

**NKOKA WA VUHUNDZULUXI EKA MATSALWA HI
KU KONGOMISA EKA TSALWA RA MACBETH
(KANDZIYISO WA XITSONGA)**

(An appreciation for a well-translated material)

By

MUGWAMBANA JOSEPH BVUMA

Submission in fulfilment of the requirements for the degree

**“MASTER’S DEGREE IN TRANSLATION AND LINGUISTICS”
STUDIES**

in the

Department of Languages
(School of Languages and Communication Studies)

At the

UNIVERSITY OF LIMPOPO

PROMOTER : DR O.R. CHAUKE

YEAR : 2012

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MATSALWA HI KU KONGOMISA EKA
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RESEARCH DISSERTATION

Submission of fulfillment for the degree
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Masters of Arts

In the

Faculty of Humanities
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SUPERVISOR : Dr O.R. CHAUKE

YEAR : 2012

DECLARATION

I declare that Nkoka wa vuhundzuluxi eka matsalwa hi ku kongomisa eka tsalwa ra Macbeth hereby submitted to the University of Limpopo, for degree of Masters of Arts in African Languages studies has not previously been submitted by me for a Degree at this or any other university; that it is my work in design and in execution, and that all sources I have used or quoted have been indicated and acknowledged by means of complete references.

M.J. Bvuma (Mr)

INITIALS AND SURNAME

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SIGNATURE

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XIKHENSO

Ndzi rhandza ku khensa swiyenge hinkwaswo leswi hoxeke xandla ku tisa ku hambana eka vutomi bya mina, ku suka eka tidyondzo ta le hansi ku fika eka tidyondzo ta le henhla.

Eka Ndzawulo ya Xitsonga, Dokodela Chauke mi tirhile ntirho wo hlamarisa ku ndzi letela eka xitsalwana lexi, hikokwalaho ndzi ba mandla ndzi vuyelela eka ntirho wa xiyimo xa le henhla lowu mi wu endleke eka mina. Mi ndzi tiyiserile ku hi fika eka ntshamiseko wa xitsalwana lexi. Ndzi mi navelela mikateko no humelela ku ya emahlweni na nhluvukiso wa ririmi rerhu ra Xitsonga.

Eka Ndzawulo ya Dyondzo na Vuhundzuluxi, a ndzi koti ku hlawula ndluwa ndzi siya hove. Ndzi khensa valeteri hinkwavo hi ku angarhela eka vuleteri lebyi ndzi byi kumeke bya vuhundzuluxi ku katsa na vutoloki. Eka xipano xa vuleteri bya dyondzo ya vuhundzuluxi bya va Tatana Makamu T.A., Tatana Kgatla M.E (The one and only) Manana Mothiba M.J., Dokodela Rammala J.R., hi nga rivali Mhani Mayevu na Prof. Madadzhe R.N., ndzi ri khomisani sweswo, mi tumbuluxa van'wana vo tala vahundzuluxi hambu titoloki tani hileswi tihuvo ta vuhlayiseki na swiyenge swin'wana swa ha riki na vusweti loko swi ta eka ku hundzuluxa tindzimi ta xintima, ngopfu tindzimi teti ta xifundzankulu xa Limpopo ku nga Xitsonga, Xipedi na Xivhenda.

Ndzi rhandza ku khensa Prof. Golele eka xiyenge lexi va xi tekeke eka ndzavisiso lowu. Phurofesa, tsalwavutitivisi bya n'wina byi pfunile ngopfu eka ku humelela ka xitsalwana lexi. Ndzi khensa na vandyangu wa ka Shilote eka vuxokoxoko lebyi va ndzi paluxeleke byona hi Felix M Shilote, loko hi ku tirhisana na Prof. Golele va hundzuluxeke tsalwa ra Macbeth. Manana Shilote N.C na ndyangu, ku katsa na Tatana Cedric Shilote, ndza mi khensa.

Ndzi nga va ndzi ri ni nandzu ku rivala ku khensa vatswari va mina mhani, N'wa-Mavhavaza Mhlava Bvuma kun'we na sirha Mthetho Watch Bvuma. Mi ndzi kurisile hi rikoko ra xilondza, hikokwalaho ka sweswo ndza mi khensa.

Eka vamakwerhu, Mdun'wazi Alex Bvuma na Giva George Bvuma, manana wa tsaka eka ntirho lowu mi wu endleke eka vumundzuku bya mina. Mi tsandzekile ku fika laha ndzi fikeke kona hikwalaho ka vusweti kambe mi vonile swi fanerile leswaku un'wana wa hina a khoma pensile leswaku yi ta kota ku ta komba lavantsongo rivoni ra vumundzuku bya vona.

Ndzi nga va ndzi hoxisa ku rivala xivandzanyongeni xa nga Delight Stellah Nukeri. U tirhile ngopfu eka ntirho wo ndzi kucetela ku tlhelela eka tidyondzo endzhaku ko gimeta xitsalo nkarhi wo leha. Ndzi ri eka wena N'wa-Matsimbanceka, N'wa-Gunela, ndzi pfumala marito yo ringana ku ku khensa ha wona. Ndzi ku navelela mikateko eka ntirho wa wena wa masitasi eka tidyondzo ta ririmi ra Xitsonga.

Ndzi nga va ndzi endla xihoxo loko ndzo rivala ku khensa ntukulu wa mina Douglas Emmanuel Manabe, na n'wana buti Miyelani Charles Bvuma lava ndzi pfuneke no ndzi seketela eka ndzavisiso lowu. Eka vana va mina Tlangelani, Ntshuxeko, Nhlaluko na Nkavelo, dyondzani eka ntirho lowu fikeleriweke hi vatswari va n'wina, wu nga ntirho wa dyondzo. Papalatani ku yengiwa hi vanghana mi kula hi vulawuri bya hina. Hi nga ka hi nga mi fambisi hi ndlela ya mahlwehlwe.

Hi ri xinhongana hi mi nyika xona leswaku mi xi teka ku ya emahlweni. Dyondzani ku hundza laha hina hi gimeteke kona.

NDZIMA YA 1

1.1. MANGHENELO

Ndzi tsala xitsalwana lexi xa nkoka wa vuhundzuluxi eka tsalwa ra **Macbeth** leri hundzuluxeriweke eka Xitsonga hikwalaho ka nkoka wa rona eka vahlayi va tindzimi hi ku angarhela. Ehandle ka rona ni tin'wana, tibuku leti hundzuluxiweke hi ririmi ra Xitsonga a ti talanga. Hambileswi matsalwa ya nkoka ya nga tala lama tsariweke hi tindzimi tin'wana lawa a ya fanele ku hundzuluxiwa ku suka eka tindzimi teto ku yisiwa eka ririmi ra Xitsonga, nkayivelo lowukulu loko swi ta eka vuhundzuluxi wu vonaka ngopfu eka matsalwa ya mitlangu ya le xitejini.

Bassnett (1988: 120) u seketela mhaka ya nkayivelo ya matsalwa ya mitlangu ya le xitejini ku nga ri eka Xitsonga ntsena loko a ku:

It is also quite clear that theatre is one of most neglected areas. There is very little material on the special problems of translation of dramatic texts.

Hi ntshaho lowu nga laha henhla Bassnett u seketela mhaka ya leswaku matsalwa ya mitlangu ya ha siyiwe endzhaku, ngopfungopfu mitlangu ya le xitejini, loko swi ta eka timhaka to hundzuluxa, leswi nga mhaka ya tindzimi hi ku angarhela, ku katsa na Xitsonga leswi hi kanelaka ha xona loko hi xopaxopa tsalwa ra **Macbeth** ra edixini ya Xitsonga.

1.2. *Xitatimendhe xa xiphiqo*

Matsalwa ya nkoka i ntsandzavahlayi. Matsalwa yo tala ya nkoka ya tsariwile hi tindzimi to hambana. Eka matsalwa lama nga hundzuluxiwa ku suka eka tindzimi tin'wana ku ya eka Xitsonga, leti nga hundzuluxiwa a ti tati xandla. Hikokwalaho ka nkayivelo wa matsalwa ya vuhundzuluxi loko swi ta eka ririmi ra Xitsonga, hi vonile swi fanerile ku endla ndzavisiso lowu.

Shilote na Nkondo va endlile vuhundzuluxi bya tsalwa ra **Macbeth** ku suka eka Xinghezi ku ya eka ririmi ra Xitsonga. Tsalwa leri va ri hundzuluxile hi ndlela yo enerisa swinene. Xiphiqo lexi nga kona hi leswaku hikokwalaho ka yini matsalwa lama hundzuluxiweke ku suka eka tindzimitimbe ku ya eka Xitsonga ma nga tati xandla, hileswaku ya nga talanga.

Mhaka yin'wana hi leswaku ku pfumaleka ka vahundzuluxi va matsalwa ku suka eka tindzimi tin'wana ku ya eka Xitsonga, tani hileswi hi vonaka tixelufu ta tilayiburari ti tlhemukaka hi matsalwa yo hambana lama tsariweke hi tindzimi tin'wana. Nakambe swi nga va swi vangiwa hi ku va vanhu lava nga ni vutivi hi tlhelo ra swa vuhundzuluxi va nga ri kona kumbe i ku pfumaleka ka vanhu lava nga tokota hi milawu ya vuhundzuluxi.

Ku hundzuluxiwa ka tsalwa ra **Macbeth** ku ya eka ririmi ra Xitsonga i khale ku endlile, kambe a ku na ku ya emahlweni, hambileswi yan'wana matsalwa ya hundzuluxiwaka loko hi languta matsalwa ya mitlangu, hikokwalaho ni vona swi fanerile ku endla ndzavisiso hi nkoka wa vuhundzuluxi eka tsalwa ra **Macbeth** ra nkandziyiso wa Xitsonga leri hundzuluxiweke ku suka eka ra Xinghezi ku va ra Xitsonga hi F.M Shilote na C.P.N. Nkondo.

Ku seketela nkoka wa ku tirhisa ririmi ra Xitsonga, leswi tlhelaka swi ndhundhuzela ku hundzuluxa matsalwa hi tindziminyingi, Manana H.J

Mashamba loko a vulavula eku kandziyisiweni ka pholisi ya tindzimi ta xifundzhankulu xa Limpopo (Rimba ra pholisi ya tindzimi : 1) u ri:

Tiko ra hina ro saseka ra Afrika Dzonga ri katekisiwile hi tindlela to tala. Swa hlamarisa ku ehleketa leswaku ku sukela ku sungurile dimokirasi, vanhu lava va nga namindzhavuko na tindzimi to tala ta ku hambanahambana va hanya swin'we hi ku twanana. Ndzi twa ndzi fundziwile ku vulavula, ku tsala na ku hlaya hi tindzimi ta manana to hambanahambana ndzi chunchekile na ku tinyungubyisa. Hi ntiyiso, ri vuriwa ririmi ra manana, hikuva i nchumu lowu hi nyikiweke wona wu huma eka vatswari va hina na vakokwana vahina naswona hi fanele ku ri dyondzisa vana va hina hi kutinyungubyisa.

Ntshaho lowu ku suka eka rimba ra tindzimi ta xifundzhankulu xa Limpopo ra ha ndhundhuzela ku hundzuluxiwa ka matsalwa hi tindzimi leti vahlayi va ti twisisaka hi ku hetiseka, leswi vuyisaka nkoka wa vuhundzuluxi ni le ka tsalwa ra **Macbeth**.

Mhaka ya vuhundzuluxi yi tlhela yi seketeriwa hi swiletelo swa pholisi: Ku hundzuluxa no hlela leyi hi ku landza swipimelo swa vumbiwa ra tiko yi hlayekaka hi ndlela leyi:

Xiyenge xo hundzuluxa no hlela xi endla leswaku ku va na makhomelo ya matsalwa lawaya tisiweke eka mintirho ya ririmi ya rixaka (NLS) na tiyuniti ta ririmi (ti-LU) ku hundzuluxiwa, ku hleriwa no kamberiwa hi 11 wa tindzimi ta ximfumo nahi tindzimi ta matiko mambe leti hlawuriweke. NLS/ ti LU swi nyika mintirho leyi ku endlela leswaku tindzawulo ta mfumo ti landzelela swikongomelo swa rimba ra pholisi ya tindzimi ta rixaka (NLPF), ku nga ku:

- ❖ *Tlakusa matirhiselo ya 11 wa tindzimi ta rixaka*
- ❖ *Kondlotela ku fikelela ku ringana ka mitirho ya mfumu, vutivi na mahungu*
- ❖ *Vona leswaku ku lulamisiwa xiyimo xa tindzimi ta ximfumo leti a ti tekeriwa ehansi khale, (leti Xitsonga xi nga tin'wana ta tona).*
- ❖ *Tlakusa mafambiselo ya kahle ya ririmi ya vufambisi bya kahle bya mintirho ya vaaki ku fikelela swilaveko na leswi languteriweke hi tikhasimende.*

Loko hi hlaya mpfampfarhuto wo hetelela wa nkunguhato wo simeka pholisi ya rimba ra ntirho ya ririmi ra rixaka ya (2003:15) ku hlamuseriwa hi vusweti eka vuhlanganisi loko va ku:

Sweswi swi tikomba onge ku ni vusweti eka vuhlanganisi bya switirhisiwa bya vutoloki, muhundzuluxo na muhleri. Hambi leswi tiyuniti ti nga ta va na ntirho wo kiringa ku fambisa leswi nkarhi wun'wana, xivandla lexikulu exikarhi ka swilaveko na ku laveka ka vukorhokeri bya tindzimikun'we ni vuswikoti ku nyika vukorhokeri bya ku langutiwa ni leswi landzelaka:

- ❖ *Tikhoso ta vuleteri bya vuhundzuluxi.*
- ❖ *Switirhisiwa swa muhundzuluxo/ Vuleteri*
- ❖ *Pholisi ya muhundzuluxo na vuleteri.*

Nkoka wa vuhundzuluxi hi ku katsakanya wu ta langutiwa ku ya hi tinhlokomhaka leti landzelaka.

1.2.1. Ku tlakusa matirhiselo ya khumen'we wa tindzimi ta rixaka

Ku kumbeteriwa leswaku kwalomu ka 25 wa tindzimi no tlurisa ta vulavuriwa laha Afrika-Dzonga, kambe tindzimi ta xinawu i 11 leti nga:

- ❖ Xindhevele
- ❖ Xiqhoza
- ❖ Xizulu
- ❖ Xiswati, leti hi xikatsa ti nga tindzimi ta Xingoni,
- ❖ Xisuthu
- ❖ Xipedi
- ❖ Xitswana
- ❖ Xivhenda
- ❖ Xitsonga
- ❖ Xinghezi na
- ❖ Xibunu

Loko hi tshaha rimba ra pholisi ya tindzimi (2003:6) hi hlaya leswi landzelaka:

Since the first occupation of South Africa by the Dutch in 1652, through successive periods of British rule, the Union of South Africa and the subsequently the establishment of the Republic of South Africa and the apartheid regime, government language policy and the power of elite failed to recognise South Africa's linguistic diversity. This situation was reversed only with the advent of democracy in 1994 and the constitutional provisions on official multilingualism.

Ntshaho lowu wu komba ntshikilelo lowu veke kona hi nkarhi wa mfumo wa xihlawuhlawu lowu herisiweke ntsena loko mfumo wa xidemokirasi wu sungula hi 1994.

