) allow dictionary users to get a clear meaning and understanding of the source language item.

Regarding transliteration, Hosana (2009:20) has this to say "in many instances, the transliterated item do not assist the target users of a dictionary because users are not always conversant with the source language lemmata".

In his discussion of transliteration as a strategy, Mthombeni (2005:2) advocates:

> Transliteration strategy is problematic because the target audience may not fully understand what is being conveyed if they are not familiar with the source language concepts. Implicit in this is that the translators will be compelled to explain the concepts.

Molepo (2005:50) is of the opinion that:

> The excessive use of transliteration may results in heavy borrowing because all members of the target language would use new translated terminology. The technical terminology for African languages should be developed so that the speakers of the developing languages would use their own language when communicating foreign technical information. The new terminology should coincide with corresponding concepts so that speakers of the developing language could benefit from using foreign technical information in their own mother tongue.

Transliteration comes in handy in creating target language equivalence. It should not be regarded as the best strategy thereof. It can only be utilized as the last resort when all other measures have been tried and become a failure. Its demerits are that it does not provide appropriate development of medical language.

The following examples from *A Multilingual Glossary of Health/Medical Terminology* (2002) compiled by the Limpopo Language Services adequately illustrate the above point:

(32) a. SL   Ammonia

          TL   *Amonia*

      b. SL   Arthropoda

          TL   *Athropoda*

      c. SL   Chloroform

          TL   *Kulorofomo*

      d. SL   Calcium

          TL   *Khalisiamu*

e. SL Haemoglobin

   TL *Haemogilobini*

f. SL Plasma

   TL *Plasma/ Pulasima*

h. SL Poliomylitis

   TL *Pholio*

i. SL Keratectomy

   TL *Kherathekitomi*

j. SL Hydrogen

   TL *Haidirodzheni*

k. SL Genetic

   TL *Dzhenethiki*

l. SL Glottis

   TL *Gulothisi*

m. SL Laboratory

   TL *Laborothari*

The examples above show that translators have failed dismally in providing suitable terms of the target language from the lexical items in the source language.

This will heavily impact on the target language users as no meaning was brought to their understanding, but only transliteration of the presented lemma. This is just a repetition of what has been presented in the source language and it does not aid the user of the text to understand the meaning of the source language word.

Transliteration can only be opted for if all the strategies have been tried and have not materialized.

3.4 METHODS OF TRANSLATION

The translation methods as depicted by Newmark (1988) are as follows:

3.4.1 Word-for-word translation

Word for word translation is the method of translation where words are translated singly to their closest meaning. This method of translation is problematic as language rules and meanings are neglected. This method usually does not assist a target language user in the comprehension of language discourse. It only provides the understanding of the mechanics of the source language (Newmark, 1988).

The following examples confirm the above weakness:

(33) a.   SL   *Nwana uyu u khou lwala.*

         TL   Child this is sick.

     b.   SL   *Mutukana uyu u khou ya sibadela*

         TL   Boy this is going to hospital.

     c.   SL   *Afrika-Tshipembe.*

         TL   Africa South.

     d.   SL   *Munna ula o vhulaha vhana vhatanu .*

         TL   Man that killed children five.

     e.   SL   *Vhana avha ndi vhasidzana.*

         TL   Children these are girls.

It is evident from the above example that in word-for-word translation, words are translated singly to their closest equivalents. Language rules and meaning are disregarded and this method does not assist the target users to comprehend the message. Word-for-word translation is not the best method to utilise.

3.4.2 Literal translation

In literal translation, words are translated as they are from the original sentence. It is true that the reader can understand other language structures easily, but apparently the real message is not correctly grabbed and other language structures are thus ignored. Therefore, the reading cannot be considered effective.

Newmark (1988:46) is of the opinion that "the source language grammatical constructions are converted to their nearest target language equivalents but the lexical words are again translated singly, out of context. As a pre-translation process, this indicates the problems to be solved".

(34)   a.   SL   *Nwana uyu u na thoho.*

             TL   This child has a head.

       b.   SL   *Mufumakadzi uyu u na mbilu.*

             TL   This woman has a heart.

       c.   SL   *Mufumakadzi uyu u na mulomo.*

             TL   This woman has a mouth.

       d.   SL   *Mutukana uyu u na gunwe.*

             TL   This boy has a thumb.

       e.   SL   *Mutukana uyu u na lulimi.*

             TL   This boy has a tongue.

The translation in (34a-e) is not correct. The translation should read respectively as:

a. *This child suffers from headache.*

b*. This lady is so kind.*

c*. This lady does not have secrets.*

d*. This guy steals from people.*

e*. This boy is good at deceiving people.*

The disadvantage of this method is that the real meaning of the message is distorted as other language structures are disregarded. It cannot therefore be considered as the effective method to employ in translation.

3.4.3 Faithful translation

Newmark (1988:46) indicates the function of faithful translation thus:

A faithful translation attempts to reproduce the precise contextual meaning of the original within the constraints of the target language grammatical structure. It 'transfers' cultural words and preserves the degree of grammatical and lexical 'abnormality' (deviation from SL norms) in the translation.

For example:

(35) a. SL *Muthu ha tshili nga vhuswa fhedzi.*

TL A man does not live in bread alone.

b. SL *U ri fhe namusi vhuswa hashu ho linganaho.*

TL Gives us today our daily bread.

c. SL *Ndo wa.*

TL I am broke.

3.4.4 Adaptation

According to Newmark (1988:46), adaptation may be regarded as the "freest form of translation.

It is used mainly for plays (comedies) and poetry; the themes, characters, plots are usually preserved, the SL culture converted to the TL culture and the text rewritten".

 For example:

(36)   a.   SL   *Mushe*

            TL   Moses

       b.   SL   *Maria*

            TL   Mary

       c.   SL   *Yeso*

            TL   Jesus

       d.   SL   *John*

            TL   Yohane

       e.   SL   *Efa*

            TL   Eve

The weakness of this method is that it produces poor adaptations in poems, poetry and plays (Mbatha, 2005:25).

3.4.5 Free translation

In free translation, there are no grammatical restrictions (Mbatha, 2005:25).

For example:

(37)   a.   SL   *Ndiadivha*

            TL   Traditional doctor

       b.   SL   *Ramaandaothe*

            TL   The almighty God

c.   SL   *Maine*

TL   Traditional herbalist

d.   SL   *Mudanndane*

TL   Traditional herb

The word *Ndiadivha* (the one who knows everything) in the above example is used instead of *nanga* (doctor) to show that he/she excels in all types of diseases. This method of translation has the disadvantage of producing a paraphrase which is longer than the original and this gives rise to long translation.

3.4.6 Idiomatic translation

There are other intimate aspects of health, medically related issues, human body parts and other private aspects and these aspects need not be directly named, hence the use of idiomatic translation method. Idiomatic translation encompasses certain cultural beliefs, respect and other moral obligations. Tshivenda also uses cultural translation, euphemism, idiomatic expressions and sarcasm to translate some terminologies or concepts. It tries to meet and comply with the moral obligation (Mawela, 2007).

Molepo (2005:17) is of the view that "this method of translation reproduces the 'message' of the original but tends to distort nuances of meaning by serving colloquialisms and idioms where these do not exist in the original".

