

**AN INVESTIGATION OF STRATEGIES USED BY NDEBELE TRANSLATORS IN
ZIMBABWE IN TRANSLATING HIV/AIDS TEXTS: A CORPUS-BASED
APPROACH**

by

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Declaration

I, **Ketiwe Ndhlovu**, student number **200604827** declare that this thesis, entitled:

**AN INVESTIGATION OF STRATEGIES USED BY NDEBELE TRANSLATORS IN
ZIMBABWE IN TRANSLATING HIV/AIDS TEXTS: A CORPUS-BASED
APPROACH**

is my own work and that all sources that I have used or quoted have been indicated and acknowledged by means of complete references.

.....

K. Ndhlovu

.....

Date

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Acronyms and abbreviations

ST	:	Source Text
TT	:	Target Text
BT	:	Back Translation
DTS	:	Descriptive Translation Studies
CTS	:	Corpus Translation Studies
ENPC	:	English-Ndebele Parallel Corpus
ISN	:	ISiChazamazwi SesiNdebele
SAfAIDS	:	Southern Africa HIV/AIDS Information Dissemination Service
MIWA	:	Meaningful Involvement of Women Affected /infected by HIV/AIDS
GIPA	:	Greater Involvement of People Living with HIV/AIDS
AIDS	:	Acquired Immunodeficiency Syndrome
HIV	:	Human Immunodeficiency Virus
ARV	:	Antiretroviral
ART	:	Antiretroviral Treatment
OIs	:	Opportunistic infections
HAART	:	Highly Active Antiretroviral Therapy
STIs	:	Sexually Transmitted Infections
MTCT	:	Mother to Child Transmission
PTCT	:	Parent to Child Transmission
PPTCT	:	Prevention of Parent-to-Child Transmission
VCT	:	Voluntary Counselling and Testing
PEP	:	Post Exposure Prophylaxis

Abstract

In Zimbabwe, translation studies is yet to be recognized as a discipline worthy of study in its own right, hence, not much research has been carried out into the theory and practice of translation. Furthermore, there is no tertiary institution that offers professional translation courses. In light of this information most translations are carried out by untrained/partially trained translators with only a few translators who have gained experience over time. The aim of this study was to investigate strategies used by Ndebele translators in the translation of specialized terms and cultural taboos in selected HIV/AIDS texts, as well as factors that can be used to improve the translation situation of Zimbabwe. Three main theoretical approaches were used in a complementary fashion, namely Descriptive Translation Studies (DTS), Cultural Studies and Corpus-based Translation Studies (CTS). DTS provided the researcher with a theory to understand the Ndebele translations in their wider environment; Cultural Studies provided the researcher with the means by which to understand Ndebele culture and taboos; Corpus-based Translation Studies (CTS) provided the researcher with the methodological tools and analytical techniques to analyse the corpus of texts. An English-Ndebele Parallel Corpus (ENPC) was created using fourteen English source texts and their corresponding Ndebele translations. The ENPC was interrogated by means of ParaConc, a parallel concordancing program. The study found that when translating specialised terms, Ndebele translators used strategies such as a general or neutral word, cultural substitution, paraphrasing and omission. The strategy of omission was misused in most cases because Ndebele translators omitted valuable information which did not reach the target readers. With regards to translation strategies that contributed to term creation, it was found that Ndebele translators relied on external as well as internal resources. The translators used strategies such as pure loan words; pure loan words preceded by an explanation and indigenised loan words. From the Ndebele language itself, the translators resorted to semantic shift, compounding, coinage and paraphrasing, among others. From the ENPC it is clear that Ndebele translators did manage to transfer the message from English to Ndebele to an extent. However, the ENPC has to be used with caution by other researchers since the translations included in the corpus are full of errors such as misinterpretations of the source texts, mistranslations, incorrect terms and incorrect orthography. This factor points to a dire need to establish translation as an academic discipline and profession in Zimbabwe so as to elevate the quality of translations and offer better translation services to all users.

Key terms:

translation, descriptive translation studies, corpus, parallel corpus, corpus-based translation studies, corpus linguistics, specialised terms, cultural taboos, cultural studies, translation strategies, parallel concordancing

Indikimba

EZimbabwe, izifundo eziphathelane lokuguqulwa kolwazi lusiwa kwezinye indimi azikafiki ezingeni lokubekwa njengogatsha olungazimela lodwa ekufundweni, ngokunjalo balutshwana abantu asebeke baphenya bekhangelisa isisekelo semibono (theory) kanye lendlela okuqhutshwa ngayo lumsebenzi. Ngaphezu kwalokhu, akulamakholeji kumbe amayunivesithi afundisa ubuciko bokuguqula izindimi ngezinga eliphezulu. Uma kukhangelwa lokhu, umsebenzi wokuguqula izindimi EZimbabwe, uqhutshwa ngabantu abangawufundelanga kumbe abangawufundelanga ngokupheleleyo lumsebenzi. Kukanti bakhona abalutshwana abawuqhuba kuhle lumsebenzi ngoba sebelolwazi abaluthole ngokwenza lumsebenzi okwesikhathi eside. Injongo yalesi sifundo bekuyikuphenya amanyathela athathwa ngabaguqula ulwazi belususa esilungwini belusa esiNdebeleni, ukuba, balandela aphi amanyathelo uma beguqula amagama agxile kusayensi kanye lendlela abaguqula ngayo amagama ahloniphisayo atholakala kumibhalo ephathelane leHIV le AIDS. Ngaphezu kwalokhu, lolu phenyo belujonje ukudingisisa amanyathelo angalandelwa ukuze kuthuthukiswe izifundo kanye lomsebenzi wokuguqula izindimi. Ngesikhathi umfundi eqhuba lolu phenyo ube ekhokhelelwe yizisekelo zemibono (theoretical approaches) ezinthathu ezisetshenziswe ngendlela yokuthi imibono le iyathuthukisana. Umfundi usebenzise imibono evela kuqembu elichaza okwenzakala ngesikhathi kuguqulwa ulwazi lokumumethwe kumibhalo eguqulelwe kwezinye indimi (Descriptive Translation Studies)(DTS), usebenzise njalo imibono yezifundo ezigxile kwezamasiko (Cultural Studies), kanye lemibono yezifundo ezikhangelane lokwakhiwa kwamakhophasi kuzifundo zokuguqula indimi (Corpus-based Translation Studies)(CTS). Imibono ye DTS iphathise umfundi ngesisekelo sokuzwisisa indlela okuguqulwe ngayo ulwazi lusiya esiNdebeleni, imibono egxile kwezamasiko yona iphathise umfundi ukuzwisisa amasiko kanye lamazilo esiNdebele. Imibono evela kuzifundo ezikhangelane lokwakhiwa kwamakhophasi (CTS) iphathise umfundi ngamanyathela angalandelwa ukuhlaziya ikhophasi. Kulesi sifundo, umfundi ubumbe ikhophasi endimi-mbili yesilungu-lesiNdebele (English-Ndebele Parallel Corpus)(ENPC). Likhophasi ibunjwe kusetshenziswa imibhalo elitshumi lane eyesilungu kanye lelitshumi lane eyesiNdebele eguqulwe isuka kweyesilingu. Ikhophasi le, yesilungu-lesiNdebele yacubungulwa kusetshenziswa i-ParaConc, uhlelo olwabunjelwa ukucubungula amakhophasi andimi-mbili. Impumela yaloluphenyo kube yikuthi, abaguqula ulwazi belusa esiNdebeleni basebenzise amanyathelo alandelayo ngesikhathi beguqula amagama agxile kusayensi: basesenzise amagama nje ansukuzonke, amagama angelasisindo esifanayo lawesilungu, amagama athathelwe kumasiko esiNdebele, bachaze amagama kabanzi, kanye lokutshiya ngaphandle amanye amagama kumbe imitsho. Inyathelo lokutshiya ngaphandle amagama lisetshenziswe butshapha, ngoba ezikhathini ezinengi abaguqulela ulwazi esiNdebeleni bebetshiya ngaphandle ulwazi olumqoka oludingwa ngababali bale imibhalo. Uma kukhangelwa amanyathelo abangele ukubunjwa kwamagama, kutholakale ukuba abaguqulela ulwazi esiNdebeleni bathaphe elimini lwesiNdebele kanye lakwezinye indimi zangaphandle. Abaguquleli bolimi lwesiNdebele, basebenzise amanyathela agoqela;

ukusebenzisa amagama esilungu, ukusebenzisa amagama esilungu ehamba elengcazelo zesiNdebele, kanye lokuguqula amagama esilungu ebhalwe ngesiNdebele. Elimini lwesiNdebele basebenzise amanyathelo agoqela: ukusebenzisa amagama amadala ngendlela entsha, ukuxhumanisa amagama, ukubumba amagama amatsha, kanye lokuchaza amagama kabanzi. Uma kukhangelwa loluphenyo lwekhophasi yesilungu-lesaNdebele endimi-mbili, kuyabonakala ukuba abaguqulela ulwazi esiNdebeleni, bayanelisa ukwenza lumsebenzi, kodwa kusiya ezingeni elithile nje. Imibhalo esetshenziswe ukubumba likhophasi, ilamaphutha amanengi, agoqela, ulwazi oluguqulwe ngendlela engesiyo, amagama asetshenziswe ngendlela engaqondanga, izipele ezingaqondanga kanye lamabala akilizayo. Ngokunjalo, abantu abazasebenzisa ikhophasi le kumele bayisebenzise ngonanzelelo. Amaphutha la aveza ukuthi kuyadingakala ukuba izifundo kanye lomsebenzi wokuguqula ulwazi lusiwa kwezinye indimi zisungulwe emakholeji lemayunivesithi njengogatsha oluzimele lodwa ukuze kuthuthukiswe imibhalo eguqulelwa kwezinye indimi, kukanti lababali bathole imibhalo esezingeni eliphezulu.

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CHAPTER 1

INTRODUCTION

1.1 Background and rationale to the study

Since the attainment of independence in Zimbabwe in 1980, there has been an upsurge of translation activities, and many documents have been translated from English to Shona or to Ndebele, but rarely vice-versa (Hadebe 2004:4). The need by non-governmental and governmental organisations to communicate with audiences, who are not literate in English, has caused this flurry of activity. However, translation remains an 'informal' activity which is carried out by untrained and/or inadequately trained part-time translators, with only a handful of experienced translators who have been in the business of translating long enough to learn the trade. This is in spite of the fact that large numbers of people in the country depend on translation for informative purposes. The problems that surround the field of translation stem from the reality that the discipline of translation is not highly esteemed in the country. The view that translation is not highly regarded in Zimbabwe is attested to by Chimhundu (1991:38):

In Zimbabwe as in most other African countries, where translation is not regarded as a profession or discipline, practical oriented planning and communication is done in the language of the former imperial power.

Although this statement was made nearly two decades ago, not much has changed with regard to the status of translation in Zimbabwe. Translation is yet to be established as a discipline worthy of study in its own right. Hadebe (2004:4) explains that "It is interesting to note that although a lot of translation is carried out at the University of Zimbabwe, the University is yet to recognize translation as an academic activity like any other". In light of this, a question emerges: what can be done to improve the translation situation of Zimbabwe, ensuring that translation is established as a discipline and profession?

Furthermore, generally, in Zimbabwe, it is thought that merely being bilingual qualifies one as a translator. As such, most translators are hired on the basis of their ability to speak two languages. The researcher argues that the notion that bilingualism as a qualification for one to be a translator may have grave consequences on target audiences who are bound to be misinformed on crucial issues such as the administration of drugs, HIV/AIDS, storage of items and human rights. As such, there is need to investigate how translators convey the message from one language to the other, so as to bring to light how translations are carried out in Zimbabwe. This is because, as Newmark (1991:ix) states, being bilingual does not mean that one can be a translator, which means, it takes more than an ability to speak two languages for one to be a translator. When Newmark's statement is taken into consideration, it becomes paramount for the researcher to investigate how English-Ndebele translators solve problems they encounter during the process of translation, especially when considering that most translators in the country are not trained. The researcher assumes that there is a correlation between translator training and strategy selection; hence, untrained translators are bound to select strategies that compromise the quality of the product.

In addition, translator training remains an issue of concern in Zimbabwe. To date there is no tertiary institution that offers courses in professional translation. The University of Zimbabwe, Lupane State University and Midlands University only offer a semester long optional course, which barely prepares students for the challenges of practical translation, as they are given very little time to master both theory and practice. Hadebe (2004:10) a former lecturer of the translation course that is offered at the University of Zimbabwe attests to this: "The course does not fully equip students with translation skills as they are given little time to master theory and practice". Hadebe (2004:10) adds that:

Currently there is no standard approach or any discernible trend in translation in Ndebele, making students of translation more confused after the course than before.

From this statement, it is discernible that Ndebele translators are not adequately trained to undertake the task of translation and that being the case, not much research is generated leading to a great divide between translation theory and practice. Hadebe (2004:10) further explains that, "not much is written on translation

and interpretation activities in [the] Ndebele language, although much translation is taking place". In other words, lack of training minimises the chances of research being carried out in the field of translation studies and this has a capacity to influence the growth of the translation discipline negatively. A question that begs an answer, therefore, is: what role can translator training play in the professionalisation of translation in Zimbabwe?

Linked to the problem of translator training is resource development. Lack of training in languages entails that few resources are developed to assist translators in their trade. The limited nature of resources in Ndebele is evidenced by the fact that the Ndebele language only has three dictionaries worth of mention in Ndebele: a general monolingual dictionary *IsiChazamazwi SesiNdebele* (Hadebe 2001); a specialised Ndebele dictionary of music terms *IsiChazamazwi sezoMculo* (Nkomo and Moyo 2006) and an *English-Ndebele bilingual dictionary* (Pelling 1971). This entails that translators have limited resources to support them in their trade. A question that is being asked is: what measures can be taken to enhance translator resource development in Zimbabwe? This question is asked in light of the fact that the Ndebele language is still lagging behind in terms of term development. The question of limited terminology becomes more apparent when considering that Ndebele is a language of limited diffusion (LLD) and is without a long literary and translation tradition. When taking this into account, another question that begs an answer is: is Ndebele able to express foreign and technical concepts in a succinct and satisfactory manner? Trew (1994:77-78) states that:

The history of South Africa has been such that indigenous South African languages have been little used in technical fields, in national politics or in economic management. [...] If a source text is not from a domain in which the use of African languages is currently well established, then an accessible translation will require considerable resources of adaptation and explanation, and no bilingual dictionary will provide much help.

Trew's comment, though made more than a decade ago in South Africa, is true of Ndebele today in Zimbabwe. Ndebele as a language, has rarely been used in the technical and scientific arena, as such it is of interest to the researcher to explore how English-Ndebele translators deal with the problems they encounter during translation of medical texts, especially considering the multiple challenges that face

translation as a 'discipline' and 'profession' in Zimbabwe. The researcher therefore will explore how English-Ndebele translators deal with challenges they encounter during the translation of medical texts. By carrying out this research, the researcher will hopefully bring insight into the process of translation between English and Ndebele in the health sector. The research will also bring awareness to the importance of translator training and development of a professional infrastructure for translation. A professional infrastructure will help promote research into the theory and practice of translation in Zimbabwe. Lastly, it is hoped that the study will also contribute to the field of resource development in the health sector.

The main questions that will be answered in this study are presented in the following sub-section.

1.2 Statement of problem

In light of the discussion above, this study seeks to investigate how Ndebele translators address challenges they encounter when translating HIV/AIDS documents that are disseminated to the public. Three main research questions will be explored in this study. Firstly: how do English-Ndebele translators deal with problems they encounter in the translation of scientific/technical terms in HIV/AIDS texts? This question emanates from the observation that the HIV/AIDS arena has its foundations in the science tradition and thus it is fraught with concepts that are not only alien to the Ndebele language, but also complex. This factor, when coupled with the view that Ndebele has a relatively short literary history and has rarely been used in the science arena, leads to not only an interesting, but also a challenging study. The challenge comes from fact that in the Ndebele language, there are limited resources, if any; thus translators mostly have to rely on their ingenuity in order to translate some of the specialised terms. The problem is compounded by the fact that most translators are not trained. With these factors in mind, it is of interest to determine how Ndebele translators translate HIV/AIDS texts into Ndebele.

The second research question is: how do English-Ndebele translators deal with problems they encounter in the translation of cultural taboos in HIV/AIDS texts? This question is prompted by the view that taboos determine **how**, **when** and **why** things are said in Ndebele culture and the same principle applies to the translation of health

texts. As such, translators who translate HIV/AIDS texts into Ndebele have to contend with cultural restrictions in the form of taboos, in their effort to pass on the message. The researcher is of the view that the translator's ability to successfully deal with these speech regulations determines whether the translation is accepted by the target readers. The taboos that will be under discussion in this study are speech taboos concerning sex, body parts and other bodily functions, and sicknesses.

The last research question is: which factors impact on translation as a discipline and profession in Zimbabwe and how can this situation be improved? This question arises from the view that translation is not yet established as a discipline or profession in Zimbabwe. As such, there is need to identify factors that can positively impact on translation, so as to improve the translation situation in Zimbabwe. This is done in a bid to offer better services to users of these language services. From the onset, it is important to mention that Ndebele translations will not be viewed in isolation, but within the cultural, social, political and economic environment that influence them. In light of the questions raised above, the aims of this study are set out in the next section.

1.3 *Aims of the study*

The aims of this study therefore are as follows:

1. To identify, describe and analyse strategies that are used by English-Ndebele translators in translating specialised terminologies in HIV/AIDS documents.
2. To identify, describe and analyse strategies that are used by English-Ndebele translators in translating cultural taboos in HIV/AIDS documents.
3. To explore how selected strategies contribute to the creation of new terms in the Ndebele language.
4. To determine which factors impact on translation as a discipline and profession in general in Zimbabwe and to recommend ways of improving translation in the country.

The first two aims seek to answer the first two research questions of the study by identifying and analysing strategies that are used by English-Ndebele translators in translating specialised terms and cultural taboos. Three key terms that need to be elaborated upon emerge from these aims and these are *strategies*, *cultural taboos* and *specialised terms*.

Strategies: These are principles which a translator uses to reach the goals determined by the translating situation in the most effective way (Chesterman 1997:90). That is, strategies are observable results/choices made by translators during the process of translating in an effort to solve problems they encounter when translating. During the process of translation, translators are faced with many possible solutions to problems (strategies), and they have to make difficult choices in order to render the message in the most effective way. Different translators select different strategies, depending on the purpose of the translation, the prevailing norms in the community and the background of the translator, among others. The impact of selected strategies on the outcome of the translation often differs and strategies can therefore determine the acceptability or non-acceptability of a translation among target readers. Strategies, thus, are an important gateway into the process of translation in any culture or language and in this instance they are the lenses into the process of translation between English and Ndebele.

Specialised terminology: This term is defined by Dubuc (1997:3) as “a systematic research and identification of term(s) specific to a subject field and the concepts they represent”. In line with this definition, this study researches and identifies terms that are specific to the HIV/AIDS sector and the concepts they represent. In other words, the term “specialised terminology” will be used to refer to (1) language that is technical /scientific in nature that is used in the field of HIV and AIDS and (2) language that has gained specialised meaning through constant use in the HIV/AIDS sector. Pinchuck (in Moropa 2005:88) clarifies what technical language is by stating what it is not; “technical language is language which cannot be used to write poetry or even for ordinary conversation in language”. Technical language therefore is language that is peculiar to a particular field or sector.

The rationale behind studying specialised terms in the HIV/AIDS sector is that the HIV/AIDS pandemic falls under the medical genre, as such, some of the terms in the

field are scientific in nature. Furthermore, advances in research into the field of health entails that new concepts are introduced regularly and these have to find their way into the Ndebele language. As such, Ndebele translators have to find ways and means of presenting the new concepts in Ndebele, hence, the use of strategies to explain these new concepts. Translating specialised terms in a language like Ndebele where there are few resources and little terminology development can be challenging. Hohnhold (1982:381) captures this complexity by saying that translating a technical or specialized text places the translator on “uncertain territory, a no man’s land between two languages”. Hence, it is of interest to the researcher to explore how Ndebele translators present technical language that is foreign to Ndebele.

Taboos fall within the realm of culture and they are moral or cautionary restrictions placed upon certain actions. Generally they derive from religious beliefs, customs or long established traditional beliefs (Concise *Oxford Dictionary* 2000). Ndebele culture, like many African societies, is fraught with taboos that place restrictions on how and when some things are said (speech) and done (behaviour). According to Bozongwana (1983:12), there are many restrictions that are placed on women, children and men, in order to instil order in society. Most of these taboos are related to sex, body parts/nudity, sickness and death. The topics that are regarded as taboo in Ndebele society are manifest in the HIV/AIDS arena. HIV/AIDS is a disease that is mainly transmitted through sexual contact, as such; sex is the underlying theme of this arena. This being the case, it is of interest to the researcher to observe how translators deal with cultural restrictions which are placed on speech with regards to this topic.

The third aim of the study is linked to the first two. It seeks to determine how selected strategies contribute to the creation of new terms. In their bid to make the message clearer at times, translators present data in new and innovative ways and this leads to the generation of new terms. At times words are adopted from the source texts and adapted to the target texts, leading to the creation of new terms. The researcher will explore how the selected strategies contribute to terminology development in the Ndebele language. This study therefore has the potential to contribute, not only to terminology development in the health sector in Ndebele, but also to the development of the Ndebele language as a whole.

The last aim is concerned with identifying and recommending ways of improving translation specifically in the Ndebele language, and generally in Zimbabwe. This is in light of the background that was presented in section 1.1 of this study, where Zimbabwe and Ndebele specifically, is faced with many challenges regarding the profession and discipline of translation. It is hoped that these recommendations will encourage a more professional environment in Zimbabwe that will promote better services to users of these services. In order to fulfil the above stated aims, a method of analysis has to be established and following is an explanation of how the aims will be achieved.

1.4 Methodology

This study will be guided by the principles of Descriptive Translation Studies (DTS). The principles of DTS will be combined with Cultural Studies and Corpus-based Translation Studies (CTS). This eclectic approach will be used so as to bring insight into the process of translation between English and Ndebele. The three approaches will be used in a complementary manner and the link between these theories will be explained fully in the study. After the presentation of the theoretical framework, the researcher will present the method used to collect data and the method of data analysis. Key terms will also be defined in the process so as to clarify how they are used in this study. In the study it is important to point out that although a descriptive approach is used to analyse the selected texts, total prescriptiveness is not possible in translation studies because researchers, just like translators make choices and judgements about certain realities, albeit unconsciously.

1.4.1 Theoretical framework

The selected English-Ndebele HIV/AIDS texts will be analysed within the broad theoretical framework of Descriptive Translation Studies (DTS). DTS emerged in the 1970s to counter prescriptive theories of the past which primarily prescribed how translations should be done by judging translations as 'good' or 'bad', depending on their level of faithfulness to the source text. On the contrary, DTS describes what takes place during the process of translation. Hermans (in Kruger and Wallmach (1997:121) explains that "the descriptive researcher describes (i.e. explains) the specific characteristics of a translated text (or multiple translations of the same

original text) in terms of constraints or norms reigning in the target system at a particular time that may have influenced the method of translating and the ensuing product". In other words, DTS scholars analyse real texts in order to understand what transpired during the process of translation in a particular culture, at a particular time.

Because DTS takes into account different translations produced under different socio-cultural conditions, this study will explore translated documents in the health sector between English and Ndebele so as to determine the constraints that are operational within this environment. This is because norms vary from place to place and as such, the strategies that are selected by translators to overcome problems during translation also vary, depending on the ensuing socio-historical and cultural environment. Kruger and Wallmach (1997:121) elaborate:

Within the scope of Descriptive Translation Studies, all types of translation can be studied with the purpose of finding out how they have been translated within a specific culture and historical period.

English-Ndebele documents, therefore, will be analysed in order to determine the strategies that are used by these translators to translate specialised terms and cultural taboos. In the study, the **product** (English and Ndebele texts) is used as a means by which to investigate the translation **process** (norms and strategies) and the **function** of translations. This is in line with DTS methodology. It is hoped that the outcomes of these endeavours will yield insights that will turn out to be of practical use to translators, translation teachers and critics, but such benefits are accidental (Hermans 1999:35).

The selected HIV/AIDS texts will be analysed by means of a comparative and contrastive approach whereby the source term/phrase/sentence is compared with its corresponding translation in the target Ndebele text. This manner of comparison falls within the DTS methodology which requires a *tertium comparationis* (TC) that will serve as the basis of comparison between the source text and its translation (both at macro- and micro-levels) (Kruger 2000:11). A *tertium comparationis* (TC) is the basis of comparison used in comparing and contrasting two similar texts. The basis of comparison used in the present study is the one suggested by Kruger and Wallmach (1997:123) as adapted from an idea by James (1980:169):

How does one set about comparing anything? The first thing we do is make sure that we are comparing like with like: this means that the two (or more) entities to be compared, while differing in some respect, must share certain attributes. This requirement is especially strong when we are contrasting, i.e. looking for differences, since it is only against a background of sameness that differences are significant. We shall call this sameness the constant and the differences variables. In the theory of CA [contrastive analysis] the constant has traditionally been known as the *tertium comparationis* or TC for short.

The selected texts will be compared at micro-textual level. This means, English source words, terms, phrases and sentences will be compared with their corresponding Ndebele translations to ensure that the researcher is comparing like with like. One genre, namely: HIV/AIDS public information texts will be used. In this genre, 14 different source texts and their corresponding translations will be analysed. The *tertium comparationis* of the study, thus, entails identifying and describing terms that reveal the different strategies used to translate specialised terms and cultural taboos. A variety of texts are used so that some generalisations/conclusions can be made concerning the strategies that are used by English-Ndebele translators when translating scientific/technical terms and cultural taboos into Ndebele in Zimbabwe. The Ndebele translations will be analysed against the bedrock of culture, politics, religion, social issues and economics with regard to the status of English and Ndebele in Zimbabwe. This is in line with Kruger and Wallmach (1997:120)'s advice that:

In a comparative analysis, one has to take into account a complex network of relations between, on one hand, the source text and the political, social, cultural, literary and textual norms and conventions of the source system, and on the other, the target text(s) and the social, political, cultural and textual norms and conventions of the target system.

As such, the networks of relations in the comparative analysis of English–Ndebele texts are as follows:

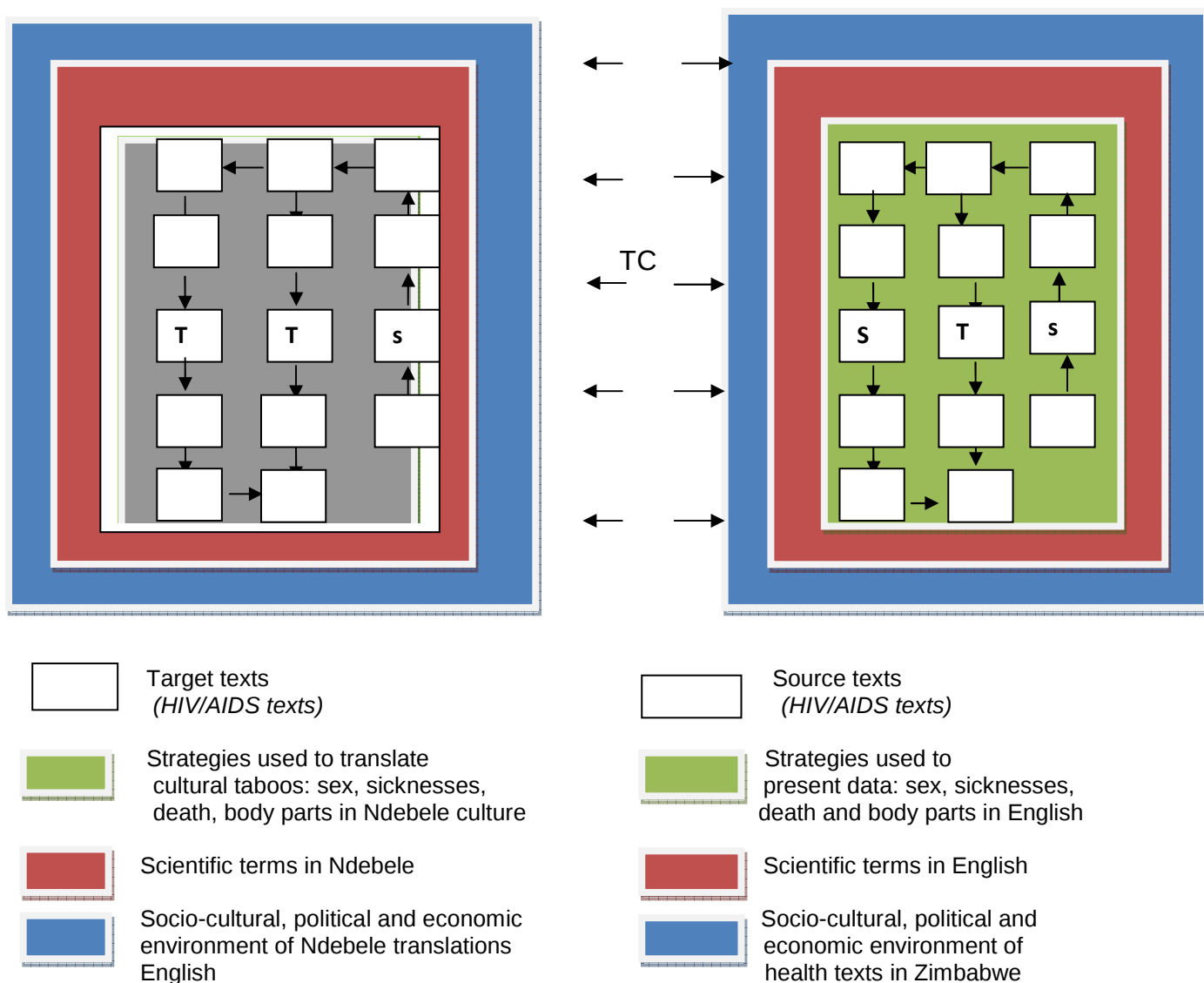


Figure 1.1 Network of relations between English originals and their corresponding Ndebele translations.

Figure 1.1 shows that English and Ndebele texts on HIV/AIDS will be understood in light of their respective languages and cultures. In the English culture, medicine will be viewed as a distinct field, based on scientific findings, whilst in Ndebele culture, healing will be understood within the religious, social and cultural beliefs of the Ndebele. This contrast in perspectives between the two cultures is bound to generate some interesting discussions later on in the study. By analysing texts within their cultural contexts, the study also borrows from the Cultural Studies paradigm. Cultural Studies emphasises that translations should be understood within their respective cultural environments and that language and culture are strongly intertwined. The precepts of Cultural Studies will be used to clarify the link between

linguistic nuances (specialised terms) and cultural values (taboos) in HIV/AIDS texts (detailed notes on the link between language and culture are provided in section 2.1).

Whereas Descriptive Translation Studies (DTS) provides the researcher with a theory with which to understand the problems that translators encounter during translation, Corpus-based Translation Studies (CTS) provides a method for analysing the English source texts and their Ndebele target texts. The idea of investigating and interpreting large electronic corpuses of texts (called corpora) by means of computer programmes was first put forward by the translation scholar, Mona Baker (1993). At the time, Baker (1993:243) predicted that “the availability of large corpora of both original and translated texts, together with the development of a corpus-driven methodology, will enable translation scholars to uncover the nature of translated texts as a mediated communicative event”. Her prediction, which was made more than a decade ago, has come true. CTS has emerged as a powerful and dynamic force to be reckoned with in translation studies, leading to the birth of vast amounts of data the world over. Tymockzo (1998:652) explains that, the approach allows for and promotes the construction of information fields that fit impulses of new international multicultural intellectualism providing for the inclusion of data of small and large ‘populations’ from minority as well as majority languages and cultures.

CTS’s applicability to this study lies in its ability to provide a methodology to analyse English-Ndebele translations on a large scale through the use of corpora, leading to a better understanding of the translation process between English and Ndebele. Also, like DTS, CTS takes into account the socio-historical environment under which translations are generated and this is paramount to the researcher, because no translation takes place in a vacuum. The two theories complement each other; hence, they are used in this study.

Although much research has already been carried out in other countries in translation studies using the corpus-based approach, it is important to state that this study is the first of its kind regarding English and Ndebele in Zimbabwe. The researcher uses the precepts of CTS to build a parallel corpus between English and Ndebele. The term *parallel corpus* will be defined later in this chapter. Although this study is pioneering in the field of corpus-based studies in translation in Zimbabwe,

other corpuses in the field of lexicography are worth mentioning and these include: the Ndebele monolingual dictionary corpus that manifested in the publication of *IsiChazamazwi SesiNdebele* (2001); the Shona monolingual corpus that led to the publication of the Shona dictionary *Duramazwi RechiShona* (1996) and *Duramazwi Guru RechiShona* (2001).

This research will contribute to the discipline of translation studies in Zimbabwe by strengthening the link between theory and practice. It is hoped that the research will reinforce the link between Descriptive Translation Studies (DTS), Corpus translation Studies (CTS) and Cultural Studies. This interdisciplinary approach to translation studies proves that translation is indeed an interdisciplinary field. Furthermore, it is hoped that the results of this study will inform the practice of translation in the HIV/AIDS sector in particular.

1.4.2 Data collection

The researcher used two approaches to collect data; firstly, the researcher and two research assistants collected pamphlets, brochures, booklets and posters on various diseases from non-governmental and governmental organisations, clinics, hospitals and New Start Centres. During the process of collecting raw data, the researcher and the assistants collected both source texts and their equivalent Ndebele translations. Eventually 14 source texts and 14 target texts were selected for inclusion in the corpus and these include the following documents and their corresponding translations:

- Changes in Midwifery Practice in the Face of HIV/AIDS (MAC) (1998)
- Talking Abstinence (ZNFP) (1999)
- Home Care booklet of the Terminally ill (Island Hospice service) (2001)
- What to expect from Counselling and Testing (New Start) (2002)
- Sexually Transmitted Infections and their Management (*Speak Out Magazine*) (2003)
- Safer Sex for People Living with HIV (Medicins Sans Frontiers) (2005)
- Women's Treatment Literacy Toolkit (SAfAIDS) (2005)
- Antiretroviral Treatment (ART) in Children (SAfAIDS) (2005)

The texts that were included in the English-Ndebele Parallel corpus were analysed to identify strategies that are used by Ndebele translators to translate specialised terms and cultural taboos.

Secondly, the researcher designed four questionnaires that were intended for NGOs, GOs, translators, translation students and the public. These questionnaires were completed by the researcher and the assistants in an interview style. To enhance reliability, the researcher pre-tested the research instrument in a pilot study, and consulted with experts to review the questionnaire for question-phrasing and sequencing; keeping open-ended questions to the minimum and devising response scales that are likely to enhance the variability of responses, thereby ensuring higher statistical value from the data by using a large sample size. During the pilot study, the researcher noted the importance of compiling another questionnaire in Ndebele, to ensure accessibility to the general public who cannot understand English. For detailed information on what each questionnaire entailed, see Chapter 4, section 4.3.1.

The four questionnaires sought to determine how the various stakeholders of translation in Zimbabwe view the translation trade. The participants were selected on the basis that they are first language speakers of Ndebele and that they are consumers of Ndebele translations from the health sector. Random sampling, in the areas of Matabeleland North, Matabeleland South and Midlands was used. The three selected areas are predominantly Ndebele speaking.

By collecting data using questionnaires, the researcher gained insight into factors that impact on translation as a profession in Zimbabwe. The data will also help to illuminate what target readers think of the translations. The method of “looking elsewhere to enrich and explain findings of linguistic descriptions” (Laviosa 2004:13) is embedded within the DTS paradigm unlike corpus linguists who argue that “you don’t need to look elsewhere” (Sinclair in Laviosa 2004:12), DTS believes you can complement textual analyses with the investigation of extra-linguistic sources of data such as historical information, book reviews, interviews with authors and translators, trends revealed by the output of publishing companies, and decisions taken by funding bodies (Laviosa 2004:12), hence, the researcher complements the English-Ndebele corpus with extra-textual material.

Since the researcher is relying on corpus-based translation studies as a methodology and questionnaires to understand the translation situation of Zimbabwe, this entails that both the quantitative and qualitative methodologies are used in the study. The quantitative method is an analytical approach that quantifies the outcomes of a research problem through the use of measuring devices, whilst the qualitative method depends on the ideas and views of the participants to probe deeper into the problem under investigation. Both approaches are used in a complementary manner to help bring insight into English-Ndebele translations in Zimbabwe and also to shed light on to the broader context of the translation situation of Zimbabwe. For detailed notes on these two approaches see section 4.2. Following is a summary of the guidelines that had to be adhered to during the course of this research.

1.4.3 Ethical considerations

The term 'ethical' is defined as conforming to the standards of a given profession or group (Babbie, 2008:478). That is, researchers in different professions are bound by different regulations that they have to follow during research. In the current study, the guidelines that had to be adhered to include the following: Firstly, during the process of data collection interviews were conducted. The researcher ensured that participants were fully and accurately informed about the reasons, aims and purpose of the study. In addition, the researcher ensured the respondents were not coerced to participate, that is, participation was voluntary (see Appendix 1). Secondly, every effort was also made to ensure that data collected was used purely for academic purposes without defaming any character. Pseudo-surnames were recorded during the data collection process and these are mentioned in this write-up to avoid implicating any individuals or exposing them to public scrutiny, thereby protecting those who participated in the research. Lastly, with regard to organisations, real names are used in relation to published information. The researcher sought permission from the concerned organisations to use the selected publications (see section 4.4.1).

1.5 Defining key terms and concepts

This section provides meanings of various terms that are important to the study. These terms are defined in relation to how they are used in this study.

1.5.1 Defining the term ‘corpus’

The term corpus has been defined differently by different scholars over time, and this has been done mostly in line with developments that have taken place in the field of corpus linguistics. Prior to the development of computers, a corpus was generally viewed as a systematic or principled collection of texts representing a language, compiled for a specific purpose (Kennedy 1998:15). However, the introduction of computers in the 60s marked a distinct change in the way corpora were viewed, leading to a change in the way it was defined. The term ‘corpus’ became almost synonymous with the term ‘machine-readability’, hence Sinclair (2004:12) defines a ‘corpus’ as “a collection of pieces of language texts in electronic form, selected according to external criteria to represent as far as possible a language or a language variety as a source of data for linguistic research”. Sinclair emphasises the importance of specific criteria in collecting texts for inclusion in a corpus. However, in corpus design another element that is important is the type of corpus being designed. Bowker and Pearson (2002:9-10) clarify that a corpus can either be in written or spoken form, and that the texts that are incorporated in a corpus are selected from real-life situations, where they function as sources of information, entertainment and education, among others. Consequently, they define a corpus as “a large collection of authentic texts that have been gathered in electronic form according to a specific set of criteria (Bowker and Pearson 2002:9). These criteria depend on the nature of the project at hand. This definition will be used as a working definition in this study. It is selected because it takes into account the texts that are functional in different communities and in this case, English-Ndebele HIV/AIDS texts. The HIV/AIDS texts that were included in the corpus are ‘real life’ texts created for communication between people in Ndebele communities in Zimbabwe. Another notable characteristic is that the corpus is made up of texts that are machine readable, as this is the approach that is also used by the researcher. However, although corpus linguistics emphasize the size of corpora as large, due to the current

developments of multi-million words corpora, the researcher is of the view that the size of a corpus is relative to its function/purpose, thus, the current study in relation to the mega-million words corpora that are out there is considered relatively small, but still, large enough for the current study.

1.5.2 English-Ndebele Parallel Corpus (ENPC)

The researcher compiled an English-Ndebele parallel corpus to identify terms that reveal the different strategies that are used by Ndebele translators in the translation of HIV/AIDS texts. A parallel corpus is a corpus that comprises two sets of texts, in this instance it comprises English source texts and their corresponding translations into Ndebele. According to McEnery and Xiao (2007:2), a parallel corpus contains source texts and their translations, or as Baker (1995:230) puts it succinctly:

It is a corpus which consists of original source language texts in language A and their translated version in language B.

In a parallel corpus, the original texts are paralleled to their translated versions at paragraph, sentence and word levels through a semi-automatic alignment facility in order to facilitate comparison between the two texts. The semi-automatic alignment facility, therefore, plays a crucial role in the outcome of the study, because in the event that sentences and paragraphs are not aligned properly, wrong information can be deduced from the corpus. In addition to the alignment process, the design of the corpus also plays a crucial role in the outcome of the study. This is because “the results one obtains are directly linked to the manner in which the corpus was designed” (Moropa 2005:7). Thus, when one is designing a parallel corpus, certain issues have to be taken into consideration and these include; the medium (written, spoken or both), text type (fiction, non-fiction, scientific/technical writing, newspaper articles, etc.) and time (period of production or publication of the text) (Bowker and Pearson 2002:49). These criteria will receive attention when the design of the corpus is discussed in Chapter 4.

1.5.3 Type of texts included in the parallel corpus

The English-Ndebele corpus is comprised of written texts collected from Ndebele communities. The researcher collected source texts and their target texts from clinics

in rural and urban areas, the Matabeleland Aids Council (MAC), National Aids Council (NAC), Population Services International (PSI), New Start Centres, SAFAIDS, UDACUZA (this is a Christian organization that deals with HIV/AIDS issues in church), among others. The researcher collected the following texts to incorporate into the English-Ndebele Parallel Corpus:

- ❖ Pamphlets on HIV/AIDS, T.B, diarrhoea, pneumonia
- ❖ Newsletters on HIV/AIDS, STIs and breastfeeding,
- ❖ Monthly journals on HIV/AIDS.
- ❖ Booklets on dietary needs of people with diarrhoea and HIV/AIDS

The texts that were collected are public documents, that is, they were disseminated by governmental and non-governmental organisations in order to inform, educate and bring awareness on HIV/AIDS. This means, the nature of communication is between medically trained personnel (experts) and the general public (non-experts), hence, some of the terms have been simplified to make them accessible to the masses. The collected texts were penned by different authors and translators (see Chapter 4). Therefore, all the collected texts are “authentic texts” (Bowker and Pearson 2002:20) created for various purposes in their real environment. The selected texts are technical /scientific by nature.

Governmental and non-governmental organisations were selected as case studies, because both branches are in the forefront in distributing translated information to target audiences. They are also largely involved in developmental issues of the country, hence, the need to determine whether or not they are achieving their intended purposes of communicating. The health sector was selected because of the prevalence of specialised terminology. With the emergence of new diseases, new terms are introduced and it is important to see how these are translated into Ndebele. The health sector also distributes the most sensitive information that requires a lot of care during translation. Any mistranslations and subsequent misunderstandings on the part of the target audiences can have grave consequences. For example, mistranslations on the administration of drugs can be a matter of life or death. The selected texts were be used to compile an English-Ndebele Parallel Corpus, and was analysed using ParaConc, a corpus analysis tool.

1.6 Corpus analysis tools

In this study a parallel concordancer was used to analyse HIV/AIDS texts in the Parallel English-Ndebele corpus. A parallel concordancer is a bilingual or multilingual concordance that is designed for linguists and other researchers who wish to work with translated texts in order to carry out contrastive language studies or to investigate the translation process itself (Barlow 2003:1). The concordance, commonly known as ParaConc, was developed by Michael Barlow. It allows for large sources of data to be contrasted and analysed and the results are more reliable than those obtained by means of manual analysis. The concordance has the following features (Barlow 2003:1-4):

- ability to sort and count words in a variety of ways;
- alignment of parallel (translated) texts;
- finds and displays in an easy-to-read format, in context all occurrences of a particular search term (and minor variations thereof);
- identification of translation equivalents;
- highlighting potential translations;
- a collocation viewer, which allows users to see which words belong together;
- frequency lists, etc.

With regard to this study, the value of ParaConc lies in its ability to identify source terms and their equivalent translations, as these reveal the type of strategies used by selected translators. Furthermore, ParaConc can show word frequencies, lists and hot words that are linked to the words under analysis. For this reason, the researcher is predisposed to the use of computers and computer software. Whilst ParaConc can accommodate up to four parallel texts, which might be four different languages, or an original text plus three different translations (Barlow 2003:1), in this study only two parallel texts were used: English and Ndebele.

1.6.1 Conversion of texts

Prior to loading and saving the texts onto the workspace created in ParaConc, the researcher scanned the English source texts and Ndebele translations using a Xerox

scanner. The texts were then converted into Word documents through the Optical Character Recognition (OCR) software programme. During the process of converting texts, some information shifted and got mixed up, thus there was a need for editing and proof-reading. These documents were therefore edited and proof-read for errors arising from converting. The texts were then further converted from Microsoft Word (.doc) to Plain Text format (txt). At this stage they were ready for analysis using the concordance software ParaConc (more details on conversion of texts are provided in section 4.5.1).

1.7 *The scope of the study*

The researcher raised many questions in this chapter in relation to the nature of the discipline of translation studies in Zimbabwe, the rationale being that, not much research has been done in this field, and that there are many gaps that need to be filled. Although many issues were raised in this study, the researcher will limit the scope of this study to understanding the process of translation between English and Ndebele by analysing the strategies that are used to translate specialised terms and cultural taboos in HIV/AIDS texts. The researcher will also identify factors that can be harnessed to improve the translation situation of Zimbabwe. This study is limited to these areas so as to enable an in-depth study of the specified areas. This means the researcher will not analyse Shona translations or any other indigenous language in the country. Furthermore, the researcher will not analyse translations from any other fields, except for HIV/AIDS public documents.

1.8 *Outline of the study*

The first chapter provides the background to the study, statement of the research problem, the objectives and the method of research adopted by the researcher.

Chapter 2 presents information on Ndebele language and culture which it is envisaged will lead to a better understanding of the translation process between English and Ndebele. In the chapter, the researcher outlines the history of the Ndebele language which is related to the Zulu language of South Africa, in turn influencing some of the strategies that are used by Ndebele translators. The Ndebele

alphabet, word division and classification systems are provided so as to clarify how information is communicated in this language.

Chapter 3 outlines a review of literature that is pertinent to this study and also maps out the development of translation studies, from it being perceived as a purely linguistic phenomenon to the birth of Descriptive Translation Studies. The researcher illustrates the relationship between Descriptive Translation Studies and Corpus-based Translation Studies and how these have grown and continue to influence each other.

Chapter 4 provides the analytical framework and research procedures used to solve the research problem that is being addressed in the present study. It also focuses on the design of the English-Ndebele parallel corpus and how this corpus was analysed by means of ParaConc, a parallel concordance program.

Chapter 5 analyses selected scientific/technical terms with the aid of ParaConc. The identified strategies are interpreted using Baker's strategies as guidelines. The selected strategies will be analysed in terms of how they contribute to term creation. Examples are cited from the parallel corpus to substantiate the argument.

Chapter 6 explores strategies that are used by English-Ndebele translators to translate cultural taboos. The taboos analysed in the study are sex, body parts, and sicknesses. Strategies are also analysed in terms of how they contribute to term creation. Examples were cited from the parallel corpus to substantiate the argument.

Chapter 7 investigates factors that can be used to improve the translation situation of Zimbabwe. This is done by analysing the views of NGO/GO representatives; translators, translation students and the general public in the questionnaires. The views of these stakeholders have a potential to shape the way translation in Zimbabwe progresses, as they are directly involved in the translation situation of the country.

Chapter 8 provides an overview of the study, focusing on the aims, arguments and conclusions that were reached by the researcher. Lastly, recommendations for future research and a statement on how the current study contributes to the field of translation studies are provided.

CHAPTER 2

BACKGROUND INFORMATION ON NDEBELE LANGUAGE AND CULTURE

2.1 *Introduction*

The previous chapter introduced the study by providing the research questions, aims, and the methods used to collect and analyse data in this study. In the previous chapter, it was stated that this research investigates strategies used by English-Ndebele translators to translate specialised terms and cultural taboos. This study as a result focuses on language and cultural matters. Accordingly, this chapter provides information on Ndebele language and culture that is essential in understanding the translation process between English and Ndebele, more specifically the translation of HIV/AIDS texts. In the chapter the researcher will discuss the following issues; the Ndebele language in relation to other languages in Zimbabwe, the history of the Ndebele people, Ndebele orthography, word division in Ndebele and taboos in the context of Ndebele culture, among others. Following are general notes on the relationship between language and culture.

2.2 *Language and culture*

As stated in Chapter 1, language and culture are inseparable. Language acquires its meaning from culture and culture finds expression through language. Kalawole and Salawu (2008:3) explain that the meaning of a single word or expression is largely derived from its culture. In other words, terms and phrases find meaning through constant use by a particular people. This means that any translator has to have two basic skills: knowledge of the source language and culture and knowledge of the target language and culture. This statement does not imply that these are the sole requirements for one to be a translator, but simply that they are the most important basics. Okolie (in Kalawole and Salawu 2008:3) affirms that:

Most of African literature is a rendering of 'living manners'. If translated by someone who is not conversant with or close to the culture and the specifics that make it alive, then the translation resulting from such a text fails to communicate the spirit of the culture producing sterile, literal translation, which does not re-create or reproduce the people.

The role of a translator therefore, is to transfer the message not only linguistically, but also culturally, to make it alive to the target readers. In other words, a translator has to respect the linguistic conventions of the target language as well as the cultural beliefs and values of its people. Robinson (in Mashiri *et al.* 2002:23) clarifies that “belief structures, social value systems, literary and linguistics conventions, moral norms and political experiences of the target culture always shape translations”. The importance of knowing both the language and the culture of the source and target texts is also emphasised by Hewson and Martin (1991:136) who say that a translator is faced with an enormous task when s/he translates; s/he is constantly moving between the source and the target languages, creating and recreating links where no specific connection existed before. In other words, translators have the responsibility of bridging not only two languages but also cultures.

Although language and culture are at the centre of the translation process, it is important to clarify that translators need more than these two basic skills. According to Taft in Mfazwe (2003:37):

a translator must possess certain competencies in both the source and target culture, which include knowledge about the society (prohibitions, values, folklore, history); communication skills (written, spoken); technical skills (those required by the mediator's status, e.g. computer literacy and appropriate dress, etc.) and social skills (knowledge of the rules that govern social relations in society, emotional competence etc.).

The list of skills and competencies that are outlined by Taft clearly show that bilingualism on its own is not adequate as a qualification for one to practice as a translator. The translation profession requires its members to be in possession of good communication skills, computer literacy, social skills and knowledge of the subject that one is dealing with among other things. In light of this, it is of interest to the researcher to examine how translators deal with challenges that arise when translating HIV/AIDS texts from English into Ndebele especially when considering that the two languages are not only linguistically distanced but also culturally and technologically. Newmark (1988) asserts that “where there is a cultural focus, there is a translation problem which stems from the cultural ‘gap’ or distance between the source and target languages”. Thus, the researcher assumes that problems are

bound to emerge when analysing the process of translating specialised terms and cultural taboos in HIV/AIDS texts into Ndebele.

In order to fully understand the translation process into Ndebele, it is important to understand the following: roles and functions of the Ndebele language in Zimbabwe, the history of the Ndebele people, the alphabet, noun system, classification and division of words and the Ndebele culture. These have an impact on how information is presented in Ndebele and failure to follow these language regulations can impact negatively on translations. Understanding the Ndebele culture, will help illuminate the beliefs of the Ndebele people and how these influence their communication systems. Following is information on the status of the Ndebele language in modern Zimbabwe in relation to other languages in Zimbabwe.

2.2.1 The Ndebele language in relation to other languages in Zimbabwe

The Ndebele language is one of the 18 formally recognised languages that are spoken in Zimbabwe. These include: English, Shona, Kalanga, Nambya, Tonga, Sotho, Domba, Xhosa, Tonga of Mudzi, Venda, Shangani, Tshwawo, Tswana, Barwe, Sena, Doma, Chikunda and Chewa (Hachipola 1998:9). Among these, English is the only official language, which means, it is the language of business, law and administration, as well as regional and international trade and communication (Ndhlovu 2006:2). Not only is English the language of trade and administration, but it is also the language of instruction in schools and at tertiary level. This means English is the *lingua franca* of Zimbabwe, where people from different linguistic backgrounds meet linguistically (Mkanganwi in Crawhill 1992:9).

Trailing behind English are Shona and Ndebele, which have the status of national languages. The rise of these two languages to a position of prominence was largely influenced by Doke (1931) in his report on the standardisation of languages in the then Rhodesia. Doke, a professor of Linguistics at the University of Witwatersrand in South Africa, was commissioned by the government of Southern Rhodesia (present-day Zimbabwe) to research the language varieties spoken by Zimbabwean natives, and to recommend as to how they could be unified, making the translation of the Bible easier at the time. Doke recommended that all seven dialects spoken in the eastern and northern regions of the country be unified as one language, Shona. He

recommended that Ndebele should be the dominant language in Matabeleland, despite the fact that some languages such as Kalanga have more speakers than Ndebele.

By elevating Shona and Ndebele to a higher status than the other indigenous languages, Doke managed to bring 'sanity' to the presumably 'confused' linguistic situation that characterized Zimbabwe in the 20th century (Ndhlovu 2006:1). At the same time, he managed to shape the tribalised and politicised linguistic terrain that characterises modern Zimbabwe. According to Ndhlovu (2006:1):

The Dokean legacy left an indelible mark on the terrain of language treatment and language policy formulation in post-colonial Zimbabwe.

Thus, Shona and Ndebele continue to exert supremacy over the other indigenous languages that are simply categorised as official and unofficial minority languages in the post-colonial era. Under the official minority category are languages such as Kalanga, Venda, Shangani, Tonga, Nambya and Chewa whilst Sotho, Chikunda, Sena, Barwe, Tswana, Wesa and Doma, Tshawo (Khoisan non-Bantu) are characterised as unofficial minority languages (Chimhundu 1998:3). Compared to the minority languages, Shona and Ndebele are in a better position because they have a clear alphabet and spelling structure, an identifiable body of literature and are taught up to University level. Most minority languages continue to languish in a state of oblivion, where they are viewed as nothing but 'home languages'. In turn, they are not used in formal trade, administration and as languages of instruction in schools. Most of these languages have a non-existent literary tradition; hence, few if any translations have been done into and from them. This state of affairs proves beyond measure that there is a dire need for a language policy that takes into account the linguistic diversity of the country and in turn promotes these indigenous languages.

Although the above classification presents a neatly cut and presented linguistic profile, it is important to note that the question of how many official languages Zimbabwe has continues to rage on. Some people consider Shona and Ndebele as official languages alongside English, whilst others consider them as national languages. Ndhlovu (2006:1) is of the view that Shona and Ndebele are official national languages precisely because they both have proportionately large numbers of speakers. Chimhundu (1998:24) in turns says "the national and/or official status of

Shona and Ndebele is largely theoretical, as very little, if anything has officially been done so far to develop and promote them and to diversify their functions". Chimhumdu's argument is based on the premise that Ndebele and Shona are largely spoken in the regions where most of its speakers are situated that is, Matabeleland and Mashonaland respectively. As such, these two are national languages.

The controversy that surrounds the status of languages in Zimbabwe stems from the fact that Zimbabwe does not have an official language policy. The status and roles of different languages are inferred from the Education Act of 2006 and previously the Education Act of 1987. The Education Act 2006, XII: 62) provides the following stipulations on language use in schools:

Languages to be taught in schools

- 1) All the three main languages of Zimbabwe, namely Shona, Ndebele and English, shall be taught on an equal-time basis in all schools up to form level.
- 2) In areas where indigenous languages other than those mentioned in subsection 1 are spoken, the Minister may authorise the teaching of such languages in schools in addition to those specified in subsection 1).
- 3) The Minister may authorise the teaching of foreign languages
- 4) Prior to Form One, anyone of the languages referred to in subsection (1) and (2) may be used as the medium of instruction, depending upon which language is spoken and better understood by the pupils.
- 5) Sign language shall be the priority medium of instruction for the deaf and hard of hearing.

Subsection (1) states that the three main languages; that is, Shona, Ndebele and English shall be taught on an equal basis in all schools up to form (secondary) level. This provision has prompted some Zimbabweans to conclude that the three languages are equal in status: official, furthering the controversy that exists on the status of languages in the country. The researcher is of the view that the three languages are not equal in status, since English dominates all public sectors, including the education sector. This view is reinforced by the fact that, English is a compulsory subject from primary level through secondary level to tertiary level, whilst Ndebele and Shona are optional at tertiary level. Furthermore, at tertiary level,

especially at Universities, students are taught Ndebele language and literature in English. Hadebe (2006:146) elaborates:

At tertiary level, Ndebele has been taught and continues in some institutions to be taught in English. The shift in the medium of instruction has had negative effects on the learners as well as on the field of Ndebele literature, culture and grammar.

This factor dismisses the view that the three languages are equal in status as implied by some Zimbabweans. Chimhundu (1998:18) explains that Ndebele and Shona are still very much marginalised by comparison to English, which is well established as **the** national language. In the light of this, Ndebele and Shona therefore can be regarded as national languages and not official. Additionally, another point that needs to be emphasised is that an Education Act is not a language policy. In legal terms, an Education Act is a formal statute that guides a nation on language as a tool for instruction and nothing more. Thus, Zimbabwe as a country needs a comprehensible and explicit document, titled 'language policy' so as to obliterate the confusion that exists among the citizens of the country on uses and functions of different languages.