1.2.2. Ku kondletela ku fikelela ku ringana ka mitirho ya ximfumo, vutivi na mahungu

Wun'wana nkoka wa vuhundzuluxi eka matsalwa i mhaka ya ndzingano. Ku avana loku a ku ri kona, hambileswi swa ha riki konanyana, loku a ku vangiwa hi mfumo xihlawuhlawu ku onhile ngopfu eka tin'wana tindzimi. Hi nga nyika xifaniso hi ririmi ra Xitsonga. Vatsonga vo tala exilungwini va ticincile va hundzuka Mazulu, Vatswana na tindzimi tin'wana hikokwalaho ka ntshikelelo lowu a wu ri kona ehenhla ka Xitsonga.

Hi nga ha vula leswaku tindzimi tin'wana a ti ri ta xiyimo ku tlula tin'wana. Rimba ra Tindzimi (2003:7) ri kombisa leswaku tindzimi hinkwato ta ringana hi xinawu. Rona ri tshaheka hi ndlela leyi landzelaka:

Section 6 of the Constitution provides the principal language framework for multilingualism, the development of the official languages and the promotion of respect and tolerance for South Africa's linguistic diversity. It determines the language rights of citizens, which must be honoured through national language policies. The Constitution emphasises that all official languages must "enjoy parity of esteem" and be treated equitably, thereby enhancing the status and use of indigeneous languages, with government taking "legislative and other measures" to regulate and monitor the use of disadvantaged indigeneous languages.

Ntshaho lowu wu tiyisisa nkoka wa tindzimi ta khumen'we ta ximfumo hi ku kandziyela eka mhaka yo tiyiselana no xixima tindzimi terhu hambu ta van'wana. Loko ku vulavuriwa hi ku fikelela mitirho ya mfumo, vutivi na mahungu, i ntiyiso leswaku loko un'wana na un'wana a tirhisa ririmi leri a ri twisisaka ngopfu wa oloveriwa ku fikelela leswi a swi lavaka, hikokwalaho ku olovisela tindziminyingi. Loko hi hlaya Vumbiwa bya tiko (1996:15) hi kuma leswi landzelaka:

Everybody has the right to use the language and participate in the cultural life of their choice, but no one exercising these rights may do so in a manner of inconsistent with manner any provision of the bill of rights.

Ntshaho lowu wu tiyisisa timfanelo ta matirhiselo ya tindziminyingi.

1.2.3. Ku lulamisa xiyimo xa tindzimi leti a ti tekeriwa ehansi khale

Leyi i mhaka ya nkoka eka xitsalwana lexi. Ndzi tikuma ndzi tsala xitsalwana lexi hi ririmi ra Xitsonga, leswi a ku ri norho eka nkarhi lowu hundzeke. Xitsonga hi rin'wana ra tindzimi leti a ti tekeriwa ehansi. Rimba ra tindzimi (2003:8) ri alana na mhaka yo tekeriwa ka tindzimi ehansi hi ku tshikilela nkoka wo lulamisa swiyimo leswi.

To promote linguistic diversity further, section 6(5) provides for the establishment of the Pan South African Language Board (PanSALB) to promote multilingualism and see to the development and use not only of the official languages, but also of the Khoi, Nama and San languages, as well as SA sign language(s). PanSALB is also to cultivate respect for the heritage languages spoken by some sections of our community and for those languages that are used for religious purposes.

Mfumo wa xifundzhankulu xa Limpopo na wona wu tekela enhlokweni tindzimi ta xifundzhankulu. Hi nga nyika xikombiso, loko ku simekiwa rimba ra tindzimi ta xifundzhankulu xa Limpopo Manana Joyce Mashamba u komberile titoloki ta mune ku hundzuluxa mbulavulo wa yena hi tindziminyingi ta:

- ❖ Xitsonga
- ❖ Xivhenda
- ❖ Xipedi na
- ❖ Xinghezi

Loko swi ta eka matirhiselo ya tindzimi eka vukhongeri xifundzhankulu xa Limpopo xa ha ri na nxiximo eka mhaka ya vuhundzuluxi, xikombiso, ku nga ri khale eka nhlengeletano ya vukhongeri bya kereke ya Z.C.C, mbulavulo wa Bishop Lekganyane wu hundzuluxiwile hi tindzimi to hambana ku katsa Xitsonga na Sepedi.

Leswi swi tiyisa nhlana loko hi vona leswaku nhluvuko wu kona loko swi ta eka ku lulamisa xiyimo xa tindzimi leti a ti ri ta xiyimo xa le hansi.

1.2.4. Ku tlakusa mafambiselo ya kahle ya ririmi ku fikelela swilaveko.

I swa nkoka ku lemuka leswaku ririmi i ndhavuko, hikokwalaho vuhundzuluxi byi ni xiave lexikulu xo endla leswaku munhu un'wana ni un'wana a fikelela swilaveko swa yena eka swiyenge swo hambana swa mfumo na swin'wana. Xikombiso, eka rimba ra rixaka ra tindzimi (2003:8) hi hlaya leswi landzelaka:

The Department of Education (DoE) introduced a "Language in Education Policy"(LiEP), which stresses multilingualism as an extension of cultural diversity and an intergrated part of building a non-racial South Africa. The underlying principle is to retain the learner's home language for learning and teaching, but to encourage learners to acquire additional languages as well. LiEP deals with such matters as language(s) of learning and teaching in public schools, school curricula, and the language-related duties of provincial departments of education and school governing bodies.

Ntshaho lowu wu kombisa ku fikelela ka swilaveko hi timhaka ta dyondzo. Wu ya emahlweni wu kombisa nkoka wo tirhisiwa ka tindzimi eka swiyenge hinkwaswo swa mfumo, ku suka eka mfumo wa le xikarhi, mfumo wa swifundza na swifundzantsongo hambani ku ri wa tiwadi.

1.3. NSUSUMETO

Lexi ndzi susumeteke ku endla ndzavisiso hi nkoka wa vuhundzuluxi eka tsalwa ra **Macbeth**, i mhaka ya leswaku tanihi n'watindzimi eka xiyenge xa vuhundzuluxi, ndzi xopaxopa tsalwa ra **Macbeth** ku engetela vutivi bya vuhundzuluxi leswaku tanihi vahundzuluxi, hi ta kota ku hundzuluxa yan'wana matsalwa lama tsariweke hi tindzimi tin'wana ku katsa ni Xitsonga ku fikelela vahlayi hi tindzimi leti va kotaka ku ti twisisa.

1.4. XIKONGOMELO

Xikongomelo xa ndzavisiso lowu i ku kombisa hi laha vuhundzuluxi byi tirhaka hakona ni nkoka wa byona. Ndzavisiso lowu wu ta hlohlotela swidyondzeki swin'wana ku vona nkoka wa vuhundzuluxi no tlhela va va ni ku navela ku kurisa tindzimi hi ku ndlandlamuxa xiyenge xa ntivovuhundzuluxi. Leswi swi nga endla leswaku vahlayi hi tindziminyingi va kota ku fikelela mahungu ya nkoka, ngopfu loko swi ta eka timhaka ta dyondzo na swiyenge swin'wana swa ntivomahanyelo na vutomi bya ntolovelu.

1.5. MAENDLELO

Eka ndzavisiso lowu, tani hileswi ku xopaxopiwaka tsalwa, hi ta tirhisa endlelo ra nxopaxopo wa tsalwa (**textual analysis**). Swidyondzeki na van'watindzimi vo hambana va hlamusela "**textual analysis**" hi tindlela to hambana. Crystal (1991:350) u hlamusela "**textual analysis**" hi ku vula leswi:

A pre-theoretical term used in linguistics and phonetics refer to a stretch of language recorded for the purpose of analysis and description.

Ntshaho lowu wu hlamusela nxopaxopo wa matsalwa ku ri mhaka ya nkoka leyi tirhisiwaka eka ririmi hi ndlela yo komba ku kula ni ku ndlandlamuka ka ririmi ku katsa na matshamelo ya rona. Hornby (1997: 897) u hlamusela "**textual analysis**" hi ndlela leyi:

Original words of an author apart of anything else in a book.

Nhlamuselo ya Hornby yi vula leswaku nxopaxopo wa matsalwa i maritoxidzi ya mutsari hi yexe ku nga engeteriwi kumbe ku hunguta swin'wana. Loko a ri Bussman (1996:480) yena u hlamusela "**textual analysis**" hi ku vula leswi:

In general, any form of grammatical, stylistic, theoretical, literary-critical description or interpretation of texts.

Nhlamuselo ya Bussman yi komba leswaku nxopaxopo wa matsalwa i maendlelo yo xopaxopa matsalwa hi ku languta swa ntivo-ririmi, xitayeke na swin'wana leswi katsaka na vuhundzuluxi bya matsalwa. Eka

inthanete www.google.co.za ku hlamuseriwa nxopaxopo wa matsalwa hi ndlela leyi:

Is a way for researcher to gather information...

Leyi nhlamuselo yi hi byela leswaku nxopaxopo wa matsalwa i maendlelo lama tirhisiwaka hi valavisisi ku kuma vuxokoxoko bya matsalwa. Mckee (2003:1) yena u hlamusela “**textual analysis**” hi dlela leyi landzelaka:

“Textual analysis” is a way for researchers to gather information about how other human beings make sense of the world. It is a methodology, a data gathering process for those researchers who want to understand the ways in which members of various cultures and subcultures make sense of who they are, and how they fit into the world in which they live. Textual analysis is useful for researchers working in cultural studies, media studies, in mass communication, and perhaps in sociology and philosophy.

Ntshaho lowu wu nyika nhlamuselo yo kongoma ya nxopaxopo wa matsalwa loko wu hlamusela leswaku nxopaxopo wa matsalwa i switirhisiwa swa vulavisisi, ku kuma vuxokoxoko hi matsalwa, leswi katsaka mindhavuko yo hambana ku tiva leswi va nga hi xiswona na hi laha va nga tikatsaka hakona eka mahanyelo ya lomu va kumekaka kona. Nhlamuselo ya Mckee yi ya emahlweni yi hlamusela leswaku nxopaxopo wa matsalwa i switirhisiwa swa nkoka eka tidyondzo ta mindhavuko, tidyondzo ta vuhlanganisi hambani eka vuhlanganisi bya tinxakaxaka ku katsa na soxiyoloji na tidyondzo ta filosofi ni tin'wana.

1.6. MITIRHO LEYI ENDLIWEKE

Tibuku leti tirhisiweke eka nkanelo lowu i tibuku ta **Macbeth** hatimbirhi ku nga tsalwa ra nkandziyiso wa Xinghezi na nkandziyiso wa Xitsonga, leri ku kaneriwaka rona. Matsalwa lawa ya **Macbeth** ya pfuniwa hi ku tirhisa matsalwa yan'wana ku ya hi swidyondzeki na van'watindzimi vo hambana. Matsalwa lawa ya **Macbeth**, minkandziyiso hayimbirhi ya pfuniwa hi ku tirhisa matsalwa yan'wana ku ya hi swidyondzeki swin'wana na van'watindzimi vo hambana leswi hi nga swi katsakanyaka hi ndlela leyi landzelaka:

1.6.1. Baloyi na Nkondo (1973)

Baloyi na Nkondo va hundzuluxile tsalwa ra *Julius Caesar* hi ndlela yo saseka swinene, laha va kombisaka swinene leswaku vumunhu lebyo tiya ku tlula mpimo hi mikarhi yo tala byi vangela swiphiso. Leswi swi tano ni le ka tsalwa ra *Julius Caesar* laha vahundzuluxi va kombiseke vutitshembhi bya Julius Caesar ku tlula mpimo, laha va kombiseke ku sihalala ka yena hambi loko a tsundzuxiwa. Hikokwalaho ko tsan'wa ku tsundzuxiwa hikwalaho ko titshemba ku tlula mpimo u hlanganile ni xiphiso xo dlawa eku heteleleni. Vuhundzuluxi bya tsalwa leri na ku humelela ka byona byi nga kombisiwa hi mintshaho leyi landzelaka ku suka eka tsalwa leri hundzuluxiweke. Hi ta tshaha Antonius loko a vulavula endzhaku ko dlayiwa ka Caesar hi Brutus. Loko a khongotela ntshungu u vula leswi landzelaka (1951:82):

*If you have tears, prepare to shed them now.
You all do know this mantle, I remember
the first time ever Caesar put it on, 't was
on a summer's evening in his tent, that day
he overcame the Nervii. Look, in this place ran
Cassius' dagger through: see what a rent the
envious Casca made*

Ntshaho lowu nga laha henhla wu ni nhlamuselo leyi fanaka eka tsalwa ra Macbeth ra Xitsonga Antonius u tshahiwa hi ndlela leyi landzelaka (1958:58)

Loko mi ri ni mihloti tilunghiseleni ku yi rila sweswi. Hinkwenu ma wu tiva nkhanu lowu: Ndza tsundzuka siku leri Caesar a nga wu ambala ro sungula. A ya ri madyambu ya ximumu, ethendheni ra yena. Siku ra kona a a hlurile Vanervi. Vonani! Laha ku tlhavile savula ra Cassius. Vonani leswaku mbanga leyi pfuriweke hi Casca lowa vukwele yi kurise ku yini! Leyi yona yi tlhaviwile hi Brutus-loyi a rhandziwaka ngopfu. U te loko a hlomula tlhari ra yena lera tihanyi, ngati ya Caesar yi popoma kunene yi landza savula ra kona, onge hi loko ku pfuriwe nyangwa, kutani yi tsutsuma ku ya vona loko hakunene a ri Brutus loyi a a gongondza hi tihanyi to tano; hikuva Brutus hilaha mi tivaka hakona, a xi ri xirhandziwa xa Caesar. Pimani n'wina swikwembu, leswaku Caesar a a n'wi rhandzisa ku yini. Leyi yi ve yona mbanga ya tihanyi ku tlula hinkwato, hikuva loko Caesar lonkulu a n'wi vonile a tlhava, u hetuwe matimba hi ku pfumala ku khensa ka Brutus, ku tlula matimba ya vaxengi; kutani mbilu ya yena yi phyandlaka Caesar a wela ehansi ka xifaniso xa Pompey, a ti funengetile xikandza hi nkancu wakwe a ri karhi a huma ngati. O! ku wa ko tano varikwerhu . kutani mina na n'wina na hina hinkwerhu hi wela ehansi kasi, vuxengi byi hi hlurile! O! se ma rila naswona ndza swi vona leswaku mi twa ku vava. Mihloti leyi i ya tintswalo. N'wina vanhu va tintswalo, xana mi ririsa hi ku vona ntsena xifaniso xa Caesar xi vavisekile? Langutani la. Hi loyi yena hi xiviri, kambe se u onhiwile hi vaxengi.

Hi ntshaho lowu Nkondo na Baloyi va humelerisa vuhundzuluxi bya xiyimo xa le henhla.

1.6.2. Baloyi (1983)

Baloyi u hundzuluxile tsalwa ra **Xaka** laha a nga kombisa vurhena bya Xaka loko a lwa na matikoakelana. Vurhena bya yena byi vonaka loko a hlula mabuthu ya tihosi leti a ti ri ekusuhi leti tin'wana ta tona ku nga vukosi bya ka Ndwandwe lebyi a byi fumiwa hi Zwide loyi a chaviwa hi tihosi to tala ta nkarhi wolowo. Xaka u vonaka a hlasela na matiko lawa a ya ri kule yo fana na ya Vasuthu, Mandhevele, Maswazi hambu Maputukezi.