For example:

(38) a.   SL   Urine

TL   *Mutambuluwo*

b.   SL   Buttocks

TL   *Pfuralelo*

      c.   SL   Faeces

             TL   *Makaka*

      d.   SL   Penis

             TL   *Tshitungulo*

Mutambuluwo is a figure of speech called euphemism. It is regarded as more humane, respectful and less offensive than *murundo.*

Euphemism is used as a way of expressing those words which are unpleasant or are deemed derogatory in a more polite or kind manner. The reason is to soften the blow, that is to say something in a very subtle manner.

Mawela (2007:120) is of the opinion that "euphemism is usually used in a case where people want to be polite in expressing something which one thinks might shock or upset the person to which it is directed". Mawela goes further to indicate that "it can also be used as another form of semantic shift because the real meaning of a concept is distorted to mean something totally different".

The idiomatic method of translation has the advantage of taking into consideration the readers and the values and beliefs are respected thereof. It is used to avoid stating words that are regarded as vulgar and unacceptable bluntly.

The weakness of this method is that idiomatic translation is not easy to understand as it expresses things in a very subtle manner which is difficult to comprehend. It is not easy for a person who does not have the proper background of the language to understand the message conveyed.

The above assertion is supported by Mawela (2007:112) when she remarks:

> Besides the terms and concepts used for purposes of communicating with children, Tshivenda speakers also try to avoid the use of terms which may be viewed as vulgar due to the fact that traditionally, such terms have been regarded as disrespectful when compared to their more acceptable and assumed respectful equivalents.

3.4.7 Communicative translation

Communicative translation is regarded as the most fruitful method of translation as it conveys the exact message of the original in a best possible manner. Both the source and the target users get the same message (Mbatha, 2005).

Mbatha (2005:26) supports this notion when she avers "it is regarded as the most effective method of translation. The main use of this method is to convey the message to the audience in the best possible manner. This method attempts to give the exact meaning of the original sentence". As far as this method is concerned Newmark (1988:47) explains:

> 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.

For example:

(39) a.   SL   *Dokotela u khou onga mulwadze.*

              TL   The doctor is treating the patient.

      b.   SL   *Ndo vhona dokotela.*

              TL   I saw the doctor.

      c.   SL   *Mutukana u khou nwa madi.*

              TL   A boy is drinking water.

      e.   SL   *Vhagudiswa vha khou ita nyonyoloso.*

              TL   The learners are doing exercises.

f.   SL   *Vho wana khombo ya modoro.*

TL   They got a car accident.

The above examples indicate that the two sentences refer to the same meaning. The sentences have been found to be functionally equivalent. Irrespective of differences of some features in both the target language and the source language, the fact that the sentences refer to the same meaning, translation has been applauded for high quality.

3.4.8 Semantic translation

"In semantic translation, the translator concentrates on supplying equivalents of the source text meaning. It is directed towards the source text author and the expression of his thoughts, striving to preserve his individual style" (Mbatha, 2005:25). In this regard, Newmark (1988:46) is of the view that:

> Semantic translation differs from faithful translation only in as far as it must take more account of the aesthetic value (that is beautiful and natural sound of the source language text).

The following examples are deemed necessary:

(40)   a.   SL   *A ro ngo fanela u lema vhana.*

TL   Spare the rod and spoil the child.

b.   SL   *U hwesa munwe muthu vhudifhinduleli.*

TL   Pass the buck.

c.   SL   *Zwithu zwa itwa nga vhathu vhanzhi a zwi vhi zwavhudi.*

TL   Too many cooks spoil the broth.

The weakness of semantic translation is that it over-translates but, however, it is deemed economical (Mbatha, 2005).

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Some of the methods outlined above have been tried to develop terminologies in the medical field, but only two were found to be appropriate as they could accurately provide the proper translation. They are semantic and communicative translation methods.

3.5 CONCLUSION

In conclusion, the different strategies have been researched and are being used to find equivalents for medical terminologies in the target language from the source language. They were found to have their own strengths and weaknesses. Many of the source language terms lacked equivalents in Tshivenda. This gives both lexicographers and translators a mammoth task to develop new terms. This prompts them to acquire thorough knowledge in the target language and the subject field. It also urges them to know the equivalence relationships in detail, and be familiar with term formation processes.

CHAPTER 4

TRANSLATION PROCEDURES

4.1 INTRODUCTION

Translators may at times find it difficult to find equivalents in the target language. This impacts on their translation process and the standing of the quality thereof. Failure to find required equivalent does not mean that translators have to abandon their attempts. They ought to apply various translation procedures to proceed with their task. Translators are compelled to utilise various translation procedures to ensure that the target users comprehend the message conveyed to them. This chapter outlines these translation procedures in brief.

Translation methods relate to the translation of the entire text. In contrast to translation methods, translation procedures are preferably used in the translation of sentences and the smaller units of a language. The contextual factors determine the type of procedure to be utilised when dealing with zero-equivalence (Newmark, 1988).

The following are the different procedures that Newmark (1988) proposes:

- Transference;
- Naturalism;
- Functional equivalence;
- Descriptive equivalence;
- Synonymy;
- Shifts or transpositions;
- Reduction and expansion; and
- Couplets.

The discussion that follows is based on the abovementioned procedures.

4.2 Transference

Transference is the translation procedure that entails the borrowing of words from the source language into the target language. Transference is similar to transliteration as words are taken as they are from the source language and adopted into the target language. This implies that words are borrowed from the source language and incorporated into the linguistic system of the borrowing language. Transference can be used interchangeably with borrowing, transliteration, transcription and adoption (Newmark, 1988).

Transference according to Newmark (1988:81), "is the process of transferring a SL word to a TL text as a translation procedure". Newmark (1988:81) is of the opinion that, "it is the same as Catford's transference, and includes transliteration, which relates to the conversion of different alphabets".

Transference is the same as what Malange (2005) calls adoption. Malange's (2005:16) explanation of adoption is similar to that of Newmark and this is acknowledged when he asserts "with regard to adoptive equivalence, source language items are borrowed and transliterated into the target language, and hence the prevalence of zero-equivalence".

Ordudari (2007:n.p) shares the same sentiment when he avers:

> Transcription or 'borrowing' (i.e. reproducing or, where necessary, transliterating the original term): It stands at the far end of SL-oriented strategies. If the term is formally transparent or is explained in the context, it may be used alone. In other cases, particularly where no knowledge of the SL by the reader is presumed, transcription is accompanied by an explanation or a translator's note.

The above explanations revolve around one sense. That is, certain words when translated from the source language cannot easily find an equivalent in the target language. Therefore, words have to be transferred from the source language into a target language for the target language user who easily understands the source language to get a clear meaning. Transference procedure is similar to transliteration as words are transliterated from the source language into the target language. In transference, the source language item is transferred into the target language.

Newmark (1988:82) contends that "the translator's role is to make people understand ideas (objects are not so important), not to mystify by using vogue-words. The argument in favour of transference is that it shows respect for the SL country' culture. The argument against it is the translator's job to translate, to explain".

What Newmark suggests is that the use of transference as a translation procedure does not assist the user anyhow because he or she is not conversant with the source language. This is due to the fact that the user is not the native speaker of the language. The words are taken as they are from the source language and transferred into the target language.