Although the status of languages in Zimbabwe is still a source of debate that is yet to be resolved, the multiplicity of languages, and the fact that English continues to dominate the public sector, makes translation inevitable in Zimbabwe as there is need to communicate between languages. Mohochi (2006:6) points out that, "people cannot be expected to actively participate in any efforts if they do not understand them in the first place". As such, translation is a tool of communication that bridges the communication gap between English and the indigenous languages in the country. In light of this, the translation profession should be given a higher profile in the country, so as to promote participation of all stakeholders; because the only way for people to participate is when they communicate in languages which are mutually intelligible.

2.2.2 Location and classification of the Ndebele people and language

The Ndebele speaking people are mainly found in Matabeleland North, Matabeleland South and parts of Midlands. Hachipola (in Chimhundu 1998:20) estimates that the Ndebele language is spoken by 16.5% of the population of Zimbabwe, which at the

time was estimated to be 11.5 million; but at present the population is estimated to be about 14 million. Out of Zimbabwe's 55 administrative districts, 42 are in the predominantly Shona-speaking area and 13 are in the predominantly Ndebele speaking area. In 4 of the latter 13 districts that are officially designated as being in Matabeleland, languages other than Ndebele are actually predominant, that is, Tonga in Binga, Nambya in Hwange, Kalanga in Plumtree and Venda in Beitbridge (Chimhundu 1998:2-3).

The Ndebele language is a Southern Bantu language which has been classified in Zone 40, Group S, along with Zulu, Xhosa, Transvaal Ndebele and Swati (Chimhundu 1998:3). Zulu, Xhosa and Transvaal Ndebele are spoken in South Africa whilst Swati is spoken in Swaziland, where it is the dominant language and Northern Ndebele is found in Zimbabwe. In the current study focus is on Zimbabwean Ndebele which is usually referred to as Northern Ndebele. In this study, Zimbabwean Ndebele will be referred to as Ndebele, whilst Transvaal Ndebele, which is also known as *isikhethu*, will be referred to as South African Ndebele (Hadebe 2006:49). The fact that these two groups share a name has generated a lot of debate amongst scholars, historians and members of the general public, with some assuming that the languages are one and the same and others believing they are different. The researcher is of the view that the two languages are linguistically mutually intelligible nonetheless not the same. An analysis of the Zimbabwean Ndebele alphabet system and South African Ndebele alphabet system shows that the two languages spell and pronounce words differently. The examples in Table 2.1 confirm this.

English terms	South African Northern Ndebele (PanSALB 2001).	Zimbabwean Ndebele
1. father	bhabha > bh-	baba > b-
2. scratch	nghwaya > ngh-	nwaya > n-
3. people	banru > -r-	bantu > -t-
4. fire	mullo > ll-	umlilo > um-
5. wind	mmoya > m	umoya > um-

Table 2.1: Orthographic rules of Zimbabwean and South African Ndebele

The examples in Table 2.1 show that Zimbabwean Ndebele and South African Northern Ndebele share similar words that are spelt differently and pronounced differently, thus, making them different languages. Rasmussen (in Hadebe 2006:50-51) also explains:

Eventually the name 'Matabele', or 'Ndebele' in its Anglo/Nguni form came to apply only to Mzilikazi's people and the 'Transvaal Ndebele'. These latter were the descendants of much earlier Nguni immigrants onto the Highveld. Mzilikazi had dealings with some of these communities during the 1820s; however, his people and the Transvaal Ndebele are essentially unrelated.

Whilst Zimbabwean Ndebele and Transvaal Ndebele might share a similar historical background as some scholars assume that both languages are off-shoots of Zulu, the two languages are not the same. Furthermore, another point that needs to be clarified is that in South Africa there are two groups that share the same name "Ndebele" and these are the Northern Ndebele and the Southern Ndebele. The Southern Ndebele are found in Mpumalanga and the Northern Ndebele are found in the Transvaal region. According to Skhosana (2009:5), the Northern people do not consider their language as being a variant form of Southern Ndebele. That is, the two groups view their languages as distinct languages. In fact, prior studies by Wilkes (in Skhosana 2009:5) have shown that the languages differ so much such that harmonisation is not possible. Thus, if Zimbabwean Ndebele which resembles Mpumalanga Ndebele is different from Transvaal Ndebele, then Zimbabwean Ndebele is different from Transvaal Ndebele, although the languages are mutually intelligible. Nonetheless, the relationship between these languages needs to be explored further in research so as to determine the origins and relations between the three languages.

Although Zimbabwean Ndebele shares a name with two groups in South Africa, Ndebele as a language has an undisputable likeness to the Zulu language of South Africa. Historical evidence explains that the Ndebele language is an offshoot of Zulu. The subsequent section presents the history of the Ndebele people, which will help illuminate the history of the Ndebele language.

2.2.3 The history of the Ndebele people

According to Hadebe (2006:49) a brief outline of the history of the Ndebele people is perhaps the best way so far of giving a background and history of the language. In other words, in order to understand the Ndebele language, there is need to understand the history of the people. The researcher concurs with this assertion; hence, a similar approach is adopted.

The origins of the Ndebele people of Zimbabwe can be traced back to the present-day South Africa, through Mzilikazi, the King of the amaNdebele. Mzilikazi was the first king of the Ndebele people who settled in what is known today as Zimbabwe. This was after he fled from Shaka, the king of Zululand, during the *umfecane* - a period of great unrest leading to a massive exodus. Hadebe (2006:49) explains:

The history of the Ndebele people and their language isiNdebele is relatively short. It dates back to 1820, when the people who are today known as the Ndebele, broke away from the then powerful Zulu kingdom (in present day KwaZulu-Natal province of South Africa).

Oral history (evident in Mzilikazi's praise poems) claims that Mzilikazi, who was of Khumalo origin, was a powerful warrior and leader of Shaka's armies. He became dissatisfied with Shaka's rule, and with a group of warriors and some civilians fled from Shaka heading northwards into what was regarded as Sotho territory. The original group that left Zululand was initially called the Khumalos as their leader Mzilikazi was from the Khumalo clan (Hadebe 2006:50). On their way northwards Mzilikazi assimilated a number of Sotho people either through persuasion or coercion, or better still, by employing both. The Sotho people soon outnumbered the original Khumalos who were of Nguni descent, thus the original group ceased to be referred to as the 'Khumalos' (Hadebe 2006:50). Mzilikazi continued his journey to the northern border of modern South Africa and oral tradition claims that he encountered and fought different nations which he conquered and incorporated into his growing group.

In 1837, Mzilikazi's group, by then referred to as the Ndebele, entered what is today Zimbabwe and settled in the western parts of the country that are today referred to as the Matabeleland provinces (Omer-Cooper 1966; Hadebe 2006:51). When Mzilikazi settled in Zimbabwe, he conquered the neighbouring nations and

incorporated them into his group. Omer-Cooper (1966:148; Hadebe 2006:51) explains that Shona groups, especially the Kalanga and other related groups like the Nyubi Nazwa, Nambya, and to some extent the Tonga, were also assimilated into the group when Mzilikazi settled in present-day Zimbabwe. The Ndebele group, therefore, was stratified as follows: *AbeZansi* – meaning those from the south, this is the original Nguni group that left Zululand, *abeNhla* – meaning those from the north and lastly, *abeLozwi* - meaning ‘those of the Rozwi empire) (Hadebe 2006:51). The *abeLozwi* were the members of the neighbouring nations that Mzilikazi found in Zimbabwe and these were conquered and assimilated by him. Omer-Cooper (in Hadebe 2006:51), further explains that, “the Rozwi empire which had been established over the Karanga inhabitants of the old Mwene Mutapa (sic) kingdom had been shattered by the invasions of Zwangendaba and Nxaba”. Zwangendaba and Nxaba were Mzilikazi’s chief warriors who led this armed invasion. Thus, the people who were of the Rozwi empire were referred to as *Abelozwi* or *abakaMambo* (Mambo’s people), which literally means, ‘the kings people’ as the Shona people referred to their king as Mambo (Hadebe 2006:51). From the above outline, it is evident that the name “Ndebele” describes diverse groups of people who were unified by one language and one king and the same is true of the present day Ndebele nation.

The reasons why and how the Ndebele people got the name ‘Ndebele’ is still a matter of debate up to date. What is apparent from this history is that from the time the Ndebele people settled in what is known as Zimbabwe today, they were referred to as the *amaNdebele* (the Ndebele people) and they continue to be referred to as such in modern-day Zimbabwe (Hadebe 2006:51).

2.2.4 The implications of the Ndebele history on translation studies

The history of the Ndebele people explains the striking resemblance between the Ndebele of Zimbabwe and Zulu, one of the official languages of South Africa. According to Hachipola (1998:4), the two languages are mutually intelligible and share over 96% of the lexicon. The strong lexical semblance between the two languages is what prompted Doke to refer to Ndebele as a “dialect of Zulu” (Doke 1931a:99; Doke 2005:31). This lexical relationship entails that Zulu and Ndebele

share many terms and as such have a capacity to influence each other during translations.

The lexical relationship between the two languages is further strengthened by the fact that the majority of the Ndebele people themselves today identify with Zulu history, culture and language (Hadebe 2006:52). Although Ndebele is growing as a language in its own right, it is important to point out that the continued association between the Ndebele people and Zulu continues also to strengthen the links between the two languages. Presently, it is estimated that an approximate number of 2 million Zimbabweans reside in South Africa and a large number of that group are from Matabeleland. *Injiva* as they are popularly known in Zimbabwe, continue to strengthen the link between the two languages by importing Zulu terms into Zimbabwe and more specifically into Matabeleland. The continued association between Ndebele and Zulu entails that there is continued interchange of terms between the languages. For example, Zulu and Ndebele share the following modern terms: HIV- *isandulela ngculaza*; AIDS – *ingculaza*; cellphone – *umakhalekhukhwini* and drugs – *izidakamizwa*, among others. As such, the interchange between the two languages can result in similar strategies used by translators in translating health texts.

Additionally, in Zimbabwe, the teaching of Ndebele has in the past relied mainly on Zulu texts, be it poetry, literature, culture, linguistics or lexicography (Hadebe 2006:27). The strong reliance on Zulu texts entails that Zulu has an impact on Ndebele grammar, terminology development, culture and in turn, translation studies. Hadebe 2006:52) explains that “...Zulu has a bearing on the policies that have influenced and still influence the standardisation of Ndebele, especially the development of Ndebele orthography”. This being the case, Zulu without doubt influences how information is passed on from English to Ndebele.

Although Ndebele strongly resembles Zulu, it is necessary to point out that due to historical, geographical and cultural factors; Ndebele is developing to be a distinct language from Zulu. Historically, Ndebele was placed as a dominant language in the Matabeleland regions, however, it co-exists with other languages that are spoken concurrently with it and these include; Nambya, Sotho, Kalanga and Tonga among others. Chimhundu (1998:2) explains: “all Zimbabweans must be educated about

the fact that, in those areas that are officially designated as Ndebele-speaking, not every indigenous Zimbabweans is ethnic Ndebele or Ndebele speaking". The complex linguistic nature of Matabeleland entails that the so-called minority languages influence the growth of the Ndebele language. For example, in the Plumtree area, Ndebele is spoken alongside Kalanga and as such, Ndebele borrows terms from Kalanga which become part of the Ndebele lexicon but do not exist in Zulu. The same is true of all the languages that are spoken concurrently with Ndebele in Matabeleland. In light of the above circumstances, Ndebele is not a uniform language. It has what Hadebe (2006) refers to as 'regional variants'. These variants have influenced some scholars to believe that Ndebele as a language has dialects and it is the researcher's view that these dialects are evident in the study of HIV/AIDS texts in Ndebele and this is an area for further research.

Nonetheless, though Ndebele has close ties with the Zulu language, it is necessary to state that Ndebele has developed its own orthography that takes into account its position in the new environment in Zimbabwe. But still, the current orthography is similar in many ways to the Zulu orthography, as the languages share a similar alphabet, spelling system, word division and classification. Following are brief notes on the Ndebele orthography. The orthography is important in the translation process, because it guides translators on matters such as spelling, alphabet and word division. Failure to adhere to these rules corrupts the language and can contribute to a translation being alienated by the target readers.

2.2.5 Ndebele orthography

According to Hadebe (2006:35), orthography refers to a writing system, which includes spelling, word division and rules on punctuation. Ndebele as a language has had several orthographies in the past which can be traced to the pre-colonial era when three missionaries of the London Missionary Society who were based at Inyathi Mission undertook the task of penning the Ndebele orthography. These missionaries were Thomas Morgan Thomas, John S. Moffat and William Sykes. Hadebe (2006:53) reveals that the first Ndebele publications came out in 1863 after three years of strenuous work of producing the Ndebele alphabet. The missionaries made an effort to distinguish Ndebele as a language in its own right different from Zulu. Hadebe (2006:54) adds:

Their overzealousness to show Ndebele as a different language from Zulu had far reaching effects latter on, as the same word in both languages would be spelt differently in order to show that alleged difference between Ndebele and Zulu.

The differences between the two languages however were exaggerated as later studies proved that Ndebele and Zulu are not so much different in spelling and word division. Additionally, during the process of drafting the Ndebele orthography Mhlabi (in Hadebe 2006:54) points out that the missionaries had a difference of opinion regarding the selection of symbols to represent some Ndebele phonemes leading to a voting system being introduced to determine which version was to be officially used. The majority rule was applied and Sykes and Moffat's version was selected with Thomas's being the odd one out. The Sykes/Moffat version was officially adopted in April 1862 (Hadebe 2006:55). Later on Thomas drafted his own version that was slightly different from the Sykes/ Moffat version, but it was rejected by the printers.

The official Ndebele orthography sparked a lot of controversy leading to some of the orthographic changes that were made as early as 1900. Hadebe (2006:56-57) catalogues some of the orthographic changes that were effected and following are examples of these changes. He states that there was a noticeable change in the marking of the aspirated sounds like /p,b,t/ by diagraphs <ph>, <bh> and <th> respectively. Earlier there were no distinctions to mark these phonemes in Ndebele, for example, the Ndebele equivalent for the English term bala [b] 'to write' was spelt similarly to the Ndebele equivalent for the English word *bala* [b] 'to read'. With the marking of the aspirations, the two words are now respectively spelt as *bhala* (to write) and *bala* (to read). Another significant change in spelling that was effected in the 1950s was the use of <k> instead of <g> to represent the voiceless velar stop. The other notable change was the use of <tsh> instead of <tj> to represent the palatal affricative [tʃ]. The changes in the spelling resulted in changes in names of places. For example, what was formerly known as *Tjolutjo* came to be known as *Tsholotsho*.) Initially the speakers of Ndebele were opposed to these changes, but over time they gained acceptance and are now taught in schools as the standard spelling and alphabet (Hadebe 2006:57. These changes were later incorporated in the current Ndebele orthography which stands as follows:

Letters and symbols in the Ndebele Orthography		
PHONEMES PRESENTED	IPA SYMBOLS	Alphabetic symbols
vowels	[a, e, i, o, u]	a, e, i, o, u
approximants	[w], [j]	w, y
clicks	[ɰ], [ʘ], [ɓ]	c, q, x
nasals	[m], [n]	m, n
bilabial stops	[p], [b]	ph, bh
bilabial ejective	[pʰ]	p
bilabial fricative	[β]	b
alveolar stops	[t], [d]	th, d
alveolar stops	[tʰ]	t
labiodental fricatives	[f], [v]	f, v
labiodental nasal	[m]	mf
velar stops	[k], [g]	kh, g
velar fricative	[χ]	k
velar ejective stop	[kʰ]	k
glottal fricative	[h]	h
alveolar fricatives	[s], [z]	s, z
post alveolar fricatives	[ʃ], [ʒ]	sh, zh
aspirated palatal affricative	[tʃʰ]	tsh
lateral affricatives	[tʃ], [dʒ]	hl, dl
alveolar lateral approximant	[l]	l
velar nasal	[ŋ]	ng
palatal nasal	[ɲ]	ny
alveolar trill	[r]	r

Table 2.2: The current Ndebele orthography (Adapted from Hadebe 2006:55)

In Table 2.2 it is interesting to note that the Ndebele alphabet includes a foreign phoneme 'r'. Previously, the Ndebele orthography did not recognize 'r' as a Ndebele sound and its inclusion in the current orthography shows that the Ndebele language is taking cognisance of the changes that arise as a result of its contact with other languages.

2.2.6 Word division in Ndebele

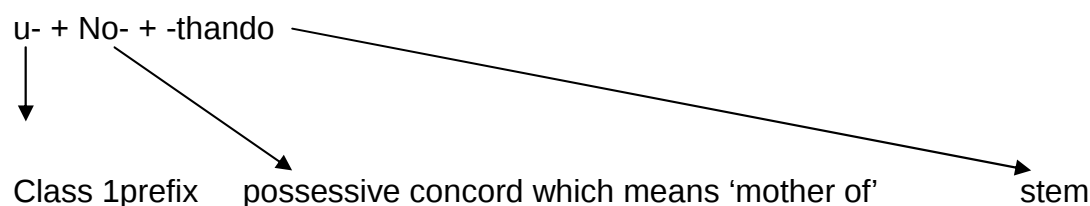
Ndebele is a language that is written conjunctively. This means, in a Ndebele sentence, the relationship of words to the governing noun is shown by the prefixal elements which bring about agreement (concordance) in a sentence (Ndlovu 2009:104). The conjunctive approach that is used in Ndebele is a recent development that can be traced to the 1950s when language reforms were made to the Ndebele writing system. Previously the system of dividing words that was imposed on Ndebele was influenced by the European linguistic background of spelling prefixes disjunctively and suffixes conjunctively. Hadebe (2006:57) explains:

Word division in Ndebele has undergone multiple changes over time since the inception of the alphabet... The changes in Ndebele spelling were done simultaneously with changes in word division. The early missionaries imposed a disjunctive writing system on Ndebele, which was then fashionable throughout the Bantu orthographies developed at the time. The disjunctive writing system separated formatives such as agreement markers, tense and aspect morphemes and those expressing certain logical relations such as possessive, and gave them autonomy.

The conjunctive system entails that Ndebele is an agglutinating language like Xhosa (Moropa 2005; 2011) and Zulu (Ndlovu 2009). In a conjunctive system, agreeing markers, tenses and connectives are written together with nouns and verbs. Moropa (2005:83) puts it more clearly by saying:

A very important feature of the South African indigenous languages which must be taken into account when using computer tools is that any word that stands in a particular relationship to the noun has a concord which is derived from the particular noun class prefix to indicate concordial system. The concordial system can be described as a frequent repetition of certain morphemes in the same sentence, and this promotes the euphony of the language.

Although Moropa made this statement in relation to South African languages, the statement is true of Ndebele as well. A morpheme in this study is defined as, “the grammatical unit, the smallest unit which plays any part in morphology and this cannot be further decomposed except in phonological or semantic terms” (Trask in Hadebe 2006:81). In other words, a morpheme is a unit with meaning which when combined with another morpheme/morphemes makes up a word. This means, words have a structure which can be observed and the same is true of Ndebele words. For example, the noun uNothando is made up of:



Hadebe (2006:82) distinguishes two types of morphemes: free vs bound. The example given above represents bound morphemes. Bound morphemes must be attached to other morphemes and they are attached to a root or lexical morpheme. For example, u- and No- are bound to the stem. On the other hand, he describes free morphemes, as morphemes that can stand on their own and still have meaning. These constitute words. He gives the following as examples:

khatshana (further)	nke (very white)
zwi (extreme silence)	nxa (if)

Morphemes therefore can be words that stand on their own, or they are units in a word. It is these morphemes that are frequently repeated in the same sentence, to promote the euphony of the language.

In order for cohesion to exist in a sentence, one basic rule is that concords have to stand in a special relation with the noun prefix. The noun prefix determines the subject markers and the object markers. The table below shows how words are classified in Ndebele and it also shows the subject and object agreement markers. The classification of nouns in Ndebele is based on prefixes. The noun prefix distinguishes the class to which the noun belongs.

Noun Class and Agreement Prefix in Ndebele

NOUN CLASS	SUBJECT MARKERS	OBJECT MARKERS
1. umu-, um-	u-	-m-, -mu-
1a. u-	u-	-m-, mu-
2. aba-	ba-	-ba-
2a. o-	ba-	-ba-
3. umu-, um-	u-	-wu-
4. imi-	i-	-yi-
5. i-, ili-	li-	-li-
6. ama-	a-	-wa-
7. isi-, is-	si-	-si-
8. izi-, iz-	zi-	-zi-
9. iN-	i-	-yi-
10. iziN-, iz-	-zi-	-zi-
11. ulu-, ulw-	lu-	-lu-
12.	...	...
13.	...	...
14. ubu-, u-, ub-	bu-	-bu-
15. uku- uk-, ukw-	ku-	-ku-
16. pha-	ku-	-ku-
17. ku-	ku-	-ku-
18. mu-	ku-	-ku-

Table 2.3: The Ndebele Noun Class

In Table 2.3 above Carl Meinhof (in Nyembezi 1986:49; Hadebe 2006:86)'s classification is used and the Ndebele language has 16 functional classes. Note that, in classes 12 and 13 there are no nouns in Ndebele, while classes 16, 17 and 18 are

locatives. The noun prefix shows the number, in terms of singular, plural or neuter and also determines the subject marker or object markers based on noun class (Hadebe 2006:85). The noun prefix is the prefix that derives other substantial prefixes, that is, substantive prefixes have to agree with the noun class prefix (Hadebe 2006:87). For example:

Abafana (the boys) **bakaNkomo** (of Nkomo) **bahamba** (are going) **begijima** (running) **bonke** (all of them) **bobane** (the four of them). (The boys of Nkomo are going, running, all of them, the four of them).

The noun *abafana* belongs to class 1 (*aba-* + *fana*) (stem) and the agreeing concords begin with b- (*ba-*, *bo-*). *Aba-* denotes plural so the agreements have to be plural. Both the subject and the object can determine the agreeing concords. This class system and concord system is the one used by Ndebele translators in respect of the writing of Ndebele translations. It has to be noted that the same noun system is used in Zulu, thereby strengthening the link between the two languages. According to Nyembezi (1986:49), *lendlela yokuhlela amabizo iyasiza kakhulu uma kuqhathaniswa izilimi ngezilimi ezisebenzisa iziqalo* (this classification of nouns is helpful when comparing languages that use the noun classification system). Nyembezi aptly captures the importance of the classification system in a language; it distinguishes a language from others.

2.2.7 Summary

This section provided information on the status of the Ndebele language in Zimbabwe and the history of the Ndebele people so as to illuminate the origins of the Ndebele language. The section also provided data regarding the regulations that govern the Ndebele writing system, that is, the alphabet, spelling, word division and noun classification. This information provides insight into rules that guide translators in the process of translation and is handy in understanding Ndebele as a language.

As stated in Chapter 1, the researcher is of the view that culture (cultural taboos) plays an important role in determining how information is presented by translators in the translation of HIV/AIDS texts. Thus, in the following section the researcher will explain the role of taboos in the Ndebele culture.

2.3 *Taboos in the context of Ndebele culture*

Taboos fall within the realm of culture. As such, they are part of a people's beliefs, values and worldview. In Ndebele culture, taboos have a moral or cautionary role on behavior and speech. Therefore, they determine how members of the Ndebele society behave and communicate (what they say, when they say it and how they say it). In light of this, taboos play a restrictive (normative) role in a community. Nord (1997:33) defines culture as:

Whatever one has to know, master or feel in order to judge whether or not a particular form of behaviour shown by members of a community, in their various roles, conforms to general expectations. Where behaviour does not conform to the society's expectations, one can expect to bear the consequences associated with unacceptable behaviour.

Although Nord's definition captures the role of taboos in a cultural context, it is important to note that culture goes beyond knowing what is right or wrong in a community and living up to those expectations. Culture is a living phenomenon that continues to evolve as people grow and change. Culture thus incorporates the past lessons passed on from previous generations as well as the values and worldview of a people, philosophy, hopes, dreams and aspirations of a people. As such, in this study, culture is defined as "a way of life of a people" (Ousmane 1979:1) or as expressed by P'bitek (1986:13), "culture is philosophy as lived and celebrated in a society". This means, culture embodies every element of a people's lives, as a group, community or individuals. This includes their thought systems, worldview, dress-code, eating habits, family and clan institutions, governance and leadership among other things. Taking this definition into consideration, taboos are part of celebrated traditions in the Ndebele community and they continue to impact and influence how Ndebele people behave and communicate. Hence, Yankah (Mashiri *et. al* 2002:222), says "compliance with verbal taboos is part of the ethnography of communication, for society sometimes places certain issues under strict verbal censorship".

Taboos in Ndebele culture can be divided into two sections, namely; *amazilo* (taboos) and *amagama ahloniphisayo* (words that invoke respect). *Amazilo* will be referred to as *behaviour/obedience-driven taboos* and *amagama ahloniphisayo* as

cautionary-speech taboos, respectively. Behaviour-driven taboos are restrictions that are placed on certain practices or behaviours in a community and they direct how people should behave. Bozongwana (1983:12) provides the following examples of behaviour-driven taboos in Ndebele society:

- A pregnant woman must not sit directly in front of a doorway because the child will refuse to come out during labour;
- Children must not sit on the pathway or road because their mothers will die;
- A pregnant woman must not cross where there is a herd of cattle because the cattle will miscarry (*ukuphunza*).

Nyathi (2001:99) when discussing Ndebele initiation rites explains that menstruation was viewed as a taboo subject among the Ndebele. Menstruation was not discussed in public and was supposed to be kept in secret from men. A lot of taboos were also placed on the menstruating woman:

She was not allowed to shake hands as it was thought she would defile whoever she shook hands with. The cattle pen was no-go area to her. Her condition destroyed the potency of the fertility medicine, *umthuso*, used on cattle. Whenever she was on a journey, she was not allowed to walk through a herd of cattle for the same reason. She did not drink milk or eat curdled milk, *amasi*. She was not allowed to converse with younger girls who belonged to a lower social status. Finally, the girl was forbidden from jumping over *imichilo*, leather thongs. Ndebele men did not take their weapons of war into the huts for the fear of their weapons being jumped over by menstruating women. This would spell ill-luck to the user of the defiled weapon (Nyathi 2001:99).

Behaviour-driven taboos, therefore, were and are still part of an entire worldview of the Ndebele people and they reflect a people's beliefs and philosophy. Thus, Nyathi (2001: 1) is correct in saying that "human behaviour is a manifestation of the attitudes that humans hold". This is because attitudes themselves are a reflection of the underlying values or beliefs of a people.

Whilst behaviour-driven taboos were directed towards moulding the way people behave in society, cautionary speech taboos determine what people say, when they say it and how they say it. Cautionary taboos place restrictions on some elements of speech and these include topics such as: sex, naming of private parts (both male

and female), sicknesses and death. Each of these taboos will now be dealt with separately in the paragraph below:

Sex - in Ndebele culture, the topic of sex was enshrined within the domain of marriage. That is, it was discussed and practiced only within the marriage sector. Girls and boys were taught about sex during initiation rites so as to prepare them for their future roles as wives and mothers and husbands and fathers respectively. Discussing sex between mother and daughter or father and son was taboo. The aunts and uncles fulfilled this role and discussed all questions the youth had about sex. This practice of restricting sex-talk between parents and children was carried over to modern society and it continues to affect and influence the way parents and children relate. The restrictions that were placed on sexual issues played a positive role in traditional Ndebele society; however, the same cannot be said about their role in modern society in the face of HIV/AIDS, STIs and teenage pregnancies among other societal ills. Undeniably, the Ndebele family structure has changed and people have moved to different parts of the country and the world, making it nearly impossible for uncles and aunts to fulfil their responsibility of educating the youth about sex. The yawning gap needs to be filled and the honour falls on the parents who need to break the culture of silence. Whether Ndebele parents have taken up this role or not, is a matter of another research, however, what is clear is that speech taboos continue to determine what can be said and how it is said and in turn affect how sexual information is presented in the written media.

The Ndebele people, when discussing sexual issues, generally resort to euphemism to pass on the message. In this regard they are like many other African societies. Van Huyssteen (in Kruger 2010:16) explains “in African cultures it is socially unacceptable to refer to terms ‘with a sexual connotation’ in a direct manner. Such terms are therefore referred to by the speakers in a figurative or euphemistic manner”. This is because “sex-related discourse is condemned as unethical, illegal or at least immoral” (Makgopa in Kruger 2010:161). Evidently, a translator who translates into Ndebele has to be aware of these unwritten rules and regulations of communication or risk offending the target readers.

Body parts - euphemism does not only apply to sex but also reference to all reproductive organs and sicknesses. Mfazwe (2003:1) when researching taboos in Xhosa noted the same phenomenon:

This is also evident in a vast range of euphemistic expressions and vague references used to translate female and male anatomy in a medico-legal context (forensic interpretation). The translator/ interpreter opts for the linguistic code of '*hlonipha*' (literally 'to respect') references to sex.

In Ndebele culture, body parts can be classified into two categories: general and respected (*ahloniphisayo*) body parts. The general body parts are the ones that perform 'general' and transparent tasks such as eyes (see), hands (touch) and feet (walk). The respected body parts are parts that perform (1) reproductive tasks and (2) 'private' functions such as urinating and passing stool. These are considered as 'private' body parts because in the anatomy of the human being they are not exposed and these functions are always performed in private. These body parts are mentioned using euphemistic terms in everyday language, except in instances of anger, where they are used as a form of insult. In this instance, the body parts are mentioned explicitly. De Klerk (in Mfazwe 2003:17) explains "that such words are avoided, considered inappropriate and loaded with affective meaning".

Sickness and death – in Ndebele culture sickness was attributed to two forces: bad spirits (witchcraft) and good spirits (ancestors). On one hand, Ndebele people believed that sicknesses were a result of witchcraft performed by people who are possessed by bad spirits. A person could be bewitched as a result of jealousy or hatred and this could lead to sickness or death. Witches are said to have special powers of entering through locked houses and performing rituals on the victims leading to sicknesses and/or death. Nyathi (2001:6) explains that "the Ndebele man lives in mortal fear of witches and wizards. In order to bring about healing, the Ndebele people approached *inyanga* (traditional healer) to contact their ancestors and bring about healing through medicines and rituals". On the other hand, sicknesses could also be caused by the ancestral spirits as a form of punishment or admonishment for a wrong deed or as a message to the living. In this instance, the family members had/have to make an offering to the spirits for healing to take place. Because sicknesses are directly related to the spiritual world, the Ndebele people

speak respectfully of the sick and at times euphemistic terms are used to refer to various sicknesses.

Nevertheless, sicknesses could result in death. Death in the Ndebele culture was and still is considered by some as a passageway to the spiritual world. Depending on the earthly role of the person, anyone who is a parent has the power and capacity to look after the family. As such, the living dead constitute part of the Ndebele family (Nyathi 2001:19). The living dead had/have the power to bless and bring prosperity and also to curse and bring about misfortunes. Because of the power they wield(ed) over the living and their role in the family, ancestral spirits were and are still highly respected. Furthermore, because death was and is a passageway to the spiritual world, it is spoken of in respectful tones (euphemism). Generally in Ndebele culture a person is not said to be dead (*ufile*) but is said to have passed on (*usitshiyile*) or passed away (*utshonile*). It is of interest to the researcher to examine how English-Ndebele translators deal with these cultural codes and regulations. Katan in Mfazwe (2003:3) states that translators and interpreters in particular, need to be well versed in the customs, habits and traditions of the two cultures between which they are mediating, whether or not they are involved in labelling or advertising. In this study, it will be established whether the Ndebele translators are sufficiently aware of the expectations of their target readers and whether they show respect and tolerance for the Ndebele language and culture.

From the above discussion it is apparent that taboos form the moral fabric of the Ndebele society. As such, euphemism was and still is created to replace taboo words or to help avoid unpleasant subjects in public. Translators thus have to decide whether to respect the Ndebele linguistic and cultural codes of speech or not. In relation to translation studies, the researcher is of the view that taboos determine the acceptability or non-acceptability of translated texts in the target language; hence, they cannot be ignored. Their presence in translated documents presents a new complexity for translators who have to tread with caution in their translations in case they offend and alienate target readers. Kruger (2010:168) elaborates by saying “translating sensitive and culturally taboo words remains a problem in a society where a large part of the population prefers euphemisms and figurative language to direct terms for private parts and sexual intercourse”. It is of necessity in this

research to explore how Ndebele translators deal with taboo issues in medical/health texts that are scientifically based.

2.3.1 Summary

This section outlined roles and functions of cultural taboos in Ndebele culture. Cultural taboos generally direct the way people behave in society and also govern speech by determining what can be said, when, why and how. Cultural taboos also determine how information is presented in written form, as such; they are valuable in determining the acceptability or unacceptability of a text by target readers. Culture, thus, plays an important role in the translation of HIV/AIDS documents.

2.4 Conclusion

This chapter provided background information on Ndebele language and culture. In the chapter emphasis was placed on the importance of knowing both the source language and culture and the target language and culture by translators, as these direct how written information is presented in a language. With regard to the Ndebele language, the status, roles and functions of the Ndebele language were presented in relation to other languages in Zimbabwe. Ndebele, like most languages in Zimbabwe, has a controversial status. Some view it as an official language, whilst others view it as a national language. This controversy points to an urgent need for an official language policy that promotes the growth of all the indigenous languages in Zimbabwe.

Unlike most indigenous languages in Zimbabwe, Ndebele like Shona has a clear orthography which governs the alphabet, spelling and word divisions in the language. The Ndebele language is conjunctive in approach and this distinguishes it from the English language which spells prefixes disjunctively and suffixes conjunctively. Translators who translate into Ndebele have to be aware of these differences or risk corrupting the language. Language and culture are intertwined. Language acquires its meaning from culture and culture finds expression through language. Thus, in translating HIV/AIDS texts, Ndebele translators have to respect not only the linguistic nuances of the languages but also the cultural and in this instance, cultural taboos. Cultural taboos regulate behaviour and speech in any

society. With regard to speech, taboos determine, what is said, when, why and how it is said.

In Ndebele culture, taboos direct how sexually oriented information, body parts, bodily functions and sicknesses are presented among other things. Ndebele culture determines that taboo issues should be presented in euphemistic terms and failure to conform can lead to negative consequences. Language and culture therefore play an important role in the translation of HIV/AIDS texts.

In the field of translation studies, many scholars have undertaken research that is of value to the current work. Their arguments will help illuminate the subject that is under discussion. Thus, in the next chapter the researcher will present a review of literature that is pertinent to this study and an outline of theories that are significant to this research. A review of literature and overview of theories will not only show the research that has been done in the field but will also help contextualise the current research.

CHAPTER 3

LITERATURE REVIEW AND THEORETICAL OVERVIEW

3.1 Introduction

The previous chapter highlighted the importance of language and culture in translation studies. This chapter sequentially presents a review of literature that is significant to the current study. During the review the researcher will show how the current study differs from the previous researches and in turn position the current study in the existing body of literature in translation studies in Zimbabwe. The researcher will then go on to outline various theories that are pertinent to the study. In the study an eclectic theoretical approach is used to illuminate the issues under discussion and these are Descriptive Translation Studies (DTS), Corpus-based Translation Studies (CTS) and Cultural Studies. Following is a review of literature in Zimbabwe and briefly in South Africa.

3.1.1 Literature Review

At the University of Zimbabwe, not much research has been carried out in the field of translation studies. A few studies which were carried out at Honours level were identified as forming the literature in Ndebele translation. These studies were carried out by Dhlamini (2001) and Mabhena (2005). The researcher acknowledges their ground-breaking role into an untouched area. Moyo (2000) examines the concept of loss and gain in the translation of Ndebele texts and concludes that there is more gain than loss in Ndebele texts because the translators resort to explaining foreign concepts. Thus, Ndebele texts are usually longer than English texts.

Dhlamini (2001) explores how English-Ndebele interpreters interpret legal terms in the courts of law. Dhlamini remarks that there are many misinterpretations that take place during court interpreting that could result in innocent people being found guilty of crimes they didn't commit. This is largely due to the fact that most interpreters are not trained. Interpreters in Zimbabwe at the time were hired on the basis of having passed O'levels including English and one indigenous language. This makes them

merely bilingual speakers. Dhlamini recommends that interpreters should be trained so as to equip them with skills that will help them transfer the message effectively from the source language to the target language. Dhlamini's study is significant because it illuminates the importance of training, not only of interpreters but also of translators.

Mabhena (2005) investigates the relationship between the language policy of Zimbabwe and translation studies, that is, how the language policy impacts on the profession of translation. He reveals that at the time Zimbabwe did not have a language policy and depended on the Education Act of 1987 to stipulate the roles and functions of languages. Mabhena remarks that the absence of a language policy impacts negatively on the growth of translation in Zimbabwe, as it ensures that only two languages, Shona and Ndebele are promoted at the expense of other languages that are spoken in the country. Mabhena recommends that the existing 'theoretical' policy be put into writing so as to clarify the roles and functions of different languages in Zimbabwe. Mabhena's research will contribute to the current study by illuminating the impact of the language policy on translation. Whilst Mabhena's study focuses mainly on the language policy of Zimbabwe, the current research goes further to explore other factors that impact on translation in Zimbabwe so as to identify ways of improving the translation situation in the country.

Hadebe (2004), in an unpublished paper that was presented at the African Languages Seminar at the University of Zimbabwe, analysed trends in translation with particular reference to Ndebele. He argues that Ndebele translations are not purpose-oriented but are policy-oriented. That is, the translations are not driven by the needs of the target readers but are produced to fulfil policy needs by the country. He condemns this practice explaining that it takes away the effectiveness of the translations. In the paper, Hadebe also criticizes the semester-long course that is offered as an option in the Department of African Languages at the University of Zimbabwe to translation students saying "it leaves the students more confused than before". This paper is valuable to the current study that seeks to identify factors that can be harnessed to improve the translation situation of Zimbabwe.

Outside the field of translation studies there are some works that are of value to the current study. Hadebe (2006) assesses how dictionary-making in Ndebele

contributes to the standardisation of the Ndebele language. In the study he focuses on multiple issues that relate to the Ndebele language and culture, more specifically, the history of the Ndebele language, orthography, spelling and terminology despite it being a lexicography study. This study explored many issues because, as Chimhundu (1997:129), explains “Ndebele has barely been studied and any comprehensive documentation of the language shall inevitably have to address questions on grammar, terminology and orthography...” This publication is significant to the current study because it shows how loan words were incorporated into the monolingual Ndebele dictionary *IsiChazamazwi SesiNdebele* (2001) during its compilation and the challenges the lexicographers faced. The current study examines the strategies used by English-Ndebele translators in the translation of HIV/AIDS texts and the researcher will benefit from this study when analysing loaning as a translation strategy. The researcher also relied on this study when outlining the history of the Ndebele people which is important to the study. Although Hadebe’s study is corpus-based, it is different from the current study because (1) his study is on dictionary-making and the current study is in the field of translation studies (2) his corpus is monolingual and the current corpus is bilingual and parallel between English and Ndebele, (3) Hadebe’s study examined the standardisation of terms in dictionary-making, whilst the present research focuses on strategies that are used by translators in the translation of health texts.

Across the borders of Zimbabwe, more specifically in South Africa, there are some works that are of note that contributed immensely to the outcome of the present study. The researcher acknowledges the research done by Trew (1994) that explores the role of translator training in the development of a professionalised infrastructure. In the paper, Trew reveals that in South Africa translations into indigenous languages are of restricted intelligibility compared to English and Afrikaans. He relates this to lack of training amongst indigenous translators, among other things. Trew recommends that training models which match the distinctive configuration of skills required by African language translators should be developed. Trew’s work is significant to the current study that seeks to find ways of improving the translation situation of Zimbabwe, because it shows the value of translator training amongst translators.

Van Huyssteen (1999) investigates the problems that African languages face with regards to term creation. She asserts that the African languages of South Africa, being developing languages, will necessarily, more than developed languages, experience problems with term creation. She outlines the problems as related to: time, eurocentrism, standardisation, foreign sounds, trendy words, multilingualism, purity, abundance of synonyms and a lack of coordination. Van Huyssteen is of the opinion that although African languages have a low status and have underdeveloped terminology, this state of affairs can change if action is taken towards standardisation and if term-creation activities are coordinated. Van Huyssteen's article is of value to the current research because it clarifies the challenges that terminologists face in term creation. The research concurs with the view that African languages have a low status and underdeveloped terminology, thus, there is need for further research into the field.

Wallmach and Kruger (1999) examine how problem-solving strategies are used by Diploma students in the translation of specialised terms between European and African languages. The scholars argue against the view that translating into African languages is not practically possible because of underdeveloped terminologies. They state that the problem lies not in the lack of the necessary terminology in African languages, but in the prevailing attitudes. Wallmach and Kruger go on to show that it is possible to translate foreign concepts into African languages, by using different strategies such as using general terms, cultural substitution, paraphrasing and using indigenised words amongst others. This paper is valuable to the present study which also focuses on the strategies used to translate specialised terms in HIV/AIDS texts, because it shows how translators in South Africa deal with problems they encounter during translation. The present study goes further to provide insight onto the process of translation in a different environment with different norms and constraints.

Mfazwe (2003) explores strategies that are used by translators to translate cultural taboos in Xhosa. In the study she argues that in most cases Xhosa translators resort to euphemism as a strategy when translating female and male anatomy. With regards to sex, Xhosa translators usually resort to the linguistic code of *hlonipha* (literally 'to respect') when making references to sex. She states that this is a result of the Xhosa culture that places restrictions on how things are said. Mfazwe reveals that outside euphemism as a strategy, Xhosa translators also use strategies such as

paraphrasing, omission and using general words among others. This study is very significant because it reveals the different strategies that translators use to translate cultural taboos. However, whilst Mfazwe focuses on cultural taboos in general, the present study focuses on cultural taboos and specialized terms in the health sector.

Moropa (2005) investigates how strategies used in official documents manifest as universal features in translation. She uses a corpus-based approach to identify and analyse translations between English and Xhosa. In the study, Moropa states that Xhosa translators use both simplification and explication strategies and these are manifested through the use of general words, neutral words, splitting sentences, omissions and paraphrasing. In order to create words, English-Xhosa translators rely on both internal and external resources. As regards external resources, they use indigenised words, indigenised words preceded by explanations, pure loan words and pure loan words preceded by explanations. As for internal resources, they resort to compounding, paraphrasing and derivation. Moropa's study is of great value to the current study because it shows the different strategies that are available to translators. Furthermore, the study gives a detailed account on how to create a parallel corpus. The current study has some similarities to Moropa's study because it also analyses the translation of specialised terms, however, it differs in that it focuses on English-Ndebele translations, whilst Moropa focuses on English-Xhosa translations. Moropa uses financial official documents as sources and this study in contrast focuses on health texts, specifically, HIV/AIDS texts. Whilst Moropa focuses on universal features, this study explores strategies as classified by Baker (1992). Last but not least, the translation environments under which the translations were carried out differ. Moropa's study is based in South Africa and the current study is based on Ndebele translations in Zimbabwe. The current study goes further than examining the translation of specialised terms by also investigating strategies used to translate cultural taboos in health texts.

Ndlovu (2009) examines the accessibility of translated Zulu health texts to target readers in Zulu-speaking areas of South Africa. His study is also corpus-based. In the study, he notes that the use of English loan words in translations hampers comprehension as rural readers are not familiar with English. He also reveals that Zulu translators at times use explicit expressions during translations and these were not well received by the readers. In light of this, Ndlovu recommends that

translations into Zulu should be done with both a purpose and readership in mind. That is, translators should use strategies that are relevant to a particular target readership. Ndlovu echoes the same sentiments that were presented by Hadebe (2004) earlier in the review about Ndebele translations, that they should be produced with the needs of the target readers in mind. Ndlovu's study is of significance to this study because it also analyses health texts and thus the researcher will learn a lot about the strategies used by Zulu translators. Ndlovu also shows how specialised terms are translated in health texts and thus the value of the study is immense. The current study however focuses on the strategies used by mostly untrained Ndebele translators, so as to explore different factors that impact on translation as a professional activity and academic discipline in Zimbabwe.

This review reveals that the current study which focuses on the strategies that are used by translators to translate specialised terms and cultural taboos is necessary and relevant because (1) no major work has as yet been carried out into the theory and practice of translation in Zimbabwe, (2) in the field of translation studies in Zimbabwe no work has yet been carried out that is corpus-based, (3) the study is interdisciplinary in approach; it combines theoretical insights and approaches from Descriptive Translation Studies (DTS), Cultural Studies and Corpus-based Translation Studies and lastly (4), the study gives an in-depth analysis of HIV/AIDS texts by looking at specialized terms, cultural taboos and the views of the target readers about these translations. The above reasons justify the relevance of this study of Ndebele translations in Zimbabwe.

3.1.2 Summary

This section presented a review of literature that is significant to the current study in turn revealing the gaps that need to be filled. The current study is necessary in Zimbabwe because it provides insight into the process of translation between English and Ndebele in the HIV/AIDS sector. Although not much research has been carried out in Zimbabwe into the theory and practice of translation, in South Africa and the world over, vast amounts of research have been produced.

Following is an outline of theories that will guide the current research. The outline shows who the proponents of these theories are, the arguments raised by the theorists and how these theories contribute to the current research.

3.2 *Theoretical overview: from prescriptive to descriptive theories*

This section traces the development of translation studies, from being viewed as a purely linguistic phenomenon to the birth of Descriptive Translation Studies (DTS) which forms the main theoretical framework of this study and Corpus-based Translation Studies (CTS) from whom methodological and analytical techniques are borrowed. DTS and CTS are used in a complimentary manner in the study to provide insight into the process of translation between English and Ndebele in Zimbabwe. In this section, the researcher begins by outlining equivalence based translation theories to show how the latter have been theories built on existing ones. The researcher then goes on to present theories that have an impact on this research and these include; functionalism, the polysystem theory, DTS, cultural studies and CTS among others. Following is an overview of equivalence theories.

3.2.1 *An overview of equivalence- based translation theories*

The Thesaurus Dictionary defines the term equivalence in terms of 'sameness', 'similarity', 'parity' 'equality' and 'uniformity' (www.thesaurus.reference.com). Such a definition implies a state of being 'equal to' between two things. Linked to translation, the term "equivalence" suggests that a translation should be equal to the source text. In the 1960s and 1970s most theorists subscribed to the notion of equivalence; that is, that a translation should strive to reproduce the source text as closely as possible in terms of form, meaning or impact. In other words, a translated text in the target language must be as equivalent/ similar as possible to the source text. In order to achieve equivalence, Tyler (in Kruger 2000:29) explains that translators were given rules to adhere to and these include the following:

- A translation must give the words and ideas of the original;
- A translation should reflect the style and manner of the original;
- A translation should read with ease and fluency of the original.

By attempting to reconstruct the source text in the target language, the theorists elevated the ST over and above the TT. The source text, thus, became the **standard** for judging the 'goodness' of the target text as a translation equivalent of its ST. Hermans (1999:35) elaborates saying "the translation is perceived as merely derivative, lacking in substance and always to be checked against the original for faults and shortcomings". Because of the search for equivalence, translations were judged in terms of 'good' and 'bad' or 'faithful' and 'free' and those that failed to meet the standard received harsh criticism. Following then is a brief exposition of the different forms of equivalence, as sought after and outlined by different theorists.

Catford (1965) viewed translation as a purely linguistic phenomenon. For him, the translator had to be faithful to the author of the source text, thus, producing a text that is similar in style. Consequently, Catford (1965:20) defines translation as "...the replacement of textual material in one language (SL) by equivalent textual material in another language'. Catford's definition implies that equivalence is possible between two languages; all a translator had to do is lift a word, phrase or sentence from a source text and substitute it with an equivalent from the target text. This is also evidenced by his definition of equivalence, that translation equivalence occurs when a SL and a TL text (or item) are relatable to (at least some of) the same relevant features (Catford 1965:50). By focusing only on the linguistic properties of a text, Catford undermined other extra linguistic factors that influence the translation process, as translation involves more than language. Furthermore, he overlooked the fact that all languages are carriers of a people's beliefs, values, and thought systems and these differ from region to region, hence, it is nearly impossible to reproduce another language word by word or image by image. This reality soon became obvious to some theorists who then sought ways to re-define the concept of 'equivalence'. At this time, Nida (1969) a Bible translator emerged with the concept of dynamic equivalence.

Eugene Nida (1969) an American linguist, presents two types of equivalence namely, formal and dynamic equivalence. According to him, formal equivalence focuses on the message itself in both form and content, whilst dynamic equivalence is based on the principle of *equivalent effect*. This concept shows that the relationship between the receiver and the message is that of finding a similar reaction among target readers as experienced by the source-text readers (Nida

1969:10). By introducing the notion of “equivalent effect” Nida shifted away from past theories of equivalence that focused on form to the response of the receptor. However, this type of equivalence also had limitations. Kruger (2000:29) explains that one of these limitations is the inability to test equivalent reactions in readers. Heylen (in Kruger 2000:29) adds that the problem with these theories of translation is that they set out to discuss translation problems in light of a specific theory, prescribing “what translation in general *should be*, and then develop taxonomy of rules and laws for all translations”. However, translations are produced in different environments and thus one size cannot fit all. As a result of the limitations of the previous theories of equivalence, the 1970s saw a shift towards text linguistics. Text linguistics, which was influenced by linguistic-based thinking, viewed the text not as an isolated verbal construct, but as an attempt at communication that functions in a certain way in a certain situation or culture Kruger (2000:30). The functions of the text thus took centre stage.

In line with the precepts of text linguistics, House (1981) introduced *functional equivalence*. Functional equivalence puts emphasis on the functions of language, that is, a translation must function as an equivalent of its source text in a different culture or situation, and this can be achieved through pragmatic means. In order to achieve functional equivalence, the source text is viewed as a norm as shown by her definition. Thus, House (1981:29-30) defines translation as the replacement of a text in the source language by a semantically and pragmatically equivalent text in the target language. This definition assumes the availability of equivalents in the TL to replace the SL, which is assuming a lot about the translation process. Although the functional dimension that was introduced by House brought a much needed respite concerning the analysis of translated texts, it failed to disassociate itself from equivalence. Lefevere (in Kruger 2000:30) explains that text linguistics-based thinking about translation “has not found a satisfactory way out of the dilemma in which it has manoeuvred itself by both introducing the functional element in translation production and analysis and refusing to let go of the concept of equivalence in one variation or another”. House therefore like her predecessor does not digress from the concept of equivalence.

Newmark, (1981) extended the debate around the subject of equivalence by proposing two methods of translation: communicative and semantic translation, but

did not resolve it. According to Newmark (1981:22) “*communicative* translation is whereby the translator attempts to produce the same effect on the TL readers as was produced by the original on the SL readers, and *semantic* translation, is whereby the translator attempts, within the bare syntactic and semantic constraints of the TL, to reproduce the precise contextual meaning of the author”. Years later, Shih (2006:4) explains that like Nida’s dynamic equivalence theory, communicative translation also tries to create a similar effect on the target text reader as that experienced by the source-text readers. Newmark’s semantic equivalence also has much similarity to formal equivalence by Nida. In short, Newmark does not deviate much from the theories of previous scholars. Although Newmark insists that the communicative and semantic forms of equivalence are applicable to all texts types, unfortunately their applicability depends on the search for equivalence in one form or another which is limiting. No theory is universal, since all languages are steeped in their cultures and these differ from country to country.

In light of the above discussion, it is apparent that different scholars have different views of what equivalence entails, hence, Lefevere (in Kruger 2000:31) states that the problem with equivalence “seems to be that translators and translation scholars cannot agree on either the kind or the degree of equivalence needed to constitute real equivalence”. Another predicament emanates from the term itself, which implies that a text in one language can be the same as a text in another language. No such relationship exists in translation, as translation involves far more than replacement of words and grammatical items between languages. Thus, Hermans (1999:20), rightly sums up this discussion when he says the problem with equivalence-based theories is that they are more concerned with “what a translation should be and can be rather than what it ought to be but never is”. Moreover, equivalence scholars in most cases disregarded the target culture, but as it is commonly known, no language can exist outside its culture. Kruger and Wallmach (1997:121) elaborate:

One of the main shortcomings of prescriptive theories is the fact that they ignore the socio-cultural conditions under which translations are produced in order to function in the receiving culture as acts of communication.

The failure of translation equivalence theories to take cognisance of other conditions that influence the production of translations such as time, culture and the socio-

political and economic environment is what led to their downfall, among other things. Equivalence-based theories thus suffered a lot of criticism in the 1970s and 1980s leading to the birth of culturally-oriented approaches and target-based approaches.

3.2.2 Summary

This section presented an overview of equivalence-based translation theories. Different theorists presented different types of equivalence with the hope of gaining more insight into the relationship between the source text and target text. All the theories of equivalence upheld the source text as the ultimate and the target as the derivative thereof. As such they stripped the target text of its cultural jacket (Kruger and Wallmach 1997:121). Failure to take cognisance of the socio-cultural conditions led to their demise, hence, the emergence of new theories that took socio-cultural conditions into account. The next section gives an overview of these theories.

3.3 Views against equivalence theories

In the 1980s, translation theorists began to criticise the use of the term *equivalence* in relation to translated texts. As a result, many theories emerged that sought to free translation from source-oriented approaches. Among these is functionalism, polysystem theory, Descriptive Translation Studies (DTS) and cultural studies among others. These approaches differ from equivalence theories in that they view the target text as important in understanding the relationship that exists between a source text and a target text. It is these approaches that the researcher aligns this study with. Following are notes on functionalism and its views against equivalence-based theories.

3.3.1 The functionalist approach

Functionalism or *skopos* theory as it is commonly known emerged in the late 1970s approximately at the same time as DTS. Like descriptive translation studies, functionalist theories arose in reaction to linguistic and equivalence-based theories and the dissatisfaction with the relationship between theory and practice. According to Nord (1997:8):

The reason why some scholars became increasingly dissatisfied with equivalence-based approaches and turned to functionalism instead, was that they started to examine the profession for which they were training translators, and found that professional translation includes many instances where equivalence is not called for at all.

Functionalism therefore, “emerged as an antithesis of equivalence based theories with the intention to liberate translators from servitude to the source text, seeing translation as a new communicative act that must be purposeful with respect to the translator’s client and readership” Nord (1997 back cover).

The functionalist theories were developed mainly by German scholars and can be traced back to Vermeer (1978) who is known as the ‘father of *skopos*’. The Greek word *skopos* means “the purpose of the translation which is basically decided on by the translator” (Honig 1997:9). The term *skopos*, therefore, explains the underlying concept of this theory, that is; that the purpose of a translation is the guiding factor. Vermeer’s precepts later found expression through scholars such as Nord, Honig and Kussmaul among others. Nord (1991:9), one of the major proponents of the framework, explains the concept of *skopos* saying “the function of the target text is not arrived at automatically from an analysis of the source text. It is defined by the purpose of the intercultural communication, which means, the function or purpose of a text must be the guiding factor for carrying out a translation”. In other words, it is only by analysing the ST function that the translator can decide which TT functions will be compatible with a given text. (Nord 1991:73). That is, for the translator to be able to analyse the function of the ST, s/he must first analyse the text comprehensively to ensure that the ST has been fully and correctly understood (Nord 1991:73).

Functionalist scholars therefore believe that every translation must be guided by the purpose of that translation and this purpose can differ between a source text and a target text. The translator who stands at the centre of communication has a responsibility of ensuring that the functions of the target text are met. Wallmach and Kruger (1999:279) explain:

Unlike the source-text author who is usually self-motivated, the translator is usually stimulated to begin translating by someone else, who [Nord] calls the initiator of the translation, and who often has very different reasons for wanting something translated than the original author’s

reasons for creating a text in the first place. As the name suggests, the initiator, who may be a client, the source-text author, the target-text reader, or, in some cases, even the translator, actually initiates the whole translation process by approaching a translator because he or she needs a certain translation for a particular purpose. The translator aims to achieve this purpose (*or skopos*) as expressed in the translation brief, which is basically a set of instructions with information on the readership and function of the translation.

The translator, thus, has a responsibility of understanding clearly the functions of the source text, so as not to falsify the intentions of the author. According to Van Leuven-Zwart (in Kruger 2000:31), “by advocating that the function of the translation does not have to be the same as that of the original, the source text as norm and the concept of equivalence was “dethroned” by Vermeer and the functionalists.” Without doubt, the introduction of functionalist approaches marked the end of theories that sought equivalence between texts and their translations.

Whilst functionalism managed to liberate translation studies from equivalence, it is important to note that the theory is also prescriptive and normative in nature, just like the equivalence theories it opposed. Hermans (1999:37) explains that “*skopos* theory takes as its ultimate goal the provision of adequate guidelines for translating and sees itself as a form of applied translation studies.” This is because functionalism is predominantly concerned with professional translating and the training of professional translators at universities. Providing guidelines on how to produce good translations for translators is a total contradiction of what DTS stands for. DTS emphasises the description of translations so as to understand how they are made and has nothing to do with prescribing rules on how translations should be made.