Vuhundzuluxi bya tsalwa leri byi tlhela byi kombisa vubihi na lunya hi Xaka. Leswi hi swi vona hi ku dlayeteriwa ka vanhu vo tala va kwalomu ka ku tlula makumentlhanu lava a va fanele ku lahliwa na mana wa yena endzhaku ka rifu ra yena. Lunya ni vubihi bya Xaka swi tlhela swi tikomba loko a dlayetela vanhu hinkwavo lava a va kumeka va nga ri eku rileni hi nkarhi wo rila mana wa yena. Baloyi (1983:75) u kombisa vubihi lebyi hi ndlela leyi landzelaka:

Xaka: *Tindhuna hinkwato se ti tile ti ta yimela.
Ti vonakile ti ndzi twela vusiwana eka khombo leri
ndzi weleke. Ndzi lo hlamala ntsena loko ndzi
vona vanhu van'wana wonge a va rili swi va vava.
ndzi ta lava leswo ku vekywa tinhlori leti ti nga ta
famba ti vona lava va rilaka na lava va nga rileki.
Hinkwavo lava va nga rileki va ta fanela ku
hundzisiwa laha misaveni. A ndzi swi koti ku
tshika vanhu va tsaka loko ndzi ri eku rileni ka
muhlovo lowu.*

1.6.3. Nkwe (2006)

Nkwe u hundzuluxile tsalwa ra *Riendzo ro leha ku ya fika entshunxekweni* hi dokodela Nelson Mandela, laha a kombiseke vutihlamuseri hi dokodela Nelson Mandela hi laha a humeleleke hakona ku fikelela xivono xa yena xo fikelela ntshuxeko. Laha u kombisile leswaku ku tiyisela hi mikarhi yin'wana swa vuyerisa, leswi swi vonakarisiwaka eka tsalwa leri hi ku tiyisela nxaniseko hi dokodela Mandela laha eku heteleleni a hluleke hi ku tisa ntshunxeko na mfumo wa xidemokirasi. Tsalwa leri i ra nkoka tani hileswi ri nga hundzuluxiwanga hi Xitsonga ntsena kambe hi tindzimi to tala to hambana, ku nga ri laha Afrika-Dzonga ntsena, kambe hi tindzimi ta maitko mambe leti katsaka na tindzimi ta le ntsungeni wa malwandle yo fana na Amerika, Nghilandhi na man'wana laha tsalwa leri ri nga ra xiyimo xa le henhla hikwalaho ka matimu ya nhenha leyi.

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

Tsalwa leri ri tlhela ri va tsalwa leri hundzuluxiweke hi ndlela yo olova no hlayeka tani hileswi ri hlamuseriweke hi ku seketeriwa hi swifaniso swa dokodela Mandela. Xa nkoka ngopfu hi vuhundzuluxi bya tsalwa leri i endlelo ra yena ro tlhela a kombisa vuhundzuluxi bya yena hi swifaniso leswi kombaka timhaka hilaha ti humeleleke ha kona, leswi nga oloviselaka ni vanhu lava nga koteki ku hlaya kambe va kotaka ku kuma tinhlamuselo hi swifaniso.

1.6.4. Shabangu (1995)

Shabangu eka tsalwa ra yena ra *Madiba The folk Hero* u kotile ku humesa minkandziyiso ya nkoka ya vutomi bya khale ka presidente wa Afrika-Dzonga, yena Nelson Mandela, laha a koteke ku humesela erivaleni minkandziyiso ya min'wangulano ya yena ekhotsweni ku katsa ni matimu lawa ya fikiseke ntsuxeko hi lembe ra 1994, laha ku veke ni nhlawulo wo sungula wa xidimokirasi. Yin'wana ya min'wangulano ya nkoka eka tsalwa leri yi nga kombisiwa hi ndlela leyi landzelaka ku komba ni hi laha vuhundzuluxi byi nga na nkoka ha kona.

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

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

Ntshaho lowu nga laha henhla wu hlamuseriwa hi Xinghezi hi ku tirhisa swiangi etlhelo ka wona hi ndlela leyi:

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

Mintshaho leyi nga laha henhla yi hi komba hi laha vuhundzuluxi byi tirheke hi kona, ni hi laha nxaniseko wa swimunhuhatwa tanihi Nelson Mandela na

vabohiwakulobye wu heteleleke wu tisa ntshuxeko na mfumo wa xidimokirasi ha kona.Ntshaho lowu wu landziwa hi ku angula hi Nelson Mandela hi ndlela leyi landzelaka:

Nelson: *(While parry the sjambok)*
Meneer(Mister) Badenharst, we are not donkeys, please treat us like human beings.

Guard 1: *(White belabouring him) Thula, jou bobbejaan (shut up, you baboon!) Ek is nie jou meneer nie, ek is jou baas! (I am your boss) Hoe lank sal ons jou leer om baas te se?(For how long shall we teach you to say boss?) Jy wil mos nie luister nie, dan sal jy moet voel! (You don't want to listen, then you will have to feel).*

Mintshaho leyi ya nkoka eka tsalwa leri a yi heleli laha ntsena. Yi tlhela yi ya emahlweni no komba swin'wana swiyimo swo vava leswi vabohiwa va hlangeke na swona, swo fana ni mintshaho leyi landzelaka (1995:78):

Guard 1: *(Re-enters after thirty minutes whilst drinking Coca-Cola from a can. He approaches Mandela, boastfully) H'm, you are still strong h'm, you are still strong h'm! (smacking him in the face). Very strong! (Starts belabouring him at random. Nelson shrivels)Jy wil mos regeer ne! [You want to rule is'nt it?] Jy sal by jou ma se graf gaan regeer! [You will rule at your mother's grave!] Jy het Mos gehoor dat sy gevrek het! (You have heard that she died!) Sy het gevrek! (She has died!) Kom, kom, kom, staan op, my koning! [Come, come, come, stand up my chief!] (Starts manhandling him) Jy is mos nie n babatjie nie! [You are not a small child, not so!]*

Nelson: *(Sorrowfully) Are you really sure my mother passed away What is the cause of her death? What about the funeral, is she buried already? Will the authorities grant me permission to go and burry her? What about Winnie and children, will they come and...*

Tsalwa leri ra Nkwe ra vuhundzuluxi i ra nkoka tani hilaha ri kombisaka hilaha mfumo wa mani na mani wu fikeleriweke ha kona hi ku humelerisa xiphato lexi phatiweke erivaleni ra mintlangu ra FNB eka ntirho wo heleketa un'wana wa valwelantshuxeko hi siku ra ti 19 Dzivamsoko 1993 lexi hlayekeke hi ndlela leyi, na hi laha xi kombaka vuhundzuluxi ha kona.

1.6.5. Golele na Maluleke (1998)

Golele na Maluleke va hundzuluxile tsalwa ra *“Rila, tiko ro rhandzeka swonghasi”* leri tsariweke hi Alan Paton eka nkandziyiso wa Xinghezi wa *“Cry, the beloved country”*. Golele na Maluleke va kombisile hi laha swi faneleke ha kona ku khunguvanyeka kumbe ku rila ku rileriwa tiko leri tekiweke hi va nhlonghe yo basa. Va ya emahlweni va kombisa hi laha va pfumalaka ku tshembha leswaku tiko ri nga vuyela evutshanwini.

Tsalwa leri ri tlhela ri hi kombisa hi laha tiko ri fambisiweke ha kona hi va nhlonghe yo basa laha ku kombisiwaka mafumelo ya voko ra nsimbhi, ngopfu loko ku langutiwa va nghohe yo ntima.

Eka tsalwa ra *“Cry, the beloved country”* hi ta tshaha leswi landzelaka ku kombisa hi laha nxaniseko ni ku chava ka n'wana wa muntima swi faneleke ha kona ku rileriwa ku ya hi vuhundzuluxi bya Prof Golele eka tsalwa ra yena ra Rila, tiko ro rhandzeka swonghasi (Paton: 84):

*Cry, the beloved country, for the unborn child
that is the inheritor of our fear. Let him not love the
earth too deeply. Let him not laugh too gladly when
the water runs through his fingers, nor stand too*

silent when the setting sun makes red the veld with fire. Let him not be too moved when the birds of his land are singing, nor give too much of his heart to a mountain or a valley. For fear will rob him of all if he gives too much.

-Mr. Msimangu?

-Ah, it is Mrs. Ndlela of End Street

-Mr. Msimangu, the police have been to me.

-The police?

-Yes, they want to know about the son of the old umfundisi. They are looking for him.

-For what, mother

-They did not say, Mr. Msimangu.

-Is it bad, mother?

-It looks as if it were bad.

-And then, mother?

-I was frightened, umfundisi. So I gave them the address.

Hi ntshaho lowu nga laha henhla tani hi le ka tsalwa ra vuhundzuluxi ku chava loku kombisiwakahi swimunhuhatwa leswi kombisiweke laha henhla byi humelerisiwile hi ndlela yo eneta.

1.6.6. Bibebe (1883 na 1929)

Vahundzuluxi vaBibebe va tiedixini to hambana va kotile ku tshuneta vukhongeri eka Vatsonga, tanihileswi dyondzo yo kota ku hlaya Bibebe ya edixini yo sungula ya 1883 swi veke mabulandlela eka nhluvukiso wa ririmi ra Xitsonga.

I ntiyiso leswaku vuhundzuluxi hambiloko byi nga hundzuluxiwa hi ndlela yihi kumbe yihi byi fanele byi humesela mongo wo karhi erivaleni tani hilaha Bibebe yi khomeke vukhongeri. Hi ta tshaha nseketelo wa marito lawa ku suka eka Lefevere (1992:47) loko a ku:

*Hieronymous (Saint Jerome), 345-419/420.
Church father, translator, historian and
polemicist.*

*Extract from the "Letter to Pammachius,"
probably written between 405 and 410.*

*I admit and confess most freely that I have not
translated word for word in my translation of
Greek texts, but sense for sense in the case of
the scriptures in which even the order of the
words is a mystery. Cicero has been my teacher
in this...*

*It is hard not to slip when you are translating a
foreign text word for word. It is difficult to
preserve the elegance of felicitous expression
as you find it in a foreign language when you
translate.*

Ku hundzuluxiwa ka Bibeke ku endlwile ko hlayanyana ku hlulukisa ririmi ku endlala ku famba na mikaahi na ku cinca ka mindzhavuko. I swa nkoka ku tsundzuka leswaku, hambiloko haha vulavula hi vuhundzuluxi bya Bibeke ya Xitsonga, na tindzimi tin'wana to hambana ti vile na byona vuhundzuluxi bya tiBibeke.

Bibeke yo sungula ya Xitsonga yi tsariwile hi matsalelo ya nkaahi wolowo, laha vahlayi va rona a va yi hlaya hi ku olova, kambe sweswi ku hlayiwa edixini leyi yi oloverisaka vahlayi va nkaahi wa sweswi, naswona ya kandziyisiwa nakambe ku ya emahlweni na nhluvuko wa ririmi.

Vuhundzuluxi bya muxaka wa tiBibeke byi ta kombisiwa hi mintshaho ku suka eka Bibeke ya Xinghezi, ya Xibunu na Bibeke ya ririmi ra Xitsonga laha hi nga ta tshaha Lukas 11: 1-4 leyi tsariweke hi ndlela leyi landzelaka:

Ntshaho wa Xibunu:

Jesus was êrens on 'n plek besig om te bid. Toe Hy klaar was, sê een van sy dissipels vir hom: "Here, leer ons bid, soos Johannes ook sy volgelinge geleer het." En Hy sê vir hulle: "Wanneer julle bid, sê vir hulle: "Wanneer Julle bid sê dan: Vader, laat u Naam geheilig word; laat u koninkryk kom. Gee ons elke dag ons daaglikse brood; en vergeef ons ons sondes, want ons vergewe ook elkeen wat teen ons oortree; en laat ons nie in versoeking kom nie."

Ntshaho wa Xinghezi:

Luke 11:1-4

One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples." He said to them, "when you pray, say: Father, Hallowed be your name, Your kingdom come." Give us each day our daily bread. Forgive us our sins, For we also forgive everyone Who sins against us. And lead us not into temptation.

Ntshaho wa Xitsonga

Luka 11:1-4

Yesu a a khongela exivandleni xin'wana; Loko a hetile, un'wana wa vadyondzisiwa va yena a ku ka yena: "Hosi, hi dyondzise ku khongela, hikuva Yohana na yena ú dyondzisile vadyondzisiwa va yena" kutani Yesu a ku ka vona: Loko mi khongela mi nge: Tatana, vito ra wena a ri hlawuleke; a ku te ku fuma ka wena; u hi nyika vuswa bya hina bya siku rin'wana ni rin'wana; hi rivalele swidoho swa hina, hikuva na hina hi rivalela mani na mani la nga ni nandzu eka hina; u nga hi yisi emiringweni."

Hambi leswi eka Bibehe ya Xinghezi ku vulavuriwaka hi xinkwa kasi eka Xitsonga ku vulavuriwaka hi vuswa, mhakankulu hi leswaku ku vulavuriwa hi swakudya swa mindhavuko yo hambana. Mi ta ndzi seketela loko ndzi vula leswaku swakudya swa ndhavuko swa masiku hinkwawo eka vatsonga Machangana i vuswa, hikokwalaho “Our daily bread”, swi hi hlamusela hi swakudya leswi hi ngo swi tolovela loko hi ri karhi hi avelana mindhavuko. Ku ya hi vuhundzuluxi bya Rito hi rito (Word for word Translation), xinkwa na vuswa swi hambanile naswona swi nga hlamuseriwa hi ndlela leyi landzelaka:

Xinkwa (bread)

Vuswa (porridge)

Loko hi vulavula hi vuhundzuluxi byo sungula bya Bibehe hi tindzimi-nyingi, Hung (2005:25) u kombisa leswaku vuhundzuluxi bya Xitsonga byo sungula bya Bibehe a byi fambisaka na byin'wana tani hi leswi xibunu na xona xi veke na bya xona Hung u hlamusela vuhundzuluxi lebyintshwa bya Xibunu hi ndlela leyi landzelaka:

The new translation (1983) The development of Afrikaans; the advances Made in the field of biblical science (archaeological discoveries casting light on the cultural and historical background of the Bible, the progress made in the field of textual research and the development of textual criticism as a science); and the emergence of translation science (under the influence of Eugene Nida) all contribute the decision to translate the Bible into contemporary Afrikaans. The Bible society of South Africa arranged a large translator's Seminar during July 1967. Eugene Nida, then secretary for Translation of the

American Bible society, was one of those who conducted the seminar. When Nida suggested that a new translation would be received with much more enthusiasm than a revision, this novel idea was born (Wegener 1985: 228-238). The decision in favour of a new target text Oriented translation was ratified by the Bible Society in 1968. The synods of the sorority of Afrikaans churches followed suit. Advisors in the field of philology and a final editorial committee consisting of philologists and theologians were appointed.