The above notion is supported by Malange (2005:71):

> Cultural items are regarded as those concepts that are familiar and perceived by the source language speakers only, and because of their unfamiliarity to foreign language speakers, they cause serious problems to target language users or are misunderstood unless there is cultural overlap between the source language and the foreign language.

Taking into cognisance the importance of translation in the medical field, one is likely to assert that transference should not be regarded as the best possible procedure to employ before trying other procedures.

The forthcoming examples as identified from *A Multilingual Glossary of Health/Medical Terminology* (2002) compiled by the Limpopo Language Services adequately illustrate the transference procedure:

(41) a. SL Virus

 TL *Vairasi*

  b. SL X-ray

 TL *Ekisirei*

  c. SL Plasma

 TL *Pulasima*

d.　　SL　　Bandage

　　　　　　　TL　　*Banditshi*

　　　　e.　　SL　　Penicilin

　　　　　　　TL　　*Phenisilini*

　　　　f.　　SL　　Nicotine

　　　　　　　TL　　*Nikhothini*

　　　　g.　　SL　　Chlorination

　　　　　　　TL　　*Kulorinesheni*

　　　　h.　　SL　　Carbohydrates

　　　　　　　TL　　*Khabohaidireithi*

The words in the example above (41a-h) have been borrowed from the target language. Instead of being translated, they are just transferred to the target language because the required equivalents cannot be found. They reproduce the same word structure as in the source language. It is evident from the syllabic arrangement because they reflect the CV phonological format. The first syllable of the source language word *carbohydrates* which is *car-* represents the CVC format while the first syllable of the target language equivalent *khabohaidireithi* which is *kha-* represents the CCV format.

Virus to *Vairasi*

X-ray to *Ekisirei*

Plasma to *Pulasima*.

The target language word, *pulasima*, has been borrowed from the English word *plasma*. It is evident that the word X-ray has been morphologically transferred into the target language as shown in the above example.

It is discernible from the above examples that the dissemination of the message is hampered as the translation equivalents provided are just a duplication of the original and they are insufficiently defined. The users are not supplied with enough information for them to understand the source language concept. The compilers were supposed to have included additional information (in a form of a paraphrase or description) to familiarise the users with the referents. For example: Virus > *Vairasi – tshitshili tshi no wanala muvhilini wa muthu, tshi re khombo kha mutakalo wa muvhili.*

One is therefore, tempted to mention that transference is not the best procedure to utilise when translating words with low level of translatability. The translators should only resort to transference procedure after all the procedures have been tried and failed to provide a solution. Transference procedure produces inaccurate translation which leads to confusion. For example: Plasma > *Pulasima*, a Tshivenda speaker who is not familiar to a source language word plasma is likely to be confused when coming across the word *pulasima* as a translation equivalent because he or she unfamiliar to the concept. The only advantage that it has is that it is the quickest procedure and as such it does not consume time.

The above view is supported by Ordudari (2007:n.p) as he mentions that "transference cannot be asserted to be effective where connotations and implied meanings are significance". He further mentions that "it seems necessary for an acceptable translation to produce the same (or at least similar) effects on the TT readers as those created by the original work on its readers".

The conclusion likely to be drawn from what Ordudari writes is that transference is not suitable for use in the translation of medical terms because the words in the medical field need to be accurate and ambiguity is not recommended as it can be mortal. People can end up doing the opposite of what they are supposed to do because of the words that are ambiguous and unclear. The use of loan words as translation equivalents do not aid the non-speakers of the source language to grab the meaning of words. In this case, the translators or lexicographers are entitled to supply a comprehensive definition to allow the users to familiarise themselves with the words.

For example:

Ekisirei > Mutshini wa u vhonetshela marambo kana mirado ya vhathu.

Banditshi > Labi li no wanala sibadela li no shumiswa u pomba mbonzhe

4.3 Naturalism

Naturalism is similar to transference. In naturalism, the target language spelling and pronunciation is applied. This implies that the word in question adopt the pronunciation and the spelling of the donor language item. When translators find that certain concepts cannot be translated to a target language, they adapt foreign words to get the meaning through. Pronunciation and morphology are the preferred aspects in this translation procedure (Newmark, 1988).

Naturalism according to Newmark (1988:82), "succeeds transference and adapts the SL word first to the normal pronunciation, then-to the normal morphology (word-forms) of the TL".

The forthcoming examples as identified from *A Multilingual Glossary of Health/Medical Terminology* (2002) compiled by the Limpopo Language Services adequately illustrate naturalism procedure:

(42)   a.   SL   Alkali

                TL   *Alikali*

        b.   SL   Anatomy

                TL   *Anatomi*

        c.   SL   Arthropoda

                TL   *Athropoda*

        d.   SL   Anise

                TL   *Anise*

        e.   SL   Fibrin

                TL   *Fibirini*

	f.	SL	Haemoglobin
		TL	*Haemogilobini*

	g.	SL	Keratectomy
		TL	*Kherathekitomi*

	h.	SL	Ammonia
		TL	*Amonia*

	i.	SL	Endoplasm
		TL	*Endopulasima*

	J.	SL	Aorta
		TL	*Aota*

	k.	SL	Keratosis
		TL	*Kheratosisi*

	l.	SL	Ketosis
		TL	*Khetosisi*

	m.	SL	Virus
		TL	*Virusi*

The above mentioned examples display a relation of zero-equivalence as it is the duplication of the source language word. It is apparent from these examples that naturalism is not the best procedure to utilise. This procedure can be used as a last resort as it is not fruitful.When naturalizing the source language, translators take not only the morphological structure, but also the pronunciation. Therefore the word even though it has been naturalized, reads or is pronounced the same way in both languages.

The pronunciation of the source language word is the same as that of the target language; the difference only lies on the morphological structure.

Naturalism is not the effective procedure to employ when translating medical terms as it does not accord the users an opportunity to grab the meaning of the source language word. Translation procedures need to be indispensable so as to enable the foreign language readership to benefit from the text as much as the source text readers do. Taking words as they are from the source language and adapt them in the target language is of no use, provided they are not familiar to the target readership. The conclusion that one might be tempted to draw is that for as much as the procedure utilised produce the same or the closest meaning of the original then that procedure is deemed effective. But in a situation where the opposite is the case, such procedure may be deemed fruitless and therefore should not be utilised.

4.4 Functional/Dynamic equivalence

Functional equivalence aims at enabling the users to understand the meaning of the words. Cultural words are mostly restructured when a new term is created to fit in the function of the word in the source language text. This is because the target language fails to produce an equivalent word.

Malange (2005:16) asserts that "complete equivalence occurs when two items of different languages (that is, source and target) have or share the same meaning". Ordudari (2007:n.p) is of the opinion that "functional Equivalence: It means using a referent in the TL culture whose function is similar to that of the source language (SL) referent".

Newmark (1988:83) has this to say:

> This common procedure, applied to cultural words, requires the use of a culture-free word, sometimes with a new specific term; it therefore neutralizes or generalizes the SL word. This procedure, which is a cultural componential analysis, is the most accurate way of translating i.e. deculturalising a cultural word. A similar procedure is used when a SL technical word has no TL equivalent.

Nida and Taber (1969:24) define dynamic equivalence in this manner:

> Dynamic equivalence is therefore to be defined in terms of degree to which the receptors of the messages in the receptor language respond to it in substantially the same manner as receptors in the source language. This response can never be identical, for cultural and historical settings are too different, but there should be a high degree of equivalence of response, or the translation will have failed to accomplish its purpose.