Although the *skopos* theory and descriptive translation studies seem to be at loggerheads on some issues, the two theories have more in common than differences. Both approaches are primarily based on practice, albeit different kinds of practice, they are both target-oriented, focusing on the translation as end-product. Both approaches subscribe to the point of view that just as a text can have a dominant function, so too can translations. The function of the translation does not have to be the same as that of the original. The researcher views functionalism as an important factor in understanding the functions of translations in the Zimbabwean context. This is because functionalism allows researchers to explore relations

between initiators, translators and their target audiences. The two theories therefore can be used in a complementary manner to illuminate the norms, constraints and functions of translations in Zimbabwe.

Another theory that is applauded for contributing to the demise of equivalence theories is the polysystem theory. Polysystem theory is vital to this study because, firstly, it centralises culture and the elements that are at play during the production of literary translations in a particular socio-cultural environment. Secondly, polysystem theory offers explanations as to why certain behaviours take place, thus, complimenting descriptive translation studies which describes what transpires during translation. Hermans (1999:102) explains:

Description is not enough. It has to serve a purpose, such as explanation. This requires that phenomena are put into a context, and that we have an apparatus to bring that context into view. That is where, in the descriptive paradigm, the notion of systems comes in.

The polysystem theory, therefore, provides the context within which DTS description and explanation takes place (Kruger 2000:32). However, from the very beginning, it is important to point out that, whilst the notion of the polysystem and descriptive translation studies are complementary, the two theories are independent of each other. The close association between polysystem theory and DTS is a matter of historical accident and conceptual convenience (Hermans 1999:102). Hence, it is possible to study descriptive translation studies without polysystem theory and vice versa. But still, it is also possible to study the two together because of their obvious similarities. In the present study, Descriptive Translation Studies is the central framework upon which this study draws; however, a brief synthesis of polysystem theory will help to elucidate why and how certain phenomena take place.

3.3.2 *The polysystem theory*

Itamar Even-Zohar is associated with the polysystems theory which views literature and translated literature from a systemic perspective. Even-Zohar borrows his ideas mainly from Russian Formalism and Structuralism or as Hermans (1999:107) puts it, polysystem theory is best thought of as “a latter-day manifestation of Formalism with a dash of Structuralism, general systems theory and cultural semiotics”. Initially, the term ‘polysystem’ was coined in connection with language rather than literature in

the 1970s when Even-Zohar was working on his doctoral dissertation. According to Hermans (1999:106), Even-Zohar spoke of “the polysystemic nature of language”, meaning that heterogeneous sets of linguistic means such as high and low registers, and diverse stylistic modes, all co-exist within one language. It was only later that Even-Zohar introduced the literary polysystem, placing it “parallel to the linguistic polysystem” (Even Zohar in Hermans 1999:106). Even-Zohar divided literature into two main divisions: ‘high’ and ‘low’, and canonized versus non-canonized forms of literature. By introducing the literary polysystem into translation studies, Even-Zohar brought not only diversity into the literary domain, but also managed to legitimise research into translation studies as part of literary studies.

According to Even-Zohar (1990:27), systems are “a network of relations that can be hypothesised for a certain set of assumed observables (‘occurrences’/ ‘phenomena’).” In his definition, Even-Zohar emphasizes the relational and hypothetical aspects of systems (Hermans 1999:103). By relational aspects, the polysystem framework is looking at how elements in a system relate or interact with elements within the system and with elements from other systems. Hypothetically, the systems are not real; they exist in theory only. They have no ontological status (Hermans 1999:103).

Polysystem theory therefore is a framework that seeks to explain the way literary texts interact with other systems around them in the network. Consequently, the polysystem framework regards literature as a complex and dynamic system rather than a static collection of independent texts (Kruger 2000:33). In other words, literature is a system that is in constant motion in its bid for self-renewal or change. History also is a system in evolution, just as much as culture is a system that is constantly changing. Thus, to understand literature, there is a need also to understand other systems that are influential at the time and place. Whilst dynamic structuralism emphasises literature as an open system, dynamic functionalism goes further and includes the socio-cultural systems and their impact on the literary system. According to Hermans (1999:106), Even-Zohar’s use of dynamic functionalism stresses the complexity, openness and flexibility of cultural systems existing in a historical continuum. Through dynamic functionalism, Even-Zohar continues to view literature as a system, but in this instance, he leans more towards the socio-cultural systems and their relation to the literary system. That is, systems

are not static or bound by time, they continue to change and shift as they vie for position in a network. Their function, thus, is dependent on the position an element holds in relation to other elements.

Even-Zohar is applauded for introducing such a breakthrough concept of studying systems in the field of literature and translation studies. This allowed researchers to break away from the normative notion of literature and culture as limited sets of highbrow products and explore a multi-layered interplay between “centre” and “periphery” and “canonised” and “non-canonised” (Even-Zohar 1990:15). “Canonised”, refers to works, forms, genres, conventions and norms that are “accepted as legitimate by the dominant circles within a culture” and non-canonised on the other hand is described as, “norms and texts that are rejected by the circles as illegitimate (Even-Zohar 1990:16). In relation to translation, Even-Zohar hypothesises that the position assumed by translated literature in the literary polysystem tends to be peripheral, except in special cases and that translation tends towards acceptability when it is at the periphery and towards adequacy when it is at the centre (Even-Zohar 1990a:48). In other words, in long established literary traditions, translated literature is resisted under normal conditions due to “perceived threat to the collective identity” (Chang 2007:2). In contrast, when a literary polysystem is young, weak or in crisis, the collective identity may be weak or even thrown into confusion and so foreign items may be welcomed (Chang 2007:3). In such a situation, translated literature may indeed assume a central position, taking part “in the process of creating new, primary models” (Even-Zohar 1990a:50). Even-Zohar, therefore, conceives translation as a system, within the literary polysystem.

Although Even-Zohar’s ideas were embraced by many as ground-breaking and innovative in the study of literature and translated literature, polysystem theory did not go without criticism from fellow scholars, more so from the Gottingen team (cf. Frank 1992:77; Lefevere 1992b; Heylen 1993:9-10; Genztler 1993:121-125; Kruger 2000:35). Heylen (in Kruger 2000:35) points out that the main objection to thinking in terms of systems is that every system generates its own counter system – evolution is inherent in every system and no system needs to be devised to explain that “every system necessarily exists as an evolution and the history of such a system is that evolution is not always systemic in nature”. In relation to Even-Zohar’s classification

of literature as “weak”, “young” “periphery” and “centre” Bassnett (1998:127) found these terms problematic. She comments:

Today we find this statement somewhat crude. What does it mean to define a literature as “peripheral” or “weak”? These are evaluative terms and present all kinds of problems. Is Finland “weak”, for example, or Italy, since they both translate so much? In contrast, is the United Kingdom “strong” and “central” because it translates so little? Are these criteria literary or political?

Genztler (1993:122) complements this point by arguing that Even-Zohar’s definition of certain concepts is problematic and that this is perhaps because of his uncritical adoption of the late Russian Formalist model.

Although the polysystem theory has some limitations, like all other theories; what is apparent is that polysystem theory benefited literature and translated literature by bringing new insights into both fields. Kruger (2000:34) highlights one of these benefits:

As a result, translated literature is elevated to a point where it becomes worthy of investigation as a system in its own right, interacting with co-systems and with literary polysystems of other cultures.

Through the polysystem theory therefore, translation studies gained the right to be studied as a discipline in its own right. Hermans (1999:110) adds that polysystem theory integrates translation into socio-cultural practices and processes making it a more exciting object of study and facilitating what was subsequently hailed as the ‘cultural turn’ in translation studies. Polysystem theory is also responsible for entrenching translation studies in a broader cultural base. It has also been useful in firmly placing translated literature in the receptor pole, which is a total contradiction with the equivalence theory. Another significant development that emerged as a result of the systemic change in perspective after the early seventies is the notion of norms by Toury (1980) (Kruger 2000:35)). Norms are central to the current study because they guide the choices that are made by translators. These choices which are commonly referred to as translation strategies help translators to solve challenges they encounter during translation. Examining strategies that are used by English-Ndebele translators is one of the focal points of this study, as such; the researcher will explore the norms that guide Ndebele translators in the translation of

cultural taboos. Following is information on norms and their role in translation studies.

3.3.3 Norms as systemic constraints in translation

Generally, norms are regarded as general values or ideas shared by a community, defining what is right or wrong at a particular circumstance or event. That is, norms determine what people can or cannot do in particular situations, thus, sanctioning the behaviour of people in a community or a particular culture. In such a manner, norms act as constraints. Toury (1980:55) elaborates that norms are acquired by the individual during his/her socialization and always imply sanctions – actual or potential, negative as well as positive. Within the community, norms also serve as criteria according to which actual instances of behaviour are *evaluated* and generally, there is high expectancy that these norms will be adhered to by community members. However, in some instances some members of the community deviate from the norm and these are known as ‘deviants’. Those who deviate from the norm more often than not, pay a high price for such behaviour. Norms, therefore, are the basis upon which social behaviour is assessed and judged. Nonetheless, even though there are social deviants in some communities, ‘non-compliance with a norm in particular instance does not invalidate the norm’ (Hermans 1991:162).

When applied to translation, the norm system involves a way of looking at translation as a social activity, and this has its origin in empirical studies, perhaps even the behaviourist thrust of descriptive work (Hermans 1999:72). From a descriptive perspective, norms are studied in order to analyse their nature and operation as they influence the outcome of a translation in a particular socio-cultural environment. Delabastita (in Kruger 2000:35) explains that a norm is both a sort of performance instruction and a criterion for evaluating the performance afterwards – it acts as a constraint on the members of a community whenever they want to carry out the kind of behavioural activities that the norm bears on. During translation, a translator is faced with many possible options in the process of translating, as such; he/she has to select the most viable option to deal with the problem at hand. Norms therefore are there to “guide translators in their selection of ‘suitable’ translation methods among the range of available options” and also, for translators “norms determine the way foreign material is ‘imported’ and ‘domesticated’” (Kruger 2000:35).

If the process of translating consists of a series of decisions which translators make as they go about their business and select this or that word or phrase in preference to another then it is reasonable to assume that these decisions and choices are not random but conditioned. The degree of conditioning varies considerably and depends on circumstances (Hermans 1999:53). Norms therefore determine what a translator can and cannot do in particular circumstances and in this way, norms act as constraints. Toury (in Venuti 2000:207) says, “norms can be expected to operate not only in translation of all kinds, but also at every stage in the translating event.” This is because translators make decisions at every stage of translation and norms play a great role in this decision-making.

Whilst translators make decisions at every stage of translation, it is vital to note that translation is a kind of activity which inevitably involves at least two languages and two cultural traditions, i.e., at least two sets of norm systems on each level (Toury in Venuti 2000:207) and translators have to find a compromise between these two norm systems, making translation a complex activity. It is important to point out that norms change with time as new discoveries come to light in translation studies. Norms therefore, are both time-bound and culture-bound. As such, norms rarely apply across cultures or communities. This means that translators performing under different conditions (e.g. translating texts of different kinds, and/or for different audiences) often adopt different strategies and ultimately come up with markedly different products (Toury 1980:59).

A notable number of translation scholars have contributed towards the study of the norm system, Toury being one of them. Toury (1995) went beyond the general debate of the nature and role of norms in translation studies, to identifying and classifying them. Toury (1995:54-59) distinguishes three types of norms, that is; preliminary norms, operational norms and initial norms.

Preliminary norms - these are concerned with policy in a given culture and the directness of translation. Translation policy refers to those factors that govern the choice of text types; or even of individual texts, to be imported through translation into a particular culture/language at a particular point in time.

Initial norms – these govern the translator’s basic choice between two polar alternatives; subjecting himself either to the original text with its textual relations and

norms (*adequacy*), or to the linguistic and literary norms active in the TL and the target literary polysystem or a certain section of it (*acceptability*) (Even-Zohar in Kruger 2000:36). Toury (in Venuti 2000:201) asserts that if the translator adopts the first stance, the translation will tend to subscribe to the source text norms and through them to the norms of the source language and culture. If the second stance is adopted, the translation will tend to subscribe to the norms of the target language system. In the current study, the researcher will analyse the various norms that are adopted by Ndebele translators in translating taboos.

Operational norms – they direct actual decisions made during the translation process. These norms affect the modes of distributing linguistic materials in a text and the actual verbal formulation of a text. The extent to which omissions, additions, changes of location and manipulations of segmentation are referred to in the translated texts (or around them) may also be determined by norms, even though the one can very well occur without the other. Operational norms therefore, are product norms regulating the form of a translation as a final product.

From the above presentation, Toury focuses mostly on the role of translation norms without exploring their theoretical side, hence Hermans (1999:79) states that Toury approaches the very issue of norms from the translator's point of view, as a result he views norms as constraints, ignoring their role as templates in offering ready-made solutions to particular types of problems. Despite the weaknesses that have been identified by scholars with regard to Toury's norms, it cannot be denied that Toury's classification of norms has led to better insight into the study of norms. His classification of norms was taken further by Chesterman, who compensated for these weaknesses by including norms of expectancy and profession.

Chesterman (1997:62-70) identifies and classifies four types of norms: product norms, accountability norms, communication norms and relational norms. Whilst, the first norm focuses on target readers and their expectations, the other three norms are concerned with the translation process itself as it pertains to professional translators who are regarded as "norm setters". The three professional norms are: the accountability norm, the communication norm and the relation norm.

The product norm also termed 'expectancy norms' reflects "the expectations of readers of translation (of a given type) concerning what a translation (of this type)

should be like". These expectations are governed by prevalent translation tradition, by the form of other texts of the same genre, and by various other ideological and political factors. The expectancy norms, therefore, determine what a particular community will accept as a translation. Failure to observe these norms can lead to a translation being rejected and seen as sub-standard in the community.

The accountability norm which is ethical in nature, stipulates that a translator should act in such a way that the demands of loyalty are appropriately met with regard to the original writer, the commissioner of translation, the translator him/herself, the prospective readership and other relevant parties. Translators should behave in such a way that they are able to accept responsibility for their translations.

The communication norm is social in character and insists that translators should act in such a way as to optimise communication as required by the situation between all parties involved, as required by the situation and all parties involved. This norm in addition, elucidates the translator's role as a communication expert, both as a mediator of the intentions of others and as a communicator in his/her own right. It also emphasises the fact that translation is a communicative process which takes place within a social context (Hatim and Mason 1990:1; Nokele 2005:21) The communication norm has the same properties as Gutt's (1991:94) relevance theory which specifies that it is the responsibility of the translator to produce a target text with the intention of communicating to the audience the same assumptions that the original communicator intended to convey to the original receptor. This norm, however, is not specific to translation.

The relation norm urges the translator to act in such a way that an appropriate relation of relevant similarity is maintained between the source text and the target text. Here the translator must make a judgment in view of the 'text-type', the wishes of the commissioner, the intentions of the original writer and the assumed needs of the prospective readers.

Chesterman's norms are more comprehensive than Toury's norms. Chesterman includes the expectations of the reader as playing a crucial role in translation. Chesterman's expectancy norms can be seen to overlap, to a degree, with Toury's notion of initial norm. However, Chesterman (1997:67-70) maintains that expectancy norms concern the area covered by the operational and initial norms, but from a

different angle. These norms are established by the expectancies of target readers concerning what a translation should be like. They can also be influenced by ideological factors, economic factors, and power relations within and between cultures.

Chesterman also includes ethical issues such as the loyalty of translators to all stakeholders (reminiscent of Nord 1997) which is lacking in Toury's norms. By including the loyalty concept, Chesterman concurs with Nord (1997) who emphasises that translators should take responsibility for their work as mediators between cultures. From the presentation above, it is apparent that norms differ from culture to culture and environment to environment, hence it is necessary to explore the norms that are at play in the translation of cultural taboos in HIV/AIDS texts.

The norm system falls within the DTS framework, as such it is important to explain the DTS framework as it is the guiding force in this study.

3.3.4 *Descriptive Translation Studies*

Descriptive Translation Studies as a theoretical framework emerged in the 1970s as an antithesis to equivalence based theories of translation. One of the leading proponents of this school of thought is James Holmes (1972) who wrote a paper "The Name and Nature of Translation studies" which set the foundation for DTS. In this paper Holmes argues that it is not the role of a theory to tell a translator what to do, saying that expecting such from translation is expecting too much. By so doing, Holmes discarded the notion of equivalence. Holmes is also acknowledged for established translation as an empirical study. He states that translation studies has two main branches, the first being descriptive translation studies; which is concerned with describing translation(s) and the activity called translating. The second; translation theory, is charged with explanation and prediction (Hermans 1999:30). The descriptive branch was mandated to investigate existing translations (product-oriented) and also to look at how translations fare in socio-cultural contexts (function-oriented) and lastly to analyse the mental process taking place in the translator's head (process-oriented). The theoretical branch was also mapped out in the same way. By positioning the target text as the first point of call in the analysis of translations, Holmes thus firmly grounded DTS in the descriptive arena, making the

approach target-oriented. Also, by acknowledging the socio-cultural environment under which translations are produced, Holmes helped to bring much needed new insight into translation studies.

Towards the end of his paper, Holmes made reference to another branch of translation studies: the 'applied'. The 'applied branch is composed of translator training, the production of training aids, translation policy and translation criticism (Hermans 1999:30). Whilst Holmes is applauded for the ground-breaking work of shifting translation studies from source-orientedness to target-orientedness which had become the trademark of DTS, Hermans (1999:31) criticises him for foregrounding 'pure research' at the expense of the 'applied' branch. Hermans sees this as a deliberate attempt by Holmes to promote the empirical study. However, despite this glaring omission, Holmes' paper made a definite break from prescription to description.

Following on Holmes' footsteps, Toury (1980; 1995) delved deep into the debate of equivalence by questioning the source-oriented approach that viewed translations in relation to the source text. Toury (1995:35) states that many translation theories concern themselves mainly with *potential* translation or even with *translatability* rather than with *actual* translation, hence the obsession with the *act of translating*, which actually proceeds from source texts, rather than with *translations* as actual textual-linguistic products (instances of performance) which belong first and foremost to the system of texts written in TL (in spite of the undeniable relationships between them and the SL texts. Toury explains that the question is not whether a certain text is a translation, but whether it is regarded as a translation from the point of view of the target literary polysystem. In other words, equivalence is merely the name given to the 'translational relation' that is posited as existing between two texts from the moment one of them is accepted as a translation" (Toury 1980a:39-65). A translation thus is what is regarded as such by target receivers in a target culture.

Although Toury has been criticised for bringing back the concept of equivalence, Toury divested the term of its connotations that suggest, "equality in value, an equitable exchange, one thing being 'as good as' another" (Hermans 1999:54). By making such a bold statement, he managed to unfetter translations studies from the unattainable notion of equivalence, in turn, giving birth to multitudes of research the

world over under the DTS framework. (Toury 1995:7) also warns students of descriptive translation studies against searching for non-equivalence between ST and TT or between phenomena occurring between them). He says this should be a last resort to which a student turns only at the end of the comparative analysis phase. According to Toury (1995:7-8),

It would be a flat contradiction to claim a certain text is a translation, and at the same time also non-equivalent to its source. Only *parts* of TT (certain linguistic-textual; units or the like) can be said to be non-equivalent to their counterparts in ST and that on the assumption that the entire TT by its very definition as a translation, is equivalent to its source and on the basis of an inherently established concept of equivalence.

In other words, equivalence does exist between a ST and TT, but not in the manner explained by translation equivalence theories that seek to reconstruct the ST in the TT, but as a negotiated event between two different cultural systems, namely those of the source language and the target language. Besides Toury, many others scholars have contributed to the DTS paradigm and below is a synthesis of what DTS stands for.

DTS is a framework that emerged as an anti-thesis of equivalence-based translation theories. What distinguishes DTS from other paradigms is that actual texts and their translations are studied in order to understand what transpires during the process of translation and what makes the approach process-oriented, product-oriented and function oriented. In other words, DTS focuses on what translation **is** and not what it **ought to be**. DTS also, begins by studying the translation within its target environment and not the source text, thus, shifting attention from the superiority of the source. Kruger and Wallmach (1997:121) put it more clearly:

In contrast to prescriptive theorists who theorize on translation and then attempt to prove these theories in practice according to the notion of equivalence, descriptive translation theorists start with a practical examination of a corpus of texts and then attempt to determine which norms and constraints operate on these texts in a specific culture and at a specific historical moment.

In other words, DTS scholars do not prescribe how translations should be done, but they study real texts in order to understand how translations were done. Hermans

(1999:35) explains that, in rejecting a prescriptive or normative approach to translation, the descriptivists want to conduct research for its own sake. Seen in this light, the term DTS signals the rejection of the idea that the study of translation should be geared primarily to formulating rules, norms or guidelines for the practice or evaluation of the translation or to developing didactic instruments for translator training (Hermans 1999:7).

Furthermore, DTS takes cognisance of the socio-cultural and historical conditions that influence translations in different socio-cultural environments, which makes it applicable to many translations as it analyses what is actually on the ground. By taking into account the factors such as time, history, culture and the economic background of translations, DTS managed to align itself with previously marginalised languages leading to scores of research the world-over in a bid to understand what transpires during translation in these languages. Although most DTS theorists reject the view that DTS should formulate rules and guidelines for the practice of translation, Toury (1995:259) believes the data that is gathered through description should be used to formulate laws, principles and guidelines for translators and the researcher supports this view. Toury (in Laviosa 2011:17) explains that “They are not deterministic propositions, but conditioned, probabilistic explanations intended to tie together particular modes of translational behaviour and the vast array of variables that impinge on them to a lesser or greater extent (or not at all) in different conditions – linguistic, socio-cultural or cognitive.” An example of such laws/guidelines is the study of universals, which can be considered, in line with Toury, as ‘one of the most powerful tools we have had so far for going beyond the individual and the norm governed’ (Toury in Laviosa 2010:18), without denying ‘the existence or importance of what is unique in each particular case (Chesterman in Laviosa 2010:18). In line with Toury’s stipulations, the researcher will use the findings in corpus studies to illuminate the translation practice in Zimbabwe.

The mid 1980s saw a shift in translation studies towards what Genzler (in Kruger 2000:39) describes as a “move away from looking at translations as linguistic phenomena to looking at translations as cultural phenomena.” This era is termed by Bassnett and Lefevere (1990:4) as ‘the cultural turn’. As regards this theory, Bassnett and Lefevere envisaged that “neither the word nor the text, but culture becomes the operational ‘unit’ of translation studies (Lefevere and Bassnett

(1990:8; Petterson 2008:1). That is, every text that is translated has to be understood within the context of the culture under which it is produced and into which it is translated (source culture and target culture). This relationship is explained by Bassnett and Lefevere (1998:123):

Once upon a time, the questions that were always being asked were 'How can translation be taught?' and 'How can translation be studied?'...Now the questions have changed. The object of study has been redefined; what is the text embedded in its network of both source and target cultural signs and in this way Translation Studies has been able both to utilise the linguistic approach and move out beyond it.

Notwithstanding, the cultural turn in translation studies is largely influenced by cultural studies and it explores the interplay between culture and translation and how culture impacts on translation studies. Culture-based theories are relevant to this study because they provide the researcher with lenses through which to understand English-Ndebele translations in the Zimbabwean-Ndebele context. However, like all other culture based and target oriented approaches, cultural studies scholars dismiss linguistic approaches to translation altogether (Kruger 2000:40). Although that is the case, the researcher is of the view that cultural studies can be used in a complementary manner with linguistic theories in order to illuminate translation processes in different socio-cultural environments. This is because no translation can exist in a vacuum. In light of this, in the current study a DTS-CTS and cultural approach is adopted by the researcher to elucidate the process of translation between English and Ndebele in Zimbabwe.

3.3.5 Summary

This section provided an overview of target-oriented theories that emerged to counter former prescriptive theories. These include functionalism, polysystem theory, DTS and cultural studies. In terms of these theories, the target text is viewed as central to analysing translation texts, though their precepts are different, with functionalism focusing on the functions of the texts and polysystem theory dwelling on the systems operational in a socio-cultural environment. DTS however focuses on describing how translations are carried out in different environments and cultural studies on the role of culture in this field.

The next section shows the links between DTS and CTS as the two theories form the backdrop of the study and are used in a complementary manner.

3.4 *The links between Descriptive Translation Studies (DTS) and Corpus-based Translation Studies (CTS)*

Corpus-based translation studies, as stated in section 1.4.1, is a framework that was first put forward by Mona Baker (1993) in order to provide a method of analysis for translators through the use of computers and also to study translated texts in their own right. The main aim of CTS was not to unveil the nature of the 'third code' per se, but most importantly to understand the specific constraints, pressures and motivations that influence the act of translating and underlies its unique language (Baker 1993:243). By focusing on the 'constraints, pressures and motivations that influence translations; Baker firmly embedded CTS within the descriptive paradigm, thereby strengthening the ties between the two (Laviosa 2004:12). CTS and DTS therefore, are frameworks that feed on each other, with CTS advancing the descriptive branch of translation studies (Laviosa 2004:6). Laviosa (2004:8) presents the following as the shared concerns between CTS and DTS:

- (1) Both fields are concerned with the development of a coherent descriptive methodology that would allow researchers to compare results, replicate studies, and systemically widen the scope of our current knowledge concerning the nature of translation.
- (2) Both fields of enquiry investigate authentic samples of language use rather than idealised or intuitive language data; linguistic regularities are regarded as probabilistic norms rather than prescriptive rules.
- (3) Both paradigms embrace the target text-oriented, historical-descriptive approach developed by Toury from polysystem theory and the corpus-descriptive approach put forward by Baker.

From this brief summary, it is clear that CTS and DTS are compatible approaches with similar objectives, thus increasing their value to the current study. Furthermore, Baker (1998) argues against the notion held by other linguists such as Sinclair that "the corpus is the only legitimate object of study, the only repository of relevant

denotative, connotative, pragmatic and ideological meanings” (Sinclair in Laviosa 2004:12-13) meaning all the answers are in the corpus, one does not need to look anywhere else. Descriptive translation studies categorically states that, one has to look elsewhere to enrich and explain the findings of linguistic descriptions. This can be done by studying extra linguistic sources such as historical information, book reviews and interviews of authors, among others. This line of argument is what aligns this study to both CTS and DTS, as the researcher goes beyond the corpus to understand Ndebele translations by using questionnaires to collect extra data that will lead to a better understanding of Ndebele translations.

Laviosa (2004) also predicts that it is possible to incorporate cultural studies in corpus-based translation studies. She says:

It therefore seems neither unreasonable nor too far-fetched to envisage that what the future holds for corpus-based translation studies is the promotions of rich, varied, interdisciplinary work within its own areas of enquiry, and beyond them, leading the way towards greater unity fully respecting the diversity of each perspective involved.....what I would like to see as a true and long lasting cultural studies turn in CTS will neither expand the sovereignty of linguistics nor stifle the wandering nature of the migrant experience in translation studies. The way I wish to foster the cultural studies turn in CTS is rather through the metaphor of pioneers inspired by endless intellectual curiosity as well as the willingness to encourage cultural exchange and open up their friendly neighbours (Laviosa 2004:22-23).

Laviosa’s predictions are coming to fruition in this study that includes cultural studies in a corpus based study. The researcher is of the view that culture plays a great role in language matters. This is because every language is steeped in its culture, as such; cultural studies are bound to impact greatly on corpus-based translation studies - a linguistics discipline. As a result, the researcher investigates strategies that are selected by English-Ndebele translators in the translation of cultural taboos in a corpus-based study.

The researcher has so far created links between DTS, cultural studies and CTS, following is an explanation of how CTS came about.

3.5 Background to Corpus Translation Studies (CTS)

CTS is a paradigm which is firmly rooted in corpus linguistics. The term corpus linguistics first appeared in the early 1980s (Leech 1992:105), to explain and describe this methodology that studied language through the use of corpora and computers. However, the beginning of modern corpus linguistics, also known as the second (or computational) era of the discipline, goes back to the early 1960s when the 'first generation' of one-million word computer-readable corpora were first created (Laviosa 2002:6). The introduction of computers in the 1960s marked a distinct change in the way corpora were viewed. Biber, Conrad and Reppen (2000:3) expound that:

Computers made it possible to handle large amounts of language and keep track of many contextual factors at the same time.

This is because computers are able to store, search for, retrieve, sort and calculate linguistics data in a quicker and more reliable manner than was previously possible (McEnery & Wilson 2001:18). As a result of these developments in the manner of storage, design and analysis, the term "corpus" expanded to include these developments. Thus, in modern linguistics the term 'corpus' has become almost synonymous with the term 'machine-readable corpus' (McEnery & Wilson 2001:17). In light of this information, Tognini-Bonelli (2001:65) defines corpus based research as a "methodology that avails itself of the corpus mainly to expand, test or exemplify theories and descriptions that were formulated before large corpora became available to inform language study". Following are notes on the characteristics of corpus linguistics

3.5.1 Definition and characteristics of corpus linguistics

In modern terms, corpus linguistics can be described as a branch of general linguistics that involves the analysis of large machine-readable corpora of running texts, using a variety of software tools designed specifically for this purpose (Laviosa 1998:14). In other words corpus linguistics is a methodology for analysing and interpreting language through the use of computers, with the help of various software tools. Biber, Conrad and Reppen (2000:4) list the following characteristics of corpus analyses:

- it is empirical, analysing the actual patterns of use in natural texts;
- it utilises a large and principled collection of natural texts, known as a 'corpus' as the basis for analysis;
- it makes extensive use of computers for analysis, using both automatic and interactive techniques;
- it depends on both quantitative and qualitative analytical techniques

From the above presentation, it is apparent that computer technology, corpora and analysis tools are the major features of this methodology. Computers therefore, play a significant role in this methodology because they have opened room for more complex forms of analysis that was previously only possible manually. This is largely, due to the computer's ability to search, retrieve, sort and calculate data (Leech 1991:103). Computers have also permitted linguists to work with a large variety of texts making it possible to make generalisations about language and language use which can go beyond particular texts or intuitions of particular linguists (Kennedy 1998:5). When compared to manually-based approaches, computers are faster and offer more reliable analysis. Biber, Conrad and Reppen (2000:4-5) summarise the benefits of using computers as follows:

- Computers make it possible to identify and analyse complex patterns of language use, allowing the storage and analysis of a larger database of natural language than could be dealt with by hand.
- Computers provide consistent, reliable analyses – they don't change their mind or become tired during an analysis.
- Computers can also be used interactively, allowing the human analyst to make difficult linguistic judgments while the computer takes care of record keeping.

Computers, therefore, have revolutionised the way language is studied and understood. By merging with concordance programs or software analysis tools, computers have opened room for new forms of language analysis than was possible before. This includes the study of dialects, registers, author style, regional differences in language, lexico-grammatical aspects of language, among others. The results of these empirical investigations are not only beneficial to linguists and lexicographers, but also to users of dictionaries, teachers of languages, second language learners, language students and translators, among others.

The introduction of computers also culminated in the development of large corpora – spoken and written. The subsequent section presents a brief history of corpora that emerged from the 1960s onwards.

3.5.2 *The emergence of English electronic-general corpora*

Initially, Rudolph Quirk announced in the late fifties his plan to create a corpus of spoken and written English. His plans were executed in the early 1960s, leading to the construction of the Survey of English Usage (SEU) (Leech 1991:8). Soon after, Nelson Francis and Henry Kucera together with a group of linguists who supported corpus -based research at Brown University in the USA compiled a corpus in American English known as the Brown corpus. The written corpus comprised press reports, fiction and government documents which contained one million words. A counterpart to the Brown corpus was compiled in Britain, that is, the Lancaster-Oslo-Bergen (LOB) corpus, also consisting of one million words of British English texts. These early attempts at corpus design provided a foundation for later studies in corpus studies. Flowerdew (2004:12) explains that the mid 1970s to 1980s saw the compilation of the 500,000 London-Lund corpus which was a spoken component of the Survey English Usage comprising of spoken English. The spoken English comprised such genres as conversations and radio broadcasts. In their day, such corpora were considered as large scale, but by today's standards they would be judged as relatively small-scale (Flowerdew 2004:12).

In the same decade of the 1980s, mega-corpora were compiled and these include the 450 million word Bank of English corpus, the 100 million word Cambridge International corpus and the 40 million word Longman spoken and written corpus among others (Connor and Upton 2004:1). Kennedy refers to these kinds of corpora as 'second generation mega corpora (Kennedy 1998:4). Thus, Laviosa (2002:6) states that, corpus linguistics of the 1980s and 1990s can be defined as a branch of general linguistics that involves the analysis of large machine readable corpora of running text, using a variety of software tools designed specifically for textual analysis.

Although quite a sizable number of corpora were compiled in the 1960s, it has to be mentioned that corpus methodology was shunned by some scholars in the field of

linguistics. McEnery, Xiao, and Tono (2006:3) reveal that, in the late 1950s, the corpus methodology was so marginalised, if not totally abandoned, largely because of the alleged 'skewedness of corpora' (cf Chomsky 1962). This criticism was not without foundation and led to scholars taking a closer look at some issues previously not dealt with. Nonetheless, with time corpus linguistics gained popularity and today it is one of the leading methodologies in the study and analysis of language structure and use. Corpus linguistics, therefore, can be commended for bringing "a new way of thinking about language" (Leech 1992:106), thus, giving birth to vast sums of research across disciplines (Flowerdew 2004:13). Such corpora have contributed immensely to understanding language within its natural environment and also in the construction of terminology resources and dictionaries in the English language. Furthermore, utilizing such large general corpora, have provided evidence about recurring language patterns and about lexical, grammatical and lexico-grammatical aspects of language use (Connor and Upton 2004:1).

Although in the past most corpora were created in English, of late vast sums of research have materialised the world over in plentiful languages, leading to an appreciation of different languages within their unique environments. Corpus linguistics therefore can be commended for revolutionising the study of language all over the world.

The next sub-section gives brief notes on the emergence and development of Corpus-based Translation Studies (CTS), in turn foregrounding it as one of the main methodologies in this study.

3.5.3 *The emergence and development of corpus-based translation studies*

Baker (1993) is acknowledged for putting forward the idea of investigating translation and interpreting large electronic corpuses of texts (called *corpora*) on computer by means of computer programmes (Kruger 2004:1). But still, corpus linguistics was not unknown to translation studies when Baker put forward her proposals (Laviosa 2004:8). In 1986 Gellerstam at the University of Lund had already compiled the first monolingual comparable corpus of Swedish novels to study translationese. Furthermore, in 1989 in Lund, Lindquist had investigated the Swedish renderings of English adverbials with a parallel language database. Their research intended using

corpora as aids to improve the practice of translation (Laviosa 2004:7-8). Consequently, what Baker was proposing at the time was a composite programme of research within DTS (Laviosa 2004:8). In other words, this new approach was meant to advance descriptive translation studies (DTS), by analysing real texts in order to understand what transpired during translation studies. Laviosa (2004:6) explains:

At the time it was envisaged that in this new partnership (corpus linguistics and translation studies) would provide the methodology for carrying out empirical investigations while translation theory would identify the areas of enquiry and elaborate operational hypothesis.

The two frameworks were to work in harmony, thus, giving birth to the new paradigm – corpus-based translation studies or CTS (for short). Baker introduced corpus-based translation studies with the hope that “the availability of large corpora of both original and translated text, together with the development of a corpus-driven methodology, will enable translation scholars to uncover the nature of translated text as a mediated communicative event” (Baker 1993:243). However, it was a while later that corpus linguistics began to bear some fruits in translation studies, albeit on a relatively small scale; for example Laviosa-Braithwaite (1996); Munday (1997); Overas (1998) and Kenny (1999), among others (Baker 1996:281). Following are some of the early attempts at corpus research.

Laviosa-Braithwaite (1996) created a multi-source English Comparable Corpus (ECC) to study the nature of translated texts as part of her PhD research at Manchester University. She discovered that core patterns of lexical use in narrative prose and newspaper articles which were largely independent of the influence of the source language, could be regarded as aspects of simplification in translation English (Laviosa 2004:9). At that time the overall size of her corpus was two million words.

Munday (1997), combined systemic functional linguistics, corpora, cultural studies and reception theory to analyse translation norms in a parallel corpus of Spanish short stories by Gabriel Garcia Marquez and their English translations (Laviosa 2004:9). From the study, Munday noted that the initial norm characterising the translator’s choices was oriented towards acceptability (Laviosa 2004:9).

Oksefjell (1999) describes the English-Norwegian Parallel Corpus (ENPC) that was completed in 1997 at the University of Oslo. He reveals that the ENPC comprises fifty English original text extracts and their translations and fifty Norwegian original text extracts and their respective translations. The corpus is divided into two main parts namely fiction with 30 text extracts from each language, and 20 extracts of non-fiction from each language (Moropa 2005:38). This corpus can be used among other things, to investigate language-specific phenomena; to study more general phenomena in two languages, to study translation problems and characteristic features of translated texts (Moropa 2005:38).

Ebeling (1998) used the above-mentioned bidirectional parallel corpus of Norwegian and English texts to examine the behaviour of representative English 'there' constructions as well as Norwegian equivalent *det*-constructions in original and translated English, and original and translated Norwegian respectively. His material was approximately 0.5 million words of the text in each language, where 70% is fiction and 30% is non-fiction. He noted that equivalence does not exist in translation and his hypotheses, about optional and obligatory (*de*) specification in relation to the translation of preventative construction was confirmed; Also that English 'there-be' constructions can be translated with lexical verbs, which leads to despecification.

Baker (1996:282) explains that there are perhaps two reasons for the failure of corpus linguistics to make an immediate impact on the study of translation. These are:

- (1) the negative image of mainstream linguistics that developed within translation studies during the 1980s and 1990s, following several decades of simplistic linguistic theorizing of translation which tended to focus on formal structures, and failed to relate linguistic patterns to the translators who use them and the social and ideological context in which they are used.
- (2) the traditional attitude of corpus linguistics to translated text. Corpus linguistics has traditionally excluded translations from their collections on the basis that they are not representative of the language being studied.

The negative attitude about translations being 'deviant' had to be changed before translation could take its rightful position in corpus studies. This change of attitude in

corpus linguistics began taking place in the late 1990s when translation began to be seen as a unique field with texts that were produced under a different set of constraints and norms, hence, needing to be studied in their own right. The new attitude towards translation bolstered the image of translation, leading to tremendous growth of corpus-based research in translation studies. From then, the amount of research that has been generated through corpus-based studies cannot be quantified. Of late, corpus-based studies has outgrown Europe, spreading to other continents like wild fire, with Africa included (as shown earlier in section 3.1.1) leading to a better understanding of languages in their respective socio-cultural environments. CTS can, therefore, be praised for its ability “to illuminate both similarity and difference and to investigate in a manageable form the particulars of language-specific phenomena of many different languages and cultures” (Tymockzo 1998:657). Laviosa (1996:47) clearly catalogues the development of CTS as such:

The corpus-based approach in translation studies has emerged as a composite, rich and coherent paradigm, covering many different aspects of the translational phenomenon and concerned with unveiling both the universal and specific features of translation, through the interplay of theoretical constructs and hypotheses, variety of data, novel descriptive categories and a rigorous, flexible methodology, which can be applied to inductive and deductive research, as well as product and process-oriented studies.

It cannot be denied that corpus-based translation studies have grown to be a force to reckon with in translation studies, thanks to corpus linguistics. Corpus linguistics, therefore, continues to be invaluable to translation studies by bringing tools and techniques that enable translation scholars to study translation as a variety of language behaviour that merits attention in its own right. Furthermore, corpus linguistics provides translation studies with a means to study language on a large scale through the use of computers leading to more reliable analyses than when carried out manually. This is attested to by Biber, Conrad and Reppen (1998:11-12), who state that one of the most important insights of corpus-based research is that intuitions which linguists have held frequently prove to be incorrect when they are tested empirically against actual patterns in large text corpora. Baker (in Kruger 2004:1) in turn adds that:

Corpus linguistics not only enables us to study and capture recurrent features (universal) of translation on a large scale (the norm), and consequently understand translation phenomenon in its own right, but we are also able to study creative and individual examples.

Corpus linguistics, therefore, is valuable to translation studies and the merger between the two approaches has brought about invaluable insight into the field of translation, leading to scores of research the world over. Following then is an outline of various definitions of the term “corpus”.

3.6 Definition of ‘corpus’

The Latin term “corpus”, simply means ‘body’ (McEnery & Wilson 2001:29), thus, a corpus can generally be defined as ‘any body of texts’. This simple definition is broad enough to encompass all forms of corpora, either written or spoken, compiled for different purposes and in turn is vague. Whilst this definition is inclusive of all forms of corpora, a corpus is more than a collection of texts. According to McEnery and Wilson (2001:32), “a corpus is a finite-sized body of machine-readable text, sampled in order to be maximally representative of the language variety under consideration”. McEnery and Wilson (2001:29) add that in corpus design the following aspects are indispensable; sampling and representativeness, finite size, machine-readable form and a standard reference. From this definition it is clear that a corpus is more than a collection of texts and computers have come to play a major role in corpus linguistics. However, whilst the two scholars underscore the importance of corpus design in their definition, they omitted a crucial factor in corpus design: type of corpus - written or spoken. McEnery, revised this definition in 2006 when he partnered with Xiao & Tono, to include the written or spoken aspects of the corpus. McEnery, Xiao and Tono (2006:4), define a corpus as a collection of sampled texts, written or spoken, in machine-readable form which may be annotated with various forms of linguistic information. They comment:

There is an increasing consensus that a corpus is a collection of (1) machine-readable (2) authentic texts (including transcripts of spoken data) which is (3) sampled to be (4) representative of a particular language or language variety (McEnery, Xiao and Tono 2006:5).

Although few definitions capture all these aspects of a corpus, most scholars outline these as important factors in corpus design and the researcher will take them into consideration when designing a parallel corpus in Chapter 4.

Bowker and Pearson (2002:20) define a corpus as “a large collection of authentic texts that have been gathered in electronic form according to a specific set of criteria. These criteria depend on the nature and purpose of the project at hand”. Although Bowker and Pearson define a corpus as “large” this researcher will on the other hand compile a relatively small English-Ndebele corpus, but big enough to represent the subject under scrutiny. Their definition is important because it underscores the authenticity of texts which is important to this study which is descriptive in nature and depends on ‘authentic’ texts to gain insight into the translation of medical terms in Ndebele. The term ‘authentic’, refers to texts that were created for use in everyday situations for communicative purposes between people. The corpus created in this study is for a specific purpose, that is to understand language use in the Ndebele community, more specifically, strategies used by English-Ndebele translators during translation of specialised terminology. The corpus will also be presented in electronic form. Hence, this definition is applicable to this study.

3.6.1 Classification of different types of corpora

According to Bowker and Pearson (2002:11) there are almost as many different types of corpora as there are types of investigations. Corpora can be classified according to type: written or spoken. They state that a written corpus is a corpus that contains texts that have been written, while a spoken corpus is one that consists of transcripts of spoken material (e.g. conversations, broadcast, lectures etc.) (Bowker and Pearson (2002:12). A monolingual corpus is one that contains texts in a single language, while multilingual corpora contain texts in two or more languages. Multilingual corpora however, are further subdivided into *parallel* and *comparable* corpora. Parallel corpora contain texts in language A alongside their translations into language B, C, etc. Comparable corpora on the other hand, do not contain translated texts. The texts in a comparable corpus were originally written in language A, B, C etc., but they all have the same communicative function. In other words, they are all on the same subject, all the same type of text (e.g. instruction manual, technical report, etc.) all from the same time frame, etc. In other words, in a comparable

corpus, texts from different languages are gathered to create different corpora which are then compared for a specific purpose.

Bowker and Pearson's classification is wider and is inclusive of special language purposes corpora which focuses for instance on a variety of a language, or a particular field among others. Their classification and contribution towards corpus design are valuable to the current study. McEnery and Xiao (2004:1-2) concur with Bowker and Pearson in classifying corpora in terms of monolingual and multilingual corpora and under multilingual corpora they identify parallel and comparable corpora. McEnery and Xiao (2004:12) add that, when we refer to a corpus involving more than one language, the term 'multilingual' is used in a broad sense. However, in a narrowed sense, it must involve at least three languages while those involving two languages are conventionally referred to as 'bilingual' corpora. A parallel corpus therefore is a bilingual corpus when it involves two languages only; the source texts and their equivalent translations.

Currently there seem to be a consensus in translation studies that parallel corpora contain translated texts and their originals and comparable corpora contain translated texts in the original languages and non-translated texts with a similar function and subject matter in the target language (Baker 2004:3). Whilst the above-mentioned scholars classify comparable and parallel corpora under multilingual corpora, Baker (1995:230) on the other hand presents *comparable corpora*, *multilingual corpora* and *parallel corpora* as distinct types. According to Baker (1995:230), comparable corpora consist of two separate collections of texts in the same language. One corpus consists of original texts in one language in question, and the other consists of translations in that language from a given source language or languages. The two components should cover a similar domain, variety of language and time span and be of comparable length (Baker 1995:235; Moropa 2005:27). Multilingual corpora on the other hand, are defined by Baker (1995:32) as a set of two or more monolingual corpora in different languages, built up in the same or different institutions on the basis of similar design or criteria. Baker sees multilingual corpora as limited, because it cannot provide answers to theoretical issues which are very important to the discipline, however, multilingual corpora are useful in the development of teaching materials for translators and in computer-aided translator training (Moropa 2005:28).

3.6.2 The functions of corpora in translation studies

Parallel and comparable corpora are important to translation studies because as Aijmer and Altenberg (in McEnery and Xiao (2004:1) state, “they offer specific uses and possibilities” for contrastive and translation studies. Furthermore, parallel and comparable corpora are important because:

- they give new insight into the languages compared – insights that are not likely to be noticed in studies of monolingual corpora;
- they can be used for a range of comparative purposes and increase our knowledge of language-specific, typological and cultural differences, as well as universal features;
- they illuminate differences between source texts and translations, and between native and non-native texts;
- they can be used for a number of practical applications, e.g. in lexicography, language teaching and translation.

Bowker and Pearson (2002:15) add that corpora can offer a number of benefits over other types of resources such as dictionaries, printed texts, subject field experts and intuition. The following are some of the advantages of multilingual corpora:

- Their electronic form means that corpora can be larger and more up-to-date than printed resources, and they can be searched more easily;
- Corpora consist of authentic texts that can be used to find out what people do and do not say, as well as how often they say it;
- Corpora can be used to conduct new investigations or to test existing hypotheses;
- Corpora can be fun and interesting to explore (Bowker and Pearson 2002:21).

Corpora therefore are invaluable to translation studies as they offer various ways and means of studying and understanding language structure and use in new and innovative ways. Corpus studies have not only benefited translation studies, but to other disciplines as well and these include; lexicography, language teaching

and learning and sociolinguistics in turn generating new insights into the various disciplines.

The advantages that have been brought by CTS to translation studies do not mean corpora can work in isolation. Corpus studies are a useful complement to other types of resources, such as dictionaries, printed texts, subject field experts and intuition (Bowker and Pearson 2002:20). Thus, when scholars, translators and researchers use corpora, they have to listen to their intuition and use dictionaries as well.

3.6.3 *Parallel corpora in translation studies*

The purposes or functions of parallel corpora vary, but parallel corpora are generally used for contrastive studies in translation studies. Aijmer and Altenberg (in McEnery and Xiao 2007:4) point out that those parallel corpora are used to explore “how the same content is expressed in two languages”. McEnery and Xiao (2004:4) go further to explain that “parallel corpora are a good basis for studying how an idea in one language is conveyed in another language”. The distinctive features of translated language can be identified by comparing the translations with comparable L1 texts, thus throwing new light on the translation process and helping to identify translation norms (McEnery and Xiao 2004:5).

Baker (1995:234) on the other hand stresses that the most important contribution of parallel corpora is that they support a shift of emphasis from prescription to description. They allow researchers to establish, in an unbiased manner, how translators overcome difficulties in translation practice, using proof to provide practical examples in the training of translators. Kruger (2004:3) asserts that in contrast to descriptive studies, applied studies rely on parallel corpora as sources of data in experimental or classroom-based settings to refine contrastive knowledge of the source and target language, and enhance the acquisition of translation skills. Parallel corpora therefore can also be used for teaching and research in translation, bilingual lexicography and linguistics. It can benefit translation students when searching for possible equivalents. Linguists can use a parallel corpus to compare the grammar and vocabulary of two languages. This can enable researchers to ask questions which could not be investigated if looking at one language only. Laviosa (2002:106) thus comments that “given that large corpora highlight conventional

target language usage, it may be posited that the consultation of such corpora leads to the reproduction of recurrent patterns revealed by the corpus itself, rather than assisting the translator in using creative expressions that stand against the backdrop provided by the typical collocations and idioms". Parallel corpora, therefore, are a good basis for studying similarities and differences in languages, as well as providing a basis for understanding the possible options of translations for specific terms, phrases and sentences. Bowker and Pearson (2002:93) reveal that there are three main groups that benefit from parallel corpora and these are – teachers/students of translation, language learners and computational linguists.

Parallel corpora, however, depend on software in order to analyse the data uploaded. There are various tools that have been developed to analyse language and these include WordSmith, ParaConc and Multi concord among others (Moropa 2005:42). This study however relies on the Parallel concordancer or ParaConc as it is commonly known, to analyse data in the English-Ndebele corpus.

3.6.4 Corpus analysis tools

According to Bowker and Pearson (2002:10), corpus analysis tools, "are tools that allow you to access and display information contained within a corpus in a variety of useful ways". In other words, corpus analysis tools help a researcher/user to interrogate data contained in a corpus, so as to reach certain conclusions about the data. However, this does not mean these tools interpret the data for the user. They simply make it easier and quicker to identify words and sentences, through a concordancer which allows the user to see all the occurrences of a particular word in its immediate context. This information is typically displayed using a format known as keyword in context (KWIC). In a KWIC display, all the occurrences of the search pattern are lined up in the centre of the screen with a certain amount of context showing on either side (Bowker and Pearson 2002:13). The concordancer thus, makes it easier to identify words in contexts and word patterns making the analysis more reliable.

A parallel concordancer (ParaConc) is utilized to analyse English-Ndebele texts. The Paraconc is a bilingual or multilingual concodancer that can be used in contrastive analyses, language learning and translation studies/training or as Barlow (2003:1)

states that: “parallel concordance software provides a general purpose tool that permits a wide range of investigations of translated texts, from the analysis of bilingual terminology and phraseology to the study of alternative translations of a single text”. ParaConc makes it possible to study the translation process, as well as contrast existing translations for specific purposes. The program includes features for highlighting potential translations, including an automatic component ‘Hot Words’ which uses frequency information to provide information about possible translations of the search word (Barlow 2003:1). ParaConc is valuable to the current study because it gives the researcher an opportunity to identify translation strategies used by English-Ndebele translators.

3.6.5 *Designing a corpus*

In corpus-based translation studies, the process of designing a corpus is one of the most important aspects because it determines the kind of data a researcher draws from the corpus. Consequently when one is designing a corpus, attention to detail is necessary. Leech (in Moropa 2005:34) warns that, paying proper attention to quality and design criteria always takes longer than one thought and sometimes ten times as much effort. In other words, designing a corpus is demanding and requires patience on the part of the designer.

Bowker and Pearson (2002:45) also advise that, when designing a special purpose corpus, one has to pay particular attention to issues such as size, number of texts, medium, subject, text type, authorship, language and publication date. These aspects of corpus design will be taken into account in Chapter 4 when the researcher is creating an English-Ndebele Parallel Corpus (ENPC). In the process of corpus design, Bowker and Pearson (2002:45) warn that one has to note that corpora are not merely random collections of texts but, rather, they are collections that have been put together according to specific criteria. In other words, designers of corpora follow a method based on the purpose of the corpus. The size of the corpus is also determined by the purpose of the corpus. In Chapter 4 the researcher will show how the English-Ndebele Parallel Corpus is designed and more details will be given on how the selected texts will be analysed.

3.6.6 Parallel corpora as a resource for translators/ terminologists

In the current study, the English-Ndebele Parallel Corpus (ENPC) is viewed as a terminology resource. This is in line with Moropa (2004:163)'s assertion that "...a computer-based bilingual parallel corpus of documents...can serve as a terminology resource for ...translators". The ENPC and parallel corpora in general, can be used as resources because of the following reasons. Firstly, a parallel corpus is a repository of 'real life' language, thus, it can be used by translators to check terms and their meanings. Secondly, a parallel corpus enables researchers to access a particular word in context in both the source language and target language and gain insight into the nature of translation (Moropa 2005:49), as well as showing different contexts in which the word can be used. In other words, ParaConc's search facility allows words to be analysed in context in relation to their equivalent translations, making it possible for translators to observe other ways of using the same word. Thirdly, parallel corpora contain a wider range of terms than dictionaries (Bowker and Pearson (2002:21). That is, corpora can carry millions of words without being as bulky as dictionaries. Fourthly, parallel corpora can be easily updated because of their electronic form, thus, they can have more up-to-date information than dictionaries and other printed documents. Lastly, corpora are easier to use than manual sources. The search and Key-in-word-context (KIWC) facility makes it easier to search for terms and their meanings. The frequency list is also beneficial in showing how frequently the words are used by translators and under what context. Bowker and Pearson (2002:19) aptly sum up the benefits of using parallel corpora as resources saying, "features such as wildcard searches (e.g. using the search string *print** to retrieve *print, printed, printer, printers, printing, prints, etc.*) make it possible to conduct exhaustive searches without exhausting the researcher [or translator]". Parallel corpora therefore are more advantageous as resources for translators and terminologists than printed sources such as dictionaries.

The reasons stated above make parallel corpora invaluable resources for translators. However, it is important to mention that parallel corpora can only be accessed by means of a concordancer, thus, without this software, translators can only make use of it in MS Word format which can be as time-consuming as using a dictionary. Nonetheless, the researcher hopes to present a terminology list at the end of the

study so as to show that a parallel corpus can be used as a resource by translators and terminologists. By so doing the researcher will contribute to terminology development and resource development in Ndebele in Zimbabwe.

3.6.7 Summary

This section focused on the emergence and development of CTS as a methodological and analytical framework. CTS emerged as an offspring of corpus linguistics and it depends on computers, corpora and analytical tools to store search and retrieve data. As an analytical framework CTS is advantageous to this study because it makes it possible to store large amounts of data, retrieve terms through its search facility and analyse those terms to gain understanding of the translation process between English and Ndebele.

3.7 Conclusion

This chapter presented a review of literature that is pertinent to this study in order to outline research that has been carried out in Zimbabwe in the discipline of translation studies. Not much research has been carried out in the field of translation in Zimbabwe due to the fact that translation is yet to be recognised as a discipline worthy of study in its own right. In the study a brief overview of equivalence-based theories was provided. Equivalence theories viewed the source text as a standard upon which the target text is judged. As such, translations were judged in terms of 'good' and 'bad' depending on their ability to imitate the source texts. Because of the impossible standards set by these theories, equivalence-based theories were rejected by target-based theorists who emerged in the late 1970s and 1980s. Target-based theories include functionalism, the polysystem theory, descriptive translation studies, cultural studies and corpus-based translation studies, among others. These theories viewed the target text and target culture as important in the translation process, thus, target texts were not viewed as derivatives of the source texts.

Functionalism also known as *skopos* theory emerged at the same time as DTS. Both theories were direct opposites of equivalence theories. Functionalism which was developed by Vermeer (1978) and advanced by Nord, Honig and Kussmaul among others emphasised the functions of the text. That is, a translator has to decide the

functions of the target text and these functions at times may be different from the source text. By advocating that the function of a translation does not have to be the same as that of the original, the source text as a norm and the concept of equivalence were dethroned. Polysystem theory also emerged as an antithesis of equivalence. Its value to this study lies in its ability to offer explanations as to why certain behaviours take place. The polysystem theory which was developed by Even-Zohar views translated literature from a systemic perspective. The systems theory also brought about a better understanding of norms in translation studies. Norms act as constraints in a translation system. That is, they guide the correct behaviour and judge that behaviour. Toury distinguishes three types of norms and these are, preliminary norms, operational norms and initial norms. Norms in this study are applicable in the analysis of cultural taboos and the initial norm will be explored.

In order to investigate the selected HIV/AIDS texts the researcher relies on DTS, cultural studies and CTS. DTS and CTS are theories that can be used in a complementary manner as they have more in common than apart. DTS is used to describe the norms and strategies that are operational in the English-Ndebele socio-cultural environment of Zimbabwe. CTS on the other hand will rely on computers, analysis tools and corpora to provide the researcher with analytical tools to analyse English-Ndebele texts. DTS as a theory aims to describe what transpires during the translation process looking at norms and constraints that are operational in a particular environment. In other words, DTS focuses on what translation **is** and not what it **ought to be**. DTS views a translation as such, as long as it is viewed as a translation in its environment. DTS also takes into account the socio-cultural conditions under which a translation is produced, hence, its selection as a guiding theory in this study.