Hung (2005:30) u ya emahlweni a kombisa vuhundzuluxi bya Bibeke ya Xibunu hi ku tshaha Genesa 11 hi ndlela leyi landzelaka:

Gen 11:1

En die hele aarde het dieselfde taal gehad en een en die selfde worde.

English version

And the whole world had the same language and one and the same words.

Eka tsalwa ra Bibeke ya Xitsonga vuhundzuluxi bya Genesa 11:1 byi hlayeka hi ndlela leyi landzelaka:

Khale vanhu hinkwavo emisaveni a va vulavula ririmi rin'we, leri a ri ri ni marito yo fana.

Leswi landzelaka i xikombiso xa vuhundzuluxi bya Bibeke leswi kombisiwaka hi tindzimi tinharhu. Hung (2005:36-39) u kombisa vuhundzuluxi bya Bibeke hi tindzimi to hambana hi ndlela leyi landzelaka:

Vuhundzuluxi bya tsalwa ra mitirho ya vaApostola:

Acts 7 : 54-56

The Stoning of Stephen

When they heard this, they were furious and gnashed their teeth at him. Looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God. Look," he said, "I see heaven open and the Son of Man standing at the right hand of God."

Handelinge 7 : 54-56

Stefenus word gestenig

Toe die lede van die Joodse Raad dit hoor, het hulle van woede op hulle tande gekners. Maar Stefanus, vol van die Heilige Gees, het opgekyk na die hemel en Jesus wat aan die regtehand van God staan.

Mitirho 7: 54-56

Ta Stefano loko a khandliwa hi maribye

Loko va huvo va twa marito lawa ya Stefano, va tal mbilu; kutani va n'wi karihela va hlundzikile ngopfu. Kambe Stefano a tala hi Moya lowo Kwetsima, kutani a languta swinene etilweni, a vona ku kwetsima ka Xikwembu, na Yesu a a yimile evokweni ra xinene ra Xikwembu.

Genesis 11:1

- BH כָּל־הָאָרֶץ שִׁפְהָ אֶחָד וְדַבָּרָם אֶחָד
 The whole earth was one lip and one set of words.
- OAV En die hele aarde het dieselfde taal gehad en een en dieselfde woorde.
 And the whole world had the same language and one and the same words.
- NAV Die hele wêreld het net een taal gepraat.
 The whole world spoke only one language.

As a source text oriented translation, the OAV explicates the ST by replacing *one* with the *same* in the first part of the verse and adds *same* to the second part. However, NAV (as a target text oriented translation) transfers *one* of the ST into the TT and deletes the last part of the verse, which is a repetition of the first part (see Kerk 1986: 21).

Genesis 1:28 is seen as a command of God in order to justify a positive differentiation (Ras 1974: 14–15). A logical leap was made to quote the multiplication of mankind as substantiation of a cultural differentiation. OAV transfers *fill* of the ST. NAV substitutes it with a general term *inhabit* (see Kerk 1986: 31).

Genesis 1:28 (also Genesis 9:1, 7)

- BH פֹּדוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ
 Be fruitful and multiply, and fill the earth.
- OAV Wees vrugbaar en vermeerder en vul die aarde.
 Be fruitful and increase and fill the earth.
- NAV Wees vrugbaar, word baie, bewoon die aarde...
 Be fruitful, become many, inhabit the earth...

In earlier documents the concept of diversity drew considerable support from the qualification of everything created *after its own kind* (Genesis 1:11, 21 (2×), 24, 25 (3×)) (Loubser 1987: 56–57). OAV explicates the ST item by replacing it with *sort*. NAV substitutes the ST item by a general term *nature*.

Genesis 1:11

- BH לְפִי־נֶפֶשׁ
 after its own kind
- OAV volgens hulle soorte
 after their sorts/species

NAV elkeen NAV sy aard
everyone after its nature

A similar conclusion is drawn from Genesis 10 containing the table of nations where mention of a spontaneous diversification of the human race into different generations is made (Genesis 10:5, 20 and 31) (Ras 1974: 12-14).

Genesis 10:5

BH מֵאֵלֶּה נִפְרְדוּ אֵי תַּיִם בְּאַרְצוֹתָם

From these the coastlands of the nations were branched off into their countries.

OAV uit hulle het verdeeld geraak die kuslande van die nasies, in hulle lande...

out of them the coastal regions of the nations became separated, according to their countries...

NAV Uit hulle het die mense wat nou die kusstreke bewoon, daarna toe versprei...

Out of them humans now inhabiting the coastal regions, spread thereto...

The ST item *branch off* is explicated by the OAV item with *separated/divided*. NAV substitutes the ST item by *spread*. In addition, NAV substitutes the ST item *nations by humans* and *deletes to their countries* (see Kerk 1986: 21).

From Deuteronomy 32:8 and Acts 17:26 the conclusion is drawn that the history of the nations is not beyond the will or intervention of God. Occasionally He allotted each of them its own area of habitation. The view of the diversity of peoples flows directly from this tenet (Ras 1974: 20-24).

Deuteronomy 32:8

BH בְּהִפְרִידוֹ בְּנֵי אָדָם יָצַב גְּבוּלֹת עַמִּים

When He branching off the sons of man, He set the boundaries of the peoples...

OAV ... toe Hy die mensekinders van mekaar geskei het, het Hy die grense van die volke vasgestel...

and when He separated the children of man from each other, He fixed the boundaries of the nations...

NAV ... toe Hy die mense in volke opgedeel het, het Hy vir hulle hulle grense bepaal...

...and branching off the people into nations, He fixed boundaries for them...

1.6.7. Vumbiwa bya Tiko, Nawu wa 108 (1996)

Vahundzuluxi va tsalwa leri va ri hundzuluxile hi ndlela yo saseka no olova eka vahlayi hi ririmi ra Xitsonga, leswi endlaka leswaku vahlayi hi ku angarhela va kota ku tihlayela milawu ya tiko hambi ku ri ku tiva timfanelo ta vona tani hi vaakatiko. Ku ya hi National Policy Framework (2003:5):

The policy statement of the NLPF was announced by the Minister of Arts, Culture, Science and Technology on 3 December 2002. Cabinet subsequently approved it on 12 February 2003. The policy is aimed at promoting the equitable use of 11 official languages with a view to facilitating equitable access to government services, knowledge and information, as well as respect for language rights. This aims are dependent on the successful promotion and development of the previously marginalised official indigeneous languages. Since language is a functional communicative tool in the lives of individuals and communities, it is imperative that strategies to redress past language inequalities be put in place.

Ntshaho lowu nga laha henhla wu kombisa leswaku tindzimi hinkwato ta ximfumo ti na timfanelo hinkwato ta ximunhu no vulavuriwa handle ko siveriwa. Tindzimi hinkwato ta ximfumo hi leti landzelaka:

- ❖ Xitsonga
- ❖ Xipedi
- ❖ Xivhenda
- ❖ Xizulu
- ❖ Xiqhoza

- ❖ Xiswazi
- ❖ Xindhevele
- ❖ Xitswana
- ❖ Xisuthu
- ❖ Xinghezi
- ❖ Xibunu

1.6.8. Pholisi ya Rimba ra Ntirho wa Ririmi ra (2003)

Tsalwa leri ra mfumo ri hundzuluxekile kahle naswona tsalwa leri ra Pholisi ya Ririmi ra Rixaka i mbuyelo wa ku kombela switsundzuxo swa mitlawa ya ku kambela swa Ririmi leyi sunguriweke hi kwalomuya ka va 1995 leyi a yi tiveka hi vito ra LANGTAG. Hi ta tshaha leswi landzelaka eka tsalwa leri:

Mfumo wa swi vona leswaku ku na mintlhontlho leyi nga kona eka mafambiselo yo hetiseka yaku hambana ka tindzimi. Hikwalaho ka swona Nkunguhato wa Nsimeko wu kunguhata endlelo leri nga olova naswona ri ri leri humelelaka. Hi ku vona leswaku ntlakuso na nhluvukiso wa tindzimi ta hina wu voniwa wu ri exikarhi ka mindzulamiso ya Pholisi ya Tindzimi, Nkunguhato wa Nsimeko wo simeka vuhlanganisi bya swilo leswi tirhisiwaka na timekhenizimi leti nga fanela ta nsimeko wo helela wa tindzimi eka vukorhokeri bya vanhu. Hikokwalaho, ntirhisano na vatirhisnikulorhi eka levhele ya rixaka, xifundzankulu na mfumoxikaya wu ta tlanga xiphemu xa nkoka ku endlela leswaku nsimeko wa Pholisi ya Ririmi wu fikeleriwa.

Hi ku katsakanya swidyondzeki na van'watinzimi vo hambanahambana vo fana na va Baloyi, Golele, Nkwe, vahundzuluxi va Biblele na vahundzuluxi va

matsalwa yo hambana hambana ya ximfumo va pfuneta ku seketela ndzavisiso lowu wa nkoka wa vuhundzuluxi eka matsalwa hi ku kongomisa eka tsalwa ra Macbeth.

1.6.9. Junod (1936)

Junod u tsarile buku ya Vutlharhi bya Vatsonga (The Wisdom of the Tsonga Shangana People) hi ndlela yo enerisa. Tsalwa leri ri tsariwile hi Xitsonga na hi Xinghezi laha ri avanyisiweke tani hi dikixinari ku hlamusela swivuriso swa Vatsonga na hi Xinghezi. Eka tsalwa leri ku tirhisiwile swiharhi swa nhova na swa le kaya, swinyenyana, vanhu na swin'wana swa ntumbuluko ku dyondzisa hi swa mahanyelo ya vanhu ya siku na siku. Matirhiselo ya tindzimi timbirhi eka tsalwa leri ya komba vuhundzuluxi bya xiyimo xa le henhla, swin'wana swa swivuriso swa swiharhi hi leswi landzelaka ku suka eka tsalwa leri:

(1936:12) *Ndlopfu a yi fi hi rivambu rin'we*
(*An elephant does not die of one rib*)

Ntshaho lowu nga laha henhla wu hlamusela leswaku munhu wa matimba a nga heli matimba hi khombo rin'we.

(1936:38) *Mavala ya mangwa i mavala man'we*
(*The zebra's stripes are all alike*)

Lowu ntshaho wu hlamusela leswaku vavasati va fana eka hinkwaswo leswi va swi endlaka.

Swin'wana swa swivuriso swa vanhu ni mahanyelo ya vona hi leswi landzelaka:

(1936: 100) *Hosi yi fuma timhisi ni tinghala*
(*A chief has hyenas and lions as subjects*)

Ntshaho lowu wu hlamusela leswaku hosi yi fuma vanhu lavanene na lavo hamboloka.

(1936: 102) *Xi wundle, xi ta ku wundla*
(*Take care of it, it wil take care of you*)

Lexi xivuriso xi hlamusela leswaku loko u hlayisa vanhu, va ta ku hlayisa na vona. Lawa i marito lama tshinyaka tihosi, hambani vanhu lava fumeke leswaku va nga nonohisi timbilu eka lava pfumalaka kumbe swisiwana.

Swin'wana swa swivuriso i swa madyelo na swakudya swo hambana, swin'wana swa swona hi leswi landzelaka:

(1936: 206) *U nga hlantswi mbita nyama yi nga si va kona.*
(*Do not clean the cooking pot before the meat arrives*)

Ntshaho lowu wu hlamusela leswaku u nga vuli leswaku mundzuku u ta endla swo karhi na swo karhi hi ku hlambanyisa hikuva swi nga humelela leswaku u tsandzeka.

Swivuriso swa Vatsonga swi tele ngopfu, ku hlaya swona i ku twa khwiri ku xurha.

1.6.10. Ntsan'wisi (1968)

Prof. Ntsan'wisi u kotile ku tsala tsalwa ra Tsonga Idioms (A Descriptive study) laha a kombeke vuhundzuluxi bya xiyimo xa le henhla. Tsalwa leri ra yelana na tsalwa ra Vutlharhi bya Vatsonga, ya hambana ntsena hikuva

tsalwa leri ri tirhisa swivulavulelwa leswi swin'wana swa swona swi pfanganaka na swivuriso, u kotile ku xaxameta swivuriso swo ringana 1189, leswi a swi xaxameteke hi ndlela ya vuhundzuluxi, laha a swi hlamuseleke na hi Xinghezi. Swin'wana swa swivuriso leswi hi leswi landzelaka:

(1968:38) *Ku dlaya hi ntirho*
(*To be killed by work*)

Ntshaho lowu wu hlamusela leswaku u tirha mitirho yo tala kumbe ku tirhisiwa ku tlula mpimo.

(1968:38) *Ku dlaya mavele*
(*To kill maize*)

Lowu ntshaho wu hlamusela leswaku munhu u kumile mbuyelo lowunene eka vurimi kumbe ntshovelo lowu nga havaku mali, na ku vuyeriwa hi tindlela tin'wana.

1.7. NKOKA WA NDZAVISISO

Ndzavisiso lowu wu ta khutaza vanhu hi ku angarhela, tindzimi hi ku angarhela lava/leti hambu va/ti riki na vuswikoti eka ntirho wa vuhundzuluxi ku hundzuluxa matsalwa man'wana lama tsariweke hi tindzimi tin'wana ku ti hundzuluxa hi Xitsonga na tindzimi tin'wana leti va ti tokoteke. Hikokwalaho ka leswi nkoka wa vuhundzuluxi wu tekaka xiyimo xa le henhla eka tsalwa ro hundzuluxiwa ra **Macbeth**, i swa nkoka ku kanela nkoka wa vuhundzuluxi eka tsalwa ra **Macbeth**, ya nkandziyiso wa Xitsonga.

Hi ta kanela vuhundzuluxi bya tsalwa ra **Macbeth** ra Xitsonga hi ku lawuriwa hi swipimelo ni malawu ya vuhundzuluxi ku ya hi swidyondzeki swa ntivovuhundzuluxi leswi swin'wana swa swona swi nga leswi landzelaka:

- Muhundzuluxi wa matsalwa u fanele ku twisisa hi ku hetiseka tsalwaxidzi leri a lavaka ku ri hundzuluxa, ngopfungopfu mongo ni vundzeni bya rona. Bassnett loko a seketela mhaka leyi loko a ku:

The translator should fully understand the sense and meaning of the original author, although he/she is at liberty to clarify obscurities.

Ntshaho lowu nga laha henhla wu kombisa leswaku muhundzuluxi u fanele ku twisisa matitwelo ya mutsari, hambileswi eka vuhundzuluxi bya yena a nga ha lulamisa laha a vonaka swihoxo.

Muhundzuluxi u fanele ku va na vutivi lebyi heheleke bya tindzimi hatimbirhi, ra tsalwaxidzi na ra vuhundzuluxi. Leswi swi seketeriwa hi Bassnett hi ku va a ya emahlweni a ku:

The translator should avoid word for word rendering.