Hatim and Munday (2004:339) view dynamic equivalence as "a translation which preserves the effect the ST has on its readers and which tries to elicit a similar response from the target reader. Bassnett (2002:33) concurs with Hatim and Munday when she argues that "dynamic equivalence is based on the principle of equivalent effect, that is the relationship between receiver and message should aim at being the same as that between the original receivers and the SL message".

Translators utilise functional equivalence when the source language word lacks a target language equivalent. The function of the source language term determines the creation of new target language terms. The forthcoming examples as identified from *A Multilingual Glossary of Health/Medical Terminology* (2002) compiled by the Limpopo Language Services adequately illustrate functional equivalence:

(43) a.   SL   Bone

          TL   *Shambo*

      b.   SL   Blood

          TL   *Malofha*

      c.   SL   Chicken pox

          TL   *Maruda*

      d.   SL   Deceased

          TL   *Mufu*

      e.   SL   Disease

          TL   *Vhulwadze*

f.　　SL　　Leprosy

　　　　TL　　*Mapele*

g.　　SL　　Symptom

　　　　TL　　*Tsumbadwadze*

h.　　SL　　Smallpox

　　　　TL　　*Thomba*

i.　　SL　　Scurvy

　　　　TL　　*Nombe*

j.　　SL　　Skeleton

　　　　TL　　*Muhangarambo*

k.　　SL　　Spinal cord

　　　　TL　　*Mutshilitshili*

l.　　SL　　Surgeon

　　　　TL　　*Muari*

m.　　SL　　Syphillis

　　　　TL　　*Thusula*

n.　　SL　　Vein

　　　　TL　　*Lutsinga*

o.　　SL　　Zygote

　　　　TL　　*Tshitumbuki*

The words in the target language have retained their cultural meaning in order to disseminate the meaning to the target language speakers. The meaning is not as exact, but closest to the meaning contained in the source language. The meaning of the source language word is not lost. It is evident from the examples in (43a-o) above that the target language words trigger the same message as that of the source language. That is to say, the message has the same impact in both the source and the target users.

Bassnett (1988:33) remarks that "functional equivalence focuses attention on the message itself, in both form and content. In such a translation one is concerned with such correspondence as poetry to poetry, sentence to sentence, and concept to concept". Bassnett (1988:33) furthermore indicates that "Nida calls this type of translation 'gloss translation', which aims to allow the reader to understand as much of the SL context as possible".

Nida and Taber (1969) claim that "formal translation refers to any target language category which may be said to occupy, as closely as possible, the same place in the economy of the target language as the given source language".

Molepo (2005:21-22) analysing Nida & Taber (1974) mentions that:

> The two linguists believe that anything that can be said in one language can be said in another, unless the form is an essential element of the content message. They also believe that in preserving the content of the message, the form must be changed. However, the extent to which the form must be changed in order to preserve the meaning will depend upon the linguistic and cultural distance between languages.

Translation aims at enabling speakers of the target language to receive the message which is similar to the very same message received by speakers of the source language. The message received by both parties should impact similarly.

This, however, does not necessary mean that the target language text should be the exact copy of the source language text but the closest meaning should be provided thereof. The aim of the translation should be to disseminate the message from the source language into the target language. This notion is supported by Holmes (1970:78) when he asserts:

> The aim of a translation is to transfer certain intellectual and aesthetic values from one language to another. This transfer is not performed directly and is not without its difficulties. The losses incurred in the process are sometimes such as to shake our faith in the very possibility of translating a work of art. Yet the act of translating may also produce the opposite result, that is, bring actual gain. This range of possibilities provides a clear indication that translation by its very nature entails certain shifts of intellectual and aesthetic values.

Functional equivalence is the best procedure to utilize when translating words from the source language into the target language as the original meaning of the source language word is preserved. Given the fact that it is not possible for the translation to be the exact copy of the original, functional equivalence can be recommended as the best strategy to employ. This strategy benefits the target language users as they are provided with the closest equivalence of the presented words. It disseminates the information in a best possible manner.

Translators ought to utilise functional equivalence when translating information from the source language into the target language. By using this procedure, translation therefore, will be regarded as the best communication tool.

This procedure is suitable for translating medical terminologies as the message will be clear and unambiguous to the users.

Translation is used as a tool to disseminate information to different people and as such it needs to be user friendly. This simply means that translators should know that they are not accorded the authority to just transliterate whatever word they come across without having tried other procedures as this contribute to the dying of a language. One can therefore claim that the best translation procedure is that which seem to accord the users an opportunity to comprehend the message conveyed to them.

4.5 Paraphrase/ Descriptive equivalence

Paraphrase is a translation procedure which gives an explanation of a culture bound word as a translation equivalent. The explanation of the words or items is given in detail. This is very productive in that a brief description of the concept is given in a case where zero-equivalence prevails to enable the users to understand the source language word.

It is also essential for translators since when they encounter new concepts which they cannot express with other term formation strategies, they resort to paraphrasing. Paraphrase is used interchangeably with its counterpart descriptive equivalence.

Ordudari (2007:n.p) cites Newmark (1988) when he, on paraphrase mentions; "Paraphrase: in this procedure the meaning of the CBT is explained. Here the explanation is much more detailed than that of descriptive equivalent". In addition, Mawela (2007:168) asserts:

> Paraphrasing only occurs when there is no equivalent term during translation or interpreting from one language to another. Paraphrasing may be viewed as the last resort for translation as the translator would have tried to get a suitable term to interpret the TL text but failed.

The meaning of the source text is so vital that it becomes a centre of focus. The concept is described for the target receiver to get the appropriate meaning. When translators fail to utilise other strategies to find the equivalent of a term, they tend to describe the concept.

In cases where the translators fail to find the required translation equivalent, they ought to give a comprehensive description of the presented lemma to enable the target language speakers to clearly understand the source language item. Mawela (2007:168) is of the view that:

> The descriptive strategy uses the method of describing the concept. This strategy can only be employed as a last resort when the translator has failed to get any other strategy to translate the equivalent of a term. The descriptive strategy may describe or paraphrase a concept to give its equivalent. Paraphrasing on occurs when there is no equivalent term during translation or interpreting from one language to another.

Paraphrasing may be viewed as the last resort for translation as the translator would have tried to get a suitable term to interpret the TL text but failed.

Furthermore, Ordudari (2007:n.p) attempts to explain paraphrase in this manner:

> Descriptive or self-explanatory translation uses generic terms (not CBTs) to convey the meaning. It is appropriate in a wide variety of contexts where formal equivalence is considered insufficiently clear. In a text aimed at a specialized reader, it can be helpful to add the original SL term to avoid ambiguity.

It must also be taken into account that culture has a strong influence on the expression of concepts. Translators, therefore, should take into cognisance the use of relevant strategies before attempting to borrow words in the source language since this does not assist the user to comprehend the text. Cultural words are not familiar to the foreign speakers of the language.

When these words are used in the dictionary, they create some problems to the target language users as they do not understand their meaning. Malange (2005:3) points out this difficulty as follows:

> When culture-bound words are presented either in a bilingual or multilingual dictionary, target users of either a bilingual or multilingual dictionary are not able to get the meaning of such cultural-bound word because the referred cultural item is obviously not known by the target language speakers.