Corpus-based translation studies is a framework that was first put forward by Mona Baker (1993) in order to provide a method of analysis for translators through the use of computers and to study translated texts in their own right. CTS as a theory is firmly embedded within the descriptive paradigm, that is, the two theories feed on each other and CTS advances the descriptive branch of translation studies. Where DTS offers a method of analysing translation texts, CTS offers an analytical

framework and analytical tools to investigate translated texts. Both paradigms embrace the target-oriented, historical descriptive approach, hence their value to this study. Since CTS is a paradigm that depends on computers and analytical tools to investigate texts, an English-Ndebele Parallel Corpus will be designed to contrast English and Ndebele HIV/AIDS texts. The corpus will be interrogated by means of ParaConc an concordancing tool which derives word lists, frequencies, hot lists among others from the parallel corpus. ParaConc also makes it possible to identify terms and their corresponding translations, thus making it possible to study strategies used to translate specialised terms and cultural taboos in HIV/AIDS texts. In the study, parallel corpora are viewed as important resources for translators during the process of translating.

In order to fulfil the aims of this study, the researcher will design an English-Ndebele Parallel Corpus (ENPC) in the next chapter. The methods and procedures of designing a corpus are expounded in the next chapter.

CHAPTER 4

RESEARCH METHODS AND ANALYTICAL FRAMEWORK

4.1 Introduction

The preceding chapter traced the theoretical foundations upon which this study is based. DTS, cultural studies and CTS will be used as theoretical frameworks to guide the study. This chapter sequentially presents the research methods and analytical frameworks that guide this research. Both qualitative and quantitative methodologies will be used to collect, analyse and interpret data. In the chapter, the researcher will first of all define what a research design is and then go on to outline the methodologies, research procedures, instruments and the methods of analysis used. Following is a definition of a research design.

4.2 Research design and methodology

Mindel (in Sumbulu 2005:13) defines a research design as a plan which includes every aspect of a proposed research study, from the conceptualisation of the problem right through to the dissemination of the findings. Maykut and Morehouse (in Sumbulu 2005:14) add that the research design includes detailed information about how the study will be carried out, with whom and where, and how to handle some of the difficulties anticipated during the research. Mouton (in Sumbulu 2005:14) describes a research design more succinctly by using the analogy of building a house:

The building of the house consists of the systematic, methodological and accurate execution of the design. In this process of constructing the house, various methods and tools are used to perform different tasks (laying the foundation, bricklaying, plastering, and so on). Finally, at the end of the process, the inspector certifies that the house has been built in accordance with the submitted design.

In other words, the research design is the 'blueprint' of the research, which shows how the study will be carried out, what methods and tools will be utilised to achieve the aims that have been set. In order to delineate the research design and method properly in this study, there is a need to revisit the research questions and aims as

these are the guiding apparatus upon which the research design depends. The research questions of the study are three-fold and the first question is: how do English-Ndebele translators deal with problems they encounter in the translation of scientific/technical terms in HIV/AIDS texts?

The second question is: how do English-Ndebele translators deal with problems they encounter in the translation of cultural taboos in HIV/AIDS texts?

The third question is: which factors impact on translation as a discipline and profession in Zimbabwe and how can this situation be improved?

In light of the questions above, the aims of the study, therefore, are to:

1. Identify, describe and analyse strategies used by English-Ndebele translators in translating specialised terminologies in HIV/AIDS documents;
2. Identify, describe and analyse strategies used by English-Ndebele translators in translating cultural taboos in HIV/AIDS documents;
3. Explore how selected strategies contribute to creation of new terms in the Ndebele language;
4. Determine which factors impact on translation as a discipline and profession in general in Zimbabwe and recommend ways of improving the translation situation in Zimbabwe.

Taking into account the aims of the study, the researcher will compile an English-Ndebele Parallel Corpus (ENPC) which will be interrogated by means of ParaConc to identify specialised terms and cultural taboos. The identified terms in turn will be analysed to find out how Ndebele translators deal with problems they encounter during translation. In order to ensure consistency during analysis, a method is needed. A method or methodology is simply a way of accomplishing an end result (Leedy 1993:137). That is, a method is a step-by-step process of realising the set plan, through the use of different tools and instruments. The method therefore fulfils the design. It is the 'how' the job gets done.

In this study, the researcher will rely on two research methodologies: quantitative and qualitative in order to answer the research questions. These methodologies are different, but yet, complementary. The method of using both methodologies in one

study is referred to as the mixed methods approach (Creswell 2003:18). The mixed methods approach is a combination of the quantitative and qualitative approaches. The two approaches are used simultaneously with the hope that in the process the possible biases inherent in one method will neutralise or cancel biases that might possibly occur in the other method.

The mixed methods approach is used in events when the research entails the collection of both numerical and non-numerical data. There are three general strategies of inquiry employed in the mixed methods approach, namely sequential procedures, concurrent procedures and transformative procedures. In this study the sequential procedure of enquiry will be used. The sequential procedure “may begin with a qualitative method for exploratory purposes and following up with a quantitative method with a large sample so that the researcher may generalise results to a population” (Creswell 2003:16). Alternatively, the study “may begin with a quantitative method in which theories and concepts are tested, to be followed by a qualitative method involving a detailed exploration with a few individuals or cases” (Creswell 2003:16). In the current study, the researcher will begin by interrogating the ENPC by means of ParaConc to identify specialised terms and cultural taboos (quantitative approach) then go on to analyse data from questionnaires which presents the views of various stakeholders of the translation sector (qualitative approach). The next section provides further details on the quantitative and qualitative methods of study.

4.2.1 Quantitative analysis of English-Ndebele translations

The quantitative approach is a method that relies on measuring devices and instruments to analyse and quantify the outcomes of a problem. With regard to this method, Leedy (1993:243) says:

By the mystery and expressiveness of numbers we can express what is inexpressible, describe what is indescribable, and predict what is reasonable to expect, or infer a logical conclusion to a series of events. Statistics is a language that can speak where other tongues are mute. Words cannot express the concepts that have been reserved for eloquence and expressiveness of statistics alone.

The quantitative method, therefore, speaks in numbers, which are then analysed to explain what causes certain types of behaviour. The researcher attempts to arrive at an understanding of facts from the outsider's perspective by maintaining a detached, objective view that, hypothetically, is free from all bias (Leedy 1993:144). This method is significant to the study because it gives the researcher room to analyse English source texts and their corresponding Ndebele translations through parallel concordance software. In this case ParaConc will be used to obtain statistics of words, frequencies, word distribution, hot words and many other sets of statistical data. This kind of data will help the researcher to understand which Ndebele words are frequently used by translators for a particular source term and what other possible translations also exist for that word or phrase. The method is advantageous in that it allows for a broader study involving a greater number of samples, which in turn permits more detailed analysis and thus enhancing the generalisation of results.

Although the quantitative approach provides factual and unbiased data, it does not make provision for the perspectives of the target readers of translations, nor does it give the perspectives of the translators themselves with regard to their experiences during the process of translation. In other words, the quantitative data obtained tends to overlook motivations, feelings, options and attitudes of the people being interviewed and those carrying out the research, an aspect that can be captured when qualitative research is employed. In order to account for the feelings of the users of Ndebele translations, the qualitative method is applied.

4.2.2 *Qualitative analysis of English-Ndebele translations*

The qualitative approach is one in which the enquirer often makes knowledge claims on constructivist perspectives (that is, the multiple meanings of individual experiences, meanings socially and historically constructed, with an intent of developing a pattern or theory) or advocacy/participatory perspectives (that is, political, issue-oriented, collaborative or change-oriented) or both (Creswell, 2003:18). The approach is field-focused and in most cases uses words (verbal) to present its data. It seeks to dig deeper into the nuances of society in order to understand different phenomena and to answer the **why** question; for example, *why*

do Ndebele translators use loan words instead of indigenous Ndebele words in translating scientific/technical terms?

The qualitative approach uses strategies of inquiry such as narratives, ethnographies, grounded theory studies or case studies and can generally be used for research topics and studies that defy simple quantification. The qualitative researcher believes that first-hand experience provides the most meaningful data (Leedy 1993:139). This method is essential in the present study because it gives the researcher room to focus on the perspective of the insider, talking to and/or observing subjects who have experienced first-hand the activities or procedures under scrutiny. As such, the researcher gathered data concerning the nature of translation in Zimbabwe from various stakeholders and this data is to complement the outcomes of an interrogation of the English-Ndebele Parallel Corpus, thus lending a human perspective to the fixed variables of the quantitative approach. Under the qualitative method, the researcher will make use of research instruments such as observation, questionnaires and structured interviews in order to realise the aims of the study. Qualitative research also permits the study of social behaviour which is not possible with quantitative research methods, hence, its inclusion in the study.

Even though the qualitative approach has the above-mentioned strengths, the major setback of this approach is that it is not appropriate for arriving at statistical descriptions of large populations and the research measurements generally have more validity and less reliability. In the light of this information, combining the two methods is beneficial to the study because where the quantitative method cites numbers, variables and frequencies through the use of measuring devices, the qualitative approach will dig deeper and bring a complementary or different perspective as to why things are the way they are, thus enabling the researcher to present an in-depth study of translated HIV/AIDS documents in Zimbabwe.

4.2.3 Research personnel

The researcher sought the assistance of two research assistants (one female and one male from Zimbabwe). The research assistants were employed as Assistant Lecturers at the University of Zimbabwe in Harare at the time of carrying out field research. Both are first language Ndebele speakers and studied translation (as a semester option) at undergraduate level. The assistants assisted in interviewing participants, filling-out questionnaires and collecting medical texts for inclusion in the ENPC.

4.2.4 Location

The researcher interviewed selected adults about their views on translated texts and the translation situation in Zimbabwe. These were located in three provinces; Matabeleland North, Matabeleland South and Midlands. These provinces were selected because most Ndebele-speaking people are situated there. The participants were first language speakers of Ndebele, with an ability to read written Ndebele documents. In the study, the term 'adult' refers to males or females who are above 18 years of age.

The researcher went on to collect English originals and their corresponding Ndebele translations from NGOs (non-governmental organisations) and GOs (governmental organisations) in Bulawayo and Harare, clinics, hospitals and HIV/AIDS community workers among others.

4.3 Research procedures

Polit and Hungler (in Sumbulu 2005:14) explain a research procedure as an overall plan for collecting data. The following sub-section explains in detail the method of collecting data which was used in this study.

4.3.1 Questionnaires

Four questionnaires were formulated and used as interview instruments with the main aim of getting a general overview of the nature of translation in Zimbabwe from both the consumers of translations and the service providers. The approach of

interviewing stakeholders of the translation sector, though not in-depth, helps one to get a broader picture of Ndebele translation in Zimbabwe, and thus can help to identify factors that impact positively or negatively on translation. The questionnaires therefore were addressed to governmental and non-governmental organisations; translators; the general public and lastly, translation students.

Questionnaire one was directed towards governmental and non-governmental organisations. It determines what criteria these organisations use to hire translators, what their translation policies are, whether they are satisfied with the services they receive from translators, what challenges they face in working with translators and how these can be addressed (see Appendix 2 - Questionnaires). **Questionnaire two** was directed towards translators and it establishes who the translators in Zimbabwe are, whether they are trained or not, what challenges they encounter in the process of translating and how they overcome these, also what their overall view of the translation discipline is. The **third questionnaire** addresses how readers of Ndebele translations generally feel about such translations, more specifically those concerning the health sector. The **fourth questionnaire** explores how translation students view the course content of the optional translation course offered at the University of Zimbabwe and whether they feel that the course empowers them with skills to practice as professional translators or not. The class of 2007 was used as a case study. The researcher observed some lectures in-progress so as to understand the course content. Furthermore, the interview style was used to gather data from translation students on the translation course and its effectiveness.

4.3.2 Data collection through structured interviews

Structured interviews are a research tool that is used to gather data about people's thoughts, feelings and experiences in relation to specific phenomena, using pre-set questions. In an interview, the researcher guides the interviewees by intentionally introducing them to a set of questions and requests that they respond to them. This approach is unique in that it gives respondents room to describe situations in their own way. Rubin and Rubin (1995:2) explain that "one element of this philosophy is that understanding is achieved by encouraging people to describe their words in their own terms". In the study four structured interview questionnaires were used to gather data. These were addressed to translators, translation students, governmental and

non-governmental organisations and the public. To interview the general public, the researcher and assistants identified and selected participants randomly, in Matabeleland North, South and Midlands. The selected respondents were requested to be interviewed and then asked a set of questions to determine whether they met the following research criteria:

- Is Ndebele your first language?
- Can you read documents written in Ndebele?
- Have you ever received and read documents on HIV and AIDS that have been translated into Ndebele?

A positive answer to all these questions qualified the respondent for participation in the research study. This approach produced good results in that the researcher and assistants asked the questions on each questionnaire and noted down the responses, ensuring that few questionnaires were lost during field research. The researcher was also able to probe deeper to clarify some answers. However, the process of randomly selecting respondents was time consuming as not everyone met the criteria. During the process of interviewing the respondents, the researcher was able to identify various source and target texts and these were collected for inclusion in the English-Ndebele Parallel Corpus.

With regard to NGOs and GOs the researcher identified organisations that specifically dealt with health issues and approached them for participation and most of them consented to partake in the research. The translators in contrast were identified by means of 'reference' whereby an interviewed translator was asked to direct the researchers to other translators. The participants were then interviewed by the researcher and assistants. The following are the quantities of questionnaires that were usable in the research:

Questionnaire type	Number sent out	Number completed	Outcome percentage
NGO/GOs	15	12	80%
Translators	25	23	92%
Translation students	26	26	100%
General public	50	47	98%

Table 4.1: Questionnaire responses

The interview-style was not fool-proof as some questionnaires were lost. Representatives of three governmental organisations insisted on filling in the questionnaires themselves, asking the researcher to return at a later date to collect the questionnaires. This practice led to the loss of the questionnaires. It is apparent that respondents are not always compliant to the demands and expectations of the researcher, making research a complicated event. The same problem was faced with the translators. Although leaving the questionnaires with the respondents brings about a degree of informality and independence which is advantageous to the respondent, it has limitations in that a higher number of questionnaires get lost during the process. It is for this reason that the researcher adopted an interview-style.

During the process of data collection, the researcher and the assistants collected English source texts and their equivalent Ndebele translations from the health sector for inclusion in the ENPC. The next section describes the manner in which the ENPC was designed.

4.4 *Designing the English-Ndebele Parallel Corpus (ENPC)*

Bowker and Pearson (2002:46-57) state that when designing a corpus the designer has to pay particular attention to the following issues: size, number of texts, medium, subject, and text type, authorship, and language and publication date of texts. The researcher took these aspects into consideration when designing the ENPC. It is important to note that the researcher designed a corpus that is large enough for the purposes of this study.

In order to design the ENPC, initially the researcher collected texts from a broad range of health topics on diseases like scabies, pneumonia, TB, Cancer to HIV and Sexually Transmitted Diseases (STIs). This is because the researcher intended to explore translated texts from the entire medical field. However, during the selection process, the researcher noted that there was a plethora of published data on HIV/AIDS and little on other subjects. The researcher thus made a conscious decision to focus on the HIV/AIDS sector so as to design a well-represented corpus. The selected texts were on the following issues: definitions of diseases, symptoms, treatment, medication and dietary needs. Such texts generally are published in the

form of posters, flyers, pamphlets, z-folds and brochures by government departments, non-governmental organisations (NGOs), private hospitals and clinics, the World Health Organisation (WHO), community health services, or any association working in the field of health (e.g. a cancer association) (Kruger 2010:154). The main criteria for selecting this domain (medical) is that the texts are public information documents “so called because their primary aim is to inform the public, often by making a text or field more accessible to laypersons (Kruger 2010:152). This means the public can comment on their capacity to communicate. Secondly, the texts are medical in nature. A medical text is usually written by medical experts and is intended for medical experts who are familiar with the field of medicine. It contains medical or scientific terms which are not accessible to laypersons (Sager in Kruger 2010:153). This means the texts can be analysed to determine how specialised terms are translated, which is the main focus of this study. According to Kruger (2010: 153) medical jargon consists of highly standardised language, with scientific terminology that should ideally be transparent in both form and structure. Hence, in this study the researcher explores how Ndebele translators translate ‘medical jargon’ especially considering that Ndebele as a language has rarely been used in scientific/technical sectors.

Eventually, 14 English texts and their corresponding Ndebele translations were selected for inclusion in the ENPC. However, before their inclusion, the researcher had to first of all seek permission from the publishers.

4.4.1 Copyright and permissions

Bowker and Pearson (2002:59) state that when you are building a corpus, it is very important to consider whether or not the texts that you find can legally or ethically be incorporated into your corpus. As such, there is need to establish the precise details of the ownership and to obtain the owner’s permission. The researcher followed these guidelines by writing to all the organisations that published the texts that were selected for this study to seek permission to use their texts. These organisations include, the Southern Africa HIV/AIDS Information Dissemination Service (SAfAIDS), Matabeleland AIDS Council (MAC), Women’s Action Group (WAG), publishers of the Speak out/Taurai/Khulumani magazine and Island Hospice Service among others (see Appendix 3 Request letter). The process of getting permission was time-

consuming as some of the organisations did not respond immediately. Follow-ups had to be made in some instances. Since all the selected documents were already in circulation among the Ndebele community, most organisations felt it was safe to use them in this study. They asked the researcher to inform them of the outcomes of the research. SAfAIDS specifically directed the researcher to their published documents that granted the public to use the texts as long as the copyright laws were not infringed. Eventually the researcher got permission to use the documents that are included in the ENPC (see Appendix 4: Permission Letters).

4.4.2 Size of the corpus

Generally the size of a corpus is dependent on the uses of the corpus. There are no rules on how large a corpus has to be, as long as it meets the needs of the user. In this study, the ENPC was created in order to identify specialised terms and cultural taboos in HIV/AIDS texts. Fourteen English texts and their corresponding Ndebele translations were selected for inclusion in the corpus. Table 4.2 below provides details on what the texts are about and the number of words per text.

Table 4.2: Bibliographic details of selected texts

English Text	Ndebele Texts	Summary of content	Size English/ Ndebele files
HIV and AIDS: Some questions answered. Publisher – CDC Year: 1998	IHIV le AIDS: Eminyemibuzo ephenduliweyo	• definition of term • transmission of HIV • Prevention	743/ 452 words
Changes in Midwifery Practice in the Face of HIV/AIDS Publisher – Matabeleland AIDS Council (MAC) (NGO) Year: 1998	Amagcikwane e-HIV lomkhuhlane we AIDS sekuze kwabangela inguquko kuzindlela zokubelethisa	• Antenatal care • Delivery care • Postpartum care	1036/1289 words
Safe Motherhood: Pregnancy is Special; let's make it safe. Publisher – Matabeleland AIDS	Ukuzithwala kuyinto eqakathekileyo: asikwenzeni kube yinto engelangozi	• Pregnancy and HIV • Drug therapy • Breastfeeding	694/500 words

Council (GO) Year: 1998			
Breast Feeding and HIV Publisher – Matabeleland AIDS Council (GO) Year: 1998	Ukumunyisa kuQhudelenwene lodaba lwamaGcikwane e-HIV	Breast feeding options for HIV positive mothers	477/478 words
Talking Abstinence Publisher – Zimbabwe National Family Planning (GO) Year: 1999	Ukukhuluma ngokuya Emacansini	Abstinence as a strategy to prevent HIV.	588/342 words
The female Condom – for whose use? Publisher – Speak Out/Taurai/Khulumani Magazine Year: 2000	Ikhondomu Labesifazane – ngelabobani?	- Defining the term condom - How to use - Advantages and disadvantages of use	901/646 words
Home Care of the Terminally ill Publisher – Island Hospice Service Year: 2001	Ukonga Lokukhathalela labo Asebegulela Ukufa Emakhaya	- Symptoms for HIV positive people - How to treat the different symptoms - Death and grieving	10 783/9913
What to expect from Counselling and Testing New Start Centre – NGO Year: 2002	Ongakukhangelela nxa uselulekwa njalo uhlolwa	- Defining counselling and testing - Counselling procedure	1153/806 words
Sexually Transmitted Infections and their Management Speak Out/Taurai/Khulumani Magazine - 2003	Imikuhlane Yengulamakhwa	- Defining STIs - What is risky behaviour - Protection from STIs	728/461 words
Infant Feeding choices for HIV positive mothers	Indlela ezingasetshenziswa ngomama abalamagcikwane	Breast feeding choices in the face of HIV/AIDS	591/357 words

Year: 2003	eHIV e kongeni ingane		
Safer Sex for People Living with HIV Publisher – Medicins Sans Frontiers Year: 2005	Ukuvikeleka emacansini okwabantu abaphila le HIV	• Defining safer sex • Methods that can be used to protect • Risky behavior • Condom use	1777/1208 words
Women's Treatment Literacy Toolkit Publisher – SFAIDS (NGO) Year: 2005	Isikhali sokwazisa abesifazane ngendlela zokwelatshwa	• Definition • Methods of transmission • Antiretroviral treatment for girls and women • Testing, • Discrimination	23058/16755
How to stay Healthy and live Longer with HIV- without using Antiretroviral Drugs Publisher – SFAIDS (NGO) Year: 2005	Indlela zokuba lempilakahle lokuphila okwesikhathi eside legcikwane le HIV ungasebenzisi imithi yama Antiretroviral.	• Positive living • Setting goals • Eating healthily • Alternative treatments	4611/3270 words
Antiretroviral Treatment (ART) in Children Publisher – SFAIDS (NGO) Year: 2005	Ukwelatshwa kwabantwana ngama ARV	• Parent to Child Transmission • Telling your child his HIV status	1098/848 words
			48 236/ 36 824
			Total = 84 560 words

The corpus has a total number of 84 560 words; the English file has 48 236 words and the Ndebele has 36 824 words. The texts that were included in the ENPC were penned by different authors and translators.

4.4.3 Publication date and authorship

Table 4.2 presents the dates of publication for each of the texts. The English originals and their corresponding Ndebele translations share dates of publications because the texts were produced simultaneously. The times of publication range from 1998 to 2005. The seven year span was determined by the availability of texts on HIV/AIDS. The advantages of selecting such a long time span, is that the researcher is able to identify changes in terminology. With regard to translation authorship, the researcher encountered many challenges in finding the names of the translators. Almost none of the Ndebele translations display the name of the translator, although most of the originals have the name of the compiler. Upon following up with the publishers, the researcher discovered that most organisations did not publish the names of their translators.

4.4.4 Summary

This section outlined the research design and methods that are used in the study. The qualitative and quantitative methods will be used to analyse collected data. In order to create the ENPC the researcher sought permission to use English and Ndebele texts that were included in the corpus. In the subsequent section, the researcher outlines how the ENPC was created.

4.5 Using ParaConc to analyse the English-Ndebele Parallel Corpus

ParaConc is a user-friendly program that is designed to work with a wide range of hardware/software configurations. Its semi-automatic alignment features help to compare original texts and their translations and also provides alphabetical word lists and frequency lists. One of the main requirements of the program is having enough hard-drive space to run the program, the workspaces and the results. In this research ParaConc was installed onto a laptop with Windows XP 2007 and the two programs were compatible.

4.5.1 Converting texts

As stated in section 1.6.1, before inclusion in the ENPC the printed texts were scanned using a Xerox scanner and converted to Microsoft Word using Optical Character Recognition (OCR) software. In the conversion process some information shifted and got muddled up, thus there was need for thorough editing and proof-reading. The texts were then converted from Microsoft Word (.doc) to Plain Text format (txt). Saving documents as plain text helps to eliminate unnecessary formatting instructions that make the document cumbersome. At this stage they were ready for analysis using ParaConc. Figure 4.1 below shows how one of the English files looks after being saved as plain text. These files were saved in the folder Vaio D where they could easily be accessed.

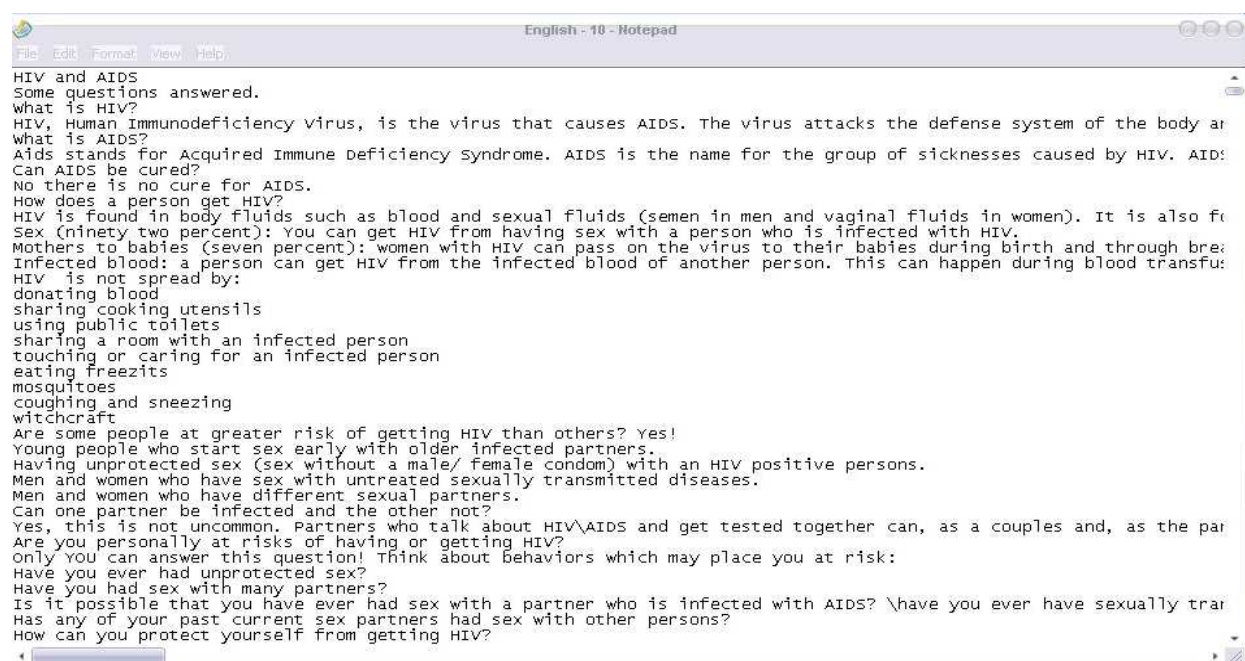


Figure 4.1: English plain text

4.5.2 Opening ParaConc

ParaConc opens by double-clicking on the ParaConc icon. A box appears which seems blank. In the left corner of the box are two menu items: FILE and INFO. In the lower left corner is the item "No files loaded". The "help" facility can be accessed through the INFO menu (see Figure 4.2 below)

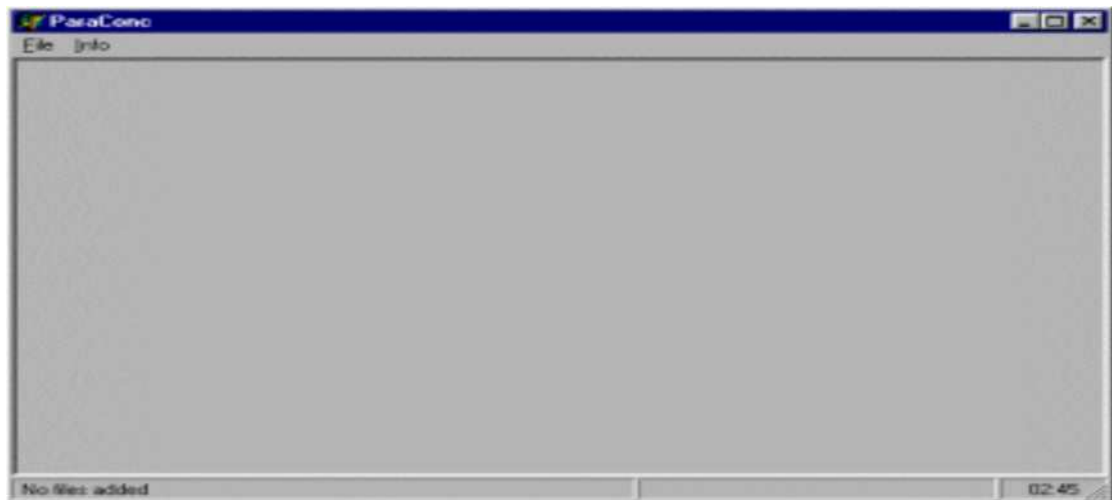


Figure 4.2: Initial screen

4.5.3 Loading the corpus files

To load corpus files, click on the FILE menu at the top left corner. A dialogue box appears with a number of options: **load corpus files**; **open workspace**; **save workspace**, **tag settings** among others. LOAD CORPUS FILES was selected by clicking on it (see Figure 4.3)

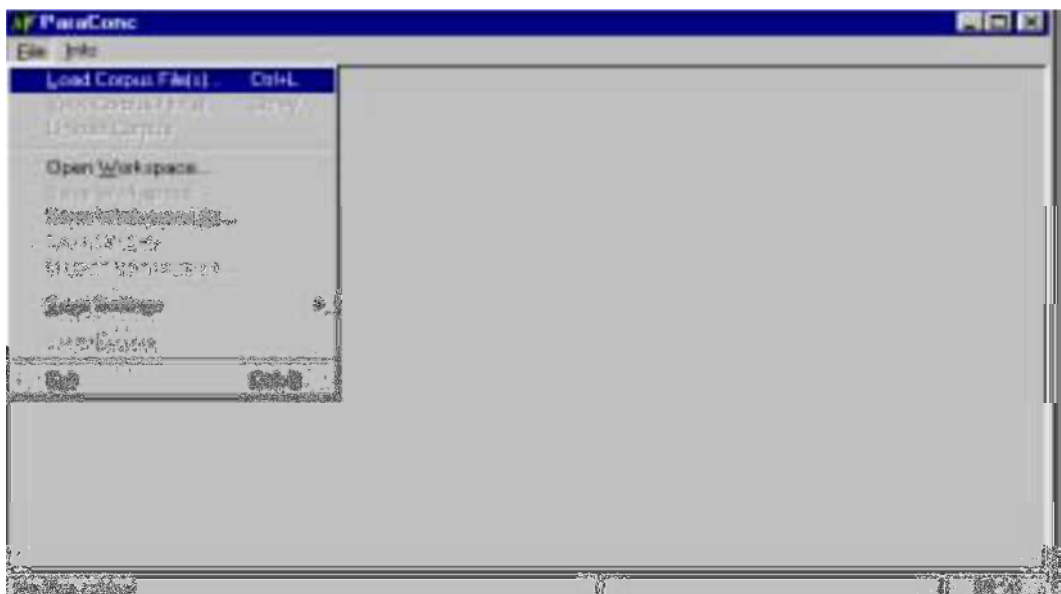


Figure 4.3: File Menu

After clicking on **load corpus files**, another box appears (see Figure 4.4) that allows one to load corpus files.

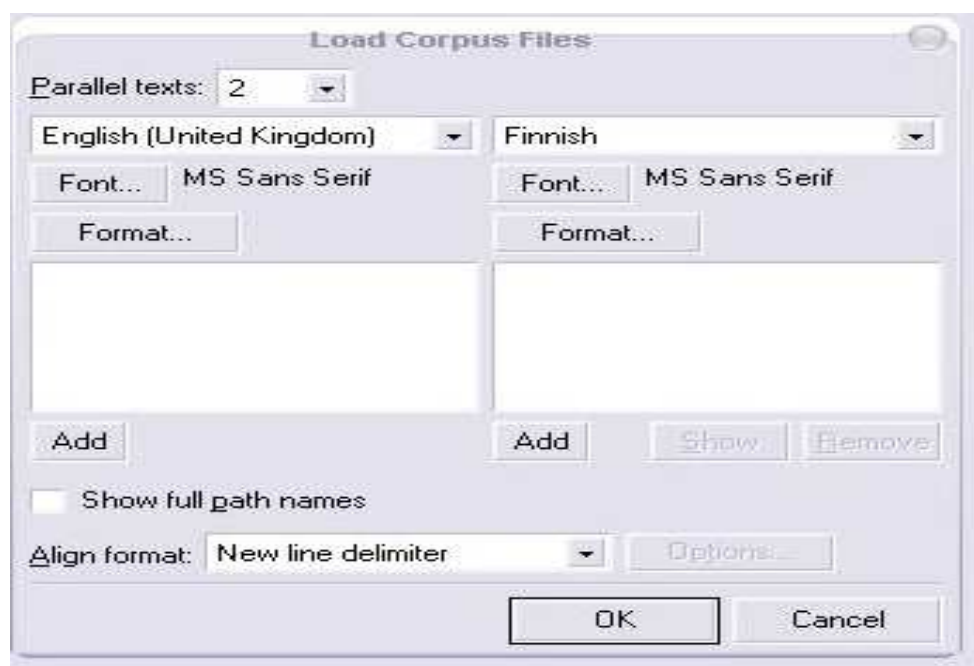


Figure 4.4: Selecting files from the corpus

At the top left corner of this box, is the menu for **parallel texts**. Next to it is a box with options representing the number of languages the researcher wishes to work with. In this case two languages were selected, as this is a parallel corpus. However, ParaConc has an option to work with more than two languages. Below the parallel text are two rectangular boxes that have options of languages. To select a language of your choice, scroll through the languages available and click. The researcher selected the English and Finnish languages. Finnish was chosen to represent Ndebele which does not appear on the list of languages offered.

To add texts, click on the ADD button and then select a text to add. In this instance, “English Corpus Final one” and “Ndebele Corpus Final one” were selected. To load the texts, the “English Corpus Final one” file was selected first by clicking on it, then clicking OPEN. The text was automatically loaded. To add other corpus files, the same procedure had to be repeated. The English and Ndebele files were saved on different boxes (see Figure 4.5 for uploaded texts).

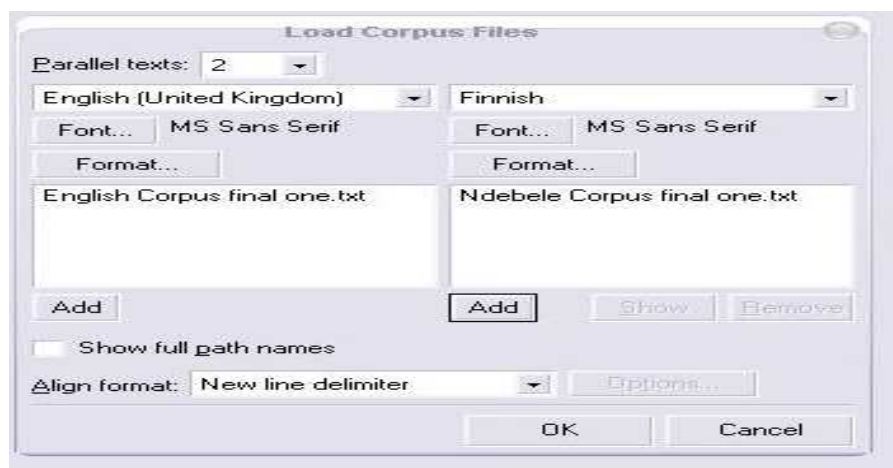


Figure 4.5: Loaded texts

After loading the texts, click on OK at the bottom of the box. After clicking OK, a rectangular box appears that seems blank with the following details at the top left hand side: FILE, SEARCH, FREQUENCY, INFO. Clicking OK made selected files available for searching, thus, one can search for word frequencies and words in alphabetic order using the above-mentioned links.



Figure 4.6: View of ParaConc after files have been loaded

At the bottom left-hand side corner are details on the number of files loaded and in this instance two files were loaded, leading to one parallel file. Details on the number of words per file were furnished and as shown above English = 48 452 words and Ndebele = 36 939. The loaded files could be easily changed by clicking on the **File Menu**, and then clicking on **Unload Corpus Files**. The loaded corpora were not displayed on screen, but any of the corpus files could be viewed if desired, by selecting **LOAD CORPUS FILE(S)**. Once the corpus files have been loaded, it

becomes possible to create a frequency list, a word list and to search for terms among other things.

It is important to note that there is a difference in the word count between the ParaConc and the plain text documents. The plain text documents regard a word as a string of letters surrounded by spaces (Barlow 2001; 2003:71), but ParaConc considers punctuation marks as words, hence the noticeable differences between the two are accounted for by punctuation marks.

4.5.4 Creating a frequency list

To create a frequency list, click **Frequency** on the main menu. A menu box appears with a number of options and these are: **Frequency Order, Alphabetic Order and Frequency Options**; select **Frequency Order**. There is an option of creating a frequency list based on individual corpus files or ALL, that is, frequency list for all corpus files. The researcher selected ALL to create an English-Ndebele frequency list (see Figure 4.7).

English (United Kingdom)			Finnish		
Count	Pct	Word	Count	Pct	Word
2045	4.2207%	the	1086	2.9400%	ukuthi
1650	3.4054%	to	522	1.4131%	nxa
1505	3.1062%	and	509	1.3779%	njalo
1047	2.1609%	of	482	1.3049%	kumbe
984	2.0309%	you	386	1.0450%	imithi
832	1.7172%	a	385	1.0423%	le
714	1.4736%	is	335	0.9069%	hiv
706	1.4571%	or	256	0.6930%	loba
583	1.2033%	your	234	0.6335%	lokhu
545	1.1248%	in	195	0.5279%	yama
499	1.0299%	that	192	0.5198%	arv
482	0.9948%	hiv	180	0.4873%	umuntu
478	0.9865%	with	150	0.4061%	abantu
470	0.9700%	for	143	0.3871%	indlela
452	0.9329%	are	135	0.3655%	umzimba
446	0.9205%	be	134	0.3628%	wakho
414	0.8545%	not	130	0.3519%	kuhle
384	0.7925%	i	127	0.3438%	emacansini
374	0.7719%	can	126	0.3411%	kakhulu
365	0.7533%	it	123	0.3330%	aids
339	0.6997%	on	121	0.3276%	ukudla
327	0.6749%	medicines	118	0.3194%	igcikwane
321	0.6625%	have	110	0.2978%	abesifazane
314	0.6481%	if	105	0.2843%	njani
303	0.6254%	as	102	0.2761%	kufanele

1 parallel file loaded 48,452 / 36,939 13:43

Figure 4.7: Frequency list from the ENPC

The list reveals that the term 'HIV' appears 482 times in the English file and 335 times in Ndebele. The difference can be accounted for by the availability of synonyms to translate the English term 'HIV'. The word with the highest frequency in the English file is the article '**the**' which appears 2045 times and the conjunctive *ukuthi* which appears 1086 times in Ndebele.

4.5.5 Creating an alphabetic word list

ParaConc also has the ability to create a word list of all words appearing in a particular file in alphabetical order. This is done by clicking on **Frequency** on the main menu. A menu box appeared and the option of alphabetical list is selected; a command for a word list that shows both English and Ndebele was selected by

clicking on ALL. It is possible to have a word list for one language only, by selecting the desired language, under the language option provided by the program.

English (United Kingdom)			Finnish		
Count	Pct	Word	Count	Pct	Word
832	1.7172%	a	39	0.1056%	a
3	0.0062%	abdomen	6	0.0162%	ababelethisayo
3	0.0062%	abdominal	8	0.0217%	ababelethisi
6	0.0124%	ability	3	0.0081%	ababili
26	0.0537%	able	7	0.0190%	abadala
3	0.0062%	abnormal	5	0.0135%	abafelweyo
4	0.0083%	abortion	4	0.0108%	abafuna
234	0.4830%	about	6	0.0162%	abagula
8	0.0165%	above	20	0.0541%	abagulayo
4	0.0083%	abscess	6	0.0162%	abalamagciwane
3	0.0062%	absence	5	0.0135%	abalamandla
5	0.0103%	abstain	34	0.0920%	abalegcikwane
9	0.0186%	abstinence	4	0.0108%	abamunyisayo
9	0.0186%	accept	21	0.0569%	abanengi
15	0.0310%	access	8	0.0217%	abangabe
3	0.0062%	accessibility	8	0.0217%	abangane
3	0.0062%	accessing	8	0.0217%	abangathanda
3	0.0062%	accompany	5	0.0135%	abangela
3	0.0062%	according	6	0.0162%	abangenza
4	0.0083%	achieve	150	0.4061%	abantu
4	0.0083%	acquired	4	0.0108%	abantwababo
4	0.0083%	across	4	0.0108%	abantwabami
7	0.0144%	action	29	0.0785%	abantwana
4	0.0083%	actionaid	60	0.1624%	abanyane
11	0.0227%	active			

Figure 4.8: English-Ndebele word list

Both lists begin with the vowel 'a' which represents different things in both languages. In the Ndebele file the vowel 'a' is used to number things because the vowel does not stand alone in a sentence. In English, 'a' is an indefinite article or determiner used before nouns (Longman Contemporary English Dictionary 1995) hence, it appears 832 times. There are interesting details that can be noted in the Ndebele alphabetic list, for example; HIV positive people are referred to as *abalamagciwane* by some translators (appearing six times), whilst most translators refer to them as *abalegcikwane* (appearing 34 times). The two terms are used interchangeably in the corpus. The first term *abalamagciwane* can be literally translated to mean 'those with HIV viruses' and *abalegcikwane* to mean 'those with the virus'. The pre-fix *ama-* which belongs to class 6 denotes plural. Whilst *abale-* means 'people with the HIV virus'.

4.5.6 Performing a basic concordance search

To perform a basic concordance search, the researcher clicked on the SEARCH menu, the **Search** option was selected by clicking on it. After clicking on **Search**, a search box appears where one can enter the term or phrase searched (see Figure 4.9). The search word entered in this instance is 'HIV' in the English corpus file.



Figure 4.9: Entering a search word

A processing bar appears and the results of the search follow (see Figure 4.9) for the results. The search term is highlighted and appears at the centre of the upper window. There is a dividing line and the lower window with the second language is shown in Figure 4.10 below.

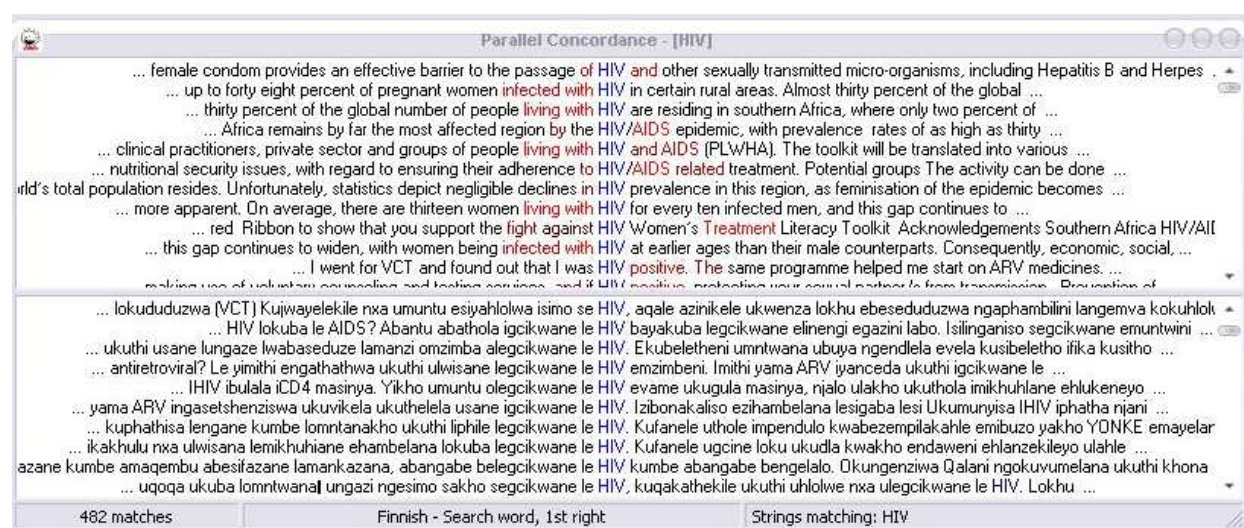


Figure 4.10: Results of the search for the term 'HIV'

In this instance, the English corpus file appears above the Ndebele corpus file. It is noted that the Ndebele file contains texts segments that are aligned with the hits

4.5.7 Parameters of the search

4.5.8 *Sorting the results of the search*

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be performed by clicking on **Sort** on the main menu. A pop-up box appears, then 1st left is selected and then 1st right. In return, the program automatically rearranges the concordance lines in a way that groups the results together. Sorting the results using the **Left Sort** ensures that all instances of the head word (node) are brought together. The example below shows the words that combine (collocate) with the term HIV and some of these are 'effects of HIV'; 'transmission of HIV' and 'was tested for HIV' among others. HIV transmission, testing and effects are common terms in HIV/AIDS documents. Concerning this left sorting, Barlow (2003:31) says "if you scroll fairly quickly through the concordance results, you will discover that the visual patterning created by several identical words surrounding the search word will be striking enough to catch the eye". It becomes easier then to know which words collocate with a particular term. Figure 4.12 below shows the words that collocate with the term 'HIV'.

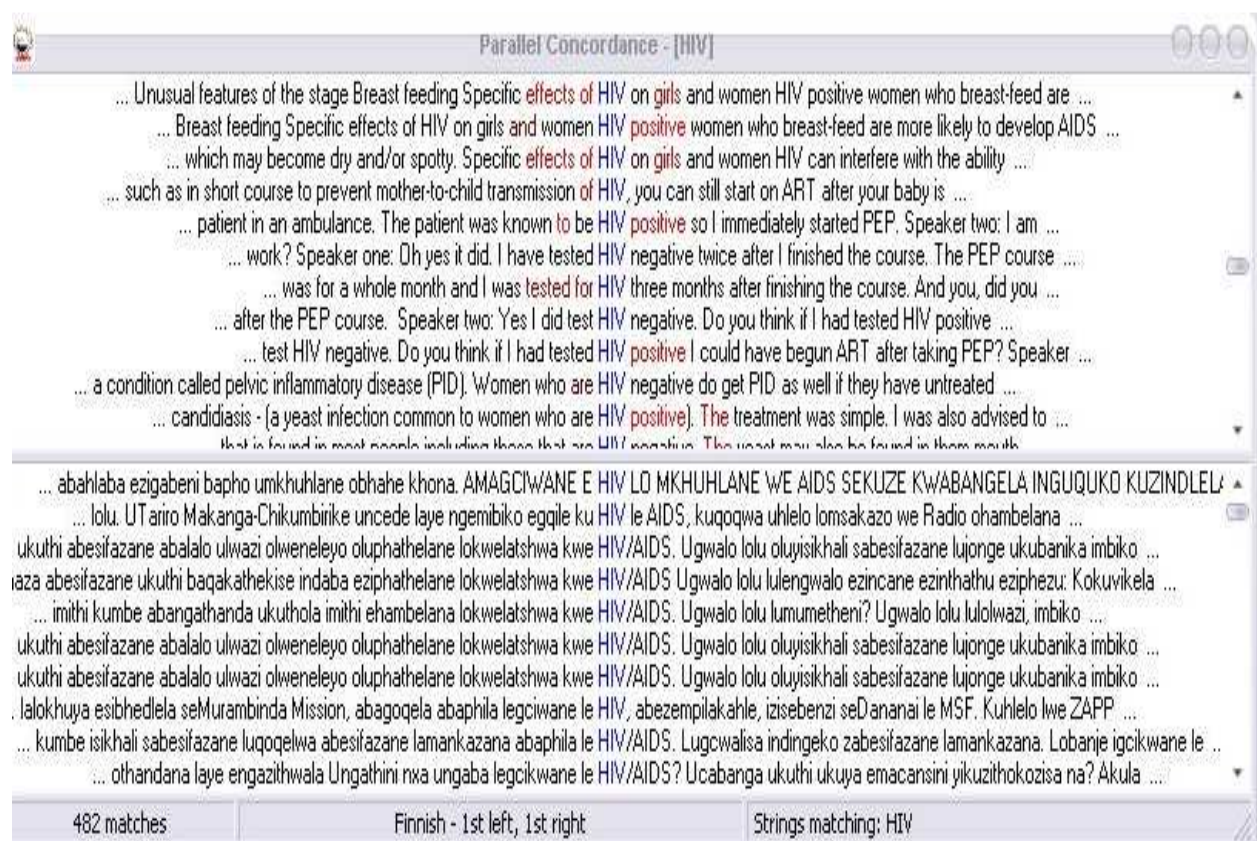


Figure 4.12: Sorted concordance results

4.5.9 Hot words

Hot words are possible translations and associated words (collocates) that are suggested by the program itself (Barlow 2003:34). They can be accessed by right clicking on the lower window, and a pop-up box appears with a number of options from which the hot word option can be selected. Figure 4.13 shows hot words for the term 'HIV' in the Ndebele corpus files.

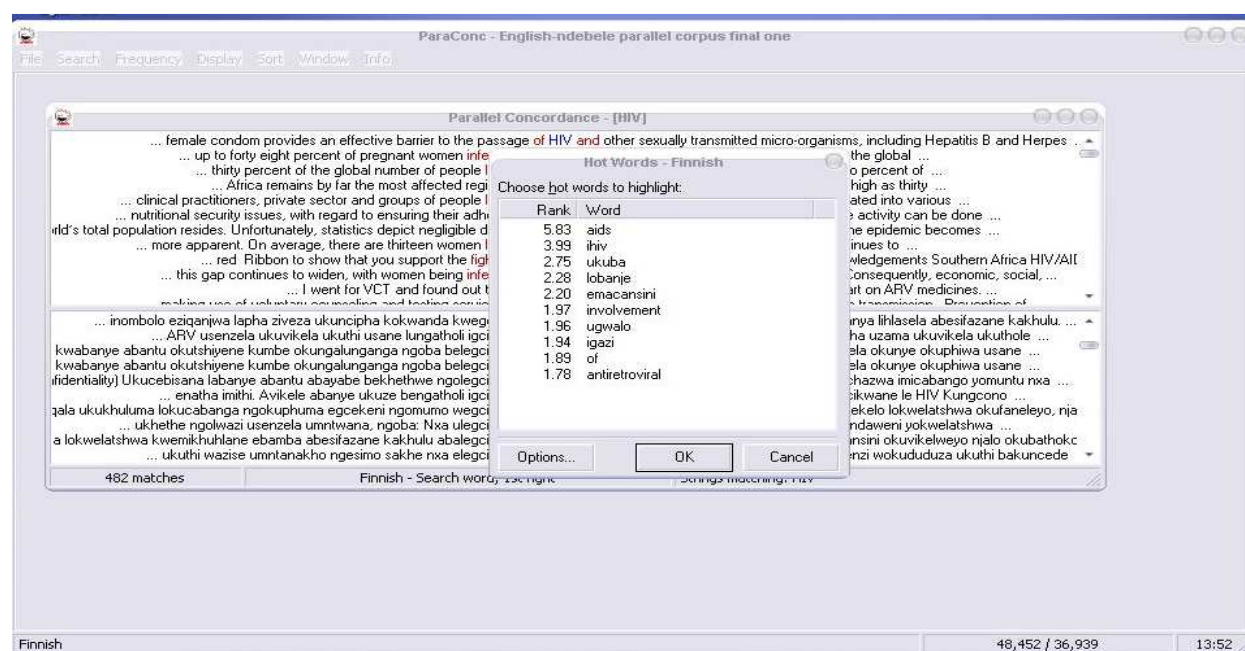


Figure 4.13: Hot words for the term 'HIV'

In the example given above, the term 'AIDS' is highly ranked highly because it is usually associated (collocate) with HIV. Second on the list is the term *ihiv* which is the most common translation for the English HIV. The English term HIV is also translated as *igcikwane le HIV* in the ENPC. The term 'HIV' is also usually associated with testing of blood, hence the collocate *igazi*. The words are arranged in relation to how 'hot' they are, that is, how frequently they appear in relation to the term. Possible translations for the term 'HIV' can be obtained by pressing and holding CTRL, while selecting the hot words and clicking OK at the bottom. Possible translations of the English term 'HIV' are highlighted in the ENPC.

The root of the word *-gcikwane* combines with different agreeing concords depending on the context of use. For example, *igcikwane le HIV* is a noun composed of the prefix *i-* and the stem *-gcikwane*. The prefix *i-* belongs to class 5 with the full

prefix *ili-*. *Igcikwane le HIV* means the ‘virus of HIV’. *Olegcikwane le HIV* on the other hand means the ‘one with the HIV virus’. The different concords mean different things in Ndebele, for example they distinguish between singular and plural, past, present and future tenses. Table 4.3 below shows various concords for the root – *gcikwane* as they appear in the ENPC.

Highlighted hot words for the term ‘HIV’
igcikwane le HIV legcikwane le HIV abalegcikwane le HIV olegcikwane le HIV elegcikwane le HIV lolegcikwane le HIV ngilegcikwane le HIV segcikwane le HIV sebelamagcikwane e HIV kwegcikwane le HIV lwegcikwane le HIV

Table 4.3: Various forms of concord agreements for the term ‘HIV’

4.5.10 File distribution

ParaConc has the ability to also show the distribution of words in a corpus. Distribution of hits helps one to get a sense of where the words are located in the corpus file. To get to the **Distribution** option, the concordance results window must

be opened first, and then one can click on **Display** on the main menu. A pop-up box appears with a number of options, the distribution option can be selected by clicking on it. Figure 4.1 below shows how the term 'HIV' is distributed in the English corpus.

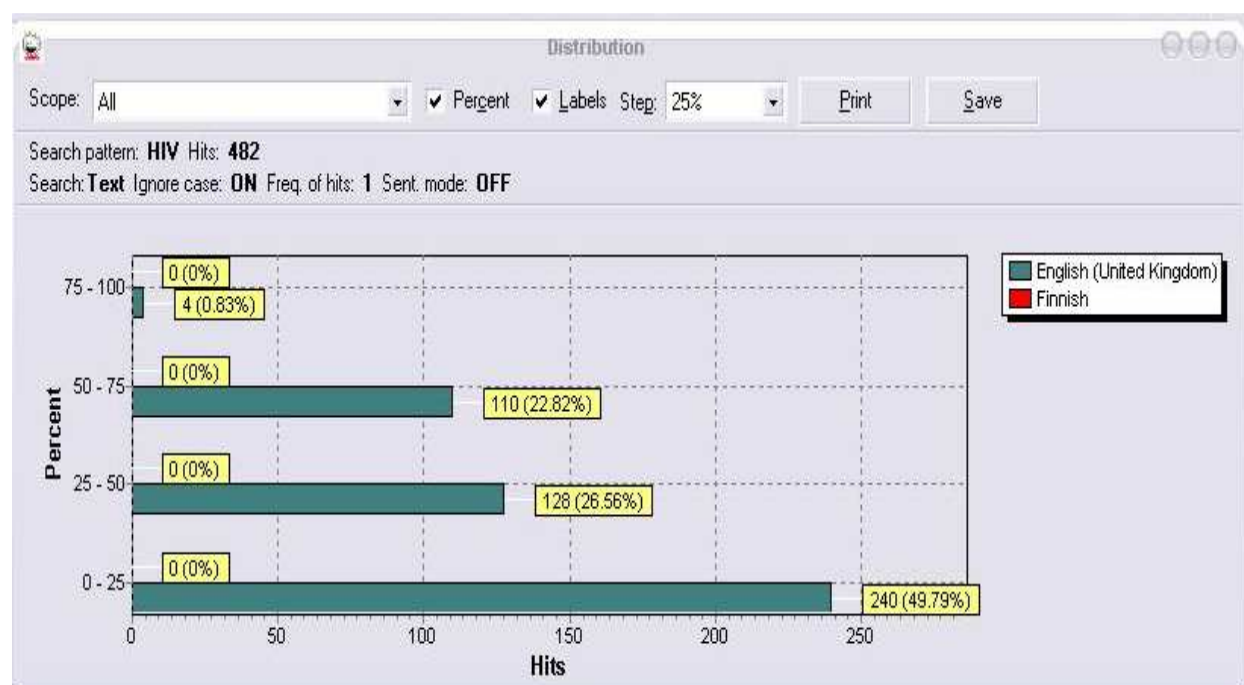


Figure 4.14: Distribution of the head word 'HIV' in the English File

The x axis (horizontal axis) shows the number of hits and the y axis (vertical axis) shows the position in the corpus. The percentage section represents the percentage of the entire English corpus. To explain this further, the English Word document has 99 pages in all, thus, $25/100 \times 99 = 24.75$ which means that in the first 25 pages of the English corpus there are 240 hits of the word 'HIV'. The number of hits of the term 'HIV' diminishes over the rest of the file.

The English and Ndebele files do not have the same number of hits for the term 'HIV' (see Figure 4.14). This could result from other possible translations for this term. There are 335 hits for the term 'HIV' in Ndebele. Just like in the English file, there is a higher concentration of the term 'HIV' in the initial pages of the Ndebele file.