Muhundzuluxi u fanele ku hlawula marito lama a faneleke ku ma tirhisa ku humelerisa mongo wa tsalwa leri ri hundzuluxiwaka, leswi na swona Bassnett a swi seketela loko a ku:

The translator should choose and order words appropriately to reproduce the correct tone

Handle ka swipimelo ni milawu ya vuhundzuluxi ku ya hi Bassnett laha henhla, Hatim na Mason (1990:16) va engetela eka yona mhaka leyi hi ku vula leswi:

- (a) *That the translation should give a complete transcript of the ideas of the original work.*
- (b) *That the style and manner of the writing should be the same character with that of the original.*
- (c) *That the translation should have all the ease of original composition.*

Eka ntshaho lowu nga laha henhla Hatim na Mason, va engetela eka swipimelo hi vuhundzuluxi ku seketela Bassnett hi ku vula leswaku vuhundzuluxi byi fanele byi humesa erivaleni ntirho wa mutsari wo sungula kumbe mutsari wa tsalwaxidzi, na leswaku xitayele lexi muhundzuluxi a xi tirhiseke eka tsalwaxidzi. Va hetelela hi ku kandziyisa eka Bassnett loko va vula leswaku ri fanele ri olova ku twisisa tsalwaxidzi.

1.8. NHLAMUSELO YA MATHEME

1.8.1. Vuhundzuluxi (Translation)

I swa nkoka ku twisisa leswaku vuhundzuluxi (**translation**) i yini. Swidyondzeki na vativi va dyondzo ya vuhundzuluxi va hlamusela vuhundzuluxi (**translation**) hi tindlela to hambana hambileswi tinhlamuselo teleto ti hetelelaka ti vuya eka nhlamuselo yin'we. Nghingiriko wa vuhundzuluxi wu hlamusela hi tindlela to hambana kambe ti hlamusela mhaka yin'we. Hi ta nyika tinhlamuselo ta swidyondzeki swi nga ri swi ngani hi ndlela leyi landzelaka:

Bassnett (1988:2) loko a nyika nhlamuselo ya vuhundzuluxi hi ndlela leyi landzelaka:

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 ST will be preserved as closely as possible but not so closely that the TL structures will be seriously distorted.

Loko hi languta ntshaho lowu nga laha henhla, hi kuma leswaku vuhundzuluxi byi katsa ku yisiwa ka matsalwa eka tsalwa ro hundzuluxiwa ku suka eka tsalwaxidzi, kambe swi tekeriwa enhlokweni leswaku nhlamuselo ya tsalwaxidzi yi tshamisa leswi yi nga tshamisa xiswona eka tsalwa ro hundzuluxiwa, naswona ri nga sindzisiwi ngopfu ku fana na tsalwaxidzi ku fikelela laha tsalwa ro hundzuluxiwa ri onhakeriwaka hi mongo wa rona. Bassnett u tlhela a yisa emahlweni hungu ra yena loko a ku:

Translation has been perceived as a secondary activity, as “mechanical” rather than “creative” process.

Ntshaho lowu wu vula leswaku vuhundzuluxi byi tekiwa tanihi ntirho wa vukandziyisi bya leswi nga tsariwa ku nga ri ntirho wa vutumbuluxi. Venuti (1995:17) u hlamuesla vuhundzuluxi hi ndlela leyi landzelaka:

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

Ntshaho lowu wu hlamusela vuhundzuluxi (**translation**) ku ri maendlelo lawa eka wona nandzelelano wa swiphemu leswi vumbaka tsalwa leri hundzuluxiwaka. Lefevere (1970:79) yena u hlamusela vuhundzuluzi (**translation**) hi ndlela leyi landzelaka:

Is a channel opened often not without a certain reluctance, through which foreign influence can penetrate the native culture, challenge it and even contribute to subverting it.

Ntshaho lowu wu hlamusela vuhundzuluxi byi ri switici leswi pfulekeke, leswi hi mikarhi yo tala swi nga humeleriki handle ka nkavanyeto eka mindhavuko ya matiko mambe yi nga nghenelelaka eka mindhavuko yerhu, yi phikizana na yona, hambi ku ri ku yi cinca.

Holmes (1970:78) yena u hlamusela vuhundzuluxi (**translation**) ku ri ku hundzisela swin'wana swa vutlhari leswi nga fikeleriwiki hi ku olova. Loko a hlamusela vuhundzuluxi ku ya emahlweni (1970:79) u ri:

Involves a linguistic and a confrontation of linguistic and literary systems.

Ntshaho lowu wu hlamusela leswaku vuhundzuluxi byi katsa swin'wana swa matirhiselo ya matsalwa, leswi nga ku cinciwa no nghenelelana eka matirhelo na matirhiselo ya matsalwa. Nhlamuselo ya vuhundzuluxi (**translation**) yi hlamuseleka hi ku hetiseka hi ku katsakanya tinhlamuselo ta tinxaka ha tinharhu ta vuhundzuluxi, leti ku nga:

- **Intralingual translation**
- **Interlingual translation**
- **Intersemiotic translation**

Bassnett (1991:14) u hlamusela tinxaka leti ta vuhundzuluxi hi ndlela leyi landzelaka:

- *Intralingual translation or rewording (an interpretation of verbal signs by means of other signs in the same language).*
- *Interlingual translation or translation proper (an interpretation of verbal signs by means of signs of other languages)*
- *Intersemiotic translation or transmutation (an interpretation of verbal signs by means of non verbal signs)*

Bassnett (1991:3) u tlhela a yisa emahlweni hungu ra yena hi ku vula leswi:

Translation involves the transfer of 'meaning' contained in one set of language signs into another set of language signs through competent use of dictionary and grammar.

Hatim na Munday (2004:3-4) vona va nyika tinhlamuselo ta vuhundzuluxi (**translation**) ta mune hi ndlela leyi landzelaka:

Translation: The act or an instance of translating a spoken suppression of the meaning of a word, speech, book, etc. in another language.

Translation: An incredibly broad notion which can be understood in many different ways. For example, one may talk of translation as a process or a product, and, identify such as subtypes as literary translation, technical translation, subtitling and machine translation; moreover, while more typically it just refers to the transfer of written texts, ther term sometimes also include interpreting.

Hi ku katsakanya tinhlamuselo ta vuhundzuluxi (**translation**) ku ya hi swidyondzeki leswi tshahiweke laha henhla, swi vuya eka nhlamuselo yin'we, ku nga ku hundzisela mahungu lama tsariweke hambu ya nomo ku ya eka vahlayi kumbe vayingiseri lava nga ta ma twisisa hi ku olova leswi swi nga humelerisiwaka hi ku tirhisa ririmi rin'we hi ndlela yo ri pfuxeta kumbe ku tirhisa ririmi rin'wana ku hundzisela mahungu lama muhundzuluxi a lavaka leswaku ya hlayiwa hi ririmi ro karhi.

1.8.2. Ririmi leri hundzuluxiwaka (Source language)

Leri i ririmi leri tsalwaxidzi ri tsariweke ha rona. Theme leri ri hlamuseriwa hi swidyondzeki swa vuhundzuluxi hi ndlela leyi landzelaka: Eka www.google.co.za ku hlamuseriwa "**source language**" hi ndlela leyi: "*The language from which a text is translated.*"

Hatim na Munday vona va hlamusela "**source language**" hi ku vula leswi: "*The language of the original text.*" Loko ka ha hlamuseriwa hi "**source language**" va ya emahlweni va nyika na nhlamuselo ya "**source text**" loko va ku: "*The original text for translation*". Hi ku katsakanya, tinhlamuselo ta "**source language**" na "**source text**" ta tirhisana naswona ti hlamusela ririmi leri hundzuluxiwaka.

1.8.3. Ririmi ra vuhundzuluxi (Target language)

Leri i ririmi ra vaamukeri va mahungu lama sukaka eka tsalwa rin'wana leri tsariweke hi ririmi rin'wana. Hatim na Munday (2004) va hlamusela ririmi ra vuhundzuluxi (**target language**) hi ndlela leyi:

The language of the translation.

Nhlamuselo ya ririmi ra vuhundzuluxi (**target language**) yi fambisana na tsalwa ra vuhundzuluxi (**target text**) leri loko Hatim na Munday va ri hlamuselaka hi ndlela leyi: *“The translated text”*. Mitshaho leyi nyikiweke laha henhla yi kombisa leswaku ririmi ra vuhundzuluxi (**target language**) i ririmi lerintshwa leri hundzuluxiweke ku suka eka rin’wana.

1.8.4. Ku yelana ka tinhlamuselo (Equivalence)

Leri i theme leri tirhisiwaka eka dyondzo ya vuhundzuluxi na le ka vatsari va tidikixinari leri hlamuselaka ku fana kumbe ku yelana ka tinhlamuselo eka matsalwa. Swidyondzeki swa ntivovuhundzuluxi na lexisikogirafi va hlamusela ku yelana na tinhlamuselo (**equivalence**) hi ku vula leswi:

... are the words or phrases in a target language that represent and carry the same meaning as the original or source language form.

Hatim na Munday (2004:27) va nyika nhlamuselo ya ku yelana ka tsalwa (**textual equivalence**) hi ndlela leyi landzelaka:

A textual equivalence is defined as ‘any TL text or portion of text which is observed to be equivalent of a given SL text or portion of text.

Hi tinhlamuselo leti nyikiweke laha henhla, swi kombisa handle ko kanakana leswaku vuhundzuluxi (**translation**) byi nge vi kona handle ka matheme lama nyikiweke , ku nga **“translation”**, **“source language”**, **“target language”** na **“equivalence”**

NDZIMA YA 2

2.1. MATIMU YA VATSARI

2.1.1. MATIMU YA FELIX M SHILOTE

Endzhaku ko lavisisa hi matimu ya Felix M. Shilote ndzi kumile vuxokoxoko byitsongo hi matimu ya yena. Loko ndzi ta va ndzi burisanile na Manana C.N. Shilote, mutshamaxitulu eka xin'wana xa swiyenge swa ririmi ra Xitsonga, va ndzi hlanganisile na nuna wa vona, loyi na yena a nga ndzi hlanganisa na un`wana va vana va Felix M Shilote loyi a tivekaka hi vito ra Cedrick Shilote. Cedrick Shilote hi yena a ndzi chumbutelekenyana matimu ya Shilote hambileswi ya kayivelaka.

Felix Shilote u tswaleriwe eka ndyangu lowukulu, laha tata wa yena a ri ni vavasati vo tala na vana vo tala. Tani hiloko Vatsonga va ku “Mi nga voni tiyindlu ku vandzakana, switiko a swi ringani”, swi vile tano ni le ka Felix Shilote, tanihileswi xitiko xa mana wa yena a xi hanya hi rikoko ra xilondza.

Hambiswiritano, Felix Shilote u kotile ku sungula tidyondzo ta yena ta purayimari etindhawini ta Elim, laha a kuleleke kona, ku kondza loko vafambisi va kereke, ku nga Maswisa, va vona vutlharhi bya yena, kutani va n'wi teka va tshama na yena va tlhela va n'wi ngenisa xikolo laha a koteke ku pasa JC leyi a yi vuriwa “Junior Secondary Certificate”. Endzhaku ko pasa tidyondzo ta yena ta JC u dyondzerile vuthicara kona eElim ekholichini ya Lemana laha a koteke ku pasela tidyondzo ta yena ta vuthicara.

Endzhaku ko pasela vuthicara u tirhile etindhawini ta kwale Elim eka Mbhokota laha a ri mudyondzisi exikolweni lexi tivekaka hi vito ra Tiyiselani. Loko a ri mudyondzisi, hi tlhelo a tirha ntirho wo yisa evhangeli emahlweni, hi ku pfunana na Vaneri va kereke ya Swiss Mission leyi namunthla yi tivekaka hi vito ra Evangelical Presbyterian Church in South Africa.

Endzhaku ko tirha malembe yo hlaya tani hi mudyondzisi etindhawini ta Elim, kereke yi n'wi rhumerile ePotgietersrus leyi sweswi yi tivekaka hi Mokopane ku ya fambisa rito ra Xikwembu. Loko a ri eMokopane u thoriwile tani hi mudyondzisi exikolweni lexi tivekaka hi vito ra Jackal's Scale. Loko a ri karhi a dyondzisa exikolweni lexi hi tlhelo a tirha na ntirho wa Xikwembu lowu a komberiweke ku ta fambisa wona.

Byin'wana vuxokoxoko hi leswaku Felix Shilote u ve a komberiwa hi khale ka mfumo wa Bophutatswana , laha a tirheke eka swiyenge swo hambana swa mfumo, ku katsa na ku va xirho eka Ndzawulo ya Dyondzo, kasi hi tlhelo a ri karhi a tirha ntirho wa Xikwembu. Xikolo xo hetelela lexi nkulukumba Shilote a tirheke eka xona i xikolo lexi tivekaka hi Sierappes. Loko a ta komberiwa hi mfumo wa khale ka Bophutatswana a tirha kona eka xikolo lexi.

Handle ka matsalwa ya Macbeth ya nkandziyiso wa Xitsonga u tsarile buku ya swihungwahungwana swa vana. Nkulunkumba Shilote u tirhile ni vafundhisi vo hambanahambana, ku katsa na mufundhisi D.C Marivate. U hundzile emisaveni kwalomuya ka va 1989, loko hi tirhisa mpimanyeto wa nhlayo xikarhi tani hileswi swi nga tivekiki kahle leswaku u love rini.

2.1.2. MATIMU YA PHUROFESA N.C.P GOLELE

U velekiwile eKhujuwana eka xifundzha xa Ritavi hi siku ra 24 Nhlangua 1942. U dyondzile xikolo xa le hansi eka swikolo swa Swiss Mission eOrlando eJoni, na le Lady Selborne ePitori. U ngenile swikolo swa le henhla eLady Selborne High School na le Douglas Laing Smith, yi nga Lemana.

U dyondzerile vuthicara eUniversity College of the North, a tlhela a pasa dyondzo ta BA kona, laha a tokota hi Xitsonga na Xinghezi. U kumile nyeleti eka dyondzo ya Xitsonga. Dyondzo ya Onasi ya Xitsonga u yi kumile eUnisa, a kuma MA eYunivhesiti ya N'walungu, a kuma Vudokodela bya Xitsonga eUnisa. Dyondzo leyi ya Vudokodela yi tsariwile hi ririmi ra Xitsonga.

Prof Golele u tirhile eYunivhesiti ya N'walungu (leyi sweswi yi nga Limpopo) eTurloop malembe ya 34. Loko a suka kona u yile a ya va nhloko ya Yuniti ya Tidikixinari eTivumbeni, a suka kona a ya va nhloko ya Senthara ya Ndzavisiso ni Nhluvukiso ya Ririmi, ya Xitsonga, leyi hi Xinghezi yi nga Xitsonga Language Research and Development Centre (LRDC) leyi a yi ri kona kwale Tivumbeni.

EYunivhesiti ya N'walungu u vile mufambisi wa Ndzawulo ya Xitsonga endzhaku ka ku suka ka Profesa Ntsan'wisi. U tirhile eka tikomiti ni le ka migingiriko yin'wana yo tala, a hela a va nhloko ya yunivhesiti yo khomela. Hi ku tirhisana na Nkulukumba GS Mayevu va lwile nyimpi leyikulu leswaku tidyondzo ta Xitsonga ti dyondzisiwa hi ririmi ra Xitsonga ku tshikiwa ku dyondzisa hi Xinghezi, yi nga mhaka leyi nga tswala mihandzu leyo tala leyi hi yi vonaka namuntlha.