It is therefore, the lexicographer's duty to supply a brief explanation following the borrowed word so that the users have a proper understanding of the word [see the examples in (44a-k) below].

Mpofu (2001) asserts:

> The major task of a bilingual lexicographer is to find appropriate equivalents, but in some cases, the entries take the form of an explanatory or descriptive equivalent and as such it cannot be inserted into a sentence in a target language.

Ambiguity in translation is not recommended at all as Mawela (2007:168) illustrates:

> If a translator, in his or her effort to try and find an equivalent for a technical term or concepts gives an equivalent which may be ambiguous or one which the TL audience cannot comprehend then the purpose of that translation will be fruitless. In some instances such translations may even go to an extent of being fatal, especially, in cases of legal and health related texts.

The researcher concurs with Mawela's views because translation should serve as a tool of disseminating information. If the translated word is not understood by the users, then the purpose of that translation is fruitless as Mawela emphasizes.

Descriptive equivalence provides the source language equivalent in a form of a description or paraphrase. The researcher recommends this procedure as users are provided with sufficient information which will assist them to comprehend the word. The disadvantage of this method is that it results in the translation being too long than the original but this does not deem it useless. This strategy is better when compared to transference and naturalism because the users develop an understanding of the foreign words as the brief explanation is provided.

Descriptive procedure as the name implies use description to convey the meaning of the source language item. It is usually used in cases where formal equivalence is regarded as insufficient. It has the advantage that it provides the user with more information to enable him to comprehend the message. This therefore helps to avoid ambiguity.

The forthcoming examples as identified from *A Multilingual Glossary of Health/Medical Terminology* (2002) compiled by the Limpopo Language Services adequately illustrate descriptive equivalence:

(44) a.   SL   Abductor muscle

              TL   *Musipha wa u kokodza*

      b.   SL   Bubonic plague

              TL   *Dwadze la nzwimathanga li no diswa nga mbevha kha vhathu*

      c.   SL   Cardiac nerve

              TL   *Lutaledzi lwa tsinga dza mbilu*

d.   SL   Acquired immunity

      TL   *Nyelulo yo wanwaho*

e.   SL   Active general science

      TL   *Saintsi nyangaredzi ya zwitshilaho*

f.   SL   Aorta

      TL   *Lutsinga luhulwane lwa malofha*

g.   SL   Adipose tissue

      TL   *Tsikila ya malofha*

h.   SL   Adrenal gland

      TL   *Thanga ya tswio*

i.   SL   Aloe fibre

      TL   *Mupfumu wa tshikhopha*

j.   SL   Antibody

      TL   *Maswole a muvhili*

k.   SL   Antenna

      TL   *Tshiphuphuledzi tsha tshikhokhonono*

The examples above indicate that when a concept in the source language could not find a required equivalent in the target language, translators resort to describing a phrase in the source language. This is an acceptable strategy as the audiences receive the message as originally intended.

From the aforementioned examples, it is evident that the TL gives a description of the phrase in the SL. The words presented above are culture-bound and they are therefore sufficiently and adequately presented in such a manner that the non-speakers of English can understand their meaning.

Communicative success is only realized after the users of the translated items understand them. This procedure can be utilised in the translation of medical terms as unfamiliar words are sufficiently and adequately explained. One can therefore assert that the descriptive strategy or paraphrase is effective.

4.6 Synonymy

Synonymy can be described simply as words with the same meaning. Words are usually referred to as synonyms if they can be used interchangeably in different contexts where the meaning of the text is not affected. Here the source language word is substituted by a target language word that is nearly the same but not the direct equivalent.

Synonyms according to Cruse (1986:267) are, "lexical items whose senses are identical in respect of 'central' semantic traits, but differ, if at all, only in respect of what we may provisionally describe as 'minor' or 'peripheral' traits. Palmer (1981:88) is of the opinion that "synonymy is used to mean 'sameness of meaning'.

Fromkin and Rodman (1993:131) concur with Palmer when they stipulate that "synonyms are words that sound different but have the same or nearly the same meaning". However, Fromkin and Rodman (1993:131) contend that "there are no perfect synonyms- that is, no two words ever have exactly the same meaning". Palmer (1981:88) is of the same view as he argues:

> It can, however, be maintained that there are no real synonyms, that no two words have exactly the same meaning. Indeed it would seem unlikely that two words with exactly the same meaning would both survive in a language. If we look at possible synonyms there are at least five ways in which they can be seen to differ. First, some sets of synonyms belong to different dialects of the language. Secondly, there is a similar situation, but a more problematic one, with the words that are used in different style. Thirdly, some words may be said to differ only in their emotive or evaluative meaning. Fourthly, some words are collocationally restricted. Fifthly, it is obviously the case that that many words are close in meaning, or that their meaning overlap.

In spite of Palmer's view, the general view is that languages have synonyms. In English one finds the following words that may be regarded as synonyms:

(45) a.   *Sickness* and *illness*

b*.*   *Sick* and *ill*

c*.*   *Strong* and *tough*

d*.*   *Good* and *fine*

e*.*   *Thin* and *skinny*

f*.*   *Tablets* and *pills*

g*.*   *Injured* and *hurt*

h*.*   *Woman* and *lady*

i*.*   *Baby* and *infant*

The examples in (45a-i) above may be viewed as examples of synonyms, based on the fact that they share most of their characteristics with one another.

Synonymy is a procedure employed by translators to substitute a source language word where there is no direct equivalent for the word. This procedure can only be used if all procedures have been tried and have not succeeded. Newmark (1988:84) has this to say:

> I use the word synonymy in the sense of a near target language equivalent to a source language word in a context, where a precise equivalent may or may not exist. This procedure is used for a source language word where there is no clear one-to-one equivalent, and the word is not important in the text, in particular for adjectives or adverbs of quality. Synonymy is only appropriate where literal translation is not possible and because the word is not important enough for componential analysis. Here economy precedes accuracy. A translator cannot do without synonymy but unnecessary use of synonyms is a mark of many poor translations.

Bassnett (1991:29) seems to differ with Newmark because he contends that "equivalence in translation, then, should not be approached as a search for sameness, since sameness cannot even exist between two TL versions of the same text, let alone between the SL and the TL version".

The use of synonymy as a translation procedure has the advantage that if the users are familiar with both words, they will understand such words when used in the sentences and interpret them to mean the same thing.

This, however, does not necessarily mean that it is the best strategy to employ when translating medical terms from the source language into the target language.

4.7 Shifts or Transposition

Shift or transposition as the name implies involves the translation of a source language sentence or text into the target language in a way that results in the creation of a different word category or different grammatical arrangement. That is to say, the grammatical structure of the sentence in question changes.

Ordudari (2007:n.p) cites Newmark (1988) who stipulates:

> Shifts or transpositions: it involves a change in the grammar from SL to TL, for instance, (i) change from singular to plural, (ii) the change required when a specific SL structure does not exist in the TL, (iii) change of a SL verb to a TL word, change of a SL noun group to a TL noun and so forth.