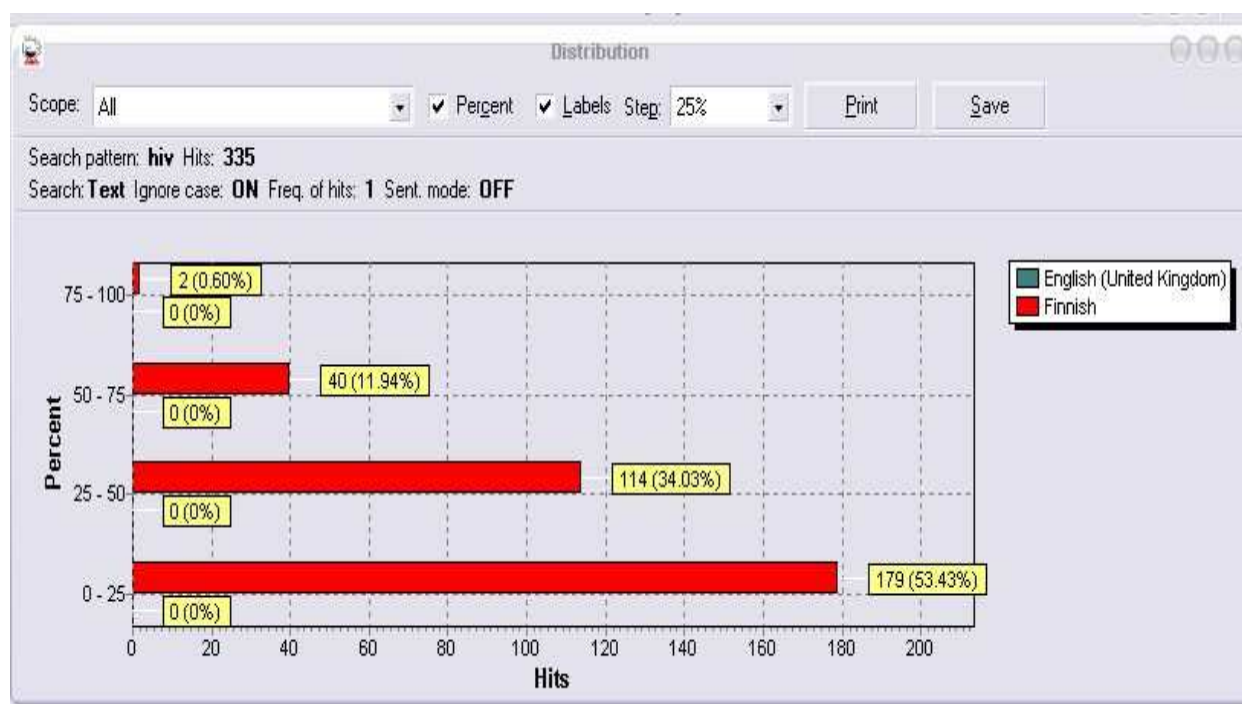


Figure 4.15: Distribution of the term 'HIV' in the Ndebele File

To track the hits and explain the differences in the number of hits between the two corpus files, one can click on a sentence with the hit 'HIV' in the English window whereupon its translation will appear in the bottom window. The first statement was the heading "HIV and AIDS" that was translated as "IHIV le AIDS" in Ndebele. The second hit sentence was 'How does a person get HIV?' is translated as *Umntu angalibamba njani igcikwane?* The absence of the term 'HIV' in this instance helps to explain the differences between the number of HIV hits in English and Ndebele. Some translators refer to HIV simply as *igcikwane*, though the context always reveals that it is the HIV virus they are referring to. *Igcikwane* means 'virus'. The question reads 'How does a person get the virus', in Ndebele. The term 'virus' refers to 'HIV' in the sentence. It is possible to get more information about a hit, such as the file name, line and page number among others. This can be done by right clicking on the highlighted hit, a pop-up box appears with a number of options, select **Display Info** and the information will be furnished.

4.5.11 Alignment of English-Ndebele files

One of the main reasons why ParaConc as parallel concordancer was selected as a tool for analysing the ENPC is its ability to automatically align texts at sentence level. The alignment utility makes it possible to identify terms and their possible

translations as well as to create a frequency list and word lists as shown above. In order to align the English and Ndebele files, click on the **File** menu (after texts had been uploaded) then on **View Corpus Files** in the pop-up box. The load corpus file(s) box appears (see Figure 4.16) with the loaded files.

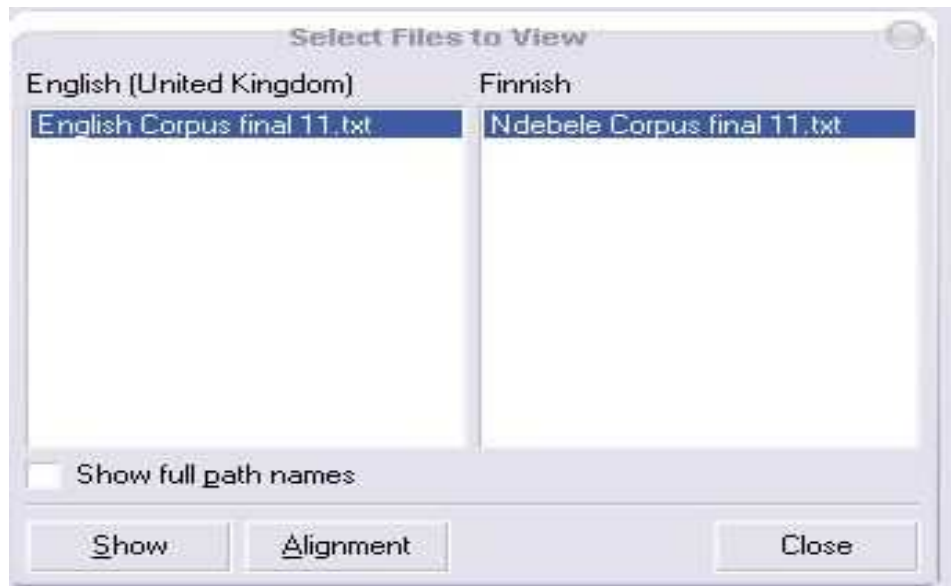


Figure 4.16: Alignment of English and Ndebele texts

The outcome of the alignment is dependent on the manner in which the files are arranged. In other words, ‘what you feed in is what you get out’ (see Figure 4.17) for the aligned English-Ndebele corpus before any alignments were corrected.

Alignment English (United Kingdom) - Finnish (English - 10.txt - Ndebele - 10.txt): Segments	
HIV and AIDS	IHIV le AIDS
Some questions answered.	Eminye imibuzo ephenduliweyo Yini I HIV? Ligcikwane elibulala amabutho omzimba amele avikele umkhuhlane besekudaleka iAIDS. Ma amabutho omzimba esetshabalele ngeke umzimba umelane lemikhuhlane okwenza abantu bathole i AIDS.
What is HIV?	Yini igculaza iAIDS?
HIV, Human Immunodeficiency Virus, is the virus that causes AIDS. The virus attacks the defense system of the body and slowly makes an infected person sicker and sicker until they have AIDS.	AIDS imele ukuthi Acquired Immune Deficiency Syndrome liqembu lemikhuhlane evuka ma umuntu esehlaselwe ligcikwane. Igculazi ivame ukuhlasele umuntu muva kwemiyaka engenwe ligcikwane.
What is AIDS?	Ivelapheka na iAIDS?
Aids stands for Acquired Immune Deficiency Syndrome. AIDS is the name for the group of sicknesses caused by HIV. AIDS usually develops some years after a person is infected with AIDS	Awukho umuthi ongayelapha.
Can AIDS be cured?	Umntu angalibamba njani igcikwane
No there is no cure for AIDS.	Litholaka egazini lomuntu; okungamanzi okophuma emzimbeni, owesitisa kunye lowesifazana aluba behlangana kunye lochago komunvisayo.
How does a person get HIV?	Itholakala njani:
HIV is found in body fluids such as blood and sexual fluids (semen in men and vaginal fluids in women). It is also found in breast milk. HIV is mainly spread by:	Ivama ukutholakala emacansini (okuyisilinganiso esingamatshumi ayisitshiyagalolunye lambili ekhulwin) lasegazini ma uthe waphiwa igazi elingahlolwanga ikanti liyabe lilawo umkhuhlane. Yikho kuqakathekile ukuba igazi liqale lihlolwe ukuba lilalo loba kalilalo igcikwane.

Figure 4.17: Semi-automatically aligned English-Ndebele texts

In the example above, although the headings **HIV and AIDS** and **IHIV le AIDS** are aligned properly, the segment that follows is out of context, as one English sentence is aligned to three Ndebele sentences, and some of the segments are wrongly aligned. In order to correct this irregularity, the program has a **merge and split** alignment function that allows one to move segments from one place to another. New segments can also be created by clicking on **insert empty segment**. The **merge and split** unit can be accessed by right clicking on an active parallel box and a dialogue box appears with options to split and merge (see Figure 4.18 below).



Figure 4.18: Merging and splitting alignment units (Barlow 2001; 2003:23)

In order to merge a sentence in a box below with one in a box at the top, click on **Merge with previous sentence**, and this will move the sentence to the top box. Figure 4.19 below shows the English-Ndebele Parallel Corpus after alignment.

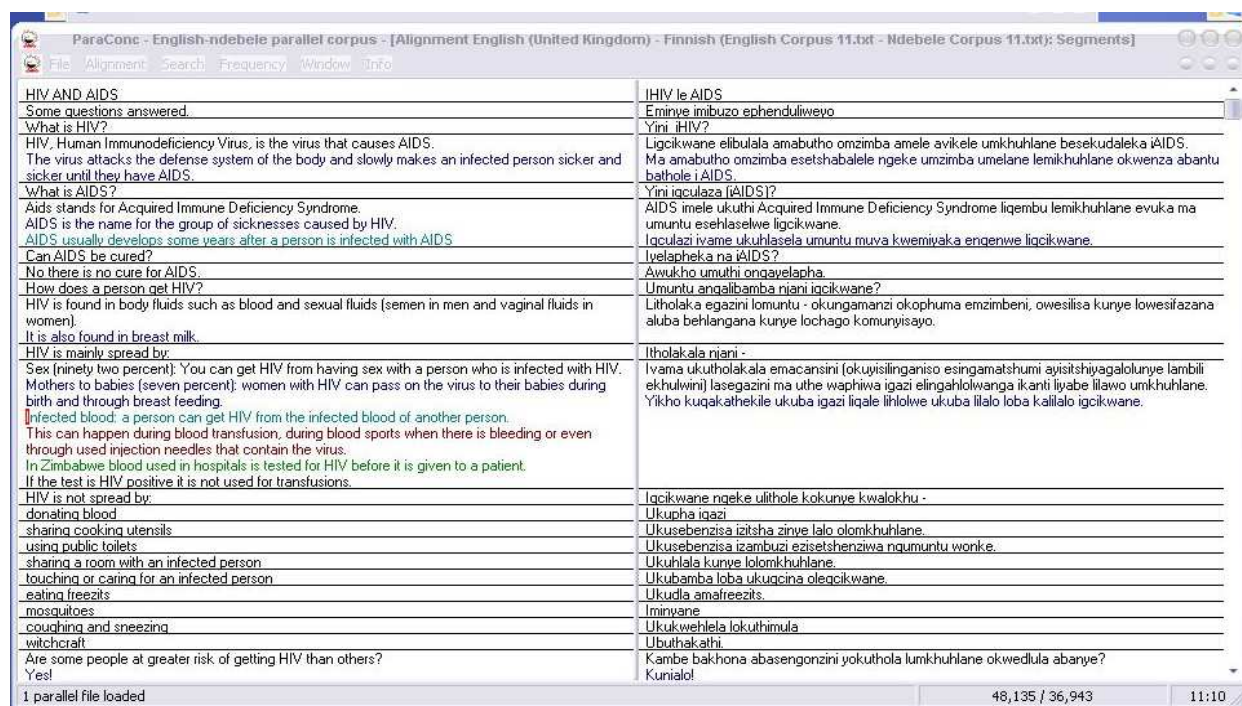


Figure 4.19: Aligned English-Ndebele corpus

Note that in some instances one sentence is aligned to two or more sentences. This results from differences in language structure and omissions in some instances. Barlow (2001; 2003:13) also explains this by saying:

The alignment, an indication of equivalent text segments in the two languages, typically uses the sentence unit as the basic alignment segment, although naturally such an alignment is not one in which each sentence of Language A is always aligned with a sentence of Language B since occasionally a sentence in Language A may be equivalent to two sentences in Language B, or perhaps absent from Language B altogether.

After aligning the files, the files were frozen in state through saving the workspace by opening the **File** menu, and selecting the option of **Save Workspace As**, and then giving a name to that workspace. This ensures that the corpus maintains the same status and one can always return to this workspace. Workspaces make it possible to keep track of the work done, rather than opening new workspaces every time. After the texts have been aligned at sentence level, it is possible to begin searches of words and their translations, and then analyse the selected words. In this instance, ParaConc will be used to identify specialised terms and cultural taboos. The identified terms will be classified by the researcher, using Baker's (1992) method of classification, but attention, will specifically be given to strategies used to translate terms at word level, phrase level and sentence level. Lumeras (in Kovacs 2008:1) explains: "we do not translate a word, but the longest sequence or cluster of words that makes sense when checked against two realities". Thus, the researcher analyses words, phrases and sentences as they are used in a particular text.

4.5.12 Summary

This section highlighted how the ENPC was designed from the moment texts were saved as Plain texts to the alignment of the texts. Through ParaConc, the researcher can draw word lists, frequencies, word counts, and distribution of words among other things. Words and their possible translations can also be accessed through the search facility. ParaConc thus, makes it easier to identify and extract terms for analysis during the course of the study. The terms will be analysed to determine which strategies were used by Ndebele translators to translate specialised terms and cultural taboos. The subsequent section expands on how the ENPC will be interrogated to identify these strategies. Following are notes on what strategies are.

4.6 Translation strategies

As stated in Chapter 1, strategies are methods which translators use to solve problems when translating, or as Leppihalme (in Kruger 2000:156), puts it, a translation strategy is:

a useful tool to apply descriptively both in a narrow sense (for what an individual translator does or decides to do) and in a broader sense (for what procedures or choices are in principle available to translators).

In other words, during the process of translating, translators are faced with a difficult task of choosing appropriate ways of presenting information in order to produce optimal translations. The method, procedure or principle he follows to present this information is the strategy. A particular strategy can be chosen either intuitively or unconsciously, with varying degrees of success (Kruger 2000:156). Nonetheless, selected strategies have an impact on the outcome of the translation, especially how it is received by target readers, who already have expectations of how certain things need to be said in their language and culture. Selecting 'wrong' strategies can lead to a translation not being accepted by target readers as they fail to relate to it. Toury (1995:13) explains this process of translating:

It is not translations alone (as products, that is); whose positions in the hosting culture varies. Translating itself, as a type of text generating activity, may well vary in its position too, in terms of e.g. centrality vs peripherally, prevalence vs rarity, or high vs low prestige. This variability and its possible ramifications, e.g. in terms of texts pertaining to different types, or translation activities performed in different cultural groups, is again intimately connected with the strategies adopted by translators and hence with the make-up of translated texts and their relationship to their sources.

Translators therefore, not only have to deal with problems of translating as a process itself by being in tune with the norms and conventions of the environment, but also, with how a translated product is received by the target culture. This is because selected strategies impact on the make-up of the product. One important factor about studying strategies is that they are observable in a finished translation product and so it is possible to identify and analyse them during research. Chesterman (1997:89) describes translation strategies as 'behavioural' because they describe linguistic behaviour. He maintains that they are forms of textual manipulation and

they are observable from the translation product itself in comparison with the source text. Because translation strategies are observable, the researcher identifies, describes and analyses the strategies used by English-Ndebele translators in translating scientific/technical terms and cultural taboos in HIV/AIDS texts. Baker's (1992) strategies will be used as a guideline to classify strategies in this study.

4.7 Translation strategies by Baker

At word level (Baker 1992:27-43)

- a) Translation by a more general word (super ordinate) to overcome a lack of specificity in the target language compared to the source language.
- b) Translation by a more neutral or less expressive word.
- c) Translation by cultural substitution.
- d) Replacing a culture-specific term with a target-language term which does not have the same impact on the target reader.
- e) Translation using a loan word or loan word plus explanation.
- f) Translation by paraphrase.
- g) Translation by omission.

Baker's strategies are divided into two broad areas, non-equivalence at word level and above word level. Non-equivalence at word level means that the target language has no direct equivalent for a word which occurs in the source text (Baker 1992:20). Non-equivalence above word level on the other hand, is lack of equivalence when words are combined to form meaning. This study will specifically focus on non-equivalence at word level. Following are examples of how the strategies will be classified using Baker's classification. The examples are drawn from the ENPC.

4.8 Translation strategies used by Ndebele translators: scientific/technical terms

4.8.1. Using a more general word (superordinate)

The strategy of using a superordinate or a more general word is generally used to overcome a relative lack of specificity in the target language. Baker (1996:26) states

that this is the commonest of strategies for dealing with many types of non-equivalence at word level, hence, she identifies this as a universal feature, whereby things are simplified to make them understandable to the readers. What translators do when they encounter a lexical problem in the target language is to look for a more general word that covers the core prepositional meaning of the missing hyponym in the TL (Moropa 2005:90). This strategy is more likely to be used in the translation of scientific/technical terms in African languages due to lack of terminology. Below are examples of how Ndebele translators use general words to translate field-specific terms in HIV/AIDS texts.

Source text	Target text	Back translation
1. Depression and mood changes (SAfAIDS 2005)	Ukukhathazeka njalo ukuba lezikhathi zokuzonda kungela sizatho kangako	ukukhathazeka > troubled To be troubled and have moments of anger without cause
2. What is depression ? (SAfAIDS 2005)	<i>Kuyini ukuzizwa udanile?</i>	udanile > sad What does it mean to feel sad?
3. Depression and anxiety (Island Hospice Services 2001)	Ukudana emoyeni lokuzwa etshonile emkhumbulweni lokungahlaliseki kuhle kungathi kulezinto ezimhluphayo	ukudana > sadness Sadness and feeling low in spirit and feeling unsettled as if there are things that are worrying you

Table 4.4: Translation of the term 'depression'

The term 'depression' appears nine times in the ENPC and on seven occasions it is translated as *ukudana* and on one occasion as *ukukhathazeka* and on the last occasion as *ukuzizwa umoya utshonile*. With these statistics, it seems that the most preferred translation for 'depression' by Ndebele translators is *ukudana* (sadness) / *ukuzizwa udanile* (feeling sad). In translating the term 'depression' as *ukuzwa umoya utshonile*, the Island Hospice Services translator is using paraphrasing and this will be analysed later in the study. Following is the analysis of the term 'depression' as *ukudana* and *ukukhathazeka*.

Generally 'depression' is defined as 'a feeling of sadness that makes you think that there is no hope in the future' (*Longman Dictionary of Contemporary English* 1995).

Medically, the term is defined as 'a condition that makes you anxious such that you cannot live a normal life' (*Longman Dictionary of Contemporary English* 1995). The two definitions imply that there are different types of depression. There is general depression that almost everyone suffers from at one point or another in their lives and then there is chronic/medical depression. The *South African Concise Oxford Dictionary* (2007) describes medical depression as "severe despondency and dejection especially when long lasting". This definition presents depression as more than mere sadness, but a strong feeling of unhappiness and hopelessness that is long lasting. What distinguishes the different types of depression is the duration and intensity of symptoms. According to the *National Academy of an Aging Society* (2000:1) chronic depression is a serious condition that is associated with harmful symptoms such as extreme fatigue and disinterest in usual activities. This type of depression over a long period of time can lead to death. The *National Academy of an Aging Society* (2000:3) adds that chronic depression is high on people with chronic diseases and HIV/AIDS is a chronic disease.

In light of the above definitions, an analysis of the ENPC reveals that both types of depression appear in the parallel corpus, hence, the different terms used to translate the term depression. However, in the Ndebele translations none of the terms capture depression as a sickness, in the sense of it being a medical problem. Looking at the first term: *ukudana*, Pelling (1971) defines *ukudana* as *sadness or disappointment*. The definition of depression as sadness correlates with the general definition given by the *Longman Dictionary of Contemporary English* (2000), however, the term *ukudana* (sadness) does not embrace the aspect of medical/chronic depression. Thus *ukudana* is a general word, used due to lack of a specific term to capture the concept of depression.

The second term *ukukhathazeka* is derived from the verb, *khathaza* which means to 'afflict, annoy, trouble, worry, tire, and weary' (Pelling 1971). *Ukukhathazeka* therefore means to be worried, afflicted or troubled. The ISN (2001) concurs with Pelling's definition by explaining that *ukukhathazeka yikungakhululeki emoyeni ngenxa yesimo esithize* (to be worried is to be troubled in spirit because of certain circumstances). From these definitions, *ukukhathazeka* is equated to being troubled in the spirit or to be worried. Although this definition captures some of the symptoms

of depression, the term *ukukhathazeka* is generally used to refer to feelings of sadness or worry and not in terms of intense depression that is associated with chronic diseases. Another factor that contributes to the lack of a specific term to explain the concept of depression is that depression was not classified as a disease prior to the emergence of Western medicine.

4.8.2 Translation by a more neutral or less expressive word

This strategy is usually used to translate an expressive word in the source language by a less expressive word in the target language which has the same propositional meaning. Baker(1992:23-24) explains that “if the target language equivalent is neutral compared to the source language item, the translator can sometimes add an evaluative element by means of a modifier or adverb if necessary, or by building it in somewhere else in the text”. Baker (1992:24) warns that differences in expressive meaning are more difficult to handle when the target-language equivalent is more emotionally loaded than the source-language item. The example below shows how this strategy is used in the ENPC.

Source Text	Target Text	Back translation
1. stakeholders It is hoped that it will motivate other stakeholders to invest in the development of more materialson treatment literacy for women (SAfAIDS 2005)	abantu abanengi Kulethemba lokuthi ugwalo lolu luzakhuthaza abantu abanengi ukuthi basebenzise imali ekuqoqweni kwezinye ingwalo ezihluza indaba eziphathelane lokwazisa abesifazane ngokwelatshwa .	abantu abanengi > many people There is hope that this book will encourage many people to use money to help produce more books that deal with informing women on treatment .

Table 4.5: Neutral words

a) stakeholders > abantu abanengi

In the source language, a ‘stakeholder’ is “a person with an interest or concern in a business or similar venture” (*Compact Oxford English Dictionary for Students* 2006). In other words, a stakeholder is someone who stands to benefit from the organisation, one way or the other, be it management, workers, the users of services and potential clients. The term ‘stakeholder’ is a specialised term that sets

boundaries for people who are involved in any venture or business in terms of their roles and expectations. The phrase *abantu abanengi* which means many people is neutral because it does not specify the people involved as the source text. In other words, the Ndebele phrase is inclusive of all people, whilst the term stakeholder is specific.

4.8.3 Translation by paraphrase

This strategy is used when the target language lacks a word to express a concept presented by the source item. Instead of a related word, the paraphrase may be used to unpack the meaning of the source item. Translating by paraphrase makes the meaning clearer by adding words or sentences or repeating these words (explication). Baker (1992:40) says the main advantage of this strategy is that it achieves a “high level of precision in specifying propositional meaning”. However, whilst this paraphrase strategy can make things clearer, it has a limitation in that “it is cumbersome and awkward to use because it involves filling a one-item slot with an explanation consisting of several items” (Baker 1992:40). The following examples show how this strategy is used by English-Ndebele translators in the ENPC:

Source text	Target text	Back translation
1. dosage Go on to discuss how not taking the correct dosage of medicine at the correct time will disrupt the drug levels in the blood system (SAfAIDS 2005)	isilinganiso semithi Qhubeka ukhuluma ngokuphazamiswa kwesilinganiso semithi egazini nxa isilinganiso semithi kumbe isikhathi sokuthatha singalandelwa.	isilinganiso semithi > quantities of medicine Continue talking about making mistakes on quantities of medicines in the blood or the time for taking the medicines are not adhered.
2. Formula When an HIV positive mother ONLY breastfeeds her child and does not use any other form of nourishment (formulas, water, dairy milk) to prevent the	uchago lwegabheni Lokhu kwenzakala nxa umama olegcikwane le HIV EMUNYISA KUPHELA enganiki usane okunye okufana lochago lwegabheni, amanzi lochago lwenkomo ukwenzela	uchago lwegabheni > milk from tins This happens when an HIV positive mother is BREASTFEEDING ONLY and not giving her baby anything else, like milk from tins, water and cow milk so that the baby does not get the HIV virus.

transmission of HIV to her baby (MAC 1998)	ukuvimba ukuthi usane lwakhe lungatholi igcikwane le HIV.	
3. disclosure Disclosure issues facing women (SAfAIDS 2005)	ukuphuma egcekeni Indaba zokuphuma egcekeni ezibhekane labesifazane.	ukuphuma egcekeni > coming out Issues of coming out to the open that are faced by women.

Table 4.6: Paraphrasing specialized terms

The examples in Table 4.6 show that Ndebele translators at times explain the specialised terms so as to make them clearer and more accessible to the readers. Some of these terms in time pave their way into the lexicon of the language and sound indigenous because of constant use, for example the translation of ‘formula’ as *uchago lwegabha* which literally means ‘milk from a tin’.

4.8.4 Translation by omission

Omission is used when the meaning conveyed by a particular item or expression is not vital enough in the development of the text to justify distracting the reader with lengthy explanations. In such cases, translators can and often do simply omit translating the word or expression in question (Baker 1992:40). Omission can take place at word, phrase or sentence level, as long as it does not totally modify the meaning of text.

Baker classifies omission as a simplification strategy. Simplification strategies are problem-solving methods which seek to make the translated text more reader-friendly by simplifying the words, structure or style of the source text. Omission as a simplification strategy seeks to make the translated text simpler to the reader. However, there is inevitably some loss of meaning when words and expressions are omitted in a translation (Baker 1992:4). The strategy of omitting words during the process of translating is common in Ndebele as shall be shown in Chapter 5. The few examples below show how the strategy is used.

Source text	Target text	Back translation
1. HIV How does a person get HIV ? (MAC 1998)	igcikwane Umuntu angalibanba njani igcikwane ?	igcikwane > virus How does a person get the virus ?
2. Latex Do not store male latex condoms where they are exposed to heat ...(SAfAIDS 2005)	Ungaze wagcina amakhondomu esilisa nxa kuleyo ndawo kuwenza abeseduze lokutshisa..	Do not store condoms if at that place they are near a heated place...

Table 4.7: Omitted terms

The term ‘HIV’ is omitted and replaced by *igcikwane* which means ‘virus’ because in the text, the phrase ‘HIV virus’ has been mentioned a number of occasions, thus, the reader knows that the virus referred to in the text is that of HIV. Some of the omitted words do not change the message as shown by example 2. The term ‘latex’ does not change the meaning of the sentence.

4.9 *Loanling as a strategy for term creation*

The concept of loanling is usually referred to as borrowing (Hadebe 2000; Chimhundu) or what Ohly (in Van Huyssteen 1999:180) refers to as “borrowing *ad hoc* coinage”. Loanling involves taking words from the source language and applying them in the target language. Loanling usually takes place as a result of a number of factors, among them the linguistic, technological, political, cultural, economical and social distance between the source language and the target language. In cases when languages are immensely different, such as English and Ndebele, there is a greater chance of diversity in perception and values leading to culture-specific terms and concepts that are not easily translatable hence translators loan words. Although loanling as a method of creation is frowned upon by some target readers it is a common method of term development in the English-Ndebele Parallel Corpus. Baker (1992:35) distinguishes two types of loanling: translating using a loan word and a loan word and an explanation. However, this classification is modified by Kruger (1999:281) who distinguishes between **pure loan** words and **indigenised** loan words in order to suit the South African environment. ‘Pure’ loan words are defined as source-language words retained exactly as they are in translated texts.

Indigenised loan words in contrast are words which have been modified according to the pronunciation and orthography of the language which is borrowing the word.

4.9.1 Indigenised loan words

This strategy involves modifying the word slightly to remove some of the 'foreignness' of the word and spelling it according to the orthography of the language which is borrowing the word (Wallmach and Kruger 1999:281). In other words, the word is changed in terms of structure, spelling and pronunciation to suit the target language but the meaning and sound remains the same. The rationale behind indigenising loan words is to maintain the meaning of the word, whilst making the message accessible to the target language reader. This is because a foreign word structure and spelling has a capacity to hinder the accessibility of the message. Demoz (in Hadebe 2000:230) adds that words coined out of native elements are much easier to understand and remember than borrowed words. Indigenising loan words has advantages in that it makes the translation more acceptable and more understandable for the target readers. This type of loaning is common in the ENPC as shown by examples below:

Source Text	Target text	Back translation
1. Size One size for all (Speak Out Magazine 2000).	Isayizi Kulesayizi eyodwa	isayizi > size There is only one size
2. ring Inner ring allows for simple insertion and helps keep condom in place (Speak Out Magazine 2000).	Iringi Iringi yangaphakathi eyerabha ingeniseka lula njalo ibamba ikhondomu ukuthi lihlale ndawonye	iringi > ring The inner ring that is made of rubber can be inserted easily and also it holds the condom in place.
3. toothbrush Toothbrush or a soft padded stick and toothpaste or soda, ash, or hundi (Island Hospice Services 2001).	isibhulatsho samazinyo Isibhulatsho samazinyo loba uluthi njalo lomuthi lo ogcotshwa esibhulatshweni nxa umuntu ehlamba umlomo.	isibhulatsho samazinyo > brush for teeth A brush for teeth, or a stick and the medicine that is put on the brush when someone is washing his/her mouth.

Table 4.8: Indigenised loan words

The strategy of indigenising loan words is advantageous in that the words adopt the structure of the target language, making them easier to pronounce. Furthermore, the word retains the same meaning as the source word, whilst being accessible to the target readers. Indigenising loan words contributes to the growth of the lexis of a language.

4.9.2 Pure loan words

This strategy involves maintaining the loan word in its pure form in the target text. Baker (1992:35) explains that it is particularly common in dealing with culture-specific items, modern concepts and buzz words. The advantage of this strategy is that the loan word maintains its meaning in the target language, thus, there is one-to-one correlation between the source and the target word. However, words corrupt the spelling and pronunciation structure of the target language, making them in some instances inaccessible to the target readers. The following are examples of pure loan words that were extracted from the ENPC:

Source Text	Target Text	Back translation
1. antiretroviral What you need to know about antiretroviral medicines and HIV infection (SAfAIDS 2005).	antiretroviral Ongathanda ukukwazi ngemithi yama antiretroviral legcikwane le HIV.	antiretroviral > antiretroviral What you would like to know about antiretroviral medicines and HIV.
2. hormones I was told that the virus may have affected my hormones that are responsible for regular menstruation (SAfAIDS 2005).	ama hormones Ngatshelwa ukuthi igcikwane lihlasela amahormone enza ukuthi umuntu angayi enyangeni kuhle.	ama hormones > hormones I was told that the virus affects the hormones that result in one not menstruating properly.
3. vertical transmission This is sometimes referred to as vertical transmission (SAfAIDS 2005)	yi vertical transmission Kwesinye isikhathi ukuthelelwa kosane lokhu kubizwa ngokuthi yi vertical transmission .	yi vertical transmission > vertical transmission At times the transmission of the virus to the baby is called vertical transmission.

Table 4.9: Pure loan words

The highlighted words in both the source text and the target texts are examples of pure loan words. The words are maintained in their original form in the target text.

The same method is used in the translation of acronyms and abbreviations in Ndebele.

4.9.3 *Acronyms and abbreviations*

The *South African Concise Oxford Dictionary* (2007) defines an acronym as a word formed from the initial letters of other words and an abbreviation as a shortened form of a word or phrase for example: AIDS (Acquired Immune Deficiency Syndrome). The difference between the two is that abbreviations are always pronounced as a sequence of letters, and they function as normal word forms taking plural suffixes as well (Moropa 2005:173), whilst acronyms take up the form of a word in the target language and they are more likely to be assimilated into the language. Baker (1992:35) explains that acronyms and abbreviations are usually retained in their original form in the target language and the following examples show this.

Source text	Target text	Back translation
1. HIV What is HIV ? (CDC 1998)	HIV Yini i HIV ?	HIV > HIV What is HIV ?
2. CD4 CD4 cell count (SAfAIDS 2005)	CD4 i CD4 count	CD4 > CD4 CD4 cell count
3. ARV and ART A term used to describe the first set of ARV medicines given as part of ART (SAfAIDS toolkit 2005)	ARV and ART Le yimithi yama ARV esetshenziswa kuqala phansi kohlelo lokwelatshwa nge ART .	ARV and ART These are ARV medicines that are used first under the ART programme.

Table 4.10: *Acronyms and abbreviations*

From the above examples, the acronyms are at times accompanied by prefixes. Nonetheless they maintain their form in the target text.

4.9.4 *Pure loan word preceded by an explanation*

This method of developing terms involves explaining a foreign concept and then putting the loan word in brackets for clarity purposes. This concept is usually used when the source word is technical and thus not easily explained in the target language. Table 4.11 below shows how this strategy is used.

Source text	Target Text
1. Menopause (Island Hospice Services 2001)	nxa owesifazane engasayi enyangeni (menopause)
2. Cervical intraepithelial neoplasma (CIN) (SAfAIDS 2005)	Umkhuhlane ohlasela isibeletho (Cervical intraepithelial neoplasma)
3. Seroconversion (SAfAIDS 2005)	Lapho okuqala umzimba ukulwisa iHIV (Seroconversion)
4. Pap smear (Island Hospice Services 2001)	ukuyahlolwa isibeletho ngokuhwaywa umlomo wesibeletho (Pap smear)

Table 4.11: Pure loan words preceeded by an explanation

This strategy is useful in introducing new concepts to a language as it provides both the source term and its translation in the target language.

4.9.5 Summary

This section defined and explained the different strategies that are used by Ndebele translators. Examples were given to show how Ndebele translators use these strategies to address the challenges they encounter during the translation of specialised terms. A detailed account of how these strategies are used will be given in Chapter 5.

The subsequent section shows how Ndebele translators deal with challenges they encounter during the translation of cultural taboos.

4.10 Cultural taboos as constraints

In the current study cultural taboos are viewed as constraints because they govern what is said, when it is said and how it said. That is, cultural taboos guide and facilitate decision-making by applying social and psychological pressure on individuals and collective members of the society to communicate in a certain way that is acceptable (Hermans 1999:80-82). When the norm concept is applied to this study, Ndebele translators are governed by the initial norm which entails that euphemism is used in the target language to express terms that are taboo.

Euphemism involves the use of respectful terms when discussing prohibited issues such as sex, 'secret' body parts and bodily functions and sicknesses. This norm will be referred to as the *euphemism norm* in this study. Mashiri (et al. 2002:222) speaking of the Shona people of Zimbabwe, explains:

The Shona people consider matters relating to sex, death, illness or the other's misfortune as taboo or unspeakable. Thus, the Shona create and use numerous euphemisms, metaphors, colloquial expressions and slang for naming HIV/AIDS or referring to its consequences since they perceive the acronym HIV/AIDS as too direct, highly unsettling and face threatening.

Although Mashiri is writing about Shona culture, the same unwritten rules apply to Ndebele culture, as Shona and Ndebele are neighbouring cultures and languages. The Ndebele, just like the Shona have created some euphemisms, metaphors and colloquial expressions to say the unspeakable. Because it is standard in this culture to use veiled language when discussing sexual issues and sicknesses, euphemism thus is a norm in this culture. Going against this norm in Ndebele culture has negative consequences. For example, saying someone is dead (*ufile*) in a funeral can invoke the wrath of the mourners. Thus, translators who translate into Ndebele have to be aware of these restrictions as this can determine the acceptability or non-acceptability of the translation.

Despite the fact that in Ndebele culture euphemism as a norm reigns supreme, the opposite is true of the source culture in the writing of medical texts. In English culture, formal 'textbook' language is not bound by the restrictions of spoken language. What is considered taboo in spoken language is discussed openly and explicitly in written form. In other words, science/ medical texts are governed by the norm of explicitness which will be referred to as the *explicitness norm* in this study. Explicitness generally is defined as "expressed with precision, clearly defined and specific" (*The Heritage Illustrated Dictionary of the English Language* 1973). That is, in medical texts sexual issues, body parts and sicknesses are stated explicitly and clearly. The term *explicitness* is defined by the researcher as, "a form of communication where ideas are put across plainly, openly and clearly without hesitation or fear of condemnation". Explicitness therefore is the total opposite of euphemism. It states things honestly and openly as is, whilst euphemism uses veiled language to state issues that are considered unspeakable. In the study, the

researcher will explore how these norms influence strategy selection in the translation of cultural taboos. Following are strategies used to translate cultural taboos. The taboos that are under discussion are sexual taboos, naming of body parts and sicknesses.

4.11 Strategies used to translate cultural taboos

4.11.1 Using a general word

As stated previously, this strategy is used to explain foreign terms when there is no equivalent. With regard to cultural taboos, this strategy is used differently. It is used to express terms that are considered 'unspeakable'; hence, general words are used to avoid direct reference to unspeakable things. The following example shows this.

Source text	Target text	Back translation
Stool Difficulty with your stomach digesting food and passing stool? (SAfAIDS 2005)	ingcekeza Ubunzima bokugaya ukudla esiswini lokuya lahla ingcekeza?	ingcekeza > dirt The difficulty of digesting food and passing out dirt .

Table 4.12: General word

The term 'faeces' appears twice in the ENPC, whilst the term 'stool' appears seven times. These terms are translated differently by the Ndebele translators, ranging from using a general word to cultural substitution and to paraphrasing as shall be shown later. The SAfAIDS (2005) translator uses a general word. The term 'stool' clearly refers to excreta and is defined as "a piece of faeces" (*Compact Oxford English Dictionary for Students* 2006). From the above definition, the terms 'stool' and 'faeces' are synonyms. However, the term *ingcekeza* is not synonymous with 'excreta'. The term *ingcekeza* refers to dirt, that is, any form of type of dirt that is to be discarded. The term *ingcekeza* is defined as *yiloba yini into ebangela ukungahlanzeki kwento ethile* (ISN 2001) (whatever results in something being dirty). Thus in the ENPC the term *ingcekeza* is used in a euphemistic way as a sign of respect for a respectable act, nonetheless. The term *ingcekeza* is a general word compared to the source word, which is specific. Another term that is translated using a general word is 'discharge' as shown in Table 4.13 below.

Source Text	Target Text	Back translation
Discharge Yellow discharge from the opening of the penis (Island Hospice Services 2001)	umhluzana Umhluzana ongumbala ongumthubi ophuma emtotweni	umhluzana > water like Water like <i>stuff that is of a yellow colour that comes out of the penis.</i>

Table 4.13: Translating the term 'discharge'

The term 'discharge' is specialised and is used in medical terms to refer to liquids that are released by the body, such, as blood, tears, and pus among others. The term *umhluzi* is usually used in relation to liquids from cooked food stuffs. The only similarity between the source term and target term is that both refer to liquids, but the liquids are of a different type and from different sources.

4.11.2 Using a neutral or less expressive word

In the ENPC, there are a number of incidences when Ndebele translators resort to less expressive words in order to avoid stating explicitly things that are considered taboo. An example is the translation of 'fore-play' as *bedlalisana* as shown in Table 4.14 below.

Source Text	Target Text	Back translation
fore-play The HIV virus is in the fluid that comes out of the penis or vagina during fore-play (MSF 2005)	besadlalisana Igciwane ngamanzana aphuma endukwini kababa loba esithweni sikamama ngesikhathi besadlalisana belungiselela ukuya emacansini.	besadlalisana > when playing with each other The virus is watery stuff that comes out of a man's penis or a woman's vagina when they are playing with each other before sex

Table 4.14: Neutral words

In the source language, the term 'fore-play' is defined as sexual activity that precedes intercourse (*Compact Oxford English Dictionary for Students* 2006). In other words, fore-play is an activity that is sexual in nature that two people engage in prior to sexual intercourse. This definition, when contrasted with the Ndebele definition for *bedlalisana*, has more connotations than the latter. The Ndebele term *bedlalisana* is derived from the verb *dlala* which means to play (Pelling 1971). The

term *bedlalisana* in turn, literally means ‘to play with each other’. This term does not have the same connotations as the source word, of a pre-activity that is sexually-oriented. When the term is taken out of context, it can have a different meaning which has nothing to do with sexual activity, whilst the term fore-play can maintain its connotations outside sentence context.

Another interesting example of a term that is translated using a less expressive word is the term ‘lovemaking’ which is translated by the *Speak Out Magazine* (2003) translator as *ukuthandana* (loving). The term, ‘lovemaking’ is defined as, sexual intercourse and other sexual activity (*Compact Oxford English Dictionary for Students* 2006). From this definition, the term lovemaking specifically refers to the act of sex and other associated activities, however, the term *ukuthandana*, which is derived from the verb *thanda* (love), means to love each other. Loving each other can be sexual or platonic, as such; the term does not express the same concept of making love, which is clearly stated by the source word. More examples of words that are less expressive than the source terms will be provided in chapter 5, however, from the examples provided here, it is obvious that in translating specialised terms, Ndebele translators at times resort to less expressive words to pass on the message, when the word is lacking in the language.

4.11.3 Cultural substitution

This strategy involves replacing a culture-specific item or expression with a target language item which does not have the same propositional meaning but is likely to have the same impact on the target reader (Baker 1992:31). That is, a translator replaces a concept that is alien to the target readers with a concept that is familiar, in an effort to make the message accessible. This strategy is advantageous in that, it provides the readers with a concept with which they can identify, something familiar and appealing (Baker 1992:31). However, it is important to note that in the translation of cultural taboos, the strategy is also used to present information in a manner that is acceptable to the readers by using terms that are euphemistic in nature. The following examples in Table 4.15 show this.

Source Text	Target Text	Back translation
Sex Sex (ninety two percent): you can get HIV from having sex with a person who is infected with HIV (Matabeleland AIDS Council 1998).	Emacansini Ivama ukutholakala emacansini (okuyisilinganiso esingamatshumi ayisitshiyagalolunye lambili ekhulwini)	emacansini > sleeping mat It is usually got from the sleeping mat (sex) (in a measurement of 92 over 100)

Table 4.15: Cultural substitution

There is general consensus among Ndebele translators about the translation of the English noun 'sex'. An extract from the English Ndebele Corpus shows that the English noun 'sex' is translated in Ndebele as *emacansini* (see Figure 4.20 below).



Figure 4.20: Translation of the term 'sex'

The term *emacansini* is derived from the noun *icansi* which denotes the singular, whilst *amacansi* denotes the plural. *Icansi*, thus, is defined as “*isichabha eselukwe ngemizi loba ngebhuma*” (*Isichazamazwi SesiNdebele* 2001) (it is a mat made from reeds or grass). Although reed mats were used for sitting upon in Ndebele culture, they were and are still used also for sleeping on. Thus, the term *emacansini* refers to the place where the act of sex takes place and not to the act itself. The use of a figurative language by Ndebele translators has more to do with the euphemism norm

of not stating some things explicitly and not with the absence of terms to translate the word. Euphemism therefore plays an important role of placing boundaries on what can be said when, where and how. In this regard it has a negative impact on term development in the Ndebele language. In the English-Ndebele Corpus, intercourse is mainly translated as *emacansini*. In other instances however the term 'sex/intercourse' is translated as *lilalana* or *umsebenzi qotho*. What can be noted is that both terms/phrases are euphemistic in nature, thus, Ndebele culture strongly influences how sexually-oriented information is presented even in written language.

Whilst some translators present taboo terms in a language that is veiled, there are some who align themselves with the source norm of explicitness and present information directly and clearly. To achieve this they use the strategy of substitution.

4.11.4 Translation by substitution

The strategy of substitution involves translating a source term with a direct equivalent in the target text (Kruger 1999:281). It is important to note that the use of this strategy does not always lead to the acceptability of a text. In cultural taboos 'laying bare' what is usually hidden has a capacity to create tension among the target readers. Nonetheless, the strategy was mostly used to translate terms referring mostly to body parts and bodily functions, as shown by the examples in Table 4.16 below.

Source Text	Target Text	Back translation
1. Anus Keep vulva and anal area clean. (Island Hospice Services 2001)	umdididi Gcina kuhlambulukile esikhaleni sangaphansi komfazi lekucineni komdididi	umdididi > anal Keep the woman's opening and the anal area clean
2. rectum Open sores or ulcers in the genital, groin or rectal area. (Island Hospice Services 2001)	umsthaza Izilonda ezikhamisileyo loba izilonda eziqumbeleneyo ezisezithweni zokuzala, emathebeni/ ekhalweni loba ethunjini elikhulu— umtshaza eliseduze lomdididi.	umtshaza >rectal Open sores or swollen sores that are on the reproductive parts or the waist or the groin or the rectal area

3. stool Pass dry stool (Island Hospice Services 2001)	uthuvi Abotshe uthuvi obomileyo	uthuvi > stool Pass dry stool
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Table 4.16: Translation by substitution

The direct reference to body parts that are usually not mentioned in public, enhances the clarity of the text, however, it has a potential to offend the target readers who are not used to such information being laid bare. The terms are viewed as insulting by them when used in public.

4.11.5 Translation by paraphrasing

Paraphrasing is used when the target language lacks a word to express a concept presented by the source item. As a result, translators resort to explaining the concept or what Baker (1997:40) describes as ‘unpacking’ the meaning of the source item. Translators make the meaning clearer by adding words or sentences or repeating these words. Baker (1992:37) distinguishes between two types of paraphrase that is, using related words and using unrelated words (Kruger 2000:160). Paraphrasing is common in the translation of cultural taboos, as shown by the examples below.

Source text	Target text	Back translation
1. unprotected vaginal sex (MSF 2005)	ukungazivikeli emacansini kowesifazana lowesilisa nxa behlangana okujwayelekileyo.	not using protection between a man and a woman when they have intercourse the usual way
2. unprotected anal sex (MSF 2005)	ukuhlonywa kwenduku kababa emphumelweni ingavikelwanga emacansini	Putting the man's penis in the anus without a condom during sex
3. genitals / sex organs (Island Hospice Services 2001; MSF 2005; Speak Out Magazine 2000)	• izitho eziyimfihlo • izitho zenu • izitho zokuzalisana	• private parts • your parts • reproductive parts
4. vibrators (SAfAIDS 2005)	izitho zomzimba wabesilisa ezilungisiweyo	man-made male organs
5. clitoris (MSF 2005)	okumthokozisayo kakhulu	the place that brings her the greatest joy

Table 4.17: Paraphrased taboo terms

An analysis of the examples in table 4.17 shows that paraphrase is used to avoid mentioning directly issues that are considered taboos. The translators explain body parts and sexual organs using veiled language.

The researcher noted that Ndebele translators relied on strategies such as using a general word, less expressive word and paraphrasing to help them transfer the message into Ndebele. These strategies however promoted the norm of euphemism, whereby translators used veiled language to express the 'unspeakable'. By respecting the cultural values of the target readership, the translators made the texts more acceptable to the target readers. However, there are some translators who defied the usual norm of euphemism and used the substitution strategy that laid bare issues that are considered unspeakable. A few translators were explicit in presenting the terms for body parts and sexual issues, thus promoting the explicitness norm.

4.11.6 Summary

This section analysed how Ndebele translators deal with challenges they encounter during the translation of cultural taboos. The following strategies were used to pass on the message: paraphrasing, using a general word, substitution and using a neutral word. The strategies promoted the two dominant norms: euphemism and explicitness.

4.12 Conclusion

The researcher and two researched assistants collected data in Matabeleland North, Matabeleland South and Midlands in Zimbabwe using an interview style of data collection through structured questionnaires. The questionnaires were addressed to NGO and GO representatives, translators and translation students. The interview style ensured a high rate of completion of questionnaires. The researcher also collected English source texts and their corresponding Ndebele translations from the medical sector. Eventually, fourteen HIV/AIDS texts were selected for inclusion in the ENPC. To collect and analyse data, a combined approach was used – the quantitative and qualitative approaches. Under the qualitative approach, the

following research designs were employed: random sampling, questionnaires and face to face interviews. Under the quantitative method, an English-Ndebele Parallel Corpus was designed and this was interrogated by means of ParaConc and analytic software that allowed the researcher to contrast English and Ndebele translations. A step-by-step method of how the ENPC was designed was provided and wordlists, frequency lists, word distributions and hot-words among other things were presented. ParaConc was used to identify English specialised terms and cultural taboos and their translations. Examples were given to show different strategies that are used by Ndebele translators in the translation of specialised terms and cultural taboos. Ndebele translators relied on the following strategies: using a general word, using a neutral word, omission, paraphrasing and using pure words. With regard to translating cultural taboos the Ndebele translators used strategies that include, using a general word, substitution, using a neutral word and paraphrasing.

Whilst this chapter outlined the methods that will be used to analyse English-Ndebele HIV/AIDS texts, the following chapter will analyse and interpret the strategies that are used by these translators in the translation of specialised terms.

CHAPTER 5

FINDINGS AND INTERPRETATIONS: SPECIALISED TERMS

5.1 Introduction

The preceding chapter outlined the research design and its associated research methodologies. This chapter sequentially explains in detail the strategies that are used by Ndebele translators to translate specialised terms. These include, using a general word, using a neutral word, omissions, paraphrasing and cultural substitution. Strategies that contribute to term creation are also investigated and these are; pure loan words, pure loan words preceded by an explanation, indigenisation, semantic shifts, compounding and translation by synonyms among others. In other words, in the ParaConc is used to interrogate the ENPC, in order to:

- 1) Identify, describe and analyse the strategies that are used by Ndebele translators to translate specialised terms in HIV/AIDS documents;
- 2) Explore how the selected strategies contribute to term creation.

During the analysis of HIV/AIDS texts the researcher relied on two Ndebele dictionaries to interpret data and these are: *Isichazamazwi SesiNdebele (ISN)* (2001) – a Ndebele monolingual dictionary and a bilingual Ndebele – English dictionary by Pelling (1971) entitled *A Practical Ndebele Dictionary*. The rationale behind this selection is that these are the two main resources that can be used by Ndebele translators in Zimbabwe. The two dictionaries were used to cross-reference meanings of terms that were extracted from the English-Ndebele Parallel Corpus (ENPC). More attention was given to meanings from *Isichazamazwi SesiNdebele* (2001) because this dictionary is generally viewed as a repository of Ndebele culture and a representation of standard Ndebele. The researcher views *Isichazamazwi SesiNdebele* as a dictionary that reflects the changing nature of the Ndebele language. For this reason, it is the best and only choice for the research at hand that focuses on modern terms and cultural terms in the same breath. In addition the researcher sought for meanings of source words from English dictionaries, so as to determine whether the meanings are the same in the source texts and target texts. The researcher consulted the *South African Concise Oxford Dictionary* (2007);

Longman Dictionary of Contemporary English (1995); Compact Oxford English Dictionary for students (2006) and The New International Webster Pocket Medical and First Aid Dictionary of the English Language (1998). The selected specialised terms were not defined as units that stand alone but were considered within the contexts in which they are used, that is, in sentences, paragraphs and the entire texts. Following, thus, is a presentation of strategies that are used by Ndebele translators to translate specialised terms and cultural taboos. Baker's method of classification of strategies at word level will be used to categorise strategies in this chapter. One of the strategies used by Ndebele translators to translate specialised terms is using a superordinate or more general word.

5.2 Using a superordinate or more general word

In section 4.8.1 it was explained that a superordinate word or a more general word is generally used to overcome a relative lack of specificity in the target language compared to the source language. That is, a general word is used to simplify a concept that is foreign to the target language. In the ENPC, this strategy is common and is mostly used to simplify concepts and make them easier for the reader to understand. Following are examples of how this strategy is used by English-Ndebele translators in the ENPC.

The term 'syndrome' appears six times in the ENPC and is translated by translators using different strategies. The translators use the following strategies to translate this term, a general word, paraphrasing, pure loan word and a loan word preceded by an explanation. The rationale behind the use of different strategies could be that the Ndebele language lacks a specific word to translate the specialised term. However, although the translators use different strategies to translate this term, only one strategy will be analysed in this section, that is; using a general word. In the ENPC, the term **syndrome** is translated as *izitshengiselo* as shown below.

a) syndrome > izitshengiselo

According to *The New International Webster Pocket Medical and First Aid Dictionary of the English Language (1998)* a 'syndrome' is a number of indications that are

taken together to form a pattern for diagnosis”. The SAfAIDS (2005) toolkit also describes a syndrome as “a collection of signs and symptoms that together give a picture of a particular disease or abnormal health condition”. In other words, a syndrome is a combination of symptoms that leads to a diagnosis of a particular disease. For example AIDS is a syndrome, because it has a cluster of symptoms. Whilst the term ‘syndrome’ is defined as a cluster of symptoms, its translation *izitshengiselo*, which is derived from the verb, *-tshengisa*, is defined in ISN (2001) as *ukutshengisa umuntu ulutho yikwenza ukuthi alubone (to show someone something is to make them see it)*. Using this definition as a point of departure, *izitshengiselo*, are things or signs that are seen in order to know about something that is happening or about to happen. For example, you see dark threatening clouds in order to know that it is going to rain. This is also applicable to diseases; you see a sign that guides you to the nature of disease you are suffering from. Using this dictionary meaning, *izitshengiselo*, can be equated to signs or symptoms that show that something is happening or about to happen. Term *izitshengiselo* does not capture the concept of a cluster of symptoms from different diseases, as such it is a general word when compared to the term ‘syndrome’.

It is interesting to note that the terms ‘syndrome’ and ‘symptoms’ are translated using the same word in Ndebele: *izitshengiselo* as shown in table 5.1:

Source Text	Target text	Back translation
1. Syndrome (heading) (SAfAIDS 2005)	Izitshengiselo	izitshengiselo > symptoms
2. Symptoms Even when all the symptoms of opportunistic infections have disappeared you are not cured...(SAfAIDS 2005)	Izitshengiselo Lobanje zonke izitshengiselo zemikhuhlane ehambelana legcikwane le HIV zingasekho, uyabe ungelatshwanga..	izitshengiselo > symptoms Even though all the symptoms of the diseases that are linked to HIV have disappeared, you are not cured...
3. symptoms In men, possible signs and symptoms of STIs are: (Speak Out Magazine 2001)	Izibonakaliso Izibonakaliso zomkhuhlane wengulamakhwa kwabesilisa:	izibonakaliso >symptoms Symptoms of STIs in men:

Table 5.1: Translation of the term ‘syndrome’

Translating both terms 'syndrome' and 'symptom' using the same word *izitshengiselo*, gives the impression that the two words are interchangeable, and that they mean the same thing (synonyms). But the following definitions imply otherwise. According to the *Longman Dictionary of Contemporary English* (1995), a symptom is "a physical condition which shows that you have a particular illness" or as defined by *The New International Webster Pocket Medical and First Aid Dictionary* (1998), "it is a disease or infection, either evident to the examiner or a sensation described by the subject, that, taken with other indications, forms the basis for a diagnosis". What is apparent from the above definitions is that a symptom is an indication that guides one to making a decision about the type of disease you are suffering from. When this definition is linked to that of a syndrome, it seems there is a slight correlation between a symptom and a syndrome. Both guide examiners to make a diagnosis of what it is that is ailing patients. The diagnosis is based on indications that examiners see. However, to a larger extent, the connotations that the words have are different. Symptoms can be indications of either a general or more serious disease; for example, symptoms of a cold, malaria and TB. A syndrome on the other hand implies a more sinister disease, which is shown by a cluster of symptoms that reveal the presence of other diseases. For example, AIDS can be shown through a cluster of symptoms from different diseases such as, TB, STIs, diarrhoea, and skin diseases among others.

From this discussion, it is clear that a symptom and a syndrome are words that mean different things; hence, to define a 'syndrome' using the word, *izitshengiselo*, is to use a general word, applicable to the term 'symptoms'. In other words, by translating the term symptoms as *izitshengiselo*, the translator used the translation strategy of **substitution**. This strategy is mentioned by Wallmach and Kruger (1999:281) and it involves the direct transfer of information from one language to another. This strategy is also observed in the translation of the term symptoms as *izibonakaliso*.

The term *izibonakaliso* is defined in singular terms in the Ndebele dictionary as, *isibonakaliso, yisitshengiselo solutho oselukhona, oselwenzakele kumbe oluzakwenzakala* (ISN 2001) (it is a sign of something that already exists or that has happened, or that is about to happen). The term *isibonakaliso* is defined as *isithengiselo* which is the singular for *izitshengiselo*. This means the terms are

interchangeable, thus, the two are synonyms. From the given definitions, it is apparent that ‘syndromes’ and ‘symptoms’ are not the same but because of a lack of a specific term to translate the term ‘syndrome’, the translator resorted to the use of a general word although the terms are not interchangeable.

Another term that is translated using general words is ‘counselling’. Counselling is translated as follows by the English-Ndebele translators:

b) counselling > ukududuzwa/ ukududuzwa lokuthola usekelo/ ukucetshiswa/ ukwelulekwa

The English word ‘counselling’ appears thirty-one times in the ENPC, and is translated differently by different translators as exemplified in Table 5.2 below.