U vile mukamberinkulu wa Xitsonga eka tidyondzo ta matiriki malembe layo

tala swinene, a hela a ri muxoperi wa le ndzeni wa dyondzo leyi eka Xifundzankulu xa Limpopo na le ka Ndzawulo ya Dyondzo ya le xikarhi. U nghenerile tinhlengeletano to tala laha Afrika-Dzonga na le matikweni man'wana, na le ndzhandzheni wa malwandle, a fambisa evhangeli ya ririmi ra Xitsonga, a ri karhi a ri xirho eka mitlawa yo hambana ya ta ririmi.

U vile xirho xa ntlawa wa vuxoperi bya vuhundzuluxi bya Bibeke lowu a wu rhangeriwa hi Mufundhisi Dokodela Schneider, na lowu a wu rhangeriwa Hi Father Sandri. Sweswi u le ka ntlawa wa vuxoperi eka ku lulamisiwa ka nkandziyiso wa 1929 Bibeke ya Xitsonga leswaku yi tsariwa hi matsalelo ya manguvalawa.

U tirhile eka tikomiti ta ririmi ra Xitsonga eGazankulu, a va mutshamaxitulu wa komiti eka nkarhi wun'wana. U vile mutshamaxitulu wo sungula wa huvo yo angarihela ya tindzimi ta Xintima leyi hi Xinghezi yi vuriwaka Pan South African Language Board, a tlhela a hlawuriwa ra vumbirhi ku va mutshamaxitulu, a va xandla xa mutshamaxitulu a tlhela a hlawuriwa ra vumbirhi kona, ku fikela loko nkarhi lowu nga vekiwa hi nawu wu hela. Lembeleli Prof Golele wa ha ku nghena eka vuxirho bya Huvo ya Vulawuri ya yuniti ya tidikixinari ya Ngula ya Xitsonga, laha mutshamaxitulu wa kona a nga Man. Shilote

Prof. Golele u wa a pfuka loko swi ta eka ririmi ra Xitsonga. Ku hlaya timhaka ta kona ku ngo va ku twa khwiri ku pandza. Yan'wana ya matimu ya Prof Golele ya kumeka eka xitichi xa vuhaxi xa Munghana Lonene FM eka nongonoko wa ***Minkondzo ya Tinghwazi*** lowu humelerisiweke hi siku ra ti 30 Ndzhati 2012, laha a tiyisiseke matimu lawa hi yexe ni ku seketeriwa van'wana vo fana ni vandyangu lava yimeriweke hi un'wana wa vana va yena, maxaka lama yimeriweke hi Beka Ntsanwisi ku katsa ni swidyondzeki swa ririmi ra Xitsonga, leswi handle ko va swi vile swichudeni swa Prof. Golele swi

ttheleke swi va na nkateko wo tirha na vona, lava yimeriweke hi Dokodela O.R Chauke.

2.3. TINXAKA TA VUHUNDZULUXI

(i) Tinxaka ta vuhundzuluxi hi ku angarhela.

Ku ya hi Catford vuhundzuluxi byi ya hi ku yelana ka tinhlamuselo ta marito,swivulwa na tipharagirafu. Eka tsalwa ra yena ra 'A Linguistic Theory of Translation' u nyika tinxaka ta vuhundzuluxi hi ku yelanisa hi ndlela leyi:

Full vs. Partial translation. This distinction relates to the extent (in a syntagmatic sense) of SL text which is submitted to the translation process. By the text we mean any stretch of language, spoken or written, which is under discussion. According to circumstances a text may thus be a whole library of books, a single volume, a chapter, a paragraph, a sentence, a clause... etc. it may also be a fragment not co-extensive with any formal literary or linguistic unit.

Catford (1965:21) u ya emahlweni a kombisa ku hambana na ku yelana ka tinxaka leti ku ya hi yena ku nga vuhundzuluxi lebyi heleleke kumbe vuhundzuluxi byo kayivela. Catford u hambanyisa Vuhundzuluxi lebyi heleleke(Full Translation) na Vuhundzuluxi byo kayivela hi ndlela leyi landzelaka:

*In a **Full Translation** the entire book is submitted to the Translation process: that is, every part of the SL text is replaced by TL, text material. In a **Partial Translation**, some part or parts of the SL Text are left untranslated: They are simply transferred to and incorporated in the TL text...on between full partial translation is hardly (linguistically) technical one.*

Hi ntshaho lowu nga laha henhla, Catford u kombisa leswaku vuhundzuluxi byi nga ha va byi ri *lebyi heheleke* kumbe *lebyi kayivelaka*, leswi vulaka leswaku muhundzuluxi a nga ha hundzuluxa ntsena timhaka ta nkoka eka tsalwa ro karhi.

Loko hi languata eka matsalwa lamambirhi ya **Macbeth**, ku nga ra Xitsonga na ra Xinghezi, hi kuma leswaku mahungu hinkwawo ya ringana no humesela erivaleni mongo wun'we wa tsalwa, leswi kombisaka leswaku Golele na Shilote va hundzuluxile tsalwa leri heheleke ra **Macbeth**, leswi hi ku ya hi Catford hi nga vulaka leswaku i "full translation"(Vuhundzuluxi lebyi heheleke).

Tani hi vuhundzuluxi lebyi heheleke, vahundzuluxi va tsalwa ra **Macbeth** ra Xitsonga va kotile ku ri hundzuluxa hi ndlela ya kahle swinene, laha hi kumaka timhaka hinkwato ta tsalwa ra **Macbeth** ra Xinghezi. Timhaka ta makwanga leyi ku nga hungunkulu eka tsalwa leri ya humeseriwile erivaleni ni le ka tsalwa ra vuhundzuluxi, laha hi kumaka leswaku hi mikarhi yin'wana ya vangela swiphiso. Leswi hi swi vona hi laha Macbeth a tshembheleke ngopfu eka vuhlotwana bya vavasati va valoyi. Swin'wana swa leswi swi n'wi yiseke eku loveni hi nga swi kombisa hi ndlela leyi landzelaka:

Act 1

Scene 3

Ross : *The King hath happily received, Macbeth, the news of thy success, and when he reads thy personal venture in the rebel' sight his wonders and his praises do contend which should be thine or his; silenced with that, in viewing o'er the rest o'th'self-same day he finds thee in the stout Norwegian ranks, nothing afeared of what thyself didst make, strange images of death. Ask thich hail came post with post, and every one did bear thy praises in his kingdom's great defence, and poured them down before him.*

Angus : *(to Macbeth)To give thee from our royal master thanks; only to herald thee into his sight, not pay thee.*

Ross : *And, for an earnest of greater honour, he bademe from him call thee Thane of Cowdor, in which addition, hail, most worthy thane for it is thine.*

Banquo : *What, can the devil speak true?*

Ntshaho lowu wu kombisa swinene hi laha ximunhuhawankulu, yena Macbeth a sunguleke ku tela hi makwanga hikwalaho ka switshembhiso swa valoyi.

Ndzima ya 1

Mbonakiso III

Ross : *Macbeth hosi yi amukele hi ku tsaka, mahungu ya ku hlula ka wena. Yi pfumala ni nomu loko yi twa ta vunghwazi bya wena loko u lwa ni muxengi. Loko yi languta timhaka ta siku leri, yi kuma u nga chavi nchumu exikarhi ka mavuthu ya Norway, laha u wiseke vo tala. Hi twile varhumiwa va landzelelana , u'nwana ni un'wana a ku dzunisa hikwalahoka vunghwazi bya wena eku sirheleleni ka tiko ra yona.*

Angus : *Hi rhumiwile hi hosi ya hina ku ta ku nkhensa; ntsena ku ku yisa emahlweni ka yena, ku nga ri ku ku hakela.*

Ross : *Kutani ku tiyisa ku ku twarisa u ndzi rhume ku ta ku thya Nghanakana ya Cowdor. Kutani ndzi ri xewani nghanakana hikuva bya wena.*

Banquo : *Ha, dyabulosi a nga vula ntiyiso.*

(ii) Tinxaka ta vuhundzuluxi hi ku ya hi MuRhoma Jacobson

Dyondzo ya vuhundzuluxi i khale yi sungurile etindhawini ta le ndzhandzheni wa malwandle, tani hi le tindhawini ta United States of America na United Kingdom.

Munday (2008:8) u seketela vukhale bya vuhundzuluxi eYuropa na le Amerika hi ndlela leyi landzelaka:

In the USA, translation- specifically literary translation was promoted in universities in the 1960's by the translation workshop concept. Based on I.A. Richards's reading workshops and practical criticism approach that began in the 1920's and in other later creative

writing workshops, these translation workshops were first established in the universities of Iowa and Princeton. They were intended as platform for the introduction of new translations into the target culture and for discussion of the finer Principles of translation process and of understanding a text.

Bassnett (1988:14) u xaxameta tinxaka leti landzeslaka ta vuhundzuluxi leti na yena a ti tshaheke eka atikili ya mu Rhoma Jacobson ya “on linguistic aspects of translation”

❖ ***Vuhndzuluxi bya Ririmi rin’we (Intralingual***

Translation), or rewordfing (an interpretation of

verbal signs by means of other signs in the

same language)

ku ya hi vuhundzuluxi bya muxaka lowu muhundzuluxi u hundzuluxa hi ririmi rin’we, laha a nga ha pfumeleriwaka ku engetela swo karhi eka tsalwa rero hi ku ya ka mikarhi. Xikombiso xa tsalwa ra muxaka lowu hi rona tsalwa ra vuhundzuluxi ra *Macbeth* laha hi kumaka ti edixini to hambana ta tsalwa leri, laha hi nga na mikandziyiso leyi landzelaka:

- Nkandziyiso wa lembe ra 1982
- Nkandziyiso wa lembe ra 1984
- Nkandziyiso wa lembe ra 1987
- Nkandziyiso wa lembe ra 1989 na
- Nkandziyiso wa lembe ra 1993

Yan'wana matsalwa ya vuhundzuluxi bya ririmi rin'we i tsalwa ra Vutlharhi bya Vatsonga (Hi kuma leswaku tsalwa leri ri hundzuluxiwile ko hlaya nyana ku hluvukisa ririmi, laha hi kumaka minkandziyiso leyi landzelaka:

- Nkandziyiso wo sungula i wa 1936
- Nkandziyiso wa vumbirhi hi 1957
- Nkandziyiso wa vunharhu hi lembe ra 1978
- Ku katsa na nkandziyiso wa lembe ra 2010.

Eka mikandziyiso leyi landzelaka ya tsalwa rin'wana leri nga kona, leri tlhelaka ri kandziyisiwa hi vuntshwa, muhundzuluxi a nga ha engetela swin'wana hilaha a vonaka swi fanerile ha kona kumbe ku hunguta swin'wana leswi a vonaka leswaku a swi na nkoka eka vahlayi va nkarhi wolowo.

❖ ***Vuhundzuluxi bya tindzimi-nyingi (interlingual***

Translation) or translation proper (an interpretation of verbal signs by means of some other language).

Lebyi i vuhundzuluxi lebyi tolovelekeke laha tsalwa kumbe mahungu yo karhi ya hundzuluxiwaka hi ririmi rin'wana ku suka eka ririmi rin'wana. Eka xitsalwana xa hina hi vulavula hi tsalwa ra **Macbeth** ra nkandziyiso wa Xitsonga leri hundzuluxiweke ku suka eka ra Xinghezi. I swa nkoka ku lemuka leswaku na rona tsalwa ra Xinghezi ra **Macbeth** ri hundzuluxiwile ko hlaya-nyana hi tindziminyingi ku katsa na ririmi ra Xitsonga. Eka vuhundzuluxi bya tsalwa leri hi kanelaka hi rona hi ta tshaha leswi landzelaka ku kombisa vuhundzuluxi bya tindzimi timbirhi:

Act 1

Scene 6

(Hautboys and torches. Enter king Duncan, Malcolm, Donalbain, Banquo, Lennox, Macduff, Ross, Angus, and attendants.)

King Duncan : *This castle hath a pleasant Seat. Their air Nimble and sweetly recommends itself unto our gentle senses.*

Banquo : *This guest of summer, the temple-haunting martlet, does approve by his loved mansionry that the heavens' breath smells woefully here. Not jutting, frieze, buttress, nor coign of vantage but this bird hath made his pendant be and procreant cradle; where they most breed and haunt I have observed their air is delicate.*

(Enter Lady Macbeth)

King Duncan : *See, see, our Honoured hostess! The love that follows us sometime is our trouble, which still we thank as love. Herein I teach you how you shall bid God 'ield us for your pains, and thank us for your trouble.*

Kasi ntshaho lowu nga laha henhla wu seketela hi nhlamuselo yo fana eka tsalwa ra Xitsonga ra **Macbeth** hi ndlela leyi landzelaka:

Ndzima ya 1

Mbonakiso VI

*(Emahlweni ka khokholo ra **Macbeth**. Vachayi va Tinanga ni swisa swo voninga. Ku nghena Duncan, Malcolm, Donalbain, Banquo, Lennox, Macduff, Ross, Angus ni valanguteri.)*

Duncan : *Khokholo leri ri tshame ndhawini yinene. Hi hungeriwa hi moya wo titimela wo tsakisa.*

Banquo : Ku akela ka tinyenga laha swi komba leswaku i nkarhi wa ximumu, nileswaku hakunene moya wa matilo wa nuhela endlwini leyi. Ku hava ndhawu yo tumbela laha, kambe swinyenyana swi akile swisaka swa swona swo nembelela, laha swi tshikelaka ni ku fukamela kona; moya wa kona i wunene. (Ku nghena Nkosikazi Macbeth.)

Duncan : Vonani, vonani mufundzeki, muamukeri wa hina! Rirhandzu ra malandza ya hina nkarhi wun'wana ri vanga ku karhateka. Hambileswiritano ra ha ri rirhandzu. Hi ku karhateka. Hi ndlela leyi ndzi ku dyondzisa ku khongela Xikwembu ndlela leyi ndzi ku dyondzisa ku khongela Xikwembu leswaku xi hi komba ku nkhensa ku tikarhata ka wena.

Nkosi.Macbeth : Hinkwaswo leswi hi swi endlaka, hambu a ho swi endla hi vuyelela, a swi nga ta va nchumu loko swi pimanisiwa ni mafundza lawa wena hosi u ma tisaka laha mutini wa hina. Hikokwalaho ka mafundza hinkwawo ya khale, ni lawa mantshwa lawa u ma engetelaka ehenhla ka wona, hi tshama hi ri malandza ya wena.

❖ **Vuhundzuluxi bya nkombiso (Intersemiotic**

Translation) or transmutation an interpretation

of Verbal signs by means of signs of

nonverbal sign systems.