The fourth type of transposition is that which Newmark (1988:87-88) regards as "the replacement of a virtual lexical gap by a grammatical structure". Newmark further postulates:

> Certain transpositions appear to go beyond linguistic differences and can be regarded as general options available for stylistic consideration. Thus a complex sentence can normally be converted to a co-ordinate sentence or to two simple sentences. Transposition is the only translation procedure concerned with grammar, and most translators make transpositions intuitively. However, it is likely that comparative linguistics research, and analysis of text corpora and their translation, will uncover a further number of serviceable transpositions for us.

The point that Newmark is trying to illustrate is that long sentences can be broken down into smaller parts. This means that the sentence can be converted to a phrase or a word. For example:

(46) a. SL   He is sick.   Sick – Adjective

         TL   *U khou lwala.*   *Lwala* – Verb

      b.   SL   She is so quite.   Quite - Adjective

            TL   *O fhumula.*   Fhumula - Verb

The word *sick* is an adjective in English whereas *lwala*, its equivalent in Tshivenda, is a verb. Examples of this type abound in both English and Tshivenda.

The following examples as identified from *A Multilingual Glossary of Health/Medical Terminology* (2002) compiled by the Limpopo Language Services adequately illustrate transposition procedure.

      c.   SL   Blood pressure

            TL   *Mutsiko wa malofha*

The above example is illustrated by the following tree diagrams:
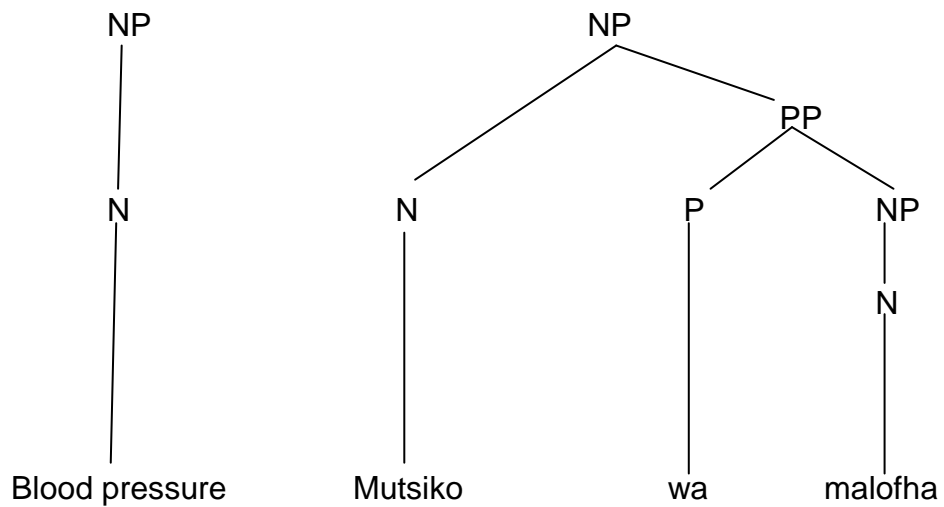
d.　　SL　　Blood corpuscle

　　　TL　　*Khophasele ya malofha*


```
        NP                              NP
        |                          ┌─────┴─────┐
        |                          │           PP
        N                          N       ┌───┴───┐
        |                          |       P       NP
        |                          |       |       |
        |                          |       |       N
        |                          |       |       |
  Blood corpuscle             Khophasele   ya    malofha
```
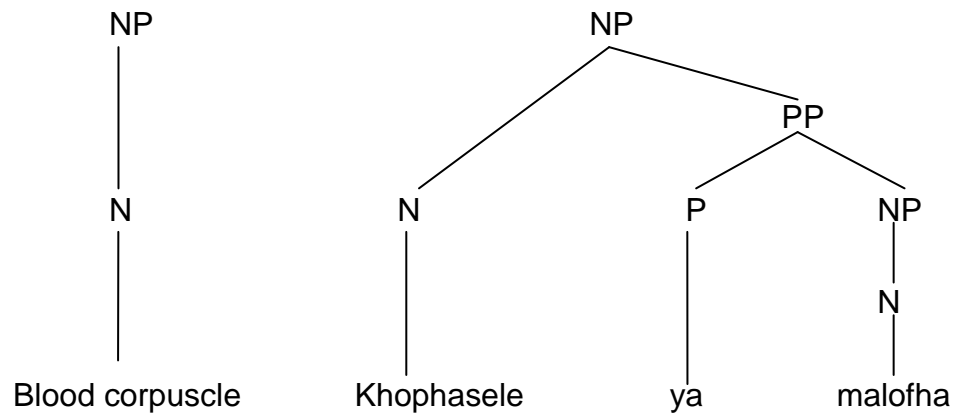

e.　　SL　　Blood vessel

　　　TL　　*Lutsinga lwa malofha*


```
        NP                              NP
        |                          ┌─────┴─────┐
        |                          │           PP
        N                          N       ┌───┴───┐
        |                          |       P       NP
        |                          |       |       |
        |                          |       |       N
        |                          |       |       |
   Blood vessel               Lutsinga    lwa   malofha
```

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f.   SL   Oviduct

TL   *Phaiphi ya makumba*

```
        NP                              NP
         |                          ／       ＼
         |                        ／           PP
         |                      ／           ／  ＼
         N                     N            P      NP
         |                     |            |       |
         |                     |            |       N
         |                     |            |       |
      Oviduct               Phaiphi        ya    makumba
```
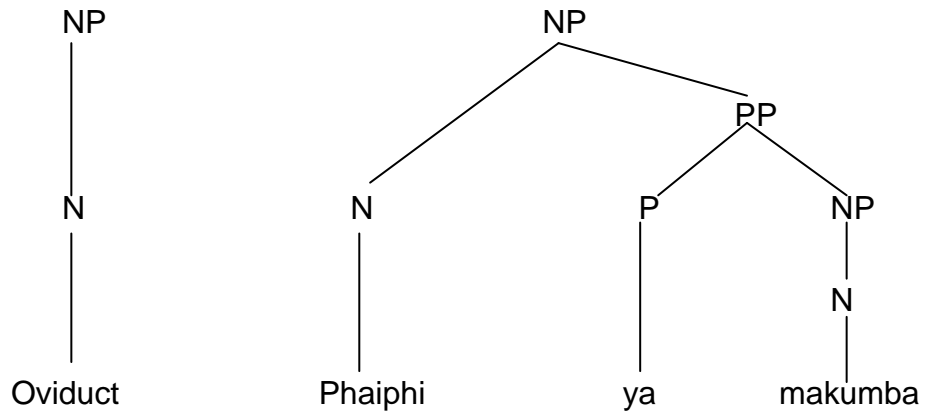
g.   SL   Periosteum