Source text	Target text	Back translation
1. counselling Voluntary Counselling and Testing SAfAIDS 2005).	Ukududuzwa Ukuhlolwa lokududuzwa (VCT)	ukududuzwa > to be comforted To be tested and comforted
2. counselling (SAfAIDS, 2005)	Ukududuzwa lokuthola usekelo	To be comforted and getting support
3. counselling You can learn your status by making use of Voluntary Counselling and Testing (VCT) services in your community (SAfAIDS 2005)	Ukucetshiswa Ungabasazi isimo sakho ngokuyahlolwa endaweni ezikhuthaza ukuzinikela ukuyahlolwa lokucetshiswa ngodaba lolu esigabeni sakho.	Ukucetshiswa > to be advised You can know your status by going to be tested at places that encourage voluntary testing and advice about his issue in your community.
4. Counselling What to expect from counselling and Testing (New Start 2002)	Ukwelulekwa Ongakukhangelela nxa uselulekwa njalo uhlolwa	Ukwelulekwa > to be counselled What you can expect when you are being counselled and tested

Table 5.2: Translation of the term ‘counselling’

The multiplicity and diversity of Ndebele terms used to translate the word ‘counselling’ could be a result of (1) a lack of a specific term to translate the term in Ndebele and (2) lack of a standardised term in the language. Of the fourteen texts

used to compile the ENPC, three texts translate the term 'counselling' as *ukududuzwa lokuthola usekelo* and *ukududuzwa*. The two phrases are used interchangeably. The translator for the MAC (1998) translates the term 'counselling' as *kuxoxwe*, *ukucetshiswa* and *ukwelulekwa*, respectively. The two are used interchangeably. The translator of the pamphlet on Voluntary Counselling and Testing translates counselling as *ukwelulekwa*. Besides the phrase *ukududuzwa lokuthola usekelo* which is paraphrasing, all the other terms are general or superordinate terms used to translate a specialised term.

Generally, the term 'counselling' is defined as "to give or take advice or guidance from a knowledgeable person" (www.thesaurus.reference.com) or "the act of listening to people and giving them support with their problems" (*Longman Dictionary of Contemporary English* 1995). Although counselling is generally viewed as giving or taking advice; in the HIV/AIDS sector and other specialised sectors such as psychology, psychiatry and social work, among others, the term has a specialised meaning. In this instance, counselling includes "giving professional help and advice to (someone) to resolve personal, social or psychological problems" (*South African Concise Oxford Dictionary* 2007). More specifically, in the HIV/AIDS sector, counselling is classified under different categories, with different functions. For examples, before undergoing an HIV test, one has to undergo counselling and this is called **pre-testing counselling**. After the tests have been completed, one undergoes counselling irrespective of whether one has tested positive or negative and this is called **post-testing counselling**. Included in **post-counselling** is the counselling of people who test HIV positive, in order to follow up on how they are coping. In this sector, counselling, therefore, is segmented and has different purposes. In light of this information, clients/ patients are counselled in order to impart knowledge, give guidance and advice and to bring awareness on HIV/AIDS. Consequently, the term 'counselling' in this arena has many connotations, among them, fear of the unknown, preparedness of clients before testing, calming and comforting after testing (depending on the results), among others. Given the above scenario, it seems that Ndebele translators have used general words to translate the term 'counselling'.

counselling > ukududuzwa

As stated above, the SAfAIDS translator/s translated the term counselling as *ukududuzwa*. Pelling (1971) defines *ukududuza* as to 'comfort' or 'console'. In this instance, the concept of *ukududuza* is usually associated with failure and loss; that is, loss in the form of death, loss of property, divorce and break-ups among other things. A person, thus, is comforted in order to instil hope in the face of a misfortune/calamity. Pelling's definition is similar to that found in the ISN (2001) which defines the verb *duduza* as; *nxu ududuza umuntu uyabe uzama ukumisa isibindi ngokumbonisa ukuthi ubunzima obumehlelayo buzakwedlula* (when you are comforting someone you are trying to show someone that the misfortune they are facing will pass away). From the above given definition, it seems *ukududuza* (comfort/console), takes place after an unfortunate event has occurred. Linking this definition to counselling in the HIV/AIDS sector, this definition only captures the aspect of post-counselling when someone has tested positive and they are in need of comfort. The definition does not capture the act of pre-counselling that prepares the clients for testing or educates the clients about the disease nor does it capture the act of post-counselling when someone is provided with information and questions are answered on how to live positively or negatively. *Ukududuza*, thus, is a general word used due to lack of specificity in the language.

counseling > ukucetshiswa / ukwelulekwa

In the ISN (2001), the terms *ukucetshiswa* and *ukwelulekwa* are used interchangeably. The term *ukweluleka* is defined as *ukucetshiswa*. *Ukweluleka yikucebisa kumbe ukupha umuntu amaqhinga* (to advise or to give someone ideas to deal with a problem). Whilst, *ukucebisa umuntu yikumupha indlela kumbe amasu angadeda ngawo uhlupho oluthile* (to advise someone is to give them ways and ideas of dealing with a problem) (ISN 2001). From these definitions it seems *ukucetshiswa* and *ukwelulekwa* are synonyms.

The term *ukwelulekwa* is derived from the verb, *eluleka* which is defined by Pelling (1971) as 'to advise'. *Ukucebisa* in turn, is a verb that is derived from the root – *cebisa* which means 'advise'. *Ukucebisa*, thus, means to give advice to someone

and *uku-cetsh-iswa* is to receive advice from someone or to be advised. These definitions confirm that the two are indeed synonyms. In addition, these definitions are closer to the mark in capturing what counselling symbolises in the HIV/AIDS sector and can be standardised to represent counselling in the specialised arena, although it has to be mentioned that the terms, to a certain extent are general compared to counselling in a specialised sense. This is because there is need to standardise terms in Ndebele so as to lighten the burden on translators who always have to come up with words to capture technical concepts.

In the source language (English), the act of advising someone who is facing problems is called counselling and the person who renders these services of advising people is called a counsellor. However, in Ndebele there is no specific word used to explain or to name the person who offers these services. In the ENPC different translators use different terms to translate the word 'counsellor'.

c) counsellor > oduduza losekela abantu; umduduzi; umeluleki

The term 'counsellor' appears thirty-seven times in the ENPC. The term 'counsellor' is defined in the Longman Dictionary of Contemporary English (1995) as 'someone whose job is to help and support people with problems' and in the *South African Concise Oxford Dictionary* (2007), "as a person trained to give guidance on personal, social, or psychological problems". The two definitions emphasise the aspect of counselling as a profession, with the second definition underlining the aspect of training. That is, for one to be a 'counsellor' in such a specialised field as HIV/AIDS, one has to undergo training before offering these services. Contrary to this in Ndebele society, people did not undergo any formal training in order to offer counselling services. Mature age and life experiences were good enough qualifications. However, in modern society, there has emerged a new phenomenon of training people formally, regardless of their age, to offer counselling services. The emergence of this phenomenon has brought about a need to name this concept in Ndebele culture and in response to this need, translators in the ENPC translated the term 'counsellor' as *umduduzi* and *umeluleki*. These are derived from the following verbs that explain the act;

duduza > umduduzi (noun) = um- (cl 1) + duduz (a) + i

eluleka > umeluleki (noun) = um- (cl 1) + elulek (a) + i

Both nouns belong to class 1. The singular pre-fix *um-* with the plural pre-fix *aba-*. The term *umduduzi* is defined in *Isichazamazwi SesiNdebele* (2001) as *nxa ungumduduzi uyabe uletha intokozo emuntwini owehlelwe yilishwa kumbe odubekileyo* (if you are a comforter you will be bringing joy to people who will be facing hardships or problems). In other words, *umduduzi* is someone who comforts people during a time of sorrow or tribulations. Comparing this definition, to the corresponding English definitions, it seems this term barely captures the act of counselling, which involves more than the act of giving comfort to clients. The term *umeluleki* on the other hand, is defined in the *ISN* (2001) as, *ngumuntu onika abanye amacebo ebatshengisa indlela eqondileyo okufanele bayithathe ekwenzeni ulutho oluthile* (someone who gives other people strategies or ideas, showing them the right way to follow in doing something). The term *umeluleki*, when defined in this way, is a general term that is used to translate a specialised term. However, this term can be extended to mean more than just giving advice or strategies, but to include the act of training in order to assist people who are facing problems. Unfortunately, the term *umcebisi*, taken from *ukucebisa/ ukucetshiswa* (as used above), does not appear in the Ndebele corpus.

Another concept that is central in the HIV/AIDS arena and translated using general words, is 'stigma'. Stigma is defined in the *Longman Dictionary of Contemporary English* (1995), as "a strong feeling in that society that a type of behaviour is shameful". Relating this definition to HIV, it means having HIV/AIDS is shameful; as such people who are HIV positive are treated with disdain and scorn. The word 'stigma' itself has connotations of contempt, disrespect, disgrace and judgment leading to feelings of shame on the person who is stigmatised. In the ENPC, stigma is explained as "having negative attitudes towards people who are HIV positive". The term 'stigma' appears twenty-two times in the ENPC, and it is translated as:

d) stigma > ukukhonjwa ngomunwe, ukuyangiswa and ihlazo.

By translating the term ‘stigma’ as *ukuyangiswa* (to be embarrassed) and *ihlazo* (disgrace) Ndebele translators used a general word to translate a specialised term. *Ukukhonjwa ngomunwe* on the other hand represents the use of a different strategy and thus will be discussed in the relevant section. Following are some examples of the use of the term stigma in the ENPC:

Source text	Target text	Back translation
1. Fight against stigma (SAfAIDS 2005)	Lwana lokuyangiswa kwabaphakathi komkhuhlane	Fight against the embarrassment of infected people
2. Stigma and discrimination relating to treatment of women and girls (CDC 1998)	Ukukhonjwa ngomunwe lobandlululo okuhambelana lokwelatshwa kwamankazana labesifazane	Stigma and discrimination that is related to the treatment of girls and women.
3. Fear and stigma may lead parents to lie to family members, friends and neighbours (SAfAIDS 2005b).	Ukwesaba lehlazo kungenza abazali baqambe amanga kumalunga emuli, kubangane lakubomakhelwane.	Fear and disgrace can lead parents to lie to family members, friends and neighbours.

Table 5.3: Translation of the term ‘stigma’

The term *ukuyangiswa* is derived from *yangisa* and in the bilingual Ndebele dictionary Pelling (1971) it is defined as ‘to deride’, ‘mock’, or ‘shame’. The term *ukuyangiswa* thus means to be derided, mocked or shamed. *Isichazamazwi SesiNdebele* (2001) defines *ukuyangisa* as – *ukuhoza loba ukwenza inqge yisiphi isenzo esingathelela umuntu inhloni lokuzisola* (to mock to do whatever that can fill the other person with shame and remorse). Although this definition has some similarities to the English one, in terms of bringing shame or disgrace on someone, the term *ukuyangiswa* is generally used in the sense of doing something to embarrass someone, and not the constant and systematic act of shaming someone because of their colour, status or gender. The term *ukuyangiswa* does not capture the strong feelings that are evoked by the term stigma, thus, it is a general word used by translators in an attempt to explain a specialised term.

The same applies to the translation of ‘stigma’ as *ihlazo*. The noun *ihlazo* does not capture the strong connotations of a systematic act of shaming someone because of

a particular feature or deed. Although *ihlazo* is translated as ‘disgrace’ or ‘a disgraceful deed’ by Pelling (1971), it partially captures the meaning of ‘stigma’, especially in the HIV/AIDS arena.

Another concept that is underscored in HIV/AIDS texts and is translated using general words is ‘prevention’ that is, preventing the transmission of HIV from one person to another. The term ‘prevention’ is translated as follows:

e) prevention > ukuvikela/ ukuvimba / ukwenqabela

The term ‘prevention’ appears 13 times in the ENPC and is translated differently by different translators. An extract from the ENPC shows how the term is translated:

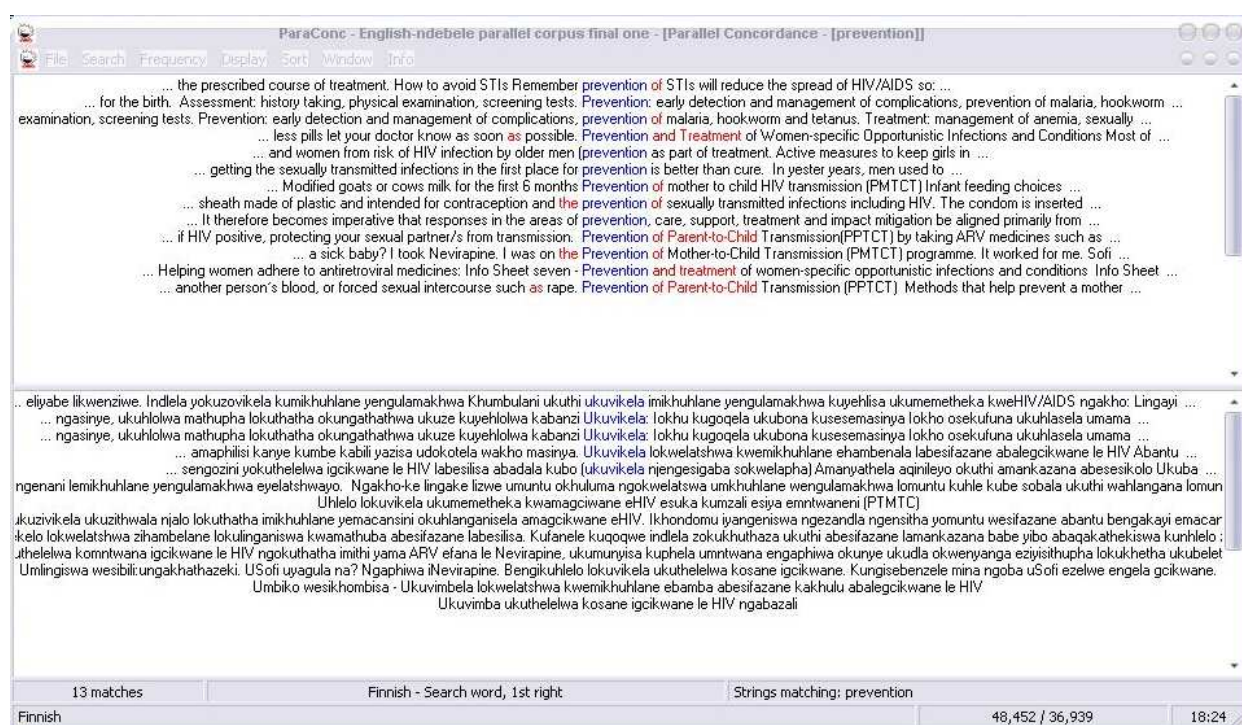


Figure 5.1 Translation of the term 'prevention'

The term ‘prevention’ is derived from the verb ‘prevent’ which means to keep something from happening or arising (*South African Concise Oxford Dictionary 2007*). Prevention itself is the act of preventing something or the actions that you take to prevent something from happening (*Longman Dictionary of Contemporary English 1995*). Prevention collocates with [+of], as shown in the extract above. In relation to HIV/AIDS, the word ‘prevention’ refers to the act of stopping the spread of

HIV/AIDS from passing from one person to the other, for example averting the transmission of HIV from mother to child (PMTCT). In the HIV/AIDS sector, the word 'prevention' has been specialised and standardised in the source language; however, the same is not true of Ndebele. The selected translators resorted to using different terms to translate this word because of a lack of a standardised term. Firstly, the term is translated as *ukuvikela* and *ukuvikela* is defined in the ISN (2001) as *yikuhlenga umuntu ukuze angalimali* (to protect is to rescue someone so that they do not get hurt). This definition does capture the essence of averting danger from taking place and is applicable to the HIV/AIDS arena in terms of preventing the spread of HIV/AIDS, however, the term is yet to be standardised so that the meaning is specific. Secondly, the term 'prevention' is translated as *ukuvimba*, which appears three times in the ENPC in relation to HIV prevention. *Ukuvimba* is defined by Pelling (1971) as to, 'block up/ stuff up' and by the ISN (2001) as, *nxa uvimba ulutho uyabe ulwenqabela ukuthi ludlule endaweni kumbe ebangeni elithize* (when you block someone, you will be preventing it from proceeding to a certain level). The term *ukuvimba* is generally used to refer to the act of putting up physical barriers to stop or hinder something from proceeding for example, building a wall to stop water from flowing to a certain direction. In light of this, the term *ukuvimba* is a general word used to translate a specialised term, thus, giving connotations that are different from the one intended by the source text.

Lastly, the term 'prevention' is translated as *ukwenqabela*, which appears once in the ENPC in relation to the prevention of HIV. The term *ukwenqabela* is defined in the ISN, as *ukuvimbela kumbe ukwalela ukuthi okuthile kwenzakale* (to block or prevent something from happening). The ISN defines *ukwenqabela* (block up), in terms of *ukuvimbela* (block up), which means the two words are interchangeable, depending on the context in which they are used. Nonetheless both terms are general words used to represent a specialised term with a specific meaning in the HIV/AIDS sector in the TT.

From the discussion above, it seems, English-Ndebele translators resort to using general words in place of specialised terms in the health sector because of a lack of specialised words in the Ndebele language to explain the new concepts. This scenario clearly shows that there is need for term development in the Ndebele

language. Furthermore, from this analysis it is apparent that there is a multiplicity of synonyms used by translators to translate each of the selected terms. Target readers who receive different translations with the same term translated differently, may get confused. Hence, Van Huyssteen says (1999:184) says that a disadvantage of an abundance of synonyms is that it may create confusion when different synonyms refer to the same concept. This statement is true of Ndebele. Multiple synonyms in the translation of specialised terms point to an urgent need for standardisation.

In the ENPC, English-Ndebele translators also used neutral or less expressive words in place of specialised terms. The subsequent section explores this.

5.3 *Using a neutral or less expressive word*

As stated in section 4.8.2 the strategy of using a neutral word is used when the target language does not contain a word which has the same impact and connotation; hence, translators resort to using a word that is less expressive. In the ENPC, there are words that do not have the same impact in the target language as they had in the source language. Examples in Table 5.4 below show this.

Source text	Target text	Back translation
1. buddy When I started taking ARV medicines, I was referred to a support group from where I got a support buddy (SAfAIDS 2005)	umngane Ngigqala ukuthatha imithi yama ARV ngicetshiswe ukuthi ngibe lilunga lelinye iqembu labaphila legcikwane lapho engithole khona umngane.	umngane > friend When I started taking ARV medication, I was advised to be a member of a group of people who live with HIV and this is where I got a friend.
2. donating blood HIV is not spread by: donating blood (Matabeleland AIDS Council 1998)	ukupha igazi Igcikwane ngeke ulithole kokunye kwalokhu: ukupha igazi	ukupha igazi > giving blood You cannot get the virus from one of these: giving blood.
3. sexual partner Talk to your sexual partner, your parents or your children (Matabeleland AIDS Council 1998)	lomunye wakho Xoxa lomunye wakho, abazali bakho, labantwabakho ngalumkhuhlane.	lomunye wakho > your partner Talk to your partner, your friends, and your children about this disease.

4. Modified Modified animal milk can also be used for the first six months of life. (Infant feeding choices 2003)	olulungisiweyo Uchago lwenkomo loba olwembuzi olulungisiweyo lungaphiwa umntwana ngenyanga zakuqala eziyisithupha	olulungisiweyo > prepared Cow's milk or goat milk that has been properly prepared can be given to a child for the first six months
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Table 5.4: Neutral words

Table 5.4 shows that the term 'buddy' is translated as *umngane* (a friend). Generally, the term 'buddy', which is classified as informal speech, means; a friend, however, with the prevalence of HIV/AIDS in the 21st century, the term has gained a new meaning: someone who offers to look after and become a friend to a person who has AIDS (Longman Dictionary of Contemporary English 1995). The term *umngane* which is used to translate the source word 'buddy' belongs to a different class: formal word. In the ISN (2001) the term is defined as; *umngane wakho ngumuntu elizwananayo kakhulu* (your friend is someone you get along with very well). The terms 'buddy' and *umngane* have more or less the same meaning: friend, but the two belong to different categories of speech namely; informal and formal. This distinction automatically separates them in terms of impact and connotations. The term 'buddy', implies a more relaxed, but close friendship whilst, *umngane* implies a very close relationship, that is characterised by trust and shared values. The term *umngane* when used in place of a buddy lacks the connotations of a relaxed, joking kind of friendship. With reference, to HIV, the term lacks the aspect of sharing a burden together, thus, it is neutral.

2) donating blood > ukupha igazi

In HIV/AIDS texts, another element that comes to the fore is that of donating blood. Because HIV/AIDS is spread among other things through contaminated blood, a myth developed in Zimbabwe that people can get HIV through donating blood and this had a negative impact on the blood bank of the country. As a result, emphasis was placed on de-constructing the myths on how HIV/AIDS is spread, hence, the development of HIV/AIDS pamphlets. The translators clearly state that HIV is not spread by donating blood. The term, 'donating' is derived from the verb 'donate', which means "to give something, especially money, to a person or organisation in

order to help them” (*Longman Dictionary of Contemporary English* 1995). The nature of giving that is involved in donating is different from when you walk to someone and offer them money. Donating is more systemic than simply giving away things. In Ndebele, the phrase is translated as; *ukupha igazi* (to give blood) which is less expressive. The terms ‘donate’ and ‘to give’, though carrying a similar meaning have different connotations, as explained above.

In the ENPC, the phrase ‘sexual partner/s’ which appears three times (singular) and two times (plural) is translated as *lomunye wakho* and *izithandwa zamacansi* by the Ndebele translators. However, in this sub-section, the researcher will focus on the translation of the phrase ‘sexual partner’ as *lomunye wakho*, because in this instance, the HIV/AIDS pamphlet translator used a less expressive phrase.

3. sexual partner > lomunye wakho

The phrase ‘sexual partner’ is comprised of two words: *sexual* and *partner*. The word ‘sexual’ is derived from the term ‘sex’, and it is defined as (1) connected with sex and (2) connected with the social relations between men and women, and the term ‘partner’ is defined as “one or two people who are married or who live together and have a sexual relationship”. The phrase ‘sexual partner’, therefore, refers to one or two people who are involved in sexual encounters or relations. This term clarifies the kind of relations that the particular people are involved in and it is sexual specifically. However, the term does not clarify on the commitment involved or length of the relationship. However, the term *omunye wakho* (your better half), has more connotations than the English word. The phrase, implies, more than a sexual relationship. It also implies commitment and oneness in a relationship. In other words; it implies marriage. Although the word has more connotations, it does not capture the concept of one, two or more people being involved in sexual relationships, for instance, dating people involved in sexual relations or sex as a transaction/ business (prostitution) or sexual gratification. In this regard, the term is more comprehensive than the English word.

In HIV/AIDS texts, another topic that is stressed is the prevention of HIV from the mother to the child, during birth and there-after. One of the strategies used, is

feeding babies with milk formulas, to prevent the transmission of HIV during breastfeeding. For mothers who cannot afford milk formulas, they are encouraged to modify animal milk and used by the baby for consumption. The term 'modified' which is derived from the verb 'modify', is translated as:

4. modified > olulungisiweyo

The English word 'modify' means "to make small changes to something in order to improve it and make it more suitable or effective" (*Longman Dictionary of Contemporary English* 1995). From this definition, it is clear that modifying something is simply means making improvements on it, not because there is something wrong, but just, changing its state to make it better. However, this sense does not come out clearly in the Ndebele translation. The Ndebele term, *olulungisiweyo*, is derived from the verb, *lungisa*, which means *yikwenza ulutho lubuyele esimeni sokuba kahle* (fixing something and bringing it to the right state). From this definition, the term, *olulungisiweyo*, impresses that something is wrong or broken and needs to be fixed, and this meaning is contradictory to the English word. The term *lungisa* can also be used in the context of preparing food, thus the term *olulungisiweyo*, can mean 'milk that is prepared'. In this instance, the term *olulungisiweyo* is neutral compared to the source word 'modified'.

The above examples reflect that in some instances translators encounter difficulties in passing on the message and they tend to use words that are less expressive. This strategy has limitations in that, in most instances, the message does not have the same impact in the target language. In some cases the meaning is altered.

5.4 Translation by cultural substitution

As stated in section 4.11.3 the strategy of cultural substitution involves the substitution of the source term with a target term that is familiar to the readers, in order to make the message more accessible. In the ENPC, there are instances when Ndebele translators resort to this strategy. For example, the term 'condom' appears 120 times and on thirty-one occasions it is translated *umncwado*; thirty-eight times as *ikhondomu* and forty-nine times as *icondom*. By translating the term 'condom'

using the Ndebele word *umncwado*, Ndebele translators substituted a foreign and technical term with a familiar term in Ndebele culture. The extract below shows instances of the translation of the term ‘condom’ as *umncwado*.



Figure 5.2: Translation of the term 'condom'

In the *Compact Oxford English Dictionary for Students* (2006), a condom is defined as “a thin sheath worn on the penis during sex as a contraceptive or to protect against infection”. A condom, thus, is a device that can be used not only for family planning purposes, but also for protection against sexually transmitted infections such as syphilis, gonorrhoea and HIV, among others. In the source culture, the purposes of a condom are made abundantly clear, and its form is clarified. However, when comparing the definition of a condom with *umncwado*, marked distinctions can be observed. The term *umncwado* is defined as ‘*isembatho sobulili sesitho sobulili samadoda*’ (it is a cover for the male organ).

Whilst the shape of both apparatuses is similar, the purposes are different and the material used to manufacture both is also different. Firstly, a condom is worn by men during sex as a contraceptive, as well as a protective device from sexually transmitted diseases, whilst *umncwado* is simply a protective cloth made from animal skin worn by men at any given moment, for protective purposes. Secondly, *umncwado* was made from animal skin and shaped like a tube, whilst, a condom is made of rubber. Thirdly, *umncwado* was worn as a protective garment while performing everyday duties and a condom is worn purely for sexual purposes. It seems therefore, that the term ‘condom’ is translated as *umncwado* because of the

similarities in form between the ‘condom’ and *umncwado*. This was done in order to aid the target readers in conceptualising for them this foreign apparatus. However, whilst, it is a good idea to use a concept that the target readers are familiar with, a problem arises from the fact that the term *umncwado* is not well-known among the youth and can bring about a lot of confusion, thereby making the message inaccessible to some target readers. This is because HIV and AIDS are diseases that affect both the young and the old and as such measures are taken to educate members of both age categories against contracting the disease. There is need therefore to use terms that do not discriminate against some target readers.

In section 5.2 the researcher mentioned that the English-Ndebele translators used different strategies to translate the term ‘stigma’ and one of the strategies used is that of cultural substitution. In translating this culture-specific term into Ndebele, the SAfAIDS (2005) translator used the phrase: *ukukhonjwa ngomunwe*.

b) stigma > *ukukhonjwa ngomunwe*

In the ENPC, the term ‘stigma’ appears twenty-two times and it is only on seven occasions that it is translated as *ukukhonjwa ngomunwe* (see Figure 5.3 below)

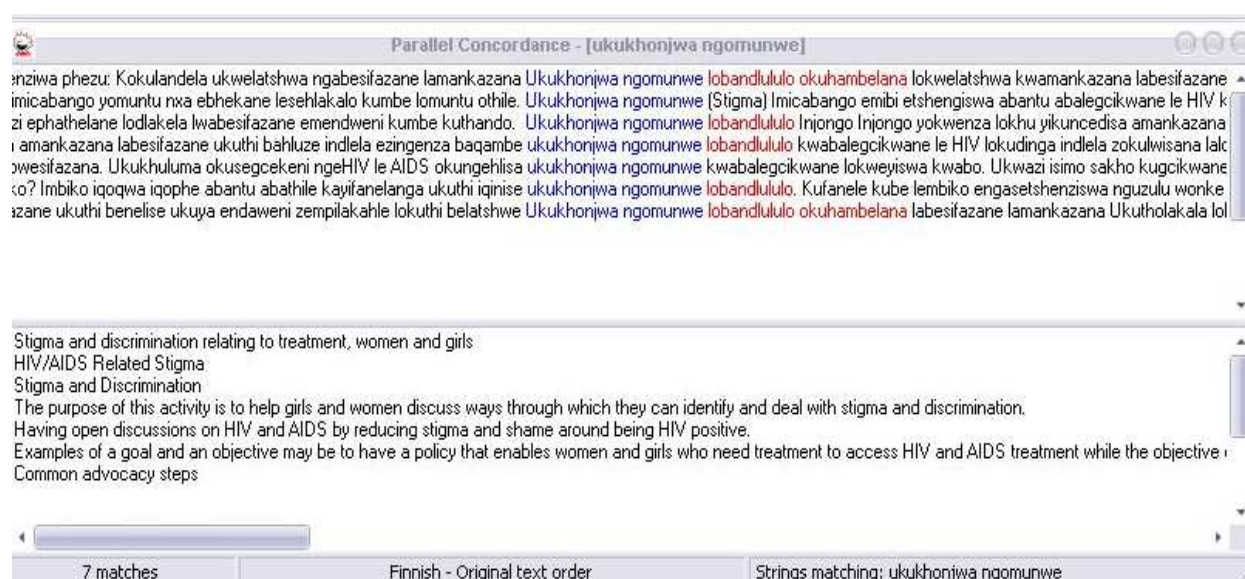


Figure 5.3: Translation of the term ‘stigma’

The term ‘stigma’ was defined previously to mean ‘having negative attitudes towards people who are HIV positive’. The phrase, *ukukhonjwa ngomunwe*, however, is

derived from the figurative expression, *ukukhonjwa ngeminwe*, which means: to be mocked or humiliated. In Ndebele culture, when a person is involved in disparaging acts such as witchcraft, prostitution and rumour-mongering, among others, people talk behind the person's back and point all fingers at him/her, hence, the idiom *ukukhonjwa ngeminwe* (to be pointed at using all fingers). This phrase was used by the SAfAIDS (2005) translator, in an attempt to capture the connotations that are associated with the term stigma. Pointing at someone with a finger is a common sight, but pointing at someone with all fingers is uncommon and has implications of judgment where in most cases the sanity of a person is questioned in relation to an event or circumstance that they were involved in. In relation to HIV/AIDS *ukukhonjwa ngeminwe*, implies being judged and shamed for your role in getting the disease.

Another term that is translated using a culture specific concept is the term 'witchcraft'. This term is significant in this study on HIV/AIDS because, among the African people, there are some myths that are circulating about the spread of HIV. It is believed that it can be transmitted through witchcraft, hence, some people, consult witch-doctors to cure HIV. In the ENPC, it is expressed succinctly that HIV/AIDS is not spread through witchcraft and the term is translated as:

c) witchcraft > ubuthakathi

Source text	Target text	Back translation
1. witchcraft HIV is not spread by: witchcraft (Matabeleland AIDS Council 1998)	Ubuthakathi Igcikwane ngeke ulithole kokunye kwalokhu: ubuthakathi.	ubuthakathi > witchcraft You cannot get the virus by one of the following: witchcraft.

Table 5.5: Translation of the term 'witchcraft'

It is important to mention that the concept of witchcraft is unique to every culture. What is considered as witchcraft in English culture can at times not be considered as such in Ndebele culture. However, by translating the term 'witchcraft' as *ubuthakathi*, the translators provided the readers with a concept that they can identify with in their culture. The term 'witchcraft' is defined as "the use of magic to make things happen"

whilst, the term *ubuthakathi* is defined as *yisenzo sokuloya* (an act of witchcraft), but no definition is given of *ukuloya*. Pelling (1971) defines witchcraft as *ubuthakathi*.

An analysis of HIV/AIDS translated texts reveals that the cases when Ndebele translators resort to cultural substitution are limited and far between. This is not to say the few examples that were given above, are the only ones. A few more examples were identified, however, in comparative terms, this strategy is not as common as for instance, translating by paraphrase. An examination of this strategy reveals that paraphrasing is one of the most common methods of translating among Ndebele translators.

5.5 Translation by paraphrasing

In section 4.8.3 it was revealed that paraphrasing is a strategy whereby concepts are explained when the target language lacks a word to express that concept. There are two ways of paraphrasing: using related words and using unrelated words.

5.5.1 Paraphrasing using related words

Paraphrase by means of related words occurs when the concept expressed by the source item is lexicalized in the TL but in a different form, and when the frequency with which a certain form is used in the ST is significantly higher than would be natural in the target language (Baker 1992:40). In this section, this statement will be altered to refer to specialised terms that have found space in the target language (lexicalised) through their constant use and their relation to concepts that are already in existence in the Ndebele language. These specialised concepts are translated through explaining their meaning as shown in Table 5.6.

Source text	Target text	Back translation
1. cervix (Speak Out Magazine 1998)	umlomo wesibe letho	entrance to the womb
2. re-infection (SAfAIDS 2005)	ukuthola igcikwane njalo	to get the virus again
3. stress (SAfAIDS 2005b)	ukusindwa zingqondo	to be mentally fatigued

4. masks (Island Hospice Services 2001)	amalembu okuvala ubuso	materials/cloths for covering the face
5. birth canal cleansing (Speak out Magazine 1998)	ukugezisa isibeletho	cleansing the womb
6. postpartum care (Speak Out Magazine 1998)	ukunakekela umama ngemuva kokubeletha	caring for the mother after giving birth

Table 5.6 Paraphrased terms

An analysis of the examples given above, shows that the phrases that are used to translate the specialised terms are based on words that already exist in the Ndebele language. For instance, the term 'cervix' is translated as *umlomo wesibeletho*, meaning the 'entrance to the womb'. What the translators merely did, was to explain the concepts before them using familiar terms in the language, to make the texts more accessible to the reader. However, there are some instances when translators encountered concepts that are totally new to the language and they paraphrased these terms using unrelated words.

5.5.2 Paraphrasing using unrelated words

Paraphrasing using unrelated words occurs, when the meaning of the source item is unpacked, particularly if the item in question is semantically complex. In this section, paraphrasing using unrelated words will be altered to mean, unpacking meanings of complex specialised terms. This is a situation whereby the technical/scientific term does not exist in the target language, and translators translate it by explaining the meaning of the word by using more than one word. Table 5.7 contains examples of this strategy.

Source text	Target text	Back translation
1. side-effects Side-effects and ART in children (SAfAIDS 2005b)	okungaphazamiswa kumpilakahle Okungaphazamiswa kumpilakahle lokwelatshwa kwabantwana ngama antiretroviral.	Things that can be altered in your health and ART in children

2. consultation sessions Participants that took part in the consultation sessions at Murambinda Mission Hospital... (SAfAIDS 2005)	Inhlelo zokubuza Abantu abaphatheke kunhlelo zokubuza lokhu lalokhuya esibhedlela seMurambinda Mission.	Inhlelo zokubuza > sessions for asking questions People who are involved in programmes of asking questions at Murambinda Mission hospital
3. tissues These are tissues and organs (parts) of the body that make useful; substances for the body – such as the thyroid gland (SAfAIDS 2005).	Izitho zomzimba Lezi yizitho zomzimba ezikhupha amanzi kumbe okanye okunceda umzimba okufana lokuthiwa yithyroid gland yomphimbo.	Izitho zomzimba > body parts These are body parts that emit water or other things that help the body – like the thyroid gland.
4. Exercise (Island Hospice Service 2001)	ukudlalisa umzimba Ukudlalisa umzimba kumbe ukunyikinya kumbe ukunyakazelisa umzimba	ukudlalisa umzimba > shaking/ moving your body Playing around or shaking or moving around with your body.
5. Incontinence (Island Hospice Service 2001)	Ibanga kumbe isikhathi lapho ogulayo engaselandla Okuminya ngaphansi ukuthi angabhotsha nxa engakakuvumeli loba engachemi engakakuvumeli	A stage where the patient has no energy, the things that press below can come out without intention, the patient can pass faeces or urine.
6. Caesarian section (Matabeleland Aids Council 1998)	Ukubelethisa owesifazana ngokumqhaqha	To assist a woman to give birth by cutting her

Table 5.7: Unrelated paraphrased terms

A survey of the above examples reveals that ordinary words were used to explain specialised concepts. Most concepts were explained in terms of their function or nature. For example, a sheath is explained in terms of its function which is to protect during sex and a 'caesarean section' was described in terms of what transpires during the process, and that is, a woman is operated upon in order to remove the baby. The term *ukuqhaqha* is taken from the concept of sewing and un-doing stitches in needle work (*ukuqhaqha*). The term *ukuqhaqha* gives the impression that a person (woman) who is complete and they are opening her up, after which she will be sewn again. Hence, the act of operating is referred to as *ukuqhaqha*.

Whilst the “Speak Out” translator translates this term as *ukubelethisa owesifazane ngokumqhaqha*, another translator uses the phrase, *ukuhlinzwa* (to be butchered) for the concept of caesarean section. The term *ukuhlinzwa* is used metaphorically to mean ‘being butchered’. Translating the phrase ‘caesarean section’ as *ukuhlinzwa* (to be butchered), shows the creativity of the Ndebele speakers, however, the terms *ukuhlinzwa* carries many negative connotations than the neutral English term. The term implies that the patient is cut up painfully, against their wish and the process is bloody. This term reveals how the Ndebele people felt about the caesarean section, when it was introduced in Zimbabwe.

The strategy of paraphrasing contributes positively to the growth of the Ndebele language. Hadebe (2000:229) explains that “in some cases coining one word to cater for a concept or word from another language fails to capture the whole sense. The alternative is paraphrasing.” Baker (1992:40) adds that the main advantage of this strategy is that it achieves a “high level of precision in specifying propositional meaning.” However, whilst this strategy can make things clearer, it has a limitation in that it is cumbersome and awkward to use because it involves filling a one-item slot with an explanation consisting of several items (Baker 1992:40). Hadebe (2000:229) further elaborates on the limitations of this strategy:

The length of the multi-lexical item might make its constant use in writing a problem. Multi-lexical items are also a problem in entering in general dictionaries, thereby posing a problem for terminology development. Paraphrasing is a strategy used by all natural languages.

In other words, explaining a one word concept using many words can be problematic in writing as well as in dictionary making. Despite these shortfalls, paraphrasing has some advantages, and one of them is that it helps that language to grow, by incorporating foreign concepts. Mtintsilana and Morris (1988:69) explain that this strategy is a productive way of extending indigenous vocabularies. Paraphrasing therefore is a vital strategy in translation studies as it not only expands the lexicon of the language but it also makes the message clearer for the readers.

5.6 Translation by omission

As explained section 4.8.4 the strategy of omission involves the exclusion of some information that was present in the source text in a bid to make the translation

understandable. Omission can take place if the particular words in the ST can result in repetitions, or will make the message cumbersome in the TT. Omission can take place at word, phrase or sentence level, as long as it does not totally modify the meaning of text. There are different types of omission that are observable in the ENPC and these are:

- Omission of words
- Omission of elaborate phraseology
- Condensing sentences
- Omission of sentences/paragraphs

5.6.1 Omission of words

This strategy involves omission of words in the target text. Omitted words are not meant to change the meaning of the text, as shown in the examples below.

Source text	Target text	Back translation
1. Rubber Whose partners will not use a male rubber condom? (Speak Out Magazine 2000)	Abalamadoda angafuni ukusebenzisa ikhondomu ...abesilisa	Those with husbands who refuse to use the male... condom
2. HIV HIV is found in body fluids such as blood and sexual fluids (semen in men and vaginal fluids in women)(Matabeleland AIDS Council 1998)	Litholakala egazini lomuntu – okungamanzana okuphuma emzimbeni, owesilisa kunye lowesifazana alubana behlangana	It is found in human blood, fluids that come out of the body of men and that of women when they meet.
3. micro-organisms Laboratory studies show that the female condom provides an effective barrier to the passage of HIV and other sexually transmitted micro-organisms , including Hepatitis B and Herpes Viruses. (Speak Out Magazine 2000)	Ukudingisisa okukhona sokutshengisele ukuthi amakhondomu abesifazane asetshengisele ukuba yindlela eqinileyo eyokuzivikela emikhuhlaneni yemacansini kuhlanguanisela iHepatitis B le Herpes viruses.	The investigations that have been carried out have shown that the use of female condoms is an effective way of protecting oneself from sexual infections that include Hepatitis B and the Herpes viruses.

Table 5.8: Omitted words

The omission of the term 'rubber' in the first example does not change the meaning of the sentence, and the same is true of the other two examples. The strategy of omitting words that do not impact on the meaning of the text is common in the ENPC. However another type of omission is observable and this involves the omission of crucial and/or complex specialised terms. Table 5.9 below presents examples of this strategy.

Source text	Target text	Back translation
1. consistently Use condoms consistently . (Matabeleland AIDS Council 1998)	Sebenzisa amakhondomu	Use condoms
2. pregnant Do not take Efavirenz when pregnant (SAfAIDS tool kit 2005)	Ungathathi umuthi othiwa yi Efavirenz.	Do not take medication called Efavirenz
3. PID If not properly treated, PID may lead to infertility (SAfAIDS 2005 toolkit)	Nxa ingelatshwanga kuhle ingabangela ukusweleka kwenzalo	If not treated properly, it can cause infertility
4. cocaine, ecstasy, Alcohol, illegal drugs (marijuana, 'mbanje', cocaine, ecstasy and others) and smoking, work to weaken your immune system by breaking down cells in your body (Island Hospice Services 2001).	Utshwala, izidakamizwa (imbanje lokunye) okubhema konke kuyehlisa amandla amasotsha alwisana lemikhuhlane ngokumvuthuzwa kwezigaba zegazi emzimbeni wakho.	Alcohol, illegal drugs (marijuana and others) and smoking, weakens your immune system by breaking down your cells in your body
5. with an HIV positive person Having unprotected sex (sex without a male/ female condom) with an HIV positive person . (Matabeleland AIDS Council 1998)	Ukungena emacansini kungela kuvikela kuyingozi.	Having unprotected sex is dangerous

Table 5.9: Omitted phrases

In Table 5.9 crucial words were omitted and these drastically change the message. For instance, in example one, the term 'consistently' was omitted and the sentence

that reads: Use condoms consistently, now reads, *sebenzisa amakhondomu* (use condoms). The concept of consistent use of condoms is undermined in the text and this has a capacity to impact negatively on the target readers. Furthermore, the omission of the word 'pregnant' in the second example greatly alters the message. The message changes from 'pregnant women should not take Efavirenz' to 'HIV people must not take Efavirenz'. Efavirenz is an important drug in HIV treatment and sending such contradictory messages to the target readers is unwarranted as it can confuse the readers and also result in long-term consequences.

The examples presented above show that there is urgent need to train translators on different strategies of translation as well as the importance of presenting information truthfully. Misinterpretations have a capacity to affect the target readers negatively. There is need for editors and proof-readers to identify such erroneous errors during translation.

5.6.2 Omission of elaborate phraseology

This strategy involves omitting crucial phrases in the target text. These phrases are however not meant to alter the meaning of the text, but this is not the case with some Ndebele translations. Crucial phrases that alter the message of the text were omitted, as shown in the table below.

Source text	Target text	Back translation
1. Sex (ninety two percent): you can get HIV from having sex with a person who is infected with HIV (CDC 1998).	Ivama ukutholakala emacansini (okuyisilinganiso esingamatshumi ayisitshiyagalolunye lambili ekhulwini)	92% of the time you get HIV from having sex
2. Having unprotected sex (sex without a male/female condom) with an HIV positive person (CDC 1998)	Ukungena emacansini kungela kuvikela.	Having unprotected sex
3. HIV/AIDS related Discrimination (SAfAIDS)	Ubandlulo	Discrimination

toolkit 2005)		
4. Sexually transmitted infections and their management (Speak Out Magazine 2003)	Imikhuhlane yengulamakhwa	Sexually transmitted infections

Table 5.10: Omitted phrases

In Table 5.10 above, the highlighted words in the first column are the phrases that were omitted by Ndebele translators. What is apparent is that the absence of these phrases totally changes the meaning of the statements. For instance, in example 1, the source text undoubtedly states that 92% of the times you get HIV from having sex with a person infected with HIV. This, message is crucial because not everyone is HIV positive and you can never tell if a person is positive or not until he/she is tested. But this does not imply that every sexual encounter results in HIV. However, the Ndebele translation implies so. The translator of the pamphlet on HIV/AIDS (CDC 1998), states that 92% of the times HIV results from having sex, and this statement is not qualified, which amounts to a misrepresentation of information. It is vital for Ndebele translators to take note of these little nuances that alter the message, so as not to send contradictory information to target readers. Example 2, which addresses the methods of HIV transmission, has a similar error. The statement that 'one gets HIV from having unprotected sex with an HIV positive person' is altered to mean, 'one gets HIV from having unprotected sex'. Unprotected sex with an HIV negative person does not result in infection. This means that the original meaning of the phrase, as found in the ST, has been changed fundamentally in the TT. There is need therefore for Ndebele translators to take note of such small details. Such misinterpretations of information may mislead the target readers.

5.6.3 Condensing of sentences

This strategy involves compressing information in the target text, but still maintaining the meaning of the text. This strategy is common in the ENPC, whereby, two or more sentences are condensed as one. Table 5.11 below shows this.

Source text	Target text	Back translation
1. Think sex is romantic	Ucabanga ukuthi ukuya	You think sex is way of

(fun)? There's nothing romantic about sexually transmitted infections like herpes, Chlamydia, genital warts and HIV! (NFP 1999)	emacansini yikuzithokozisa na? Akula ntokoza nxa usulengulamakhwa.	pleasuring yourself? There is no fun in sexually transmitted diseases.
2. Sex: (ninety-two percent): You get HIV from having sex with a person who is infected with HIV. Infected blood: a person can get HIV from the infected blood of another person. This can happen during blood transfusion , during blood sports then there is bleeding or even through used injections that contain the virus. In Zimbabwe blood used in hospitals is tested for HIV before being given to a patient. If the test is HIV positive it is not used for transfusions (CDC1998).	Ivama ukutholakala emacansini (okuyisilinganiso esingamatshumi ayisitsiyagalombili lambili ekhulwini) lasegazini ma uthe waphiwa igazi elingalolwanga ikanti liyabe lilawo umkhuhlane. Yikho kuqakathekile ukuthi igazi lihlolwe ukuba lilalo loba kalilalo igcikwane.	It is usually passed on through from sex (92% of the time), and in blood if you received blood that is not tested and has the virus. That is why it is important that blood should be tested if it has the virus.
3. A term used to describe feelings of emotionally, physically or mentally overwhelmed when faced with a certain situation, event or person (SAfAIDS 2005).	Lapha kuchazwa imicabango yomuntu nxa ebhekane lesehlakalo kumbe lomuntu othile.	Here the description is of the thoughts of a person when they are facing certain circumstances or another person

Table 5.11: Condensed sentences

In example one from Table 5.11 above, the source text author gave elaborate examples of sexually transmitted infections such as 'herpes, chlamydia, genital warts and HIV', however, the Ndebele translator does not. He/she groups all the examples under the umbrella term, *imikhuhlane yengulamakhwa*, in turn summarising the statement. Nonetheless, the message comes across clearly, despite the fact that the translator summarised the contents. The same cannot be said of example 3. The

translator's attempt to condense the message denies the statement of crucial information, such as the feelings of people both, emotionally and physically. The translator only dwells on the mental aspects of the message. There is need therefore, for translators to be observant so as not to alter the message drastically.

5.6.4 Omission of sentences and/or paragraphs

Although in some instances, omissions do not alter the intended message, there were instances where Ndebele translators omitted entire sentences and paragraphs in the Ndebele texts, denying target readers of crucial information. This problem is observable in most texts that were selected for analysis. The researcher observed that translators in some cases omit large chunks of vital information, leading to incomplete translations. Table 5.12 has examples of omitted information from various texts.

Source text	Target text
1. To dilute 100ml of milk, add 50ml water and 10g (teaspoon) sugar. Skimmed milk in powder or liquid form as well as sterilized milk should not be used for baby feeding (Infant feeding choices 2003).	Omitted
2. Disclosing can help you access medical services, care and support that you need (SAfAIDS 2005)	Omitted

3. Challenging stigma and discrimination Because of its links to sex and sexuality, major efforts in HIV and AIDS advocacy should be directed at changing social norms and attitudes as well. Stigma and discrimination have been known to be barriers to care and support. Accordingly, efforts to ensure accessibility of treatment should also address stigma and discrimination especially in view of the fact those ideas about and expectations of women and men create inequalities in status, power and control lead to different vulnerabilities and capacities to cope with HIV and AIDS. Women living with HIV and AIDS are therefore more stigmatized than men. “Do not let stigma and discrimination keep you away from helpful services” Consider the additional skills and knowledge that you need and how capacity can be built either within your group, organization or as a member of a network or coalition SAfAIDS 2005).	Omitted
4. Options for infant feeding for HIV positive mothers HIV positive mothers who chose to breast feed should not give other foods to their babies as these increase the chances of infection (Infant feeding choices 2003).	Omitted

Table 5.12: Omitted sentences/paragraphs

Partial or incomplete translations have a capacity to affect the target readers negatively. For example, in Table 5.12 example 5, the author of the source text states explicitly that HIV positive mothers who are breast-feeding should not give their babies other foods as these increase chances of infection. This information is crucial not only to positive mothers, but also to the health of the babies. However, this information is omitted in the TT which is supposed to educate HIV positive mothers about breastfeeding choices. Omitting such crucial information by the Ndebele translator has a capacity to affect the target readers negatively, causing serious harm to the concerned babies. Omission as a strategy, therefore, is misused in the above instances. The omissions that are presented in Table 5.12 imply that some translators are negligent and not adequately concerned about the trade they are involved in. There is no form of professional accountability on the part of these

translators. Omitting large chunks of information as shown above, deprives the target readers of crucial information.

4.7 Translation by addition

This strategy is in direct contrast to the technique of omission. It accounts for instances where translators add item(s) to the target text which do not appear in the source text (Kruger 1999:281). In the ENPC, there are cases when words, phrases and sentences were added by the translators in the target texts, in a bid to make the message more transparent. The examples in Table 5.13 show this:

Source text	Target text	Back translation
1. You are encouraged to complete the prescribed course of treatment. (Speak Out Magazine 2003)	Liyakhuthazwa ukuthi liqede kungaba yikuhlathswa amajekiseni wonke, amaphilisi kumbe imithi yonke njengokutshelwa eliyabe likwenziwe.	You are encouraged to complete the prescribed course, be it injections, pills or liquid medicines) as you were told.
2. Be faithful to one sex partner (Speak Out Magazine 2002)	Thembekani emuntwini oyedwa okutsho ukuthi hlanganani emacansini lomuntu oyedwa	Be faithful to one person, this means sleep with one partner only
3. Always wash hands well with soap and water before and after touching the patient. (Island Hospice 2001)	Kokuphela geza izandla mandulo langemva kokuthinta loba ukubamba ogulayo. Sebenzisa isibhulatsho, isepa, lamanzi.	Always wash your hands before and after touching the patient). Use a brush, soap and water
4. Use lemon on stains and wash afterwards. (Island Hospice 2001)	Sebenzisa ilemon nxa ufuna ukukhupha itshatha elicombe isigqoko. Ungathontisela ilemon ubusugezisa itshatha lelo.	Use lemon if you want to remove stains on clothes. Put a few drops of lemon directly on the stain

Table 5.13: Addition of information

The highlighted sections in Table 5.13 represent chunks of information that have been added to the TT. The Ndebele translators at times qualify the statements that appear in the ST by providing additional information, as shown above. This strategy is intended to make the text clearer to the reader. In example 4, the ST author states that lemons can be used to remove stains. This instruction is part of many on how to

care for bedding and clothes of terminally sick people. However, The Island Hospice Services translator expands on the instruction by adding that to remove stains, put a few drops of lemon directly onto the stain. The translator used his/her general knowledge in order to aid the target readers in understanding the text and this is done by many others as shown above.

Ndebele translators use different strategies to pass on the message to the target readers. These strategies include: using a general word, using less expressive words, cultural substitution, paraphrasing and omission among others. Some of the strategies simplified the message, making it more accessible to the reader and these include cultural substitution and using general words. Some of the strategies on the other hand made the message more transparent by explaining foreign terms and these include: paraphrasing and addition. Whilst some of the strategies fulfilled their intended purpose of transferring the message from English to Ndebele, the strategy of omission was inappropriately used in most cases, leading to loss of relevant information. In some instances omitted words and phrases changed the meanings of the message fundamentally and this has a potential to impact negatively on the accurate transmission of the text to the reader.

There is need therefore, for measures to be taken to be put in place to ensure that translators are fully accountable for their work. Furthermore, there is need for professional editing and proof-reading of translated texts. In a nutshell, most omissions that were noted in the ENPC compromised the message one way or the other. The researcher is of the opinion that these omissions are a result of negligence on the part of some translators who do not take the trade seriously.

5.7.1 Summary

The study so far shows that (1) there is need for standardisation of terms as shown by the abundance of synonyms (2) there is need for accountability on the part of the Ndebele translators so that they can convey the message appropriately (3) there is need in Zimbabwe for editing and proof-reading services as these can help eliminate such errors as identified above.

Some of the strategies that are used by translators contribute to term creation in Ndebele, thus, in the following section, the researcher analyses and interprets strategies that contribute to term creation. This section fulfils the third aim of exploring how the selected strategies contribute to term creation.

5.8 Strategies used to create new terms

This section deals with issues of language elaboration. **Language elaboration** refers to the creation of new terms in order to meet the scientific, educational and technical demands of a language (Van Huyssteen 1999:173). Language elaboration is a necessary part of any growing language or every language in contact with other languages, as it ensures that the language in particular is able to express and explain new concepts. The act of creating terms in the scientific arena is usually a conscious process undertaken by the government, language bodies and ministries, language specialists, lexicographers and translators among others, to formulate terms to explain new concepts as a reaction to technological and scientific developments that will be taking place. Translators as language practitioners play an important role in formulating new terms that lead to the growth of a language. Cluver (in Hadebe 2006:145) explains:

The gradual change from home-craft to industry that took place in England and Europe is replaced in Africa by instant importation of technical know-how. As long as the national industry and level of national scientific research is underdeveloped, technical terms have to be created by translators, terminologists....terms that have been created in language at this stage are just that: created terms.

The methods of term creation that are used by the translators and terminologists “form an important part of language elaboration because they are the very linguistic tools that make technical modernisation and expansion of the lexicon possible” (Van Huyssteen 1999:173). As such, this study examines the strategies that are used by English-Ndebele translators to formulate new terms in the HIV/AIDS arena. Furthermore, it shows that Ndebele is not a static language, but a dynamic one that has the ability to respond to new demands that result from technological and scientific changes.

4.8.1 *Factors that impact on term creation*

Ndebele as a language, like many other African languages, lacks terms to express itself in scientific, educational, technical and legal domains among others. Hadebe (2006), when carrying out a study on standardisation of Ndebele terms, noted that there was scarcity of terms to be standardised, thus, highlighting the urgent need for term creation in Ndebele. The inadequacy of the Ndebele language to express itself in these sectors is largely a result of colonialism. According to Ngugi (in Hadebe 2006:146):

Colonisation has created a situation in which the European language and the African language perform varying functions. Usually the European language is used as the language of conceptualisation, thinking, formal education, and mental development, whereas the African language is limited to daily interactions within the family and the community.

The unofficial classification of indigenous languages as 'home languages,' created a big void in the development of terminology and the effects are still felt today. Linked to the legacy of colonialism in Africa, are the attitudes of African people towards indigenous languages. African languages are, through colonialism, held in low regard by many of their speakers who believe that their national languages are primitive, inferior and unable to cope with technical elaboration (Ohly in Van Huyssteen 1999:173). In Zimbabwe, specifically, most people have a negative attitude towards indigenous languages. Hadebe (2000:229) clarifies:

In a situation where there is a Ndebele term as well as an English one for an object or idea the tendency is to use the English one. That way the development of terminology in Ndebele is inhibited as Ndebele lexicon becomes more and more an extension of the English vocabulary.

English, thus, is viewed as a superior language worthy of study, but studying indigenous languages is frowned upon. This negative attitude towards indigenous languages is further reinforced by the fact that Ndebele and Shona as subjects are studied up to A' level and at University level, the languages are taught in English. Hadebe (2006:147) in relation to the teaching of Ndebele in English at the University of Zimbabwe comments:

Because Ndebele is taught as a subject in the medium of English at tertiary institutions, this has not led to improvements in the quality of creative work in the language...However, the use of English means that Ndebele as a language is denied normal growth in vocabulary, terminology and other features expected of a language taught at higher levels of education.

The continued use of English as language of instruction for subjects such as science, maths, economics, law and geography in Zimbabwe contributes to the under-development of indigenous languages. From the above information, it is apparent that much effort needs to be put into undoing the legacy of the past and putting in place policies that promote the growth of indigenous languages.