Tani hileswi xitsalwana lexi xi kanelaka hi vuhundzuluxi bya matsalwa hi ku kongomisa eka tsalwa ra **Macbeth** hi kombisa nkoka wa Vuhundzuluxi hi ku tirhisa muxaka wa vuhundzuluxi hi ku tirhisa tindzimi-nyingi, kambe eka vuhundzuluxi byin'wana bya tsalwa leri ra **Macbeth** ku tirhisiwile mixaka yin'wana ya vuhundzuluxi ku humelerisa mahungu ya tsalwa. Swin'wana swa switirhisiwa eka vuhundzuluxi i swifaniso na mikandziyiso ya tifilimi to

hambanahambana. Hi ta kombisa matirhiselo ya vuhundzuluxi hi ku kombisa
hi swifaniso leswi hlamuselaka timhaka leti humelelaka eka tsalwa ra
Macbeth hi ndlela leyi landzelaka:



Macbeth and Banquo meeting the witches



Witches with their "familiars"



The *witches* in a film version of *Macbeth*



The *witches* from *Umabatha*, Welcome Msomi's Zulu adaption of *Macbeth*

NDZIMA YA 3

3.1. NXOPAXOPO WA NKOKA WA VUHUNDZULUXI EKA MATSALWA

3.1.1. Nxopaxopo wa nkoka wa vuhundzuluxi eka matsalwa

I swa nkoka ku tsundzuka leswaku vuhundzuluxi bya matsalwa hi ku angarhela i endlelo leri mutsari a ri tirhisaka ku humelerisa mahungu lama nga kona kumbe lama humelerisiweke hi ku tsariwa na hi tindlela tin'wana. Lefevere (1992: xi) u seketela mhaka leyi loko a ku:

Translation is, of course, a rewriting of an original text. All rewritings, whatever their intention, reflect a certain ideology and a poetics and as much manipulate literature in a given society in a given way. Rewriting is manipulation, undertaken in the service of power and in its positive aspect can help in the evolution of a literature and a society. Rewriting can introduce new concepts, new genres, new devices, and the history of translation is the history also of literary innovation, of the shaping power of one culture upon another.

Hi ntshaho lowu nga laha henhla swi le rivaleni leswaku vuhundzuluxi i bya nkoka eka nhluvukiso wa ririmi rin'wana hi ku tirhisa ririmi rin'wana. Leswi swi hluvukisa ni ndhavuko wa ririmi rin'wana hikuva ri oka swin'wana swa leswi ri swi pfumalaka eka lerin'wana. Lefevere (1993: 78) u ya emahlweni aku:

There are two maxims in translation: one requires that the author of a foreign nation be brought across to us in such a way that we can look on him as ours. The other requires that we ourselves should cross into what is foreign and

adapt ourselves to its conditions, its peculiarities, and its use of language.

Hi mintshaho leyi nga laha henhla ya n'watindzimi ka ha tiyisisiwa nkoka wa vuhundzuluxi bya matsalwa hi tindziminyingi.

I swa nkoka ku lemuka leswaku a hi xikolokolo nguvu ya Pitori leswaku vuhundzuluxi byo karhi byi teka xiyimo xa tsalwa leri hundzuluxiwaka. Xikombiso, leswaku loko tsalwa ri ri ra ntlangu ro fanela ku hundzuluxiwa ri ri ntlangu, novhele yi ri novhele, sweswo-sweswo. Xikombiso xin'wana hi vuhundzuluxi i matsalwa yo hambana ya Shakespeare. Hi ta kombisa hi lama landzelaka:

The timing of the shrew (1953:23)

In Padua, a beautiful city of Italy, there once lived a rich gentleman called Baptista. He had two daughters, the gentle and beautiful Bianca, and Katharine. Katharine was as beautiful as her sister, but she had such an ungovernable temper that she was always known as the shrew.

Jlius Caesar (1953:59)

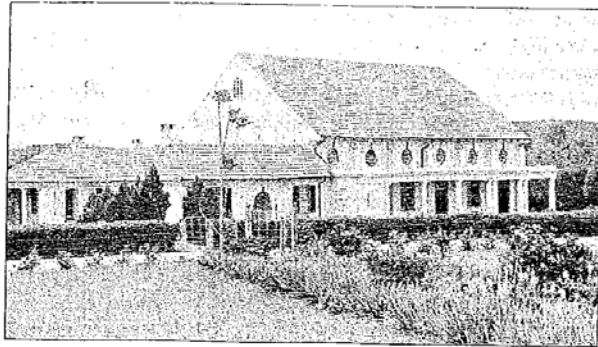
It was still the middle of the night when Cassius, Casca, Decius and the other members of their party came secretly to see Brutus. Together they discussed their plans: Caesar was to be killed the next day at the Town Hall (The Capitol) where he was going to make a speech to the people. The question was whether he alone should be killed, or whether any of his sympathisers, like Mark Antony, were to be killed with him. Cassius said: "I think it is not right that Mark Antony, so well beloved by Caesar, should outlive him. We shall find him a clever and dangerous enemy."

King Lear (1953:72)

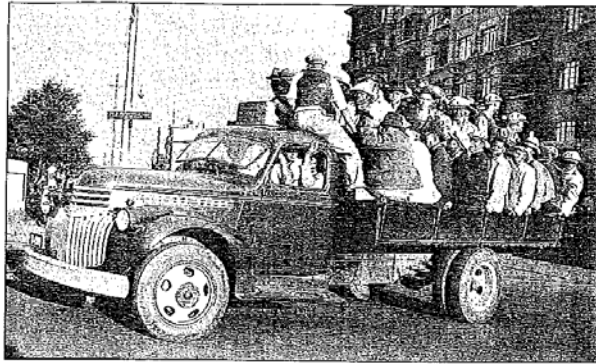
Once, many hundred years ago, there was a king of England called Lear. He had ruled his land well and wisely for many years, but now he was growing old and feeble and he felt that it was time for the kingdom to pass into younger hands. So he decided to give up his tittle, and spent the rest of his life in quietness peace.

Mintshaho leyi nga laha henhla yi kombisa leswaku vuhundzuluxi byi nga teka xiyimo xo hambana xa tsalwa leri hundzuluxiwaka. Matsalwa lama nga laha henhla, hi ntolovelolo i matsalwa ya ntlangu wa le xitejini, kambe mintshaho leyi nga laha henhla yi ma kombisile tani hi matimu endzhaku ka malembe yo karhi lama pimanyetiweke hi nkumbetelo.

Yin'wana ya tinxaka ta vuhundzuluxi yi ti vonakarisa hi swifaniso leswi hlamuselaka vuhundzuluxi byo karhi. Xikombiso, swifaniso leswi landzelaka swi kombisa matimu ni vutomi bya Dokodela Mandela ku sukela loko a ha lwela ntshunxeko ku fikela loko wu ta kumeka e Afrika Dzonga:



Fort Hare – Laha ndzi nga tikuma ndzi ri ni swidyondzeki – nkulu swa Afrika.



Vanhu a va khandziya tilori hi nkarhi wa xitereko xa loku ku nga khandziyiwi tibazi. Xitereko lexi xi lumeke ndzilo embilwini ya mina.



Mpfhumba ro Landzula ni ku ala ku tirhisa mapasa ra 1946 ri dyondzise ANC swo tala. Hi sungule ku vona ntikelo wo va mintshungu yi tilulamisa hi vukhetha loko yi lava ku tereka.



Ehandle ka le hubyeni endzhaku ka loko hi gweviwe malembe ya kaye hi nkarhi wa Pfnumba ra Nandzulo



Mindyangu a yi rhwariwa hi tilori yi susiwa eSophiatown yi yisiwa eMeadowlands.



Hi ti 21 Nyenyankulu 1960, maphorisa ya duvuletela ntshungu wo kala swibamu eSharpeville wu dlaya 69 wa vanhu.



Nhlengoletano eAddis Ababa hi N'wendzambahala 1961 yi nyike Oliver Tambo na mina nkarhi wo rungulela ma-Afrika man'wana hi ANC ni nyimpi ya hina ya ntshunxeko.



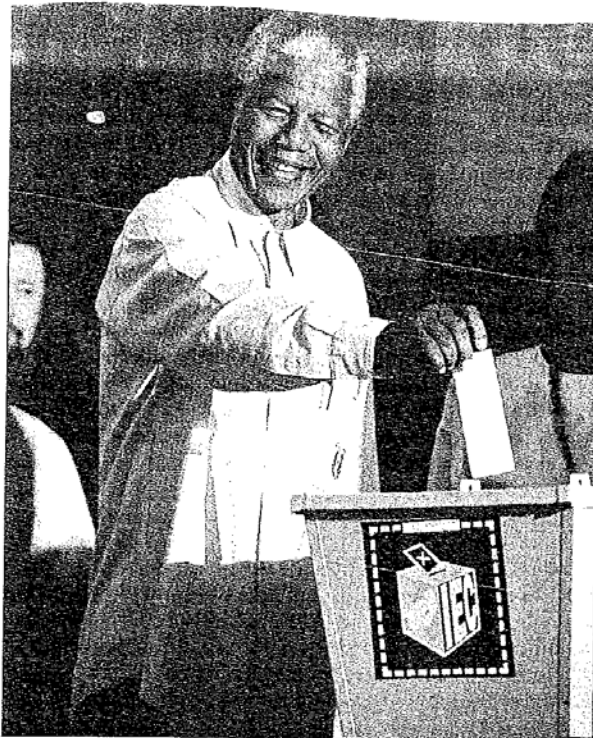
Manana (exineneni) na Zindzi (emahlweni) va yimele vuavanyisi eka ku senga ka Rivonia. Manana a fambe ndlela yo leha a huma Transkei, a tele ku ndzi seketela.



Mina na Walter endzeni ka jarata ra khotso eRobben Island hi 1966.



Na Oliver Tambo eStockholm hi 1990. Ku va na Oliver nakambe endzhaku ka malembe ya 30 ku ve wun'wana wa minkarhi ya ntsako ngopfu evuton'wini bya mina.



Hi ti 27 ta n'hweti ya Mudyaxihi 1994: Ndzi ngenise xipapilwana xa mina xa nhlawulo endzeni ka xibokisana xa rikunyi. Ku ri nhlawulo wo sungula evuton'wini bya mina.



Ndzi teke xihlambanyiso loko ndzi vekiva ku va Presidente wo sungula wo hlawuriwa hi vunyngi hinkwabyo bya vanhu va tiko hi ti 10 Mudyaxihi 1994.

3.1.2. Nxopaxopo wa nkoka wa vuhundzuluxi eka tsalwa ra *Macbeth*

Nkoka wa vuhundzuluxi eka tsalwa ra *Macbeth* wu xopaxopiwa hi ku kanela leswi landzelaka:

- ❖ Nsusumeto wo hundzuluxa
- ❖ Ntwisiso ni tsalwaxidzi na tsalwa ra vuhundzuluxi
- ❖ Xitayele xa vuhundzuluxi
- ❖ Vundzeni bya tsalwa
- ❖ Ku humelela ka vuhundzuluxi.

3.1.2.1. Nsusumeto wo hundzuluxa

Loko Hatim na Mason (1990:12) va hlamusela leswaku hikokwalaho ka yini hi fanele hi va na matsalwa yo hundzuluxiwa na leswaku vahundzuluxi va susumetiwa hi yini ku hundzuluxa, vona va swi veka hi ndlela leyi:

The translator's motivations are inextricably bound up with the socio-cultural context in which the act of translating takes place.

Ntshaho lowu nga laha henhla wu hlamusela leswaku vahundzuluxi va kokiwa hi ku nghenelelana ka timhaka ta mindhavuko leyi kucetelaka leswaku ku va na vuhundzuluxi. Ntshaho lowu nga laha henhla wu ya emahlweni loko wu ku:

The need may be client driven, as when someone commissions, asks for or otherwise requires a translation.....it may even be translator driven, as when a work of ancient literature is translated or re-translated, because

someone feels that, by doing so, he/she can communicate something new.

Loko ntshaho lowu wu ya emahlweni hi kuma leswaku vahundzuluxi va hundzuluxa matsalwa loko va komberiwile hi un'wana kumbe van'wana kumbe nhlango wun'wana va ri na xikongomelo hi tsalwa ro karhi. Loko wu ya emahlweni hi kuma lesawaku muhundzuluxi kumbe vahundzuluxi va nga hundzuluxa hi ku navela ka vona no titwela ka vona. Hikokwalaho ka leswi hi swi vuleke hi nsusumeto hi kuma nkoka wa vuhundzuluxi eka tsalwa ra **Macbeth**, hikuva tani hilaha hi nga byeriwangiki leswaku i vamani va kombeleke vuhundzuluxi hi tsalwa leri ra **Macbeth**.

Swi nga endleka leswaku vahundzuluxi hi voxe va vonile swi fanerile ku hundzuluxa tsalwa leri, tani hi leswi tsalwa leri ri nga rin'wana ra matsalwa ya khale leri nga hundzuluxiwa ko tala, kambe a ri nga si hundzuluxiwa hi Xitsonga.

Tsalwa leri i ra nkoka tani hileswi hi dyondzaka swo tala hi ndhavuko wa "ancient culture" na timhaka ta mahanyelo ya masiku hinkwawo. Loko hi languta timhaka ta masiku hinkwawo hi swi yelanisa ni tsalwa ra **Macbeth** hi kuma leswaku i ntiyiso hi dyondza swa vutomi eka tsalwa leri. Yin'wana ya tidyondzo leti, lexi hi nga kumbetelaka leswaku i nsusumeto wa vahundzuluxi mhaka ya leswaku vukosi byo lomba bya dzudzeka. Kumbe hi nga ha vula leswaku mbuyelo wa vubihi i rifu tani hi leswi a ku heteleleni Macbeth a kumekaka a dlayiwa endzhaku ko xaniseka. Yin'wana ya timhaka leti i ku lova ka Nkos. Macbeth (1951:201):

Then, two scenes later comes the news that Lady Macbeth is dead, Macbeth's final soliloquy and the full realization of his own punishment:

She should have died hereafter; there would have been time for such a word: Tomorrow, and to-morrow, creeps in this petty pace from

*day to day, to the last syllable of recorded time:
And all our yesterdays, have lighted fools the
way to dusty death. Out, out, brief candle, life's
but a walking shadow, a poor player, that struts
and frets his hour upon the stage, and then is
heard no more. It is tale told by an idiot, full of
sound and fury signifying nothing.*

3.1.2.2. Ntwisiso ni vutivi bya tindzimi leti khumbekaka

Hi ku hlaya matimu ya vahundzuluxi lava hundzuluxeke tsalwa ra **Macbeth** , nkandziyiso wa Xitsonga , hi na vumbhoni byo helela leswaku vahundzuluxi va na vutivi na ntokoto lowu heleleke wa tindzimi ha timbirhi, ririmi ra xinghezi, leri **Macbeth** ya Xitsonga yi hundzuluxiwaka ku suka eka rona, xikan'we na ririmi ra vuhundzuluxi, ri nga ra Xitsonga.

Felix M Shilote, tani hileswi a tirheke na vafundhisi vo huma endzhandzen, no va a tokotile a tlhela a va mudyondzisi, swa tshembhisa leswaku u na byona vutivi bya ririmi ra Xinghezi hambi ririmi ra Xitsonga leri nga ririmi ra yena ra vele. Loko a ri Prof. Golele yena matimu ya yena ya tindzimi ta Xitsonga na Xinghezi hi leti a tokoteke ha tona eka tidyondzo ta le henhla.

Ku vula ntsena leswaku loko a endla tidyondzo ta BA, u tokotile hi Xitsonga na Xinghezi no va a kumile nyeleti eka Xitsonga, swi hlamusela kahle leswaku ntivo wa tindzimi leti khumbekaka eka vuhundzuluxi bya tsalwa ra Macbeth u na byona hi xitalo xo pfumala mpimo.