TL   *Lukanda lwa shambo*

```
        NP                              NP
         |                          ／       ＼
         |                        ／           PP
         |                      ／           ／  ＼
         N                     N            P      NP
         |                     |            |       |
         |                     |            |       N
         |                     |            |       |
     Periosteum             Lukanda        lwa    shambo
```
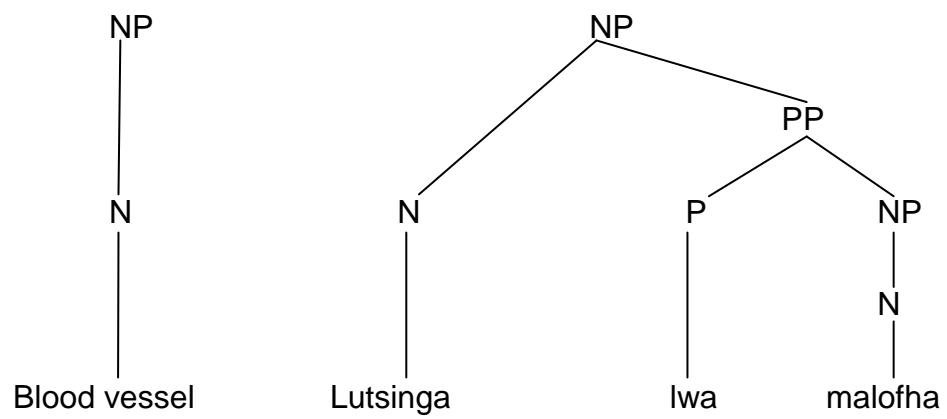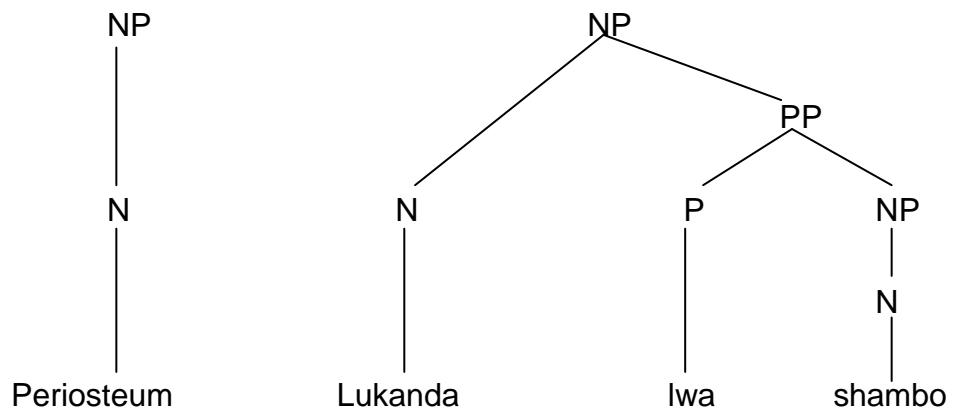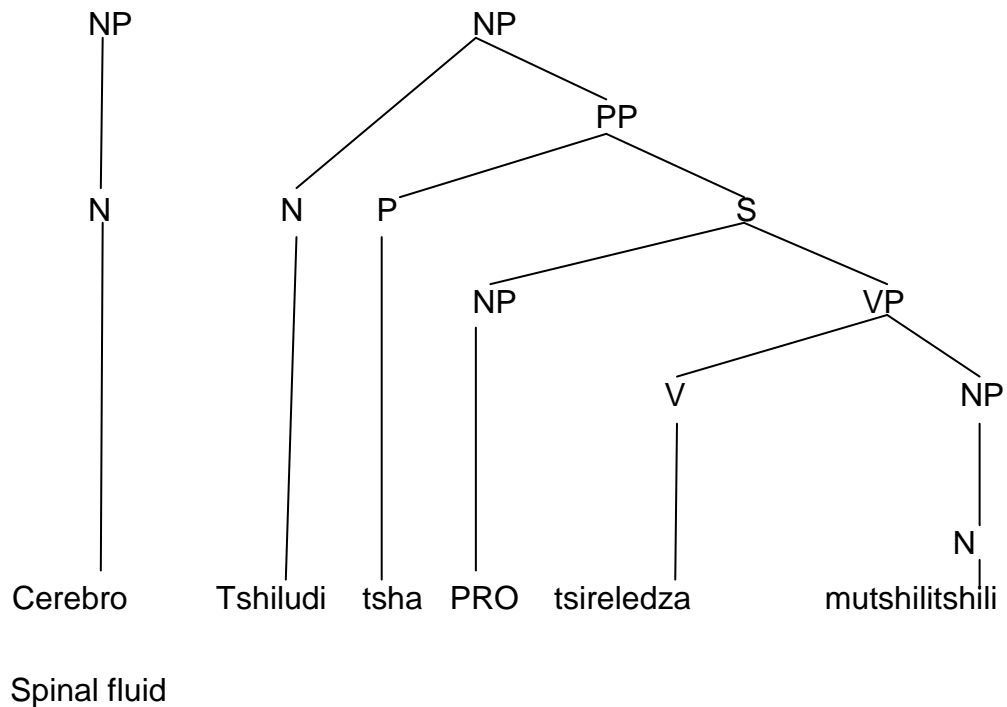
h.   SL   Cerebro-spinal fluid

TL   *Tshiludi tsha u tsireledza mutshilitshili*

```
        NP                          NP
                                      \
                                       PP
                                      / \
        N              N     P          S
                                       / \
                      NP              /   \
                                    NP     VP
                                          / \
                                         V   NP
                                              |
                                              N

      Cerebro      Tshiludi  tsha  PRO  tsireledza      mutshilitshili

      Spinal fluid
```

4.8 Couplets

Couplets: This is the type of procedure which embraces two different procedures to make a single word. The translator combines some of the procedures discussed above to come out with an equivalent word (Newmark, 1988).

Newmark (1988:91) is of the opinion that "couplets combine two of the procedures respectively for dealing with a single problem. They are particularly common for cultural words, if transference is combined with a functional or a cultural equivalent".

The conclusion likely to be drawn from what Newmark asserts is that the mixture of two procedures to make one equivalent word is regarded as couplets.

For example:

   (47) a.   SL   Antenna

                TL   *Tshiphuphuledzi tsha tshikhokhonono.*

        b.   SL   Prescription

                TL   *Ndaela ya mushonga.*

        c.   SL   Oesophagus

                TL   *Mukulo wa zwiliwa.*

        d.   SL   Nervous

                TL   *U vha na mazhuluzhulu.*

        e.   SL   Incisor

                TL   *Ino la dzembe.*

        f.   SL   Enteric fever

                TL   *Mutshuluwo muhulu wa dangani.*

g.   SL   Eperdimis

TL   *Luvhemba lwa ntha lwa lukanda.*

It is apparent from the aforementioned example that the translation embraces paraphrase and functional equivalence.

The translation was supposed to read *tshiphuphuledzi,* and this is a functional equivalent. Once the phrase *tsha tshikhokhonono* is added, the procedure becomes a paraphrase.

4.9 Reduction and Expansion

Reduction and expansion can mean reducing and expanding the translation. That is to say, some elements can be removed in translation while in some cases they can be expanded.

With regard to reduction and expansion, Newmark maintains, "these are rather imprecise translation procedures, which you practise intuitively in some cases, ad hoc in others. However, for each there is at least one shift which you may like to bear in mind, particularly in poor written texts".

For example:

(48)   a.   SL   Acquired Immune Deficiency Syndrome is a dreadful disease which can infect anyone regardless of race, age and gender.

TL   *EIDZI ndi dwadzetshifu.*

b.   SL   Most of the young generation are infected with AIDS and the number is likely to increase.

TL   *Vhunzhi ha vhaswa vho kavhiwa nga EIDZI.*

The above examples show how reduction as a procedure is employed. The disadvantage of this procedure is that it is likely to omit important information in a sentence because the translation is just a summary of the whole sentence. The summary might be brief but the chances of missing the core of the message are high. Should this procedure be utilised in the medical field, the consequences can be dire.