The blame for the underdevelopment of African languages cannot be placed on historical factors only. The African governments also have a role to play, in terms of the language policies they put in place. Mtintsilana & Morris (1988:109) state that “terminology development in the African languages has been retarded by a number of ideological, historical and educational factors, the most fundamental of which are the language policies in the Republic of South Africa”. This statement is also true of Zimbabwe, where the language policies or absence thereof, undermine the development of terms in indigenous languages. There is a need therefore for language policies that uphold indigenous languages.

Furthermore, African languages have not been given enough time to develop terms naturally to express foreign concepts, due to a growing need in developing countries for urgent translations (Van Huyssteen 1999:175). The time factor is further aggravated by staff problems, costs and lack of action. Very few governments of developing countries truly strive for the development of their indigenous languages to the extent of enabling such languages to deal effectively with (technical) elaboration (Matsela in Van Huyssteen 1999:175), hence, the underdevelopment of technical terms. These factors, among others, have resulted in a difficult situation, where translators are forced to become terminologists and craft terms in a bid to transfer the message from one language to the others.

4.8.2 *Creation of specialised terms*

From the outset, it is important to acknowledge that the process of creating new terms is not a simple and straight forward one and translators resort to different methods and strategies to formulate new terms. The complexity of the process is more apparent when translating scientific terms. This is so because unlike ordinary language, technical language shows a one-to-one correlation between concept and term (Cluver 1975:333 in Van Huyssteen 1999:173). Furthermore, the language of science is based on universal concepts and logic (Abdulaziz in Van Huyssteen 1999:173). As such, the created terms have to align with universal meanings of the word. English-Ndebele translators who translate HIV/AIDS texts have to contend with the problem of finding terms that are inherent to Ndebele but still retain their universal meaning and it is of interest to the researcher to observe how translators deal with this challenge.

In order for translators to create terms that are acceptable to the target readers, translators have to abide by the rules of the language into which they are translating. Moropa (2005:169) explains that a translator needs a thorough understanding of the linguistic mechanisms available to him/her in order to be able to create terms. That is, a translator has to have a thorough understanding of both the target language and source language, as these are the foundations upon which new terms are built.

From this discussion it is clear that in order for translators to create new terms they have to align themselves with the statutes of the target language and also with those of the source language. Hadebe (2000:229) expands by stating that it should be noted that in general, languages develop terminology from two sources: term-creation processes from within the language or borrowing from other languages. Mtintsilana and Morris (1988:110) concur with this assertion saying that “in order to create terms a language has to draw from both internal and foreign sources.” From internal sources the following methods, among others, can be used to create new terms: compounding, paraphrasing, semantic shift and deiphonisation and from external sources, loan words can be used (Hadebe 2000:229; Van Huyssteen 1999:180). In this section the researcher will commence by analysing loaning as a method of term creation.

4.8.3 Term creation through loaning

In section 4.9 loaning was explained as a strategy that involves taking words from the source language and applying them in the target language. In the ENPC three types of loaning are observable and these are:

- An indigenised loan word
- A pure loan word
- A pure loan word preceded by an explanation

5.8.4 Using indigenised loan words

In section 4.9.1 indigenised loaning was explained as a concept that involves adopting a word from the source language and changing its structure to suit that of the target language, but the sound and meaning remain the same. The following are examples extracted from the ENPC of indigenised loan words.

Source Text	Target text	Back translation
4. Condom The female condom – for whose use? (Speak Out Magazine 2002)	ikhondomu Ikhondomu labesifazane – ngelabobani?	ikhondomu > condom The condom for women – for whose use?
5. pills What to do if you have skipped one or more pills (SAfAIDS 2005)	amaphilisi Ongakwenza nxa ungehluleka ukunatha amaphilisi kanye kumbe kabili.	amaphilisi > pills What you can do if you skip taking pills once or twice
6. gloves But still gloves are worn to be on the safe side (MAC 1998)	amagilavu Ngalezo zindlela, amagilavu agqokelwa ukuvikela	amagilavu > gloves In that regard gloves are worn to protect
7. plastic The female condom is a strong, soft and transparent sheath made of plastic ... (Speak Out	ipulasitiki Ikhondomu yabesifazane yinto eqinileyo ebuthakathaka ekhanyiselayo eyenziwe	ipulasitiki > plastic The female condom is a strong, soft thing that is transparent that is made of

Magazine 2000)	ngepulasitiki....	plastic....
8. rubber Who are allergic to rubber (Speak Out Magazine 2000)	irabha Abangahambelani lamarabha	irabha > rubber Those who do not fare well with rubber.

Table 5.14: Indigenised loan words

Example 1 of Table 5.14 shows that the term 'condom' is translated as *ikhondomu* by some translators. The term *ikhondomu* is defined as: *ngumncwado ogqokwa ngabesilisa nxa besemacansini ukuvikela imikhuhlane yemacansini kanye lekwenqabeleni ukumithisa* (Isichazamazwi SesiNdebele 2001), meaning 'it is a sheath like item that is worn by men during sex to protect from sexually transmitted infections and pregnancies'. What is interesting about this definition is that *ikhondomu* is defined as *umncwado*, making the two terms synonyms. Although *ikhondomu* is defined as *umncwado* in the ISN, it is interesting to note that *umncwado* is not defined as *ikhondomu*.

What is interesting about the translations in this category is that the loan words changed in terms of spelling and structure but their meanings remain the same. The changes are in line with the morphology and sound pattern of the Ndebele language, for instance, example 3, the initial syllable of the term 'gloves' consists of the consonant combination /gl-/, followed by the vowel /-o-/. The sound pattern of the Ndebele does not make provision for syllables with a CCV sound combination, since the typical syllabic structure of the Bantu languages (including Ndebele) is /CV/. Thus, the composition of the initial syllable of the stem was amended as follows: /gi-/ and the term now reads:

Gloves = ama + gi-la-vu.

This example and others listed above, shows that the indigenised word has a one-to-one correlation with the concept it is explaining and the meaning is on par between the two languages. By indigenising loan words, it is clear that Ndebele translators are capable of creating new words and expressions to accommodate new concepts

and cultural items and, to an even a greater extent, to absorb and “Ndebelise” foreign words and items (Pahl in Moropa 2005:172).

Whilst a handful of words were indigenised in the English-Parallel Corpus, an examination of the corpus reveals that most translators resorted to borrowing of words directly from English without changing their form. Kruger (1999:281) refers to these as pure loan words and this phenomenon is discussed in the next section.

5.8.5 Using a pure loan word

In section 4.9.2 pure loans words are defined as source words which remain the same in the target text. These words change neither in form nor in meaning. The strategy of using pure loan words to translate specialised terms in the ENPC is rampant as Ndebele translators resort to pure English terms whenever the terms are difficult for them. These loan words at times are not accompanied by any explanations. The following examples in Table 5.15 show how pure loaning as a strategy is used in the ENPC.

Source Text	Target Text	Back translation
1. condom The female condom has different names depending on who is making or marketing it (SAfAIDS 2005).	icondom Icondom labesifazane libizwa ngamagama atshiyeneyo kuhambelana lokuthi ngubani olilungisayo kumbe olikhankasela ukuthengwa.	icondom > condom The female condom is referred to using different names depending on who made it or who is marketing it.
2. Acquired immunodeficiency Syndrome AIDS stands for Acquired immunodeficiency Syndrome (SAfAIDS 2005)	Acquired immunodeficiency Syndrome IAIDS imele ukuthi Acquired Immunodeficiency Syndrome.	Acquired immunodeficiency Syndrome > Acquired immunodeficiency Syndrome AIDS stands for Acquired immunodeficiency Syndrome
3. antibodies: These are special proteins that are produced by the body in response to an infection (SAfAIDS 2005)	antibodies: la ngama protein alungiswa ngumzimba emizameni yokulwisa umkhuhlane.	antibodies > antibodies These are proteins that are made by the body in its effort to fight against a disease.

4. proteins These are special proteins that are produced by the body in response to an infection (SAfAIDS 2005)	ama protein La ngama protein alungiswa ngumzimba emizameni yokulwisa umkhuhlane	ama proteins > proteins These are proteins that are made by the body in its effort to fight against a disease.
5. Antiretroviral Children and antiretroviral Treatment (SAfAIDS 2005)	ama antiretroviral Abantwana lokwelatshwa ngemithi yama antiretroviral.	ama antiretroviral > antiretroviral Children and treatment using antiretroviral medicines
6. Helper T lymphocytes They are also called Helper T lymphocytes (SAfAIDS 2005)	Helper T lymphocytes Izigaba zegazi lezi kuthiwa ngama Helper T lymphocytes.	Helper T lymphocytes > Helper T lymphocytes These blood cells are called Helper T lymphocytes
7. glands The glands also allow the chemicals to be passed out of your body (SAfAIDS 2005)	ama glands Ama gland la enza izinto ezifana lezithukuthuku ziphume emzibeni....	ama glands > glands Glands make things like sweat pass out of the body
8. thyroid gland > These are tissues and organs (parts) of the body that make useful; substances for the body – such as the thyroid gland (SAfAIDS 2005).	yi thyroid gland Lezi yizitho zomzimba ezikhupha amanzi kumbe okunye okunceda umzimba okufana lokuthiwa yi thyroid gland yomphimbo.	Yi thyroid gland > thyroid gland These are body parts that emit water or something else that helps the body, like the thyroid gland of the neck.
9. polyurethane Polyurethane is stronger than latex so it breaks less often than the male condom (MSF 2005)	lpolyurethane lpolyurethane iqinile ukwedlula ilatex okwenza ingadabuki mahlayana njengecondom lesilisa.	ipolyurethane > polyurethane Polyurethane is stronger than latex which makes it not to break easily as the male condom.

Table 5.15: Pure loan words

The above given examples are just a handful of the many whereby Ndebele translators maintain English words in Ndebele translations. This strategy although it ensures that there is one-on-one correlation in terms of meaning between the source and the Ndebele text, has limitations in that it can hinder the conveyance of the message to the target readers. For instance, the phrase **Helper T lymphocytes** is a highly technical word which could have been paraphrased to capture the meaning, but the SAfAIDS (2005) translators retain it in its natural form, in turn, making the

message inaccessible. Terms like **thyroid gland**, **polyutherane**, **hormones** and **latex** are complicated in their own right in the source language and to maintain them in their natural form in the target language disadvantages the target readers. Furthermore, the words are not easily pronounced because their sound patterns are not in harmony with the traditional sound pattern of Ndebele, and usually, pronunciation and meaning go hand and in hand. This kind of translation reflects (1) need for terminology development in the natural sciences arena (2) need to train and empower translators with skills on how to deal with problems concerning terminology they encounter during translation and (3) an urgent need for resources that can be used by translators during translation. There is need also for translators to be equipped with term creation skills and resources; so that they can deliver professional services to the users of these language services.

Another interesting aspect in this section is that pure loan words are written as part of the Ndebele language without any attempt to indicate that the structure of the word is foreign. For example, no hyphen was placed between the prefix *i-* and the word *-condom*, to show that the term is foreign and of a different structure. This irregularity is observed in nearly all the selected texts. It is important for translators to distinguish clearly between foreign words and indigenous words as this can help the reader identify that the word that follows is foreign and should be understood within the parameters of the source language. For example, the pure loan word *i-co-ndo-m*, when pronounced and understood within the rules of Ndebele orthography, is meaningless because */-c-/* which represents a click in Ndebele means nothing, whilst, *i-kho-ndo-mu*, has a meaning in Ndebele and the meaning is the same as that of a condom in English. The pure loan word, *icondom* requires the reader to know English.

The concept of translating a source text word with the very same source text word in the target language is also observable in the translation of acronyms and abbreviations in the ENPC.

5.8.6 Acronyms and abbreviations

As stated in 4.9.3, abbreviations and acronyms are more likely to be retained in their original form in the target language. Ndebele translators in some instances also retained acronyms and abbreviations in their original forms. The examples in Table 5.16 show this.

Source text	Target text	Back translation
1. PEP I also took ARV medicines like you for PEP (SAfAIDS 2005)	PEP Lami ngithatha imithi yama ARV ngaphansi kohlelo lwe PEP .	PEP > PEP I am also taking ARV medicines under the PEP programme.
2. AIDS Can AIDS be cured? (Matabeleland AIDS Council 1998)	iAIDS Iyelapheka na iAIDS ?	iAIDS > AIDS Is AIDS curable?
3. ART Rolling out ART is not about availing antiretroviral drugs but a complex exercise (SAfAIDS 2005)	ART Ukwelatshwa nge ART akutsho ukuphathisa abantu ngamaphilisi kodwa luhlelo oluqinileyo olufanele luqoqwe ngemfanelo.....	ART > ART Being treated with ART does not mean giving out pills, but a strong programme that must be handled properly...
4. SAfAIDS SAfAIDS would like to recognize Caroline Maposhere a consultant specializing in HIV/AIDS... (SAfAIDS 2005)	iSAfAIDS iSAfAIDS ithanda ukunanza umsebenzi owenziwe ngu Caroline Maposhere, ingcitshi kwezegcikwane le HIV/AIDS...	iSAfAIDS > SAfAIDS SAfAIDS would like to recognise work that is done by Caroline Maposhere a specialist in HIV/AIDS...

Table 5.16: Abbreviations

Although the above examples show that acronyms are usually translated using acronyms in the ENPC, there are instances when acronyms are accompanied by explanations in Ndebele, to clarify what they stand for in the Ndebele language.

5.8.7 Acronym preceded by an explanation

Table 5.17 below shows how Ndebele translators paraphrased the acronyms then provided the acronyms in their original form.

Sources text	Target text	Back translation
1. HAART Highly Active Antiretroviral Therapy(HAART) (SAfAIDS 2005)	HAART Ukwelatshwa ngemithi yama antiretroviral (Highly Active Antiretroviral Therapy)	To be treated with antiretroviral medicines (Highly Active Antiretroviral Therapy)
2. MIWA MIWA (Meaningful involvement of Women Affected/infected by HIV/AIDS) (SAfAIDS 2005)	MIWA Ukuphatheka okugcweleyo kwabesifazane abelegcikwane leHIV labalodubo olungabe lubangelwa yi HIV/AIDS okuthiwa yi Meaningful Involvement of Women Affected/Infected by HIV/AIDS (MIWA)	Total involvement of HIV positive women and those affected by HIV called Meaningful Involvement of Women Affected/Infected by HIV/AIDS (MIWA)
3. VCT (New Start Centre 2002)	Ukuhlolwa lokududuzwa (VCT)	To be tested and comforted (VCT)

Table 5.17: Acronym preceded by explanation

The above examples are a few among the many. The strategy is meant to make the message clearer to the reader. Whilst the above examples show that Ndebele translators at times maintained the same acronyms in target texts that are used in the source texts, or provided explanations thereof; there are also instances when Ndebele translators used paraphrases in place of acronyms.

5.8.8 Paraphrased acronyms

Paraphrased acronyms explain the meaning of the acronym in its original form. Ndebele translators used this strategy to clarify the meanings of the acronyms. Table 5.18 below shows how the translators used this strategy.

Source text	Target text	Back translation
1. MTCT/ PTCT Because the virus directly comes from the mother, this is also referred to as mother-to-child transmission (MTCT) or vertical transmission. It is now called PTCT because we know that a baby's HIV status is the responsibility of both parents.	Ngoba igcikwane lisuka kumama, kwesinye isikhathi kuthiwa yikuthelwa kosane igcikwane ngunina. Khathesi ke sokuthiwa yikuthelwa kosane ngabazali ngoba	Because the virus is passed on from the mother, at times this is called the transmission of HIV to the child from the mother. Now this is called the transmission of HIV by the parents because we

	sisazi ukuthi isimo somntwana ese HIV ngumlandu wabazali bobabili.	know that the HIV status of a child is the responsibility of both parents.
2. PLWHA The failure or inability of PLWHA to stick to their ARV regimen (SAfAIDS 2005).	kwabaphila legcikwane Ukwehluleka kwabaphila legcikwane ukuthi balandele uhlelo lokwelatshwa ngama ARV	1. kwabaphila legcikwane > PLWHA The failure of people living with HIV to adhere to the ARV treatment programme.
2. ANC As part of ANC , you shall receive some iron tablets and vitamins to make sure that you have enough blood (Matabeleland AIDS Council 1998).	Ukuhlolwa uzithwele Kuhambelana lokuhlolwa uzithwele kufanele uphiwe amaphilisi engeza igazi awe iron konke lalawo awakha umzimba ama vitamin.	ukuhlolwa uzithwele > ANC In line with tests done when you are pregnant, you are supposed to be given pills that replenish blood – iron tablets and those that build the body, vitamins.
3. Opportunistic infections (OLs)	Imikhuhlane ehlasela abaphila le HIV	Sicknesses that affect people living with HIV
4. STIs How to avoid STIs (Speak Out Magazine 2002)	Indlela yokuzovikela kumikhuhlane yengulamakhwa	imikhuhlane yengulamakhwa > STIs Ways to protect yourself against STIs

Table 5.18: Paraphrased acronyms

Although Moropa (2005:176) says it is not possible to translate abbreviations in Xhosa because the language is written conjunctively, the Ndebele translators show that acronyms can be translated but not in the manner of maintaining the original acronym. They do this by paraphrasing. Interestingly some of the paraphrased acronyms have gained popularity in the Ndebele language. For example PTCT is commonly translated as *Ukuthelwa kosane igcikwane ngabazali* and ANC as *ukuhlolwa uzithwele*. Although the acronyms are not maintained in the Ndebele language, the paraphrases make the text more accessible to the reader.

Related to the use of pure loan words in the ENPC is the use of pure loan words accompanied by explanations in the Ndebele language. There are many instances, when the Ndebele translators resorted to this strategy.

4.9 Pure loan word preceded by an explanation

In section 4.9.4 this strategy was explained as presenting both the indigenous term and the foreign term, so as to clarify the meaning of the word. Examples in Table 5.19 show how some specialised terms in HIV/AIDS texts were translated using this strategy.

Source text	Target text
1. catheter (Island Hospice Services 2001)	catheter (ithumbu)
2. full disclosure (SAfAIDS 2005)	ukuphuma egcekeni okugcweleyo (Full disclosure)
3. partial disclosure (SAfAIDS 2005)	ukungaphumi egcekeni okugcweleyo (partial disclosure)
4. HIV drug resistance (SAfAIDS 2005)	ukungazweli imithi (resistance)
5. shared confidentiality (SAfAIDS 2005)	ukucebisana labanye abantu (shared confidentiality).
6. window period (SAfAIDS 2005)	isikhathi lapho uyabe usuzama ukuzivikela (window period)
7. viral load (SAfAIDS 2005)	ukusinda kwegcikwane (viral load)
8. VCT (New Start Centre 2002)	ukuhlolwa lokududuzwa (VCT)
9. syndrome (Island Hospice Services 2001)	izitshengiselo (syndrome)
10. support network (SAfAIDS 2005)	indlela zokunika usekelo (support network)
11. drug combination (SAfAIDS 2005)	ukuhlanganiswa kwemithi (drug combination)
12. second line treatment (SAfAIDS 2005)	isigaba sesibili (second line treatment)
13. side-effects (SAfAIDS 2005)	okubangelwa yimithi (side-effects)
14. Pelvic inflammatory Disease (PID) (Island Hospice Services 2001)	umkhuhlane ohlasela iqolo (Pelvic inflammatory Disease) / ukuvuvuka kweqolo

Table 5.19: Pure loan word preceded by explanation

The abundance of examples in this section shows that this is one of the most commonly used strategies to translate specialised terms in the health sector. Interestingly, the examples that are presented above are just a tip of the iceberg. Ndebele translators seemingly rely on explaining the foreign concept and then clarifying it by providing the pure English word. This strategy is functional in that it gives both the source and target language meaning, in turn, clarifying the message. However, the abundance of source terms in the target texts reflects badly on the Ndebele language. It shows the language's great dependence on English for scientific terms. Another strategy that was used by English-Ndebele translators to create terms is that of using borrowed synonyms.

5.10 Using borrowed synonyms

Hadebe (2000:230) mentions that “in the Ndebele language some words are adopted and adapted into the morphology of the language and these adoptives end up not being discernible from the rest”. Such words were found to be in existence in the ENPC and they co-exist with the indigenous words. Moropa (2005:179) further explains that “the loan word and the Xhosa word co-occur in the lexicon and are synonyms, in that they have the same meaning”. The same is true of Ndebele. The examples below show this:

Source text	Target text	Back translation
1. AIDS What is AIDS? (CDC 1998)	ingculazi/ iAIDS Yini ingculazi (iAIDS)?	ingculazi > AIDS What is AIDS?
2. Condom It is therefore wise to use condoms to stop the exchange of body fluids, HIV and other STIs. (Medicins San Frontiers 2005)	icondom/ ikhondomu/ umncwado Ngokunjalo ukusebenzisa umcwado (condom) yibuhlaniphi obukhulu ngoba kwenqabela ukunikana amanzana aphuma emzimbeni yethu, igciwane lengulamakhwa	icondom/ikhondomu/umncwado > condom Therefore to use a male protective cover (condom) shows great wisdom because it prevents the transfer of liquids that come out of our bodies, the virus and STIs.

3. gloves Wear gloves or bags on hands (Island Hospice Services 2001)	amagloves/ amagilavu. Qqoka amagloves/ amagilavu	amagloves/amagilavu > gloves Wear gloves
4. catheter Catheter Care (Island Hospice Services 2001)	catheter/ ithumbu lomchamo Ukuphatha kuhle lokunanzelela ithumbu/ icatheter lokukhongozela umchamo.	ithumbu lomchamo > cathether Taking good care of the tube that holds urine (catheter).

Table 5.20: Translation by synonyms

The examples in Table 5.20 above show that in the Ndebele language, English loan words (pure and indigenised) co-exist with indigenous words which have been formulated by the language speakers to express new concepts in their languages. Some of these words, through constant use, have come to be accepted as indigenous words, for example, *ingculaza*, *ibhanditshi* and *amakhondomu*. This strategy contributes positively to the Ndebele language by developing its lexicon.

During the analysis of HIV/AIDS texts, the researcher noted that there were some strategies that were used by Ndebele translators that contribute to term creation. These strategies rely on internal sources in the Ndebele language.

5.11 Internal resources

In this section the researcher is going to examine how Ndebele translators use resources within the language to create terms. Among the strategies that will be analysed are, semantic shift, paraphrasing and compounding among others, to transfer information from English to Ndebele. Firstly, the researcher will explore how the general words gain new meanings by being used in a different environment. This is called semantic shift.

5.11.1 Semantic shift

Hadebe (2000:229) explains semantic shift as a process whereby there is a shift in reference but not in sense, such that the coined term is used in the specialised field,

although in ordinary speech the original and the new one co-exist. That is, an everyday word gains new meaning by being used in a specialised environment. Satyo (in Moropa 2004:127) concurs with this assertion saying, “the new meaning springs from the original meaning and the relationship between these two does not fade”. This new meaning is specialised in form; hence, Hadebe (2000:229) adds that,

In semantic specialization a word acquires a specialized technical sense different from the one it previously held in ordinary speech, whereas in generalization the semantic field of the word expands to refer to senses previously not covered by the particular term in ordinary speech. This area has potential for Ndebele and other African languages.

Hadebe qualifies this assertion by stating that this area has a potential for Ndebele. His statement is valid because the method of extending the meanings of words contributes greatly to term development, as shall be shown in this section. Employing semantic shift is also advantageous because the terms are transparent to the users and the method draws on the internal resources of the language (Van Huyssteen 1997:183).

The method of extending the meaning of ordinary words to specialised meanings is very common in the ENPC. In HIV/AIDS texts, one of the most commonly used words is ‘testing’ which is used in relation to testing blood to determine the presence or absence of the HIV virus. The term ‘testing’ is unanimously translated as *ukuhlolwa*.

a) testing/ test > ukuhlolwa

The term ‘test’ appears twenty-seven times and ‘testing’ appears twenty-two times in the ENPC and there is a consensus in translating these terms as *ukuhlolwa*. The examples given below that were extracted from the ENPC, shows this:

Source text	Target text	Back translation
1. Testing	ukuhlolwa	ukuhlolwa > testing
It is very important to receive	Kuqakathekile ukuthi	It is important that you get comfort

counselling about HIV testing (New Start 2002)	uthole induduzo losekelo okuhambelana lokuhlolwa igcikwane le HIV.	and support that is related to being tested for HIV.
2. Test Have you ever thought about having an HIV test together with your partner? (CDC 1998)	ngokuya-hlolwa Sewake wacabanga ngokuyahlolwa kunye lomunye wakho?	ngokuyahlolwa > test Have you ever thought of getting tested you and your partner?

Table 5.21: Translation of the term 'test'

The English word 'test' usually collocates with HIV, hence this test is commonly referred to as an HIV test. In the HIV/AIDS arena, an HIV test is a medical examination of the blood to determine the presence of the HIV virus. This test is specialised and is carried out using specialised equipment/ apparatus. The term 'test' gained a specialised meaning in the source language and did so in Ndebele as well. Generally, *ukuhlolwa* is derived from the verb *hlola* which means to examine or check something. The *ISN* (2001) defines *ukuhlola* as; *nxu uhlola umumo kumbe ulutho uyabe ulukhangelisisa ufuna ukubona ukuthi lunjani* (when you are examining something, you will be really checking to see its state). In general terms, the word *ukuhlola* is used when something has to be examined, evaluated and scrutinised among others. However, in the HIV/AIDS sector, testing has a specialised meaning, and in turn the term *ukuhlolwa* has gained an extended meaning in the field: that is, of examining blood to check for the presence of the HIV virus. The adopted meaning of the word, *ukuhlolwa*, is derived from the original one; hence, what Satyo in Moropa (2005:127) is saying about Xhosa is also true of Ndebele:

Many words in Xhosa with their original meanings also acquire a number of other meanings, which are sprouts. This enriches the Xhosa language in a very special way. The growth of other sprouts of meanings means the growth of Xhosa.

Just like in Xhosa, Ndebele as a language is gaining some new meanings and new words, through use in specialised environments such as the HIV/AIDS arena,

leading to its growth. Another term that has that has gained prominence in modern Ndebele society is the term 'virus'.

b) virus > igcikwane/igciwane

HIV is a disease that is caused by a virus that attacks the immune system of the infected person, hence, the name HIV. HIV stands for Human Immunodeficiency Virus.

The term 'virus' appears fifty times in the ENPC and is translated as *igcikwane/igciwane*. *Igciwane* is a variant of *igcikwane* as stated in the *ISiChazamazwi SesiNdebele* (2001). There is consensus among Ndebele translators in translating the term virus as *igcikwane*, as shown in the extract below.



Figure 5.4: Translation of the term 'virus'

In the *Compact Oxford English Dictionary for Students* (2006), a virus is defined as 'a sub-microscopic particle, typically consisting of nucleic acid coated in protein, which can cause an infection or disease and can only multiply within the cells of a host organism'. This technical definition provides the physical attributes of a virus as well as the nature of its existence, that is, it habits in a host. This definition relates to any virus, whether it causes HIV, influenza or any other virus-induced diseases. However, because of the prevalence of HIV in Zimbabwe, the term 'virus' is now synonymous with HIV, hence; in some instances the Ndebele translators refer to HIV as *igcikwane*, as shown in Table 5.22 below.

Source Text	Target text	Back translation
1. virus I was very worried about passing the virus to my baby (SAfAIDS toolkit 2005).	igcikwane TT: Bengikhathazeke ukuthi ingxenywe ngizathelala umntwana igcikwane.	igcikwane > virus I was very worried that maybe I will pass the virus to the child.
2. HIV How does a person get HIV? (CDC 1998)	igcikwane Umuntu angalibamba njani igcikwane?	igcikwane > HIV How does a person get the virus?

Table 5.22: Translation of the term 'virus'

The term *igcikwane* is defined as *isibungwana esingabonakaliyo ngelihlo esibangela imikhuhlane* (a germ that cannot be seen with the human eye that causes diseases (ISN 2001). This definition explains the physical attributes of the virus and its effects. There are similarities between the English and Ndebele definitions; the only difference is that the Ndebele definition does not state that it multiplies in the host. However, the term *igcikwane* has gained an extended meaning through its consistent use in relation to HIV. In the ENPC, the term 'HIV' and 'virus' are used interchangeably in the TT. The term 'HIV' is at times translated as *igcikwane* and the term 'virus' is also translated as *igcikwane*. The context under which the term is used also determines the meaning. Thus, the term virus in the Ndebele corpus can mean the virus in its usual sense and the 'virus' or as a shortened version of HIV. As a result of this interchange between the two words by the Ndebele translators, the term *igcikwane* appears many times more than its equivalent source term 'virus', as on some occasions stands for the term 'HIV'.

Another term that has gained momentum in the HIV/AIDS sector is 'status'. There is a huge outcry for people to get tested and know their status in relation to the HIV virus, as this can save lives. The term 'status' is translated as:

d) status > isimo

There is a general consensus in the translation of the term 'status' in the English-Ndebele Parallel corpus as *isimo*, as shown in the extract below. The term 'status' appears 55 times in the English corpus and it collocates with the term 'HIV'.



Figure 5.5: Translating the term 'status'

Generally, the term 'status' refers to 'the social or professional rank of a person in relation to other people' (Longman Contemporary Dictionary 1995). That is, a person's status is the way he/she is perceived by others in society or at work. This definition does not cover a person's knowledge of their status in relation to the HIV/AIDS virus. However, with the emergence of HIV/AIDS, the term 'status' began to be used in a new territory which is specialised. That is, a person's status, came to be related with their health standing in relation to the HIV virus, in terms of whether he/she has the virus in their system or not. As such, a person's status came to be judged in terms of HIV positive or HIV negative. Through constant use in the HIV/AIDS arena, the term 'status' gained value and new meaning as a specialised term in the HIV/AIDS arena. The general term *isimo* gained new meaning through its use in the HIV/AIDS field. Generally, the term *isimo* is defined as *indlela abantu kumbe ezinye izinto ezimiswe ngayo* (the way people or things are ranked or physically built) (IsiChazamazwi SesiNdebele 2001). However, with the emergence of HIV in the Ndebele society, the term *isimo* gained a new meaning, that of a person's standing in relation to the HIV/AIDS virus.

Subsequently, the term 'discrimination' has a long history in modern society, especially in the field of Human Rights. However, became more prominent in the 20th Century with the emergence of HIV/AIDS. Its centrality came about as a result of the systematic prejudice that was directed towards HIV positive people throughout the world. This discrimination came about as a result of fear of contamination and lack of knowledge about the disease. More so, discrimination came about as a result of HIV's association with sexuality. The importance of curbing discrimination is highlighted throughout the ENPC. The term 'discrimination' is translated as:

e) discrimination > ubandlululo

The term 'discrimination' appears seventeen times in the ENPC and it collocates with 'stigma', as shown in the extract below.

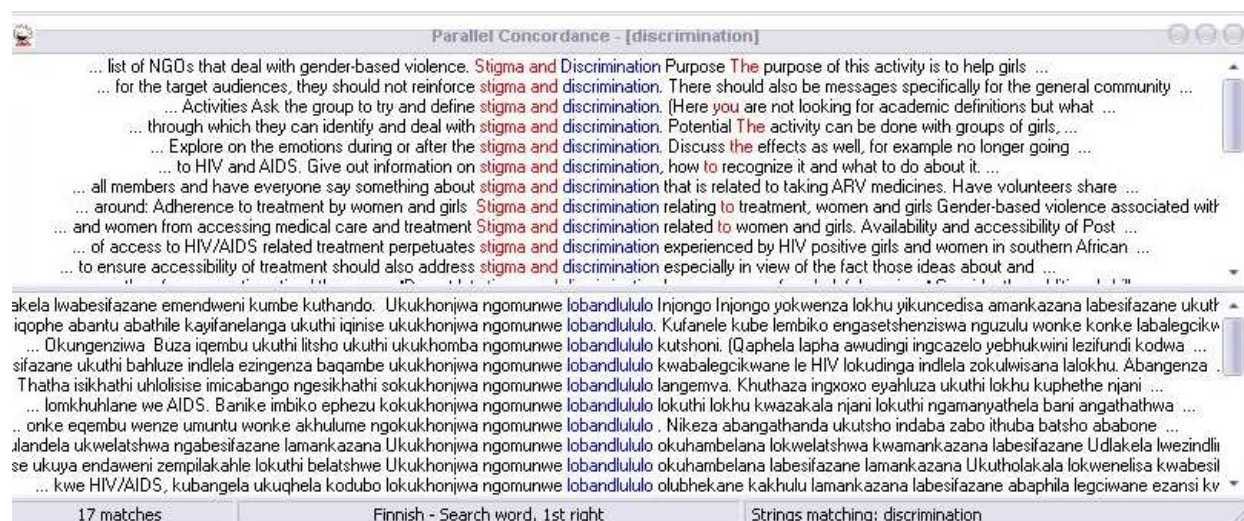


Figure 5.6: Translation of the term 'discrimination'

The term 'discrimination' is derived from the verb 'discriminate' which means 'to make an unjust distinction in the treatment of different categories of people, especially on the grounds of race, sex, or age' (*South African Concise Oxford Dictionary* 2007). In other words, to discriminate against people, is to treat them differently because of their race, sex or age. Consequently, the term 'discrimination' is defined as; treating other people differently or unfairly because they are HIV positive or different from others (SAfAIDS Women's toolkit 2005). This new definition of discrimination, gives new value to the term and the same value is added to the Ndebele translation; *ubandlululo*. In the ENPC, there is consensus in translating the term 'discrimination' as *ubandlululo*. The term *ubandlululo*, is derived from the verb,

bandlulula, and Pelling (1971) defines *bandlulula* as: to disown or reject (from the family or tribe) or to discriminate. Whilst the *ISN* (2001) defines the verb *bandlulula* as *ukubandlulula yikukhetha umuntu umtshiya ngaphandle ngezizatho ezithile* (to discriminate is to distinguish someone and leave them apart for a number of reasons). This definition is general and is applicable to all forms of discrimination; however, through its constant use in the HIV/AIDS arena the term has gained prominence and added meaning.

Another concept that is central in the HIV and AIDS arena, is that of HIV 'transmission'. In all the texts that were selected for use in the ENPC, the issue of transmission of HIV is central and measures are taken to prevent its spread. The term 'transmission' is translated as:

f) transmission > ukuthelwa/ ukuthelana/ ukumemetheka

The term 'transmission' appears thirty-four times in the ENPC, as shown in the extract below:

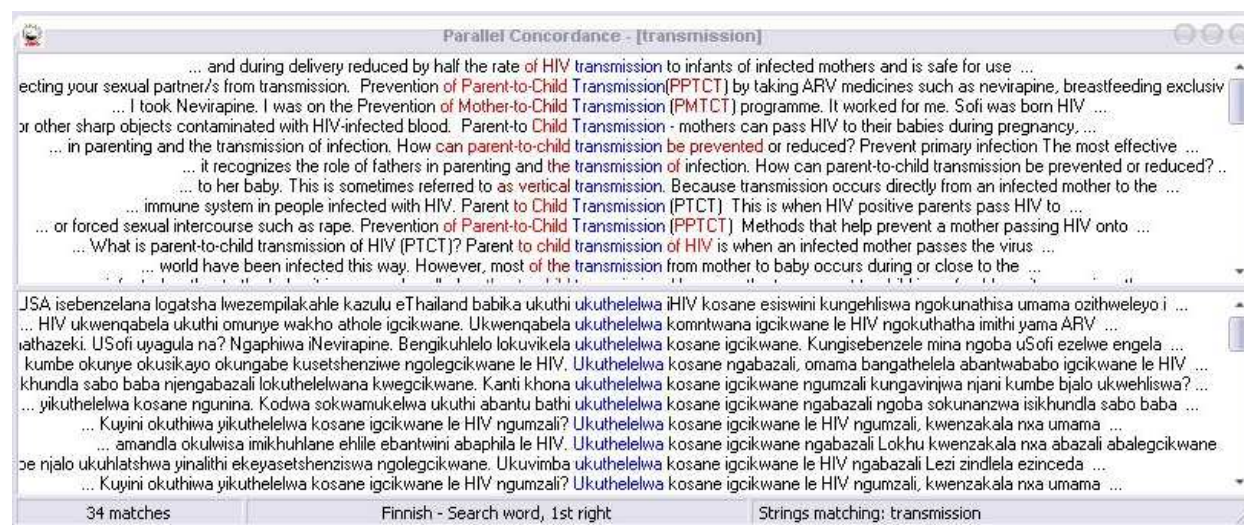


Figure 5.7: Translation of the term 'transmission'

The term 'transmission' is derived from the verb, 'transmit', which means, to pass from one place or person to another (Compact Oxford English Dictionary for Students 2006). For example, germs can be passed from one person to another, leading to an infection. The term 'transmission' therefore, means the spread of diseases from one place or person to another. The term 'transmission' which is not a

new word in essence, took centre stage with the emergence of HIV in the 20th century, largely, due to the fact that HIV is a disease that can be easily transmitted from one person to the other, with devastating effects and yet with no cure. Much attention has been placed on preventing the 'transmission' of HIV/AIDS in modern society, and in turn, the term transmission is now synonymous with HIV/AIDS. As such, because this term has largely been used in specialised circumstances, it has gained new meaning and value.

The above given examples are among the many words that have gained new meanings in a specialised environment. These words do not only reflect the creativity of the Ndebele translators, but also contribute to the growth of the Ndebele language semantically. The strategy of extending meanings of old words also reflects that Ndebele is a dynamic language that is growing through its interaction with other languages. However, Ohly (in Van Huyssteen 1999:183) states that some of the disadvantages of the application of semantic shift could be that terms may become over polysemous and ambiguous. That is, the meaning of the terms may not be so clear. Batibo (in Van Huyssteen (1999:183) adds that the transparency of meaning may disappear in the extended meaning. Nonetheless, the strategy of semantic shift has contributed immensely to the development of terms in the Ndebele language and the terms are more acceptable to the target readers, because they already are part of the language structure.

5.11.2 Paraphrasing

Another strategy that is commonly used by English-Ndebele translators to create new terms is paraphrasing. Paraphrasing involves explaining the source concept in the target text. However, in this instance it is used in a unique way to explain concepts in new and exciting ways, showing the creativity of the translators and also contributing to term creation. Through this strategy, the Ndebele language has seen the introduction and growth of terms and phrases that capture new concepts in indigenous ways. Table 5.23 below shows this.

Source Text	Target text	Back translation
1. defence system	amabutho omzimba	soldiers of the body
2. immune system	amandla okulwisa imikhuhlane	power to fight against diseases
3. complementary treatment	ukwelatshwa ngezinye indlela	Other ways of treatment
4. sexual partners	izithandwa zamacansi	sexual lovers
5. exclusive breastfeeding	ukumunyisa uchago lukamama lodwa	breasting feeding only
6. abortion	Ukukhipha isisu	removing the foetus
7. reproductive health	Impilakahle yokubeletha	the health of birth organs
8. osteoporosis	amathambo angaqinanga	weak bones
9. Second-line treatment regimen	Imithi yesigaba sesibili	medicines for the second stage

Table 5.23: Paraphrasing

The above examples show that Ndebele translators have a capacity to dig deep into the language and come up with new and exciting ways of presenting foreign concepts. Some of the concepts have paved way into the language, for example, the defence system, is now commonly referred to as *amabutho omzimba* (soldiers of the body) by the Ndebele people. The phrase is derived from the role that this system plays, it defends the body and in Ndebele culture, the warriors were the ones who defended the community, hence, *amabutho omzimba*.

5.11.3 Coinage

An analysis of the ENPC shows that Ndebele translators are involved in the coinage and spread of new terms. The following terms represent new concepts that were coined in the recent past and have made their way into the Ndebele lexicon.

Source text	Target text	Back translation
1. AIDS	Ingculaza	ingculaza > AIDS
2. ribbon Wear a red ribbon to show that you support the fight against HIV (Matabeleland AIDS Council 1998).	umcikiliso Ugqoke umcikiliso obomvu otshengisa ukubasekela.	umcikiliso > ribbon Wear a red ribbon that show your support.
3. sexually transmitted infections	Imikhuhlane yengulamakhwa	imikhuhlane yengulamakhwa > Sexually Transmitted Infections

Table 5.24: Coinage

The term *ingculaza* which is a recent creation that emerged with the spread of HIV/AIDS, shows that Ndebele/Zulu translators are able to create terms to name foreign concepts. The term *ingculaza* is found in both the Zulu and Ndebele lexicons and its etymology is not known by the researcher. Nonetheless, its presence in the ENPC and in Ndebele society is proof that given time, African languages are able to express alien concepts in their own languages. With reference to the term *umcikiliso*, this is also a recent creation that emerged with the advocacy for HIV/AIDS. To show support for people living with HIV, supporters are encouraged to wear a red ribbon. In Ndebele language there is no term for ribbon(s). In order to explain this concept, the Matabeleland AIDS Council translator used the term *umcikiliso*. Although the term is not popular as yet and could be a result of regional variants in the Ndebele community, its presence in the ENPC shows initiative on the part of some of the Ndebele translators.

From the above examples, it is clear that Ndebele translators actively participating in the process of creation and dissemination of new terms among the communities and for this they should be commended. Another strategy that is used by Ndebele translators to create terms is compounding.

5.11.4 Compounding

Last but not least, the researcher will examine the concept of compounding as a method of term creation. Cluver (in Moropa 2005:180) describes compounding as a process which involves combining two or more words (two nouns, a noun and a verb, etc.) into one unit. That is, compounding is a method of term development that involves creating terms using other words or parts of speech. In the ENPC, one example was found of compounded terms. Table 5.25 below has this example.

Source text	Target text
1. Drugs	Izidakamizwa (izi+ daka to intoxicate)+ mizwa (senses)

Table 5.25: Compounds

The above Ndebele example consists of a prefix (*izi-*) + verb (*daka*) + noun (*imizwa*) and it means intoxicants or drugs. The example shows that in the Ndebele language there is room for creating new terms through combining already existing words, to come up with new meanings. Hence, Hadebe (2000) states that compounding is probably the most important mechanism for creating new technical terms in any language. This view is supported by Batibo (in Van Huyssteen 1999:184) who says “compounding...is a very productive and transparent method of term creation”.

5.11.5 Summary

This section dealt with issues related to term creation and it was revealed that Ndebele translators resorted to internal and external resources to create new terms. Internally Ndebele translators used strategies such as; paraphrasing, coinage, compounding and semantic shift. Through the use of internal resources, Ndebele translators managed to present foreign concepts in new and exciting ways, for instance: *izidakamizwa* – drugs, *ingculaza* – AIDS, *imikhuhlane yengulamakhwa* – STIs among others. Evidently, given time, the Ndebele language has a capacity to develop terms that can express scientific and technical terms. Through external resources, Ndebele translators also resorted to loaning to express some concepts that were foreign and complex. Loaning was achieved through pure loan words; pure

loan words accompanied by explanations, and indigenised loan words. The use of pure loan words, especially at such an extensive level as in the ENPC, has a capacity to make the texts inaccessible to the readers. The researcher thus is of the view that pure loan words must be minimised in translations as they may lead to partial translations. With regard to the overall Ndebele texts, the researcher is of the opinion that the texts are to a large extent understandable and intelligible. However, although most Ndebele translations are understandable, there are some that are marred by gross misinterpretations.

5.12 *Misinterpretation of information*

In the current study there are cases that were observed whereby Ndebele translators presented information in the target texts that was at times contrary to the source text. Table 5.26 below has examples of some mistranslations/ misinterpretations of certain aspects of the ST in the TT.

Source text	Target text	Back translation
1. A baby requires 12 kg (24 tins) full cream powder for the first six months of life.(Infant feeding choices 2003)	Umntwana usebenzisa amagabha e 12kg angamatshumi amabili lane (24tins) ochago lolu ngenyanga eziyisithupha	A baby uses tins that are 12kgs that are 24 in six months
2. It should be noted that animal milk contains more protein and mineral salts than human milk. It therefore needs to be modified before it is given to the baby. (Infant feeding choices 2003)	Uchago lwenyamazana kumele luhlanganiswe lamanzi beselubiliswa ukuze ama protein lesawudo kwehle.	Animal milk should be mixed with water and then boiled so that the proteins and salts are reduced
3. Anyone can get HIV: gay, straight, bisexual, female or transgendered (Medicins San Frontiers 2005)	Wonke umuntu ulakho ukungenwa ligciwane kungakhethekile ukuthi yisitabane, uyingcukubili, ungowesifane kumbe unjani.	Everyone can get HIV be it gay, hermaphrodite, female or whatever.
4. Men and women who	Ukuba lezithandwa zamacansi	Having sexual partners is

have different sexual partners (Matabeleland AIDS Council 1998)	kuyingozi.	dangerous
5. Risky Business and Protective Action (Matabeleland AIDS Council 1998)	Ibhizimusi elingakufaka enkingeni lendlela zokuvikela.	A business that can put you in trouble and ways of protecting yourself

Table 5.26: Misinterpreted information

In Table 5.26 example 1, the English texts clarifies that a baby requires 12kg or 24 tins of full cream powder in the first six months. This statement is misinterpreted by the translator to mean a baby requires 12kg x 24 tins of milk in six months. The quantities that are mentioned by the translator entail that a baby needs 288kg of milk in six months and this is illogical. Furthermore, the English version clearly states that these quantities are for the first six months, but this message is lost in the Ndebele translation as it is stated that a baby needs these quantities in six months, which implies any time of the baby's life. Such misrepresentations of data have a capacity to impact negatively on the target readers. Had the measurements been for drugs, the translator would be responsible for destroying the lives of people. Evidently, there is need for trained translators in the Ndebele language who will respect the responsibilities that come with being a translator.

Another interesting example is number 4 whereby the English translation lists examples of groups of people who can be affected by HIV. In the source text, it is stated implicitly that anyone can get HIV, whether gay, straight, bisexual, female or transgendered. In the Ndebele text, the bisexual category is translated as *incukubili* (hermaphrodite) and the confusion could have resulted from interpreting bi- to meaning two, as in both male and female genital parts. Bi-sexuality and having both male and female organs are two different things. Nonetheless, the confusion, does not impact greatly on the meaning of the sentence, because hermaphrodites can get HIV as well.

The above examples of misinterpretations by Ndebele translators show that there is need for a professional environment in Zimbabwe, where translators can be held accountable for their translations. In addition, translators need to be trained so that they may check translations with ‘the eye of an eagle’ to ensure that they do not endanger the lives of the target readers who depend on them for information on important issues.

5.13 Technical errors

During the analysis of the selected Ndebele texts, the researcher also noted that most texts were marred by faulty spellings, inappropriate words and incorrect concords that corrupt the Ndebele language text. The examples in table 5.27 below show this:

Incorrect term	Corrected version
1. ongikazi (wrong word) (SAfAIDS 2005)	umongikazi (nurse)
2. udokotola (spelling error) (SAfAIDS 2005)	udokotela (doctor)
3. othingisa imithi (spelling error)	othengisa imithi (pharmacist)
4. Imhuli (Shona orthography) (SAfAIDS 2005)	imuli (family)
5. ngenyama aziyisithupha (wrong agreement) (Ministry of Health and Child Welfare)	ngenyanga eziyisithupha
8. ..ukulala ngomhlane izandla lenyawo kuvuliwe, kumbe ukuhlala isitshakana ... (inappropriate Ndebele variant meaning to lie on your back with your arms and legs spread out, or sit with your legs crossed....) (SAfAIDS 2005b)	Ukulala unabile inyawo ziye emaceleni....

Table 5.27: Errors in Ndebele translations

Although Ndebele translations to a large extent are intelligible, they are still marred with too many errors, such as the omission of words, sentences and phrases, spelling errors, wrong words, and wrong concords. Some however, are marred with

mistranslations and wrongs words (see Appendix 5 Text with errors). These errors, point to a need for a more professional environment as stated earlier, hence, the researcher, in chapter 6 explores factors that can be used to improve the translation situation of Zimbabwe.

At the beginning of this chapter, the researcher stated that the aims of this chapter are to examine strategies English-Ndebele translators use to translate specialised terms and also to explore how these strategies contribute to term creation. The next section shows how the ENPC can be used as a resource for term development.

5.14 The ENPC as a resource for terminology development

In Chapter 2, the researcher posited the argument that the English –Ndebele Parallel Corpus can be used as a resource for the development of Ndebele. So far in the study, the researcher has shown that it is possible to extract terms successfully from the parallel corpus. This can be done, by entering the search word, then clicking the search button and the instances where the term is used appear. The top window will show the search word and the lower window the translations of the term. The translations can be highlighted using the KWIC. The terms in Table 5.28 were extracted from ENPC and show specialised English terms were translated by Ndebele translators.

Specialised terms	Ndebele translations	Specialised terms	Ndebele translations
antenatal care	ukuhlolwa uzithwele	Parent –to-Child Transmission (PTCT)	Ukuthelwa kosane igcikwane ngabazali
AIDS	ingculaza / iAIDS	pills	Amaphilisi
Catheter	ithumbu lomchamo	osteoporosis	amathambo angaqinanga
Cervix	umlomo wesibeetho	Opportunistic infections (OLs)	imikhuhlane ehlasela abaphila le HIV
Condom	ikhondomu/ umncwado	diabetes	umkhuhlane wetshukela

discrimination	Ubandlululo	malaria	Uqhuqho
defence system	amabutho omzimba	TB	Ufuba
Doctor	Udokotela	ribbon	Umcikiliso
Drugs	Izidakamizwa	re-infection	ukuthola/ ukuthelelwa igcikwane njalo
exclusive breast-feeding	ukumunyisa ibele likamama kuphela	Sexually Transmitted Infections (STIs)	imikhuhlane yengulamakhwa
Gloves	Amagilavu	symptoms	izitshengiselo/ izibonakaliso
Hospital	Esibhedlela	status	Isimo
immune system	amandla okulwisa imikhuhlane	testing	Ukuhlolwa
Medicines	Imithi	virus	Igcikwane
Nurse	Umongikazi	Voluntary Counselling and Testing (VCT)	uhlelo lokuzikhethela ukuhlolwa lokwelulekwa

Table 5.28: Terminology list (Words extracted from the ENPC)

Identifying and gathering terms for term development is the first step towards terminology development. The above examples show that it is possible for terminologists to harvest terms from the English-Ndebele Parallel Corpus and the process would be easy because the terms are in a corpus and in computerised form. The exciting thing about a parallel corpus is that terms are found in context and terminologists can identify terms and their synonyms. Terminologists can also gauge how frequently the terms are used through a frequency list and how popular the term is by checking the hot words. Undeniably, a parallel corpus is a valuable tool for identifying terms and possibly, it can also be used as a tool for standardising terms. In addition, the ENPC can be used as a resource to develop terms in Ndebele.

Whilst the ENPC offers an exciting option for terminologists to harvest terms, it is important to mention that in its electronic form, the ENPC can only be accessed

through a parallel concordancer (ParaConc). However, translators using the corpus as a terminology data bank can search terms in the corpus by means Microsoft Word form. In its manual form the ENPC is as cumbersome as a dictionary; nonetheless, its value in term development is undeniable. Furthermore, the ENPC is fraught with errors and these include, spelling mistakes, omissions, mistranslations and misinterpreted information. The errors are a result of mistakes made by translators themselves as such; whoever uses the ENPC has to do so with caution. The errors were maintained during the process of corpus building so as to give room to the researcher to analyse English-Ndebele translations in their original form.

5.15 Conclusion

An overview of the chapter reveals that English-Ndebele translators depend on different strategies to pass on the message from English to Ndebele. The strategies include: using superordinate terms; neutral or less expressive words; paraphrasing, omission, cultural substitution and addition, among others. In applying the strategy of using superordinate terms, it was revealed that the Ndebele translator, used different synonyms to translate the same specialised term, for instance, the term stigma was translated as *ihlazo* (disgrace), *ukuyangeka* (to be embarrassed) and *ukukhonjwa ngomunwe* (to be pointed at with all fingers). The multiplicity of terms points to the need for standardisation of terms in Ndebele. It was also noted that some of the terms do not adequately capture the intended meaning of the source text.

By employing the strategy of paraphrasing, the Ndebele translators introduced many interesting concepts into the Ndebele language, proving, that it is possible to translate specialised texts into the Ndebele language. This strategy was one of the most commonly used, and it contributes greatly to the growth of the Ndebele language. The researcher also included the strategy of addition, which was initiated by Kruger (1999). This strategy involves adding new information to the text in order to clarify the message. It was observed that the strategy is abundantly used in the ENPC. This strategy shows the individual styles of different translators.

With regard to term creation, Ndebele translators depend on internal and external resources to create new terms. Internally, Ndebele translators use strategies that include: semantic shift, paraphrasing, synonyms and compounding among others.

Externally, the translator borrows words from the English language and some of the words were maintained in their pure state (pure loaning), whilst some were indigenised into the Ndebele language. It was shown in the chapter that loaning is the most commonly used strategy to translate specialised terms. This strategy is advantageous in that it, promotes the growth of the Ndebele lexicon, however, in some cases, the abundance of pure loan words leads to partial translation and inaccessibility of the message to the readers.

To a large extent, Ndebele translators were able to pass on the message from English to Ndebele, although there are some erroneous errors that need to be attended to. These include omission of crucial words, sentences and phrases that are vital to the text. Furthermore, there were obvious cases of mistranslations by some of the translators. These challenges point to the need (1) to train translators (2) to establish translation as a discipline and profession (3) establish some rules and regulations to guide the conduct of translators so that they are accountable for their translations (5) a need for editors and proof-readers who can identify the small mistakes that tarnish Ndebele translations.

Lastly, in the chapter it was revealed that the ENPC can be used by terminologists as a resource to identify terms in the medical field, specifically HIV/AIDS. In this regard, this study does contribute to terminology development in Zimbabwe. The easy access of terms and their translations makes the ENPC also a valuable tool as a resource for Ndebele translators. Translators are able to access more than words in context, but also frequency lists, hot words and synonyms of the terms that they are searching for. The ENPC provides more information than a dictionary, hence, its value as a resource for terminologists and translators.

The next chapter investigates how Ndebele translators deal with challenges they encounter during the translation of cultural taboos in HIV/AIDS texts.

CHAPTER 6

FINDINGS AND INTERPRETATIONS: CULTURAL TABOOS

6.1 Introduction

In the previous chapter, strategies that are used by English-Ndebele translators to translate specialised terms were analysed and interpreted. It was noted that paraphrasing and loaning were the most commonly used strategies. In this chapter the researcher examines strategies that are used by English-Ndebele translators in the translation of cultural taboos. The strategies that are under investigation include; using a general word, a neutral word, cultural substitution, paraphrasing, and pure loaning preceded by an explanation, among others. The ENPC will be interrogated by means of ParaConc to identify taboo terms and their corresponding translations. The researcher will then interpret this data in relation to the Ndebele language and culture. In light of this, the aims of this chapter are to:

- 3) identify, describe and analyse the strategies that are used by Ndebele translators in translating cultural taboos, and
- 4) explore how the selected strategies contribute to term creation.

In section 1.2 it was mentioned that taboos fall within the realm of culture and they determine **what**, **when**, **why** and **how** things are said. That is, they determine how people behave and communicate in a community. In this regard, taboos have a normative role; that is, they restrict what people say, when they say it and how they say it. In the light of this information, the researcher posits that there are two main norms that determine how Ndebele translators deal with taboo topics in HIV/AIDS texts and these are the *euphemism norm* and the *explicitness norm*. The euphemism norm derives from Ndebele culture and tradition and it stipulates that sexual matters are presented in a respectful and round-about manner. In contrast, the explicitness norm is foreign based - mainly from the source-culture and it directs that sexual matters in scientific texts are presented openly, clearly and explicitly. These norms will be analysed in relation to the strategies that Ndebele translators use to translate cultural taboos. In this chapter the following taboos will be analysed: sex, body

parts/bodily functions and illnesses. The next section presents the strategies that are used by Ndebele translators.

6.2 Strategies used to translate cultural taboos

6.2.1 Using a general word

In section 4.8.1 it was explained that this strategy is generally used when the target language lacks a specific term to explain a foreign concept. However, it is important to point out that in the translation of cultural taboos this strategy is not used because of a lack of terms in Ndebele, but as a means of avoiding stating explicitly what is considered taboo in the Ndebele language. Ndebele translators use this strategy in compliance with the cultural norm of euphemism, whereby veiled language is used to present information that is publicly censored. In the ENPC, the Island Hospice (2001) translator translates the term 'sexual intercourse' as *lilalana*. Table 6.1 below shows this.

a) sexual intercourse > lilalana

Source text	Target text	Back translation
sexual intercourse Always use a condom when having sexual intercourse (Speak Out Magazine 2000)	lilalana Sebenzisa icondom izikhathi zonke nxa lilalana (isilisa lesifazane).	lilalana > sleeping on each other Use a condom always when you are sleeping on each other (male and female

Table 6.1: Translation of the phrase 'sexual intercourse'

In English, the phrase 'sexual intercourse' is defined as "sexual contact in which a man puts his erect penis into a woman's vagina" (*Compact Oxford English Dictionary for Students* 2006). Sexual intercourse in the above definition is restricted to an act of sexual contact between men and women. However, in HIV/AIDS texts, sexual intercourse is also presented as including sexual contact between homosexual people. By translating sexual contact as *lilalana*, the translator is avoiding mentioning directly the act of sex. This is because the subject of sex is generally taboo in Ndebele culture. The term *lilalana* is derived from the verb *lala* (sleep). Therefore, the term does not feature in either the monolingual dictionary - *IsiChazamazwi SesiNdebele* (2000) or the bilingual dictionary by Pelling (1971). However, deducing

the meaning from the verb *lala* (*sleep*), the term *ukulalana*, literally means to ‘sleep on each other’. The term is general when compared to the source term ‘sex’, which is specific. Additionally, the term *lilalana* is euphemistic in nature and was possibly used by the translator in a bid to avoid explicitly stating the unmentionable. It is necessary to point out that the term *lilalana* is not a common term in Ndebele; hence it only appears twice in the ENPC.