Tindzimana leti landzelaka ti kombisa leswaku vahundzuluxi va tsalwa ra Macbeth ra Xitsonga va na vutivi lebyi heleleke bya tindzimi ha timbirhi, ku nga ririmi ra Xitsonga na ririmi ra Xinghezi:

Act 3
Scene 1

(Banquo suspects Macbeth of murdering Duncan he remembers the witches's prophecy that his own children will be kings, and wonders how their promises to him will be fulfilled. His thoughts are interrupted by the arrival of the royal procession. The king, Macbeth announces that a banquet will be held to celebrate the coronation. Banquo will be the most important guest. Macbeth asks detailed questions about Banquo's plan to go horse riding with his son, Fleance, before the feast. Then Macbeth tells everyone to leave and meets the murderers he has hired.)

Act 3
Scene 1

Banquo : *Thou hast it now: King, Cawdor, Glamis, all as the weird women promised; and I fear thou played'st most foully for't. Yet it was said it should not stand in thy posterity, but that myself should be the root and father of many kings. If there come truth from them as upon thee, Macbeth, their speeches shine why by the verities on thee made good may they not be my oracles as well, and set me up in hope? But hush, no more. (Sennet sounded. Enter Macbeth as king, lady Macbeth as Queen, Lennox, Ross, lords, and attendants.)*

Macbeth : *Here's our chief guest.*

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

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

Banquo : *Let your highness command upon me, to the which my duties are with a most indissoluble tie for ever knit.*

Ntivo wa tindzimi leti khumbhekaka wu kombisiwa hi ntshaho lowu landzelaka ku suka eka tsalwa ra Xitsonga ra **Macbeth**:

Ndzima ya III

Mbonakiso wa I

(E-Forres. Kamari exigodlweni. Ku nghena Banquo.)

Banquo : *U na swona kutani: vuhosi, Cawdor, Glamis, hinkmwaswo, hilaha vavasati va valoyi ya tshembhiseke ha kona. Ndza kanakana, onge u swi kume hi bubihilebyikulu. Kambe ku vuriwile leswaku a swi nga hundzeli eka rixaka leri taka, kambe leswaku mina ndzi ta va nsinya ni tata wa tihosi leto tala. Loko swilo leswi wu ri ntiyiso, tani hi leswi swi nga humelela eka wena Macbeth marito ya vona ya va ntiyiso, xana va nge Bvumbi swa mina, va ndzi tiyisa nhlana ke? Kambe e-e, ndza ha miyela. (Ku twala nanga. Ku nghhena Macbeth a ri hosi; Nkos. Macbeth a ri nsati wa hosi. Lennox, Ross, vakulukumba, tinkosikazi ni valanguteri.)*

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

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

Macbeth : *Namunltha hi t va ni xilalelo lexikulu, kutani wa laveka ku va kona.*

Banquo : *Hosi yanga a yi lerise hinkwaswo, ndzi ta swi endla hilaha swi bohaka hi fundzu ro ka ri nga ntsuxeki.*

Ntshaho lowu wa Xitsonga i vuhundzuluxi bya xiyimo xa le henhla lebyi kombaka handle ko tipfinyinga leswaku vahundzuluxi va tsalwa leri ra Macbeth ra Xitsonga va ni vutivi lebyi heleleke bya ririmi leri va ri hundzuluxaka, ku nga ririmi ra Xinghezi. Eka matsalwa ya tindzimi ha timbirhi Banquo u kombisiwa a ri na mavonele ya leswaku vuhlolotwana bya vavasati va valoyi byi nga ha vangela Macbeth makwanga yo dlaya hosi Duncan.

3.1.2.3. Xitayele eka vuhundzuluxi

Eka xitayele xa vuhundzuluxi hi lemukisiwile hi swidyondzeki swo hambana leswaku, tsalwa ra vuhundzuluxi ri fanele ri humesa xinepe kumbe leswi tsalwaxidzi ri nga hi xiswona.

Tsalwa ra **Macbeth** ri tsariwe ri ri ntlangu ku suka eka tsalwaxidzi ku ya ni le ka vuhundzuluxi bya rona eka ra Xitsonga. Hi ta tshaha mbonakiso wa ndzima ya 1 ku kombisa xitayele xa vuhundzuluxi bya tsalwa *Macbeth* (1982: 1):

Act 1 scene 1

(Thunder. Enter the three witches)

First witch : *When shall we three meet again?
In thunder, lightning or in rain?*

Second witch : *When the hurly-burly's done,
when the battle's lost and won.*

Third witch : *That will be ere the set of sun.*

Ntshaho lowu wu seketela hi vuhundzuluxi bya xitayele xa ntlangu wa le xitejini laha swimunhuhatwa swi vulavurisanaka hi ku siyelana, no kombisa hi laha swilo swi humelelaka ha kona eswiangini.

(Ku dzindza ka tilo ni rihati: Ku humelela valoyi vanharhu)

Noyi 1 : *Xana hina vanharhu hi ta hlangana rini
kambeke, eku dzindeni, erihatini, kumbe empfuleni.*

Noyi 2 : *Loko mpfilumpfilu wu herile, loko nyimpi
yi herile hi ku hluriwa kavan'wana ni kuhlula ka lavan'wana.*

Noyi 3 : *Swi ta va tano dyambu ri nga si pela.*

Mintshaho leyi nga laha henhla yi nyika nhlamuselo yin'we ya matsalwa ya *Macbeth*.

3.1.2.4. Vundzeni bya tsalwa ra *Macbeth*

Loko hi xopaxopa vundzeni bya tsalwa ra **Macbeth**, hi kuma vuhundzuluxi bya xiyimo xa le henhla swinene. Swimunuhatwa leswi tirhisiweke eka tsalwa leri swi tirhisiweke hi ndlela leyi swi tirhisiweke hi yona eka tsalwa ra edixini ya Xinghezi ra **Macbeth**. Hi nga ha vula handle ko timpfinyinga leswaku swimunhuhatwa eka tsalwa ra vuhundzuluxi ra **Macbeth** swa hanya. Mahungunkulu ya tsalwa leri ya humelerisiwile hi ndlela leyi enerisaka ku nyika mongo wa tsalwaxidzi.

Xikombiso, timhaka ta makwanga, leyi yi nga yona mhakankulu, ti humelerisiwe kahle ngopfu eka tsalwa ra vuhundzuluxi, laha ku tirhisiweke ximunhuhatwa xo fana na *Macbeth* lexi veke ni lunya ro dlayetela hinkwavo lava a va ri swirhalanganyi, vo fana na Banquo, Duncan na van'wana. Eka tsalwa leri hi tshaha leswi landzelaka ku seketela makwanga lawa tsalwa leri ri ma humeselaka vahlayi:

Act 4

SCENE 3

Macduff : This avarice sticks deeper, grows with more pernicious root than summer-seeming lust; and it hath been the sword of our slain kings: yet do not fear; Scotland hath foisons to fiill up your will, of your mere own; all these are portable with other graces weigh'd.

Eka ndzima ya IV, mbonakiso III (1982: 58) hi hlaya leswi:

Macduff :*Makwanga lawa ya nghenelela endzeni, ya kula hi rimitsu ra vudlayi ku tlula ku navela ku fana niximumu hi ku hisa ka kona. Makwanga lawa hi wona ya vangeleke tihosi ta hina tin'wana ku dlawa. Kambe u nga chavi, tiko ra Scotlandri ni swo tala leswi nga ta ku tsakisa swinene. Hinkwaswo leswi swa tiyiseleka loko swi pimiwa ni swin'wana.*

Vuhundzuluxi bya tsalwa ra **Macbeth** loko hi byi xopaxopa, tani hi le ka tsalwaxidzi, byi kotile ku humesela erivaleni hakelo ya makwanga tani hi loko hi vona Macbeth a hetelela a dlawile hi Macduff.

Xin'wana eka vundzeni lexi tisaka nkoka wa vuhundzuluxi i mhaka ya ku titshembha ku tlula mpimo hi ximunhuhathwankulu, yena Macbeth hi ku tshemba leswaku ku hava loyi a nga n'wi dlayaka loko a velekiwe hi wansati, yi nga mhaka leyi vahundzuluxi va yi humeseleke kahle eka tsalwa leri. Eka tsalwa ra xinghezi ra Macbeth (1986:165) hi hlaya leswi:

Macbeth :*I will not yield to kiss Malcom's feet, and to be baited with the rabbles curse. Though Birnam Wood become to Dunsinane, and thou opposed being of no woman born, yet I will try the last. Before my body I throw my war like shield. Lay on, Macdutt, and damned be him that first cries hold enough.*

Ku titshemba ku tlula mpimo hi Macbeth loku tshahiweke hi xinghezi ku hundzuluxiwa eka Macbeth ya Xitsonga (1982:73) hi ndlela leyi:

Macbeth :*A ndzi nga tinyiketi ndzi khinsama emilengeni ya Malcolm wa Mufana, ndzi loyiwa hi ntshungu. Hambileswi xihlahla xa Birnam xi nga ta*

eDunsinane, na wena u tlhela u kaneta ku va u tswariwe hi wansati, ndza ha ta ringeta matshalatshala. Ndzi sirhelela miri wa mina hi xitlhangu xa nyimpi. Ndzi hlasele, Macduff: a rila a ku "hi swona, swi ringene."

Mintshaho leyimbirhi ya ha tiyisasa nkoka wa vuhundzuluxi bya tsalwa ra Macbeth ya Xitsonga loko hi xopaxopa vuridzeni bya rona.

3.1.2.5. Ku humelela ka vuhundzuluxi eka tsalwa ra Macbeth

Loko hi xopaxopile tsalwa ra **Macbeth** ra vuhundzuluxi bya ririmi ra Xitsonga hi Golele na Shilote, hi pfumela handle ko tipfinyinga leswaku i vuhundzuluxi bya xiyimo xa le henhla lexi tlhelaka xi komba nkoka wa vuhundzuluxi hi ku hetiseka. Prof Golele eka tsalwa ra yena ra *A hi twisiseni matsalwa* (1982:21) u hlamusela leswi landzelaka:

Ku vuriwa leswaku muxopaxopi wa mutsari na yena i mutshila, loko a kota ku vona ni ku paluxa leswi mutsari a swi tumbuluxeke eka tsalwa ra yena. Leswi swa twala swa fana ni le ka mutsari wa tinsimu loyi yena n'wini a nga riki muyimbeleri; kambe a tsalaka a nyika van'wana ku yimbelela; kumbe mutsari wa mintlangu, loyi a nyikaka wan'wana leswaku va yi hlaya kumbe ku yi tlanga. Hinkwavo vanhu lava, loko va kota ku paluxa leswi tumbuluxiweke hi mutsari,i vatshila.

Hi ntshaho lowu nga laha henhla, Prof. Golele wa ha tiyisisa leswaku vuhundzuluxi i vutshila lebyikulu, hikokwalaho, vahundzuluxi va tsalwa ra **Macbeth** na vona va tirhile ntirho wa xiyimo xa le henhla, laha hi vonaka ku humelela ka vuhundzuluxi bya vona bya tsalwa ra Macbeth. Mhaka ya leswaku tsalwa leri ra **Macbeth** ri tirhisiwile malembe yo hlayanyana ri ri tsalwa ra ndzawulelo eka ndzawulo ya dyondzo ya Afrika Dzonga swa ha tiyisisa ku humelela ka tsalwa leri

NDZIMA YA 4

4. SWIBUMABUMELO NA KU DLAYISETA

4.1. NKATSAKANYO

Hi ku katsakanya vuhundzuluxi bya tsalwa ra *Macbeth* hi Nkondo na Shillote i vuhundzuluxi bya xiyimo xa le henhla. Va kotile ku hundzuluxa tsalwa ra Macbeth hi ndlela leyi enerisaka swinene, laha va koteke ku humesela erivaleni vumunhuhati bya ximunhuhatwa nkulu, yena Macbeth, loyi va koteke ku n'wi vumba a ri xisihalati, makwanga, ku titshembha ku tlula mpimo na swot al, tanihileswi a nga xiswona eka tsalwa leri hundzuluxiwaka.

4.2. SWIBUMABUMELO

Tani hi leswi hi voneke leswaku vuhundzuluxi a bya ha tekeriwa ehansi, swi nga pfuna swinene loko mfumo (Government) na swiyenge swin'wana swo ka swi nga ri swa mfumo (Non Governmental Organisations) swi nga van a ;xiave eku hluvukiseni ka vuhundzuluxi hi tindlela to hambana to fana na leti landzelaka:

- ❖ Ku nyika tibasari eka lava nga na ku navela eka tidyondzo ta vuhundzuluxi, leswi nga ta kucetela vadyondzi ku teka vuhundzuluxi tani hi ntirho.
- ❖ Ku ndlandlamuxa swiyenge swa vuhundzuluxi eka tindzawulo to hambanana ta mfumo.
- ❖ Ku tumbuluxa swivandla swa mintirho ya vuhundzuluxi bya tindzimi nyingi ku ya hi tindzimi ta khume-mbirhi ta ximfumo.

- ❖ Ku ndlandlamuxa swiyenge swa vuhundzuluxi eka swa vuhaxi, tanihi leswi hi swi vonaka eka mahungu ya awara ya ntlhanu eka e TV, na hi hafu ku bile awara ya nhungu nimadyambu eka SABC.
- ❖ Ku dyondzisa no letela vanhu va tiko hinkwaro hi ku ya hi ku hambana hambana ka vona hi ta nkoka wa vuhundzuluxi ku fikelela swiyenge swo hambana hambana swa ximfumo na swin'wana.

4.3. KU DLAYISETA

Hi ba mandla hi vuyelela eka nhluvukiso wa ririmi hi vuhundzuluxi. A hi vangani lava a va ta kota ku hlaya no twisisa tsalwa ra *Macbeth* leri tsariweke hi ririmi ro dzika ra xinghezi. Kambe Shilote na Nkondo va vone swi fanerile leswaku ri kandziyisiwa hi ririmi ra Xitsonga. Hikokwalaho hi ri eka vahundzuluxi, yanani emahlweni no hluvukisa ririmi rerhu hi ku hi tisela yin'wana matsalwa ya vuhundzuluxi, ngopfu ya muxaka wolowu wa "*ancient civilisation*", leswi van'wana va hina hi ngo swi hlaya eka matiko ya misava.

Hi nkanelo lowu wa nkoka wa vuhundzuluxi lowu andlariweke laha henhla, ndzi kombisile hi laha vuhundzuluxi byi tirhaka hakona, leswi vuhundzuluxi byi nga na nkoka ha kona ni hi laha swi faneleke ha kona leswaku matsalwa yo hambanahambana lama ya tsariweke hi tindziminyingi (*multilingualism*) ya hundzuluxiwa hi tindzimi leti vahlayi va kotaka ku ti twisisa hi ku hetiseka. Swi le rivaleni leswaku vuhundzuluxi i mhaka yikulu eka xitsalwana lexi.

Nkoka wa vuhundzuluxi swi humelerisiwile hi ku xopaxopa tsalwa ra *Mcbeth* ra edixini ya Xitsonga leri nga tsalwa ra vuhundzuluxi hi F.M

Shilote and Nkondo Nxopaxopo wa tsalwa ra **Macbeth** wu pfunetiwile ngopfu na hi matsalwa yo hambana lawa ya tirhisiweke eka xitsalwana lexi, yo fana na *Julius Caesar*, *Madiba the Folk Hero*, *Riendzo ro leha ku ya ntshunxekweni*, vumbiwa bya tiko na matsalwa yo hambanahambana ya swidyondzeki swa vuhundzuluxi.

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