In simple words, the researcher is trying to indicate that the procedure is not effective to be utilised in the creation of medical terms. It can only be utilised as a last resort after all the procedures have been tried and did not materialise.

With regard to expansion, a short sentence may be expanded. For example:

(49)   a.   SL   I am sick.

        TL   *Ndi khou lwala nga maanda fhedzi-ha ndi do fhola.*

The above example in (49a) shows expansion. The translation is now expanded and this is realised because some of the information which is on the translated version is not present in the original sentence. This procedure is not effective as it adds unnecessary information which may further complicate things or confuse the users. Ordudari (2007:n.p) comes to the following conclusion:

> It can be claimed that the best translation method seem to be the one which allows translator to utilize 'notes.' Furthermore, employing 'notes' in the translation, both as a translation strategy and a translation procedure, seems to be indispensable so that the foreign language readership could benefit from the text as much as the ST readers do.

4.10 CONCLUSION

In conclusion, the different procedures have been outlined and they were found to be in use to find equivalents for medical terminologies in the target language. Each procedure has its own strengths and weaknesses. Many of the source language terms do not have equivalents in Tshivenda. Lexicographers and translators ought to work very hard to develop new terms. It also urges them to know the equivalence relationships in detail, and be familiar with translation procedures.

CHAPTER 5

5.1 INTRODUCTION

It is the aim of this chapter to give a brief summary of what has been discussed in the study. The findings of the study will be discussed as well. Recommendations will be made based on the findings of the study. The difficulties encountered by translators and lexicographers in finding equivalents for medical terminology will be highlighted and different possible strategies that could be employed in order to eliminate these difficulties will be suggested. The use of various translation procedures as a way of overcoming zero-equivalence will be encouraged.

5.2 SUMMARY

In chapter 1, the background of the research problem was discussed. It has been revealed in this chapter that culture is the root cause of most of translation difficulties. The chapter reveals the fact that all languages are influenced by different cultures and this poses some problems to translators when embarking on the process of translating information from the source language into the target language. Inconsistency of terminology has been found to be one of the major problems experienced by translators when translating medical terms from English into Tshivenda.

The aim of the study as well as the objectives were highlighted immediately after stating the problem. One of the objectives was to outline a variety of strategies that could be implemented by translators when translating words with low level of translatability (that is, those words that do not have the direct translation equivalence in the target language).

In chapter 2, zero-equivalence and its implications were discussed. It has been stated that zero-equivalence occurs because languages differ according to the culture of each language group. Under zero-equivalence, concepts such as linguistic gap, referential gap and surrogate equivalence were discussed in full. The chapter also focused on common problems arising from zero-equivalence at word level.

Chapter 3 discussed the possible strategies to solve the problem of zero-equivalence at word level. Various word formation principles, for example, semantic shift, paraphrasing, compounding, transliteration, as well as borrowing were clearly outlined.

In this chapter, attention has been drawn to the fact that transliteration should not be opted as an alternative strategy to deal with zero-equivalence as users will be led to a state of confusion. It has been shown that it usually happens that a referent is unknown, and as a result, lexicographers have to give a comprehensive definition for the lemma rather than a mere transliteration of the source language lemma. This will assist lexicographers not rushing to transliterate the source language item.

Various translation methods which include amongst others: word for word translation, literal translation, faithful translation, adaptation, idiomatic translation, communicative translation and semantic translation were critically discussed. Some of the methods outlined above have been employed to develop terminologies in the medical field, but only two were found to be appropriate as they could accurately make provision for proper translation. These are semantic and communicative translation methods. The study revealed that communicative translation is regarded as the most fruitful method of translation as it conveys the exact message of the original in a best possible manner. Both the source and the target users get the same message.

Chapter 4 concentrates on various translation procedures which include amongst others transference, naturalism, functional equivalence, descriptive equivalence, synonymy, shifts or transposition, reduction and expansion; and couplets. Functional equivalence was found to be the effective procedure as it aims at enabling the users to understand the meaning of the words. Cultural words are mostly restructured when a new term is created to fit in the function of the word in the source language text. This is because the target language fails to produce an equivalent word.

Chapter 5 is the concluding chapter. This chapter gives a brief summary of what has been discussed in the study. The findings as well as the recommendations of the study are outlined.

5.3 FINDINGS

The study reveals that the compilers of *A Multilingual Glossary of Health/Medical Terminology* (2002) have often been confronted with zero-equivalence and they resorted to transliteration/borrowing as a translation strategy and as such, much needs to be done in terms of translating medical terms from English into Tshivenda. That is, the shortage of sources such as terminology lists and dictionaries pose challenges as it hampers the development of the language.

The study also shows that translators usually resort to borrowing as a quickest translation strategy and they do not even bother to try other strategies where zero-equivalence prevails. It was discovered that transliteration is opted as an alternative strategy to deal with zero-equivalence as it is the quickest terminological procedure for finding equivalence. Translators employ this strategy without taking into cognisance the users of the transliterated items.

The study indicates that given the fact that all languages are influenced by different cultures poses some problems to translators and lexicographers when embarking on the process of translating medical terminology from English into Tshivenda. Inconsistency of terminology was also found to be one of the major problems experienced by translators when translating medical terms from English into Tshivenda hence the borrowing of the English items.

The study revealed that communicative translation is regarded as the most fruitful method of translation as it conveys the exact message of the original in a best possible manner. Both the source and the target users get the same message.

5.4 RECOMMENDATIONS

The study recommends the development of medical vocabulary in Tshivenda which include the publication of both bilingual and multilingual dictionaries as well as the glossary of health/medical terms and these should be then supplied to translators for reference purposes.

The compilation of these sources should be done in collaboration with the specialist in the field of health. This will enhance the proper translation of English medical terms into Tshivenda because the compilers sometimes resort to transliteration as a translation strategy solely because they do not understand the term or they have never come across such words in their environments.

Working hand in hand with medical specialists in the creation of Tshivenda terminology will make a difference as the medical practitioners will be able to offer a helping hand where it will be needed most. It is recommended that the translators and terminologists adhere to different term formation strategies when supplying term equivalents for medical terms instead of employing transliteration or borrowing as this does not assist the users to comprehend the message conveyed as it is just the repetition of the presented words.

The word of caution is that translators should refrain from using borrowing as an alternative strategy to solve zero-equivalence. They ought to be strategic and the method that they employ in creating Tshivenda equivalent should be helpful and productive.

It is very much imperative for the translators to be alerted to utilise different strategies in a situation where zero-equivalence prevails. This will contribute in the development of the language. The terminologists or translators should try to utilise functional equivalence as it was found to be the most effective procedure as it aims at enabling the users to understand the meaning of the words. Cultural words are mostly restructured when a new term is created to fit in the function of the word in the source language text. This is due to the fact that the target language fails to produce an equivalent word.

The study, therefore; recommends that the following procedures be adhered to when creating equivalence in the target language:

- Transliteration should be employed as a last resort after all the strategies have been used and did not succeed.
- In case where translators are pushed to the use of transliteration, they ought to give a brief explanation after the transliterated words. This will enhance the dissemination of information.

- When using transliteration as an appropriate strategy, it should be taken into consideration that the word adheres to the orthography of that particular language.

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