As stated in section 2.4, the act of sex involves the use of body parts that are considered ‘private’ in Ndebele culture. These body parts ‘inspire respect’ (*ayahloniphisa*), as such they are treated with the uttermost respect and are generally avoided in everyday conversations, except in anger. The following examples in Table 6.2 show the translation of the terms ‘vagina’ and ‘penis’:

b) vagina/ penis > esithweni

Source text	Target text	Back translation
1. vagina Rash or irritation around the vagina (Speak Out Magazine 2003).	esithweni Amaqhutshana abakhona esithweni	vagina > esithweni > body part Rash on the organ/body part
2. penis Discharge, like pus, from the penis (Speak Out Magazine 2003).	esithweni Ukukhipha amanzi angani yibomvu esithweni	penis > esithweni > body part/ organ Discharging pus like fluids from the organ
3. vagina Unusual discharge from the vagina, which has changed colour, unpleasant smell, the discharge is thicker than the normal and causes irritation (Speak Out Magazine 2003).	esithweni Ukukhipha amanzi anukayo asetshintshe umbala, lamanzi ayabe ejiye ukwedlula awensukwini njalo esenza ukuthi ulunywe esithweni.	vagina > esithweni > body part/organ Emitting smelly water that has changed colour, this water will be thicker than usual, and it causes itching on the organ.

Table 6.2: Body parts

In Table 6.2 above, the terms ‘vagina’ and ‘penis’ are translated using the same word *esithweni* (organ/body part). First of all, the term ‘vagina’ is defined as “a muscular tube leading from the external genitals to the cervix (neck of the womb) in women and most female mammals” (*Compact Oxford English Dictionary for*

Students 2006). The definition of the term 'vagina' in the source language is totally different from that of *esithweni* in Ndebele. The term *esithweni* is derived from the noun *isitho* which is defined as *ingxenye elilunga lomzimba* (an organ which is a part of the body) (ISN 2000). The contrast between the two definitions shows that the English term is specific and the Ndebele term is general, if not vague. *Isitho* is any body part and does not specifically refer to the female sexual organ(s); hence, its use in relation to the male organ (the penis). Secondly, the term 'penis', is defined as "a male organ that is used for sexual intercourse and urinating" (*Compact Oxford English Dictionary for Students* 2006). When analysing the two definitions of the terms 'vagina' and 'penis' it is apparent that the two organs are not the same. Thus, the translation of the term 'penis' using the same word *esithweni* shows that the Ndebele translator used a general word instead of a specific term, because the two body parts are not the same. The researcher assumes that the translator was influenced by the euphemism norm that pre-determines that such body parts are not mentioned explicitly in public. It is possible that the translator selected this strategy in a bid to make the text acceptable to the Ndebele readers.

Whilst in the examples given above the translator translates the term 'penis' as *isitho* (organ), another Ndebele translator translated the same term as *induku* as presented in Table 6.3 below.

c) penis > induku/induku kababa

Source text	Target text	Back translation
1. penis if you are not circumcised, pull the penis back before putting on the condom (Medicins Sans Frontiers 2005)	Induku Nxa ungasokanga, donsela emuva ijwabu lenduku eliphambili kwesitho ungakagqoki umncwado	induku > knobkerrie/ weapon If you are not circumcised, pull back the skin on the tip of the penis (knobkerrie/weapon), before you put on the condom
2. penis Put on the condom only when the penis is erect (Medicins Sans Frontiers 2005)	induku kababa Gqoka umncwado nxa induku kababa isilungele ukugadla	induku kababa > man's weapon/ knobkerrie Wear the condom when the man's weapon is ready to strike

Table 6.3: Translation of the term 'penis'

The Ndebele translator translates the term 'penis' as *induku/induku kababa*, as shown above. By translating the term 'penis' as *induku* the translator used a general word and paraphrasing in translating as *induku kababa*. Literally, *induku* is a knobkerrie (Pelling 1971) derived from the Afrikaans word 'knobkerrie', a fighting stick or club). The term *induku* is defined as, *yisikhali esibazwayo esisethsenziswa ekuzingeleni lekulweni* (ISN 2000) (it is a weapon that is chiselled and used during hunting and fighting). The male organ is represented as a knobkerrie because of its shape. Because a knobkerrie is a weapon of self-defence, it is used metaphorically for the male penis as shown in example 2: "the condom must be worn when the man's weapon is ready to strike." The rationale behind the use of metaphorical language instead of explicitly naming the body part could be that the translator wanted to avoid being explicit and offend the target readers. Consequently, the translator was influenced by the euphemistic norm that presents sexual issues in a respectable manner. The researcher assumes that this approach was adopted to make the text acceptable to the target readers. However, the kind of language that is used is more appealing to the older generation, but has a capacity to alienate the younger generation.

In modern society there is a deep fascination with naming and classifying of things. In terms of sex, people are characterised according to their sexual preferences and these include; homosexuality, bisexuality, transsexuality and heterosexuality. These terms have found their way into the Ndebele culture and translators have to come up with terms to explain them. In the following example the term 'transgendered' is translated as *unjani*.

d) transgendered > unjani

Source text	Target text	Back translation
1. transgendered Anyone can get HIV: gay, straight, bisexual, female or transgendered (Medicins Sans Frontiers 2005)	Unjani Wonke umuntu ulakho ukungenwa ligciwane kungakhethlekile ukuthi yisitabane, uyingcukubili, ungowesifane kumbe unjani	unjani > whatever Everyone can get HIV, it does not matter gay, hermaphrodite, female or whatever you are.

Table 6.4: Translation of the term 'transgendered'

A transgendered person is someone who is “born with physical characteristics of one sex but emotionally and psychologically feels that they belong to the opposite sex” (*Compact Oxford English Dictionary for Students* 2006). In other words, a transsexual person is someone who is born in a wrong body, for example, he is born male but feels and acts like a female person. The concept of transsexuality is foreign to Ndebele culture hence the translator translates the term as *unjani*. The term *unjani* literally means ‘whatever you are’ and is inclusive of all people whatever their sexual orientation. Compared to the English term, the Ndebele word is general and inclusive and this shows that in some instances Ndebele translators struggle to express foreign concepts that are introduced to Ndebele culture through modernity. This is not to say that these concepts do not exist in Ndebele culture. They do, but due to speech restrictions that are placed on sexual issues, few terms are developed to express these concepts.

Another term that is translated using a general word is ‘sanitary pads’ or ‘pads’ as is commonly known. The term is translated into Ndebele as:

e) sanitary pads, pads > izigcabhanyana/izibhinco

The term ‘pads’ appears twice in the ENPC and the term ‘sanitary pads’ once. The two are synonyms but are translated differently. The Island Hospice translator translates the term ‘pads’ as *izigcabhanyana* (small pieces of cloths) and the Speak Out Magazine translator translates the term sanitary pads as *izibhinco* (cloths for padding) as shown in Table 6.5 below:

Source text	Target text	Back translation
1. pads If there is no control, pads can be made from cloths or old towels. Newspaper can be used with plastic sheeting underneath.	Izigcabhanyana Nxa engaselamandla okuminya umchamo, izigcabhanyana zingasikwa emalenjini loba emathawulweni amadala	izigcabhanyana > small pieces of cloths If the patient has no control over his bladder, small pieces of cloth can be cut from old cloths or towels
2. sanitary pads ...assisting a mother changing her sanitary pads are now done	Izibhinco ...lokuncedisa omama ukuntshintsha izibhinco,	izibhinco > cloths for padding ...also helping women to

whilst wearing gloves. (Speak Out Magazine 2000)	khathesi konke lokhu sekusenziwa kuqgokwe amagilavu	change padding cloth, all this is done whilst wearing gloves.
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Table 6.5: Translation of the term 'pads'

The source term 'sanitary pads' is defined as "a pad that is worn by a woman to absorb blood during a menstrual period" (*Compact Oxford English Dictionary for Students* 2006). The term is defined in terms of its functionality in a specified environment. However, the same cannot be said of the Ndebele terms and their definitions. Firstly, the term *izigcabhanyana* is derived from the noun *isichabha* (*seating mat*) and the addition of the diminutive suffix marker *-nyana*, literally changes the word to 'small mat'. Thus the term literally means 'small mats' and metaphorically 'small pieces of cloth'. The source term 'pads' is specific and specialised whilst *izigcabhanyana* (small pieces of cloth) are not specifically made for the purpose of protection during menstruation.

Secondly, the term *izibhinco* does not appear in either of the Ndebele dictionaries (monolingual and bilingual) – its meaning is not known. It is not clear to the researcher whether the term is a regional variant or a coinage by the translator, but what is clear is that the term is not common in standard Ndebele. Nonetheless, the lack of terminology in this field is largely a result of the constraints that are placed on menstrual issues in the Ndebele culture. It is not so much due to the concept being foreign. In this regard, language restrictions that are placed on sexual issues, body parts and other bodily functions impacts negatively on terminology development in the Ndebele language.

Just as much as Ndebele translators used general words to translate taboo terms, in some instances Ndebele translators used less expressive words to convey the message to target readers.

6.2.2 Using a neutral or less expressive word

In the ENPC there are instances when translators used words that are less expressive or have less impact than the source words. This is due to the lack of a

specific word to express an alien concept. An example is the translation of the term 'discharge' as:

a) discharge > amanzi

The term 'discharge' appears nine times in the ENPC, as shown in Figure 6.1 below and it is translated as *amanzi*.

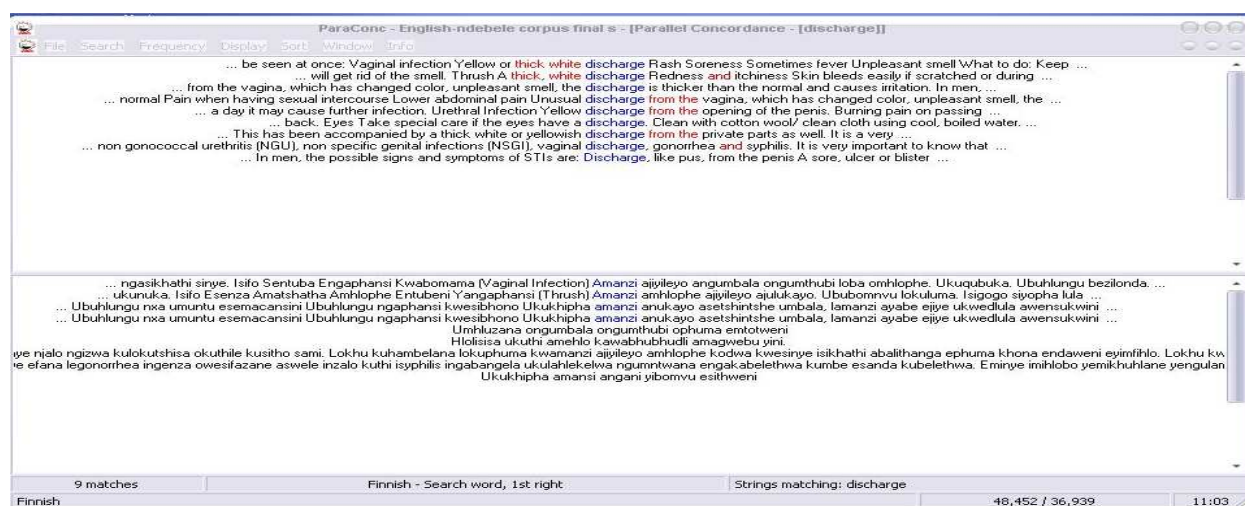


Figure 6.1: Translation of the term 'discharge'

In the ENPC the term 'discharge' is commonly used in relation to sexually transmitted infections (STIs) and sicknesses that release fluids from wounds and sores. As such the term is defined as "a liquid or fluid that flows out of the body, for example pus" (*Compact Oxford English Dictionary for Students* 2006). The term 'discharge' is classified as a cultural taboo because of its association with sexuality as it is used in the ENPC in relation to reproductive organs and STIs. This term is translated as *amanzi* by the Speak Out Magazine translator, Island Hospice (2001) translator and SAfAIDS (2005) translator. *Amanzi* is defined as 'water' by Pelling (1971) and as *lukethezi olungelambala oluna luvela esibhakabhakeni lulizulu njalo luqakathekile ekuphiliseni abantu, izinyamazana kanye lezilimo* (ISN 2000) (it is a liquid that has no colour and falls down from the sky as rain which is also important in the lives of people, animals and plants). It is presumed that the translators used the term *amanzi* (water) in place of 'discharge' because of the liquid state of the fluids that are released by the body as discharge. However, the term *amanzi* in relation to the term 'discharge' is neutral.

In some instances in the translation of taboo terms, less expressive or neutral words are used in an attempt to tone down sexually charged words. An example is the translation of the terms ‘anus/ anal’ as

b) anal/ anus > emphumelweni

Source text	Target text	Back translation
1. anal Unprotected anal sex (Medicins Frontiers)	emphumelweni Ukuhlonywa kwenduku kababa emphumelweni ingavikelwanga emacansini.	emphumelweni > anus Putting an unprotected penis in the anus during sex.
2. anal ...oral or anal sex...	emphumelweni ...ukusebenzisa ulimi/umlomo kumbe ukuhloma induku yowesilisa emphumelweni	emphumelweni > anus ...using your tongue or mouth or putting the man's penis in the anus...

Table 6.6: Translation of the term ‘anus’

The source term ‘anus’ is defined as “an opening at the end of the digestive system through which solid waste leaves the body” (*Compact Oxford English Dictionary for Students* 2006). The Medicins Sans Frontiers translator resorts to euphemism in translating the term, hence, *emphumelweni*. The term *emphumelweni* is derived from the noun *umphumelo* and the term is translated as: *yisitho esikhupha ikaka* (ISN 2000) (it is a body part that lets out faeces). The definition is more explicit than the translated term. In the monolingual Ndebele dictionary the following are given as synonyms for the term *umphumelo*: *umpentsho* and *umdididi*. The synonyms are explicit in nature, hence, it is clear that the Ndebele translator opted for euphemism, not because of a lack of terms, but due to cultural restrictions placed on taboo issues. Another translation that uses a less expressive word is that of the term ‘urine’ which is translated as:

c) urine > umthambiso

The source term ‘urine’ is translated using a less neutral word by the *Speak Out Magazine* (1998) and the *Island Hospice Services* translator (2001) as shown in Table 6.7 below:

Source text	Target text	Back translation
a) urine When doing a urine testing and taking a specimen, midwives now wear gloves. (Speak Out Magazine 1998)	Umthambiso Nxa behlola umthambiso kumbe njalo kuthathwa igazi, ababelethisayo khathesi sebeggoka amagilavu.	umthambiso > urine When testing urine or taking blood, midwives now wear gloves.
b) urine A patient may pass less urine which may be dark in colour and have a strong smell (Island Hospice 2001)	Umthambiso Isigulane singathambisa (urinate) umthambiso omlutshwana omnyama olephunga (onukayo) elibi.	umthambiso > urine A patient may urinate less urine that is dark in colour and has a strong smell.

Table 6.7: Translation of the term 'urine'

The term 'urine' is translated as *umthambiso*. The term 'urine' is defined as "a yellowish fluid stored in the bladder and discharged through the urethra, consisting of excess water and waste substances removed from the blood and kidneys" (*Compact Oxford English Dictionary for Students* 2006). The term *umthambiso* in turn is presented as a synonym of *umchamo* and is described as: *ngamanzi akhutshwa ngumuntu ngesikhathi ephisiwe* (ISN 2001) (water that is released by someone who is pressed). Whilst these terms are synonyms, it is important to state that their level of expressiveness is different. *Umchamo* is a direct substitute of the term urine, whilst *umthambiso* is a polite manner of stating a respectful act. The euphemism norm therefore played a role in the translation of this term.

The examples given above show that less expressive words were used in a bid to avoid directly stating things that are considered taboo in Ndebele culture. Through this strategy the Ndebele translators managed to pass on the message to the target audiences because they used terms that are familiar in the Ndebele culture, though less expressive. It can be argued that this strategy diffuses the tension that is brought about by discussing sexual issues and private body parts. This strategy increases the acceptability of the Ndebele texts to the target readership. Another

strategy that increased the acceptability of Ndebele texts is translation by cultural substitution.

6.2.3 Translation by cultural substitution

This strategy was explained in section 4.12.3 as involving replacing a culture-specific item or expression with a target-language item which is likely to have the same impact on the target readership. This strategy is common in the translation of cultural taboos, as shown by the following examples.

a) semen > inhlanyelo/ubudoda

The source term 'semen', which appears nine times in the ENPC is translated differently by the respective translators and the terms that are used include: *ubudoda* (manhood), *inhlanyelo* (seed) and *inhlanyelo kababa* (male seed). Figure 6.2 below shows the translation of the term 'semen' as *inhlanyelo*.

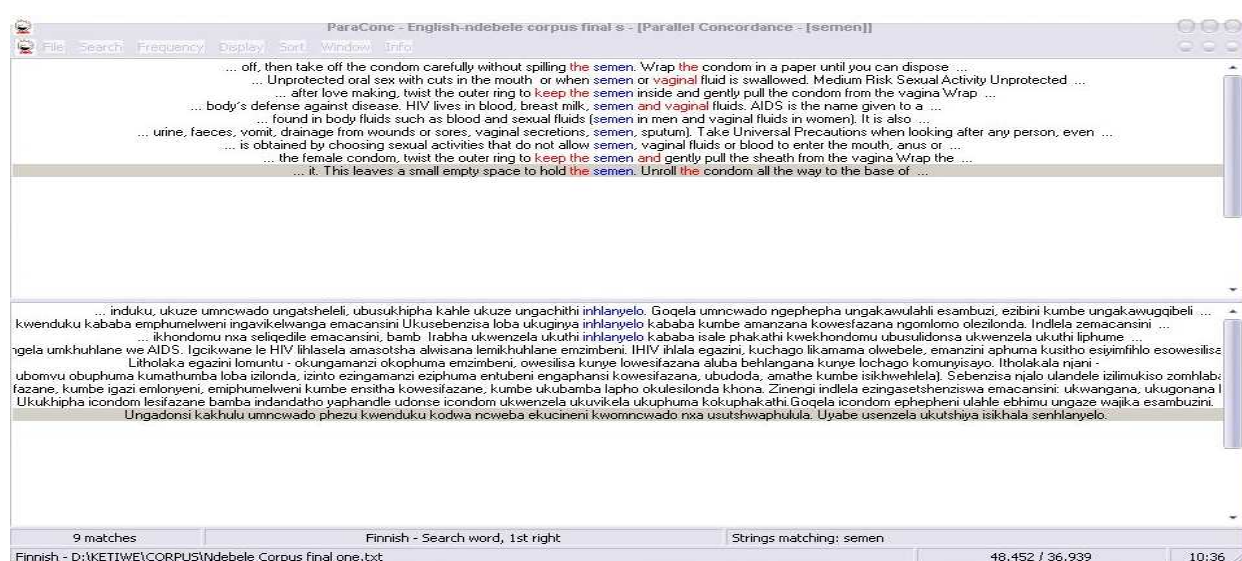


Figure 6.2: Translation of the term 'semen'

The term 'semen' is defined as "a fluid containing spermatozoa that is produced by men and male animals" (*Compact Oxford English Dictionary for Students* 2006). That is, it is fluid that contains the male seed. The male seed fertilises the female egg during intercourse. The English definition of the term 'semen' is similar to the Ndebele one. The term *inhlanyelo* is defined as *yibudoda obuphuma esiliseni*

obuyibo obudala ukumithisa (ISN 2006 (it is male fluids that come out of a man that result in fertilisation). This definition shows that the source term was substituted with a direct equivalent in the target language. Also important to note is that the term *inhlanyelo* is defined in terms of *ubudoda*, making the two terms synonyms. The term *ubudoda* is defined as *yinhlaneyelo yomuntu wesilisa* (it is the seed of a male person). The strategy of using the synonyms to define the lemma is used. *Ubudoda* is defined in terms of *inhlanyelo*. Pelling (1971) proves that the term *ubudoda* and semen are direct equivalents by defining *ubudoda* as ‘semen’.

Linked to the term ‘semen’ is the term ‘penis’. The two terms generally appear in the same context of sexual intercourse. The term ‘penis’ in this example is translated as:

penis > umtoto

Source text	Target text	Back Translation
a) penis Wash the penis well two to three times daily (Island Hospice 2001)	umtoto Gezisa umtoto insuku zonke	umtoto > penis Wash the penis everyday

Table 6.8: Translation of the term ‘penis’

In section 6.2.1 the term ‘penis’ was defined as “a male organ that is used for sexual intercourse and urinating” (*Compact Oxford English Dictionary for Students* 2006). The English definition correlates with the Ndebele definition of *umtoto*, where it is defined as *yisitho senyamazana enduna kumbe somuntu wesilisa okuchenywa ngaso* (it is an organ of a male animal or person that is used for urinating). Synonyms that are given in the ISN for the term *umtoto* are *ubolo*, *umthondo*. It is interesting to note that none of the selected translators used these synonyms as translations for the term ‘penis’. Nonetheless, the use of the term *umtoto* in place of penis is acceptable in the Ndebele society, although the body parts cannot be mentioned casually in public. The translator used a term that is familiar in the Ndebele culture. Table 6.9 below presents more examples extracted from the ENPC, showing how Ndebele translators leaned towards using cultural terms with a euphemistic slant to express taboo issues.

Source Text	Target Text	Back translation
1. masturbation Solo masturbation, Cuddling, Kissing, Massage. Mutual masturbation (provided cum or vaginal fluids are not mixed) (SAfAIDS 2005)	udlwambe/ ibhonyaponya Ukuzidlalela udlwambe emacansini, ukuphululana, ukwangana, ukubambana, ukudlala ibhonyaponya lobabili livumelene (kodwa liqaphele inhlanyelo kababa lamanzana aphuma ensitha kamama akuhlangani.	udlwambe / ibhonyaponya > masturbation Solo masturbation, caressing each other, kissing, touching each other, masturbating together (but be careful that the man's semen and the water that comes out of the woman's organ do not mix.
2. Orgasm Without condoms men can have an orgasm very quickly (Speak Out Magazine 2001)	ukuzunywa Ubaba uzunywa masinyane emacansini nxa engagqokanga umncwado kodwa nxa ezivikele, ubaba kumthatha isikhathi ukuzunywa.	ukuzunywa > catching sleep The man usually catches sleep faster when he is not wearing a condom, but when wearing a condom it takes him longer to catch sleep.
3. diarrhea Gut infections and diarrhoea (Island Hospice Services 2001)	Isihudo Isifo esisesiswini lemathunjini njalo lesihudo	isihudo > diarrhea An infection that is in the stomach and intestines.
4. periods Missing periods or heavy flow (SAfAIDS 2005)	enyangeni Ukungayi enyangeni kumbe ukopha kakhulu.	enyangeni > time of the month Not going at the time of the month or bleeding a lot.

Table 6.9: Sexual terms, body parts and bodily functions

Table 6.9 above shows that Ndebele people have a way of expressing themselves in respect of these matters, but manner of expression is dissimilar to that of the source culture. In most cases they use veiled language that is known by members of the community. As such, they are able to express whatever cultural issues they are discussing. For example, the Ndebele people refer to periods/menstruation as *enyangeni* (time of the month/ at the moon). This term was derived from the observation that at some point in the month women went through the menstruation process, hence, *enyangeni*. In some instances, periods are referred to as *emfuleni* (at the river) because of its flowing nature and the fact that women have to go to the river a lot to bath during this time.

Whilst Ndebele translators presented cultural issues using veiled language, some translators were influenced by the source culture of stating sexual issues explicitly and they in turn substituted English terms with explicit Ndebele terms.

6.2.4 Translation by substitution

In section 5.2 the strategy of substitution is explained as involving direct transfer of information from the source language to the target language texts. This strategy however, is rarely used by Ndebele translators, in spite of the fact that it increases the explicitness of the target texts. Table 6.10 below shows how Ndebele translators substituted the source text terms with target text equivalents.

Source text	Target text	Back translation
1. scrotum	umgodla omumethe isende	The sack that holds the testicles
2. urine, faeces, vomit Be careful when handling blood or other body fluids (urine, faeces, vomit, drainage from wounds or sores, vaginal secretions, semen, sputum) (Island Hospice Services 2001).	umchamo, uthuvi, amahlanzo Nanzelela nxa ubamba igazi loba ezinye izinto ezimanzi ezomzimba (umchamo, uthuvi, amahlazo, ubomvu obuphuma kumathumba loba izilonda, izinto ezingamanzi eziphuma entubeni engaphansi kowesifazana, ubudoda, amathe kumbe isikhwehlela).	urine, faeces, vomit Be careful when handling blood or others fluid from the body (urine, faeces, vomit, pus from boils or wounds, fluids that comes from the private parts of women, semen, saliva or sputum).
3. Anal Keep the vulva and the anal area clean (Island Hospice Services 2001).	umdididi Gcina kuhlambulukile esikhaleni sangaphansi komfazi lekucineni komdididi .	umdididi > anus Keep the woman's opening clean and at the end near the anus .
4. Rectum Open sores or ulcers in the	umtshaza Izilonda ezikhamisileyo loba	rectum > umtshaza Open sores or swollen sores

genital, groin or rectal area (Island Hospice Services 2001).	izilonda eziqumbeleneyo ezisezithweni zokuzala, emathebeni/ ekhalweni loba ethunjini elikhulu – umtshaza . eliseduze lomdidi.	that are on reproductive organs, groin, waist or big intestine –rectum .
5. Smell A patient may pass less urine, which may be dark in colour and have a strong smell (Island Hospice Services 2001).	iphunga/ ukunuka Isigulani singathambisa (urinate) umthambiso omlutshwana omyama olephunga (onukayo) elibi.	iphunga/ukunuka > smell A patient can pass (urinate) less urine that is dark and smelly.

Table 6.10: Direct terms

In the examples above, the translators laid bare issues that are considered taboo in Ndebele culture. For example they translated these body parts/functions explicitly; anus > *umdidi*, faeces > *uthuvi* and rectum > *umtshaza*. It is important to state that this language is not everyday language and although it increases the explicitness of the texts, it has a capacity to alienate the readers. In Ndebele culture, as emphasised previously such matters are not mentioned directly in public, thus the translators, by using explicit terms contravened the norm; which is to make use of euphemism. The use of direct language can elicit different reactions from the target readers. For instance, the older generation may find it offensive and the youth may find it exciting because the boundaries of language have been broken down. For this kind of language to be deemed acceptable, there is a need first of all to change the perceptions of the target readers.

Nonetheless, in Table 6.10 above it is interesting to note that some of the translators tried to strike a balance between euphemism and explicitness, by providing two options. In example 5 for instance, the translator uses both norms: *iphunga* (euphemism) and *onukayo* (explicitness). The same is true of example 4: *ithumbu elikhulu/ umtshaza* (big intestine/rectum) respectively. The researcher is of the view that the use of both veiled and explicit terms was meant to clarify the message by striking a balance between the source culture and target culture. This strategy is significant in introducing explicitness in Ndebele texts.

In addition, it is interesting to as well, note that Ndebele translators are prepared to waiver some of the cultural restrictions when translating terms referring to male anatomy and other bodily functions, but are not prepared do the same when translating terms referring to female anatomy. There is no instance in the ENPC where female anatomical terms are explicitly stated, despite the fact that there are explicit terms available in the language. This could be a result of the fact that 'mothers' are highly respected as such; there can be no direct mention of the anatomy of 'motherhood'. Female anatomy is always referred to using euphemistic terms. In this regard the translators are aligning themselves with the target culture norms.

Another strategy that is observable in the ENPC in the translation of taboos, is paraphrasing.

6.2.5 Translation by paraphrase

Paraphrasing is a strategy that is meant to make the message clearer by explaining foreign concepts, culture-specific concepts or taboos. In Table 6.11 below, the translators explained taboo terms using words that are related to the entry word. In the table below, the researcher removed the terms from sentence context so as to get a broader view of the phraseology used by translators to translate these terms. This approach is advantageous in that it shows the other possible translations.

Sexual issues, body parts and bodily functions

Source text	Target text	Back translation
1. Semen	• okungamanzi okuphuma emzimbeni wesilisa • amanzi aphuma kusitho esiyimfihlo esowesilisa • ukuphuma kokuphakathi • inhlanyelo kababa	• water that comes out of the male body • water that comes out of the private part of a woman • the emission of what is inside • the male's seed
2. sexual desire	• isifiso sokuya emacansini.	• wish to have sex
3. oral sex	• ukuya emacansini	• having sex using your

	usebensisa umlomo	mouth
4. solo masturbation	• ukuzithokozisa ukumuntu eyedwa ephulula isitho sakhe • ukuzitshaya indlwabe	• bringing joy to oneself by touching your organ • masturbating by yourself
5. mutual masturbation	• ukudlala ibhonyaponya lobabili livumelene •	• masturbating together the two of you
6. non-penetrative sex	• ukuthokozisana kungela kuhlangana kwezitho • ukungangeni kwesitho sowesilisa kwesowesifazana	• bringing joy to each other without contact of your organs • The organ of the male not entering that of the female
7. sexual partners	• lezithandwa zamacansi	• sexual lovers
8. sex worker	• ukusebenza ngokuya emacansini njengendlela yokuthola imali	• working by having sex as a way of getting money
9. licking	• ukuqabuja indawo eziletha ukuthokoza.	• Kissing places that bring pleasure
10. orgasm/ejaculation	• efike ekucineni kokuthokoza • ukuzunywa yibuthongo	• getting to the apex of pleasure • falling asleep
11. vibrators	• izitho zomzimba wabesilisa ezilungisiweyo	• male organs that are man-made
12. clitoris	• okumthokozisayo kakhulu	• the place that brings most pleasure
13. vagina	• isitho sikamama • isitho sikamama sangaphansi • isitho sowesifazane • intuba engaphansi kowesifazane • isitho sensitha • isitho esiyimfihlo	• a woman's organ • a woman's organ that is underneath • female organ • an opening that is underneath a woman • private organ • organ that is private

14. rectal area	• ithumbu elukhulu • umtshaza	• big intestine • rectum
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Table 6.11: Paraphrased terms extracted from the ENPC

What can be noted about the examples in Table 6.11 is the translators used a veiled approach to express concepts that are considered taboo. For example, the vagina is referred to as *isitho esiyimfihlo* (private organ) and *isitho sikamama sangaphansi* (a woman's organ that is below) or simply as *isitho sikamama* (a woman's organ). There is no direct mention of this body part at all, although direct terms are available in the Ndebele language. It seems that the translators are largely influenced by the target norm of euphemism to present information in a veiled but understandable manner. This strategy promotes the acceptability of translated texts amongst target readers. The same strategy is also used to translate diseases that are related to sexual organs and body parts. Table 6.12 below shows this:

Source Text	Target Text	Back translations
1. genital problem	• izifo ezingena ezithweni zokuzala abantwana	• Diseases that affect organs that are used to give birth to children.
2. genital warts	• insumpa ezimila kuzo izitho zokuzala	• warts that grow on parts that are used to give birth to children.

Table 6.12: Diseases and bodily functions

With regard to diseases, paraphrasing is used to explain the disease in terms of where it is located or in terms of its symptoms. This strategy generally helps to make the message clearer and more understandable to the readers, although more words are used. Wiredu (in Mashiri *et al.* 2002:222) explains that, “a concept need not be expressed by any one word, it may be expressed by a phrase or even a large set of sentences or indeed, by a pattern of behaviour”. Thus, Ndebele translators were able to transfer foreign concepts that have a taboo nature through paraphrasing. During the process of translating cultural terms from English to Ndebele translators used strategies that contribute to term creation. These strategies were used in cases where diseases are mentioned.

6.3 Strategies used to create terms

6.3.1 Pure loan word preceded by an explanation

In the translation of HIV/AIDS texts, Ndebele translators encountered terms that are sexually oriented and specialised. In order to deal with these concepts, they resorted to pure loaning, preceded by an explanation. That is, the diseases were explained in Ndebele and thereafter source terms were supplied in brackets. Table 6.13 provides examples of how this strategy was used.

Source Text	Target Text	Back translation
1. vaginal thrush	imikhuhlane ehlasela isitho sowesifazane eyemvubelo (vaginal thrush)	diseases of yeast which affect the private organs of women (vaginal thrush).
2. genital warts	insumpa ezihlasela zitho eziyimfihlo (genital warts)	warts which affect private parts (genital warts)
3. candidiasis / yeast infections/thrush	umkhuhlane wemvubelo (candidiasis)	yeast diseases (candidiasis)
4. thrush	Isifo esenza amatshatha amhlophe entubeni yangaphansi (thrush)	A sickness that causes white spots at the entrance of the part underneath (thrush).
5. menstrual pads.	Izichitshana lezi owesifazana okade evale ngazo igazi eliphuma ngaphansi kwakhe nxa esemfuleni (<i>menstrual periods</i>).	Pieces of clothing that a woman uses to stop the blood that is coming out of her underneath part (menstrual periods).
6. Urethral Infection	Isifo Esihlasela Impompi Ehambisa Umchamo Phakathi Komtoto (Urethral Infection)	A sickness that affects the pipe that transports urine inside the penis (urethral infection).
7. vaginal infection	Isifo Sentuba Engaphansi Kwabomama (Vaginal Infection)	A sickness that affects the opening of the underneath part (vaginal infection).
8. Pelvic Inflammatory Disease (PID).	Umkhuhlane wenqulu (Pelvic Inflammation Disease (PID)).	The disease that affects the back (Pelvic Inflammation Disease).

Table 6.13: Pure loan words preceded by explanations

In Table 6.13 Ndebele translators used interesting phrases to explain the diseases. For example, thrush/candidiasis and yeast infections are translated as *imikhuhlane yemvubelo* (yeast sicknesses). In Ndebele communities, yeast is used to ferment the beer mixture during the process of making beer and this mixture is called *imvubelo*. The SAfAIDS translator took this term and used it in a different environment, namely that of the medical /health to refer to yeast infections that generally result from an imbalance in the female reproductive system. The term 'yeast' thus gained meaning by being used in a different environment - semantic transfer. This phrase shows that Ndebele translators are creative, and given time, they can find interesting ways of naming foreign diseases. Such phrases need to be noted and considered for standardisation because they utilise the innate resources of the language and can be easily understood by speakers of the language. The concept of providing both the pure loan word and an explanation is important in translation studies to introduce new concepts as well as making sure that they are understood. Nonetheless, it is clear that there still is room for terminology development in the Ndebele language, because the language is relying more on loaning than on its internal sources.

In this study, the researcher also noted that Ndebele translators used 'new words' to translate foreign concepts that are considered taboo in the Ndebele culture. These words are new in the sense that they were not part of the Ndebele lexicon prior to modernisation. These words express modern concepts and they show the ability of the Ndebele terminologists, lexicographers and translators to coin words and to disseminate them, making them acceptable to the target communities. In Ndebele texts, the term gay/ homosexuality is translated as *izitabane* and sexually transmitted infections as *imikhuhlane yengulamakhwa*. Homosexuality among the Ndebele people is considered taboo but the term represents a direct equivalent with a one-to-one relation with the source meaning of the term 'homosexuality'. The term *isitabane* is defined as, *ngumuntu ohamba emacansini labanye bobulili obufana lobakhe (it is someone who has sex with people of the same sex)* (Isichazamazwi SesiNdebele 2001). The ability to express new concepts using indigenous terms proves that it is possible to develop new terms in Ndebele.

What is also interesting to note is that the term *isitabane* is also found in the Zulu lexicon in relation to homosexuality. Ndlovu (2009:142) says "in Zulu the terms

'homosexual', 'gay' and 'lesbians' are translated as *isitabane*". It is not clear whether this term has its origin in Zulu or in Ndebele, but what can be said is that the continued association between Zulu and Ndebele influences the strategies that Ndebele and Zulu translators use. As shown previously, Zulu and Ndebele share modern terms such as: *izidakamizwa* (drugs), *ingculaza* (AIDS) and *ikhondomu* (condoms).

6.3.2 Summary

In this chapter, strategies that are used by English-Ndebele translators to translate cultural taboos were analysed. The researcher noted that the following strategies were used to transfer information: using a general word, neutral word, cultural substitution, paraphrasing and omission. Some Ndebele translators aligned themselves with the source norm of explicitness that lays bare issues that are considered taboo in the Ndebele society. This has limitations in that it has potential to offend and alienate the target readers who are not used to such information being laid bare. Most translators however, aligned themselves with the target norm of euphemism that directs that taboo issues be expressed in veiled language. This norm enhanced the accessibility of the text to the target readers. In this study, the researcher noted the importance of knowing the cultural values of the target audiences.

6.4 Conclusion

Ndebele translators used the following strategies to translate cultural taboos; using a general word, neutral word, cultural substitution, substitution and paraphrasing. Most Ndebele translators were influenced by the Ndebele culture that directs that sexually-oriented information be presented in euphemistic tones; hence, they chose strategies that sustain this norm. The use of euphemistic language in translating sexually-charged information increases the acceptability of the texts among target readers because it respects the cultural values of the people. However, this norm has a capacity to hinder accessibility when directed to the youth, because in some instances they are not familiar with the terms, for example *umncwado* for the source term 'condom'.

The researcher observed that, a few translators were bold enough to present taboo issues in direct and clear terms in line with the source norm of explicitness. The limitation of this strategy is that it can result in the alienation of the target readers, especially, the elderly. To avoid the trap of alienation, some translators resorted to using both the explicit and euphemistic terms so as to clarify the message. The researcher is of the view that this approach can be used to introduce explicit language in medical/health texts. Nonetheless, Ndebele translators were able to communicate taboo issues successfully to the Ndebele audiences. With regard to term creation, only one strategy was noted in relation to the translation of sexually-oriented diseases; pure loaning proceeded by an explanation. This strategy presented names of diseases in both the source and target language so as to enhance clarity. It was noted that, given time, Ndebele translators have the potential to develop terms using internal resources as some translators have already showed considerable level of creativity.

This chapter interrogated the ENPC in order to examine the strategies used to translate cultural taboos. The next chapter will go beyond the corpus and analyse data that was collected using questionnaires, in order to identify factors that impact on the translation discipline and profession in Zimbabwe.

CHAPTER 7

FACTORS THAT IMPACT ON TRANSLATION IN ZIMBABWE

7.1 *Introduction*

The previous chapter explored strategies that are used by English-Ndebele translators to translate cultural taboos. This was done through the interrogation of the ENPC using ParaConc. This chapter proceeds further by exploring factors that impact on the translation 'discipline' and/or 'profession', so as to identify measures that can be used improve the translation situation of Zimbabwe. In the chapter, the researcher will interrogate the views of various stakeholders of translation in Zimbabwe and these are; NGO/GOs' representatives, translators, translation students and the general public. The findings from this chapter will be linked to the findings from the corpus analysis. By providing the views of various stakeholders, the researcher hopes to present a broader picture of what is taking place in the translation arena in Zimbabwe.

In the chapter, the researcher is also attempting to create a link between theoretical and applied paradigms of DTS. That is, the researcher will use the findings that were obtained through the use of DTS precepts in corpus analysis to inform the practise of translation in Zimbabwe. This approach is assumed because the researcher is of the view that beyond description, the findings of descriptive scholars should be able to inform and influence practical translations. This is in line with Toury (1995:15)'s view that "on the basis of this empirical foundation the theory will be able to predict what translation is "LIKELY to involve" under various circumstances". These predictions are expressed as probabilistic laws of translational behaviour, which explicate the relations existing among the different variables that affect translation and translating. The laws together with empirical findings supporting them, can in turn form the basis of prescriptive rules of translational behaviour (Laviosa 2002:12). It is important to explain that not all DTS scholars are in agreement with Toury's views to explore what lies beyond description. However, the current researcher will use Toury's views to explore how DTS findings can be used to inform the translation practice in Zimbabwe.

From the beginning it is important to point out that the researcher will analyse the quality of translations in terms of good and poor. This term has nothing to do with the search for equivalence between the source texts and the target texts. The term 'quality' is used to refer to the ability of the translated text to meet the needs and expectations of the target readers. This includes accuracy of the message and handling of linguistic and cultural codes of the language, among other things. As stated in Chapter 3, four sets of questionnaires were used to collect data from NGO/GOs, translators, translation students and the general public. The data obtained from these questionnaires will be presented in this chapter, using an integrated approach. This means that the researcher will examine the findings of these questionnaires as a unit and not separately. The factors that impact on translation will be grouped under thematic headings.

In the chapter, codes will be used to refer to respondents, except for translators who are referred to using pseudo-surnames. The codes stand as follows:

- Representatives for organisations: OR.
- General public participants: PR.
- Translation students: TS.

This means that among the representatives for organisations, there will be OR 1 to OR 12, general participants PR1 to PR 47 and lastly among translation students TS1 to TS 26. As stated previously, pseudo-surnames will be used in relation to translators.

7.2 Background Information

In section 4.3.2 it was stated that fifteen questionnaires were sent out to NGO/GOs and that only twelve of these were usable. The organisations that participated in the research are:

Name of organisation	Type of organisation
1. SAfAIDS	Non-Governmental Organisation
2. Matabeleland AIDS Council	NON-Governmental
3. Medicin San Frontiers	Non-Governmental Organisation

4. Women's Action Group	Non-Governmental Organisation
5. Zimbabwe Women's Resource Centre	Non-governmental Organisation
6. Ministry of Health and Child Welfare	Governmental Organisation
7. Social Services Department	Governmental Organisation
8. Umthunywa Weekly	Governmental Organisation
9. ZimSun Hotels	Non-governmental Organisation
10. Population Services International	Non-governmental Organisation
11. Zimbabwe Broadcasting Corporation (ZBC)	Governmental
12. Parliament of Zimbabwe	Governmental

Table 7.1: Organisations that participated in the research

All the selected organisations said they have utilised the services of translators. Therefore, it is clear that translation services are required in Zimbabwe and much translation activity is taking place in the country. With regard to the length/type of employment given to translators by these organisations, the representatives of organisations that were interviewed gave varied answers. Some said they hired translators on a full-time basis and others said they hired translators on a consultancy basis or on contract. Some organisations used the services of bilingual employees. Table 7.2 below shows different organisations and the length/type of employment they require from translators.

Length/type of employment	Number of organisations
1. Full-time	2
2. Consultancy	5
3. Contract	2
4. Internal	3

Table 7.2: Nature of employment

Out of the organisations referred to above, two employed translators on a full-time basis; five organisations hired translators on a consultancy basis as the need arises and two organisations hired translators on contract basis. These statistics show that the translation profession has capacity to be a thriving profession in Zimbabwe, with translators functioning as permanent translators, contract translators as well as consultants. The translation field therefore is fertile with possibilities for existing translators as well as for prospective translators.

When the question regarding services provided by translators to NGO/GOs was posed to the translators, it emerged that of the 23 translators who were interviewed, only four worked as full-time translators and 19 plied their trade on a part-time basis as consultants. These translators held professional jobs as teachers, lecturers, journalists and executive producers, among others. Figure 7.1 below presents these statistics.

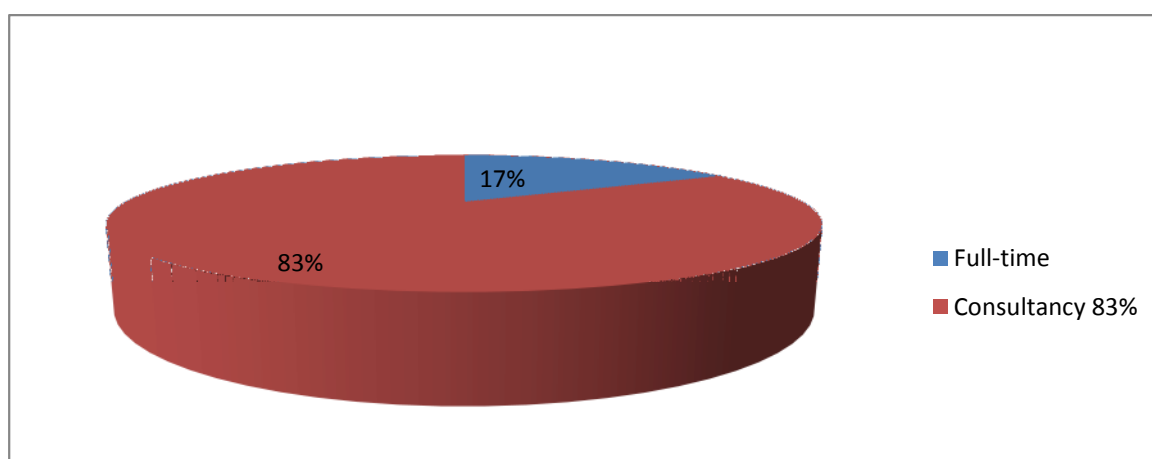


Figure 7.1: Contracts held by translators

The statistics above show that 83% of the translators ply their trade as consultants, whilst 17% work on a full-time basis as translators. A comparison of these statistics with those of the NGOs and GOs, concerning the contracts held by translators reveals that: (1) most translators work as consultants in Zimbabwe, which means they are part-time translators, (2) few translators are employed on a full-time basis and this could be due to the fact that the environment does not promote full-time translations, (3) most translators in Zimbabwe hold professional qualifications that are not related to translation studies. Nonetheless, the services of translators are

needed in the country and there is need to establish translation as a profession in the country.

Of the 23 translators who were interviewed, 8 were women and 15 were men. It seems the ratio of translators in terms of gender is approximately 1:3 in Zimbabwe, with men taking the lead. The following diagram presents these statistics.

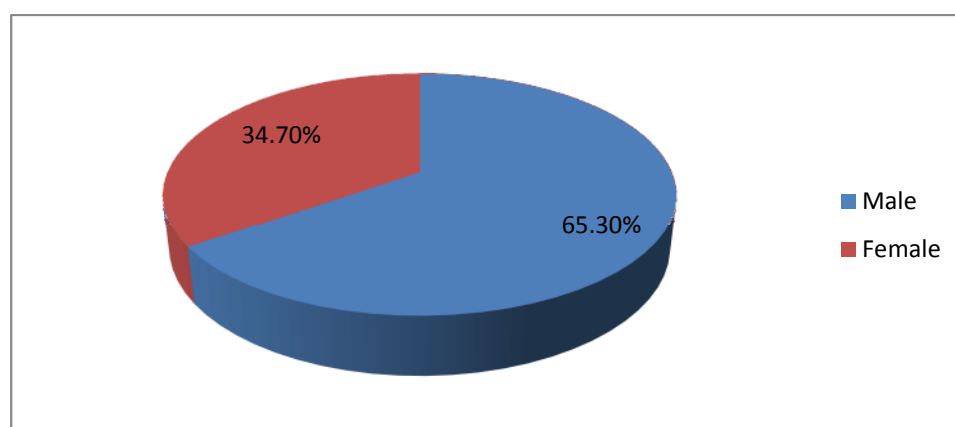


Figure 7.2: Gender of translators

From the statistics presented in Figure 7.2, it seems that men dominate the translation scene and this could be due to the fact that more men are educated in Zimbabwe than women. This is a result of colonial imbalances that promoted the education of men at the expense of women. The fact that men dominate the translation scene in Zimbabwe is reinforced by the outcomes of the interviews with the students who were studying the translation course that is offered at the University of Zimbabwe in 2007. Of the 26 students who were studying translation studies, 15 were male and 11 were female. Although there are more males studying translation studies, it is encouraging to note that the ratio of female students to male is becoming smaller which means more females are getting educated and considering translation as a possible future profession.

With regard to the questionnaire that was administered among the public, 50 questionnaires were sent out and of these 47 were usable. The other three were spoilt. Of the 47 respondents, 23 were females and 24 were male. Figure 7.3 presents this information.

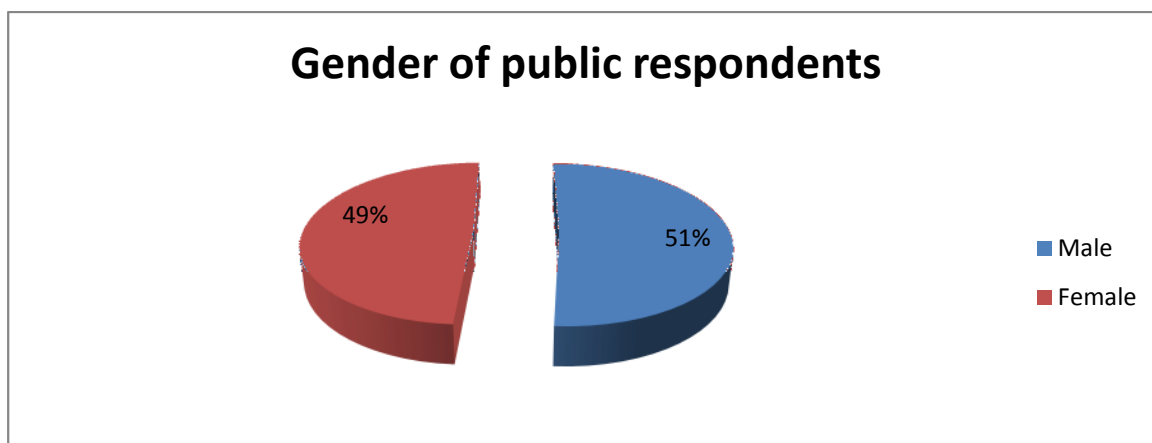


Figure 7.3: Gender of public respondents

The statistics show that this research was balanced in terms of gender with 51% being men and 49% women. The researcher attempted to balance the respondents in terms of gender, so as to get a more representative perspective from both men and women in Zimbabwe with regards to translation. All the respondents had read Ndebele translations at one point or another and they regularly listened to Ndebele news on radio and/or television and these were usually Ndebele translations.

7.2.1 Summary

This section provided pertinent background information on people and organisations who participated in this research. It seems translation is a thriving activity in Zimbabwe with NGO/GOs making active use of the services of translators. Among Ndebele translators there are more men than women who ply their trade as translators and most hold professional jobs and work as part-time translators. The next section focuses on factors that impact negatively on the translation profession in Zimbabwe.

7.3 Factors that impact negatively on the translation ‘discipline’ and ‘profession’

7.3.1 Using bilingual speakers as translators

The question of bilingualism that is, merely using bilingual speakers as translators was included in all four questionnaires in order to determine the extent to which this issue is prevalent in Zimbabwe. In the questionnaire that was addressed to NGO/GOs it emerged that three of the twelve organisations that took part in this research regularly use in-house bilingual speakers as translators. OR5 said: “The company makes use of available employees who are either Ndebele or Shona speaking”. As for the five organisations that relied on consultant translators, the service users were not sure whether the translators they used were trained or not because they never enquired about their qualifications. Failure to confirm the qualifications of translators often ensures that bilingual translators get away with poor quality translations.

With regard to translators, the researcher asked all participants whether they were trained as translators and if so what qualifications they hold. It was noted that all the translators had a basic qualification of O’levels, though most held professional qualifications and post-graduate qualifications. The statistics of levels of highest qualifications stand as follows:

O’Levels	Diploma	Undergraduate	Post-graduate
2	6	10	5

Table 7.3: Qualifications of translators

Most Ndebele translators practise translation on a part-time basis. As such, most of the respondents are professional people with professional qualifications, holding professional positions, but not as translators. As for having a translation qualification, eleven of the 23 translators claimed to have a translation qualification and twelve did not. The respondents, who stated that they were qualified translators, were all trained by the University of Zimbabwe. All of them underwent a semester long (3-4 months) translation course that taught both theory and practice of translation. This is the very same course that is criticized by Hadebe (2004:10), saying that it leaves the

students more confused than before they underwent the course. The researcher argues that a semester does not provide adequate time to master the most basic skills of translation. But still, the course cannot be totally dismissed, as it introduces the students to the complexity of translation practice.

In terms of the statistics provided above, it is clear that most translators are not adequately trained in the country. Some clients and translators are simply using bilingualism as a qualification. This helps to explain why most Ndebele translations are replete with errors, as shown in the previous chapters. To further prove the prevalence of bilingual translators in Zimbabwe, the researcher posed the question of who is a translator and what qualifications they have among the general public. Of the 47 participants 34 said they did not practise as translators and 13 said they practised as translators. This means that one quarter of the public respondents had at some point translated documents were or are still practising as translators. The diagram below represents these statistics:

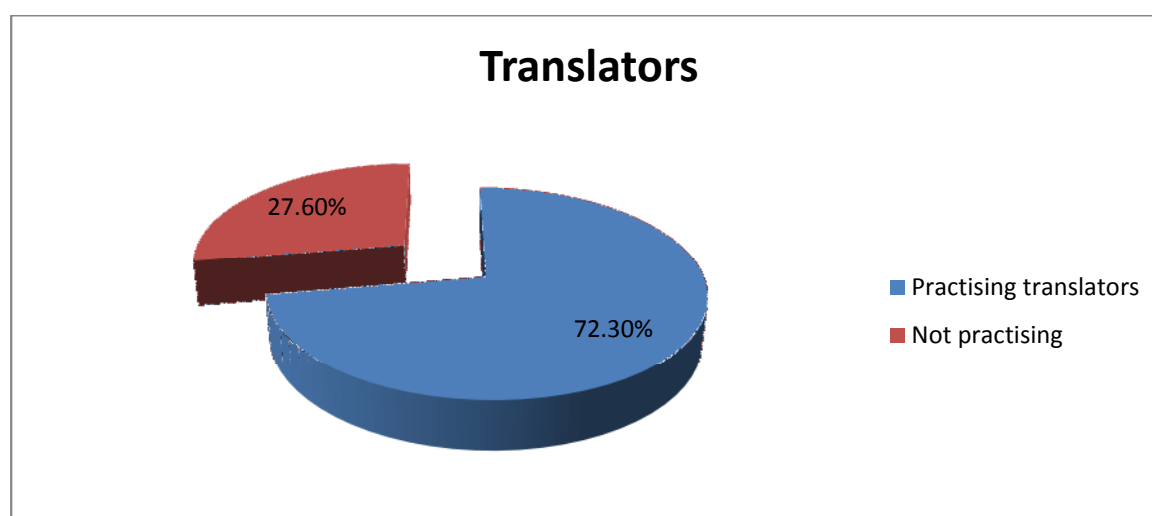


Figure 7.4: Practicing translators amongst the general public

Of the 13 respondents who claimed to be translators, five said they were trained at the University of Zimbabwe and at Midlands University, respectively. Eight were not trained at all. With these statistics, it seems in Zimbabwe there are more untrained translators than partially trained/fully-trained translators. The use of bilingual speakers as translators by companies and organisations has a capacity to compromise the quality of translations. Ndlovu (interviewed 2007-07-07) concurs with this assertion saying “the translations are not good; some of them reflect they are mere products of bi-linguals and not qualified translators. They are punctuated

with wrong words and a lot of spelling mistakes and some read badly in poor Ndebele”. The researcher is of the view that NGOs/GOs should have specific criteria in place that determine who they hire and why. This will help bring credibility to the profession. Linked to the issue of bilingualism is translator training.

7.3.2 Translator training

As stated in section 1.1, in Zimbabwe there is no tertiary institution that offers courses in professional translation. The University of Zimbabwe, Lupane State University, Midlands University and Masvingo University all offer semester-long translation courses. During the process of data collection, the researcher used the class of 2007 at the University of Zimbabwe as a case study to find out what the course is about. Table 7.4 presents data on the duration of the course and the hours of contact.

Duration	Lectures	Course structure
3-4 months	2 times / week Lecture –1 hr. long	2 months theory 1 month practice and evaluation

Table 7.4: Duration of the translation course

On the theoretical front, the course focused on theories of equivalence, as propounded by Nida (1964; 1969), Newmark (1981) and Bassnett-McGiure (1980) among other equivalent based theorists. As such, during the interviews the students emphasised the importance of searching for equivalence during translation. TS10 said: “In some cases it is difficult to draw word to word translations due to differences in cultures”. As shown in Chapter 2, proper translation goes beyond word for word translation. Without doubt, the institutions in Zimbabwe that offer translation courses need to modernise their courses to include translation models (such as Functionalism) that will equip translation students with proper skills.

In terms of practical preparedness, the researcher asked the students whether they felt empowered with adequate skills to practice as translators, since they had at that

stage completed their lessons and were revising for the exams. 24 participants answered 'Yes' and two said 'No'. Figure 7.5 below shows these statistics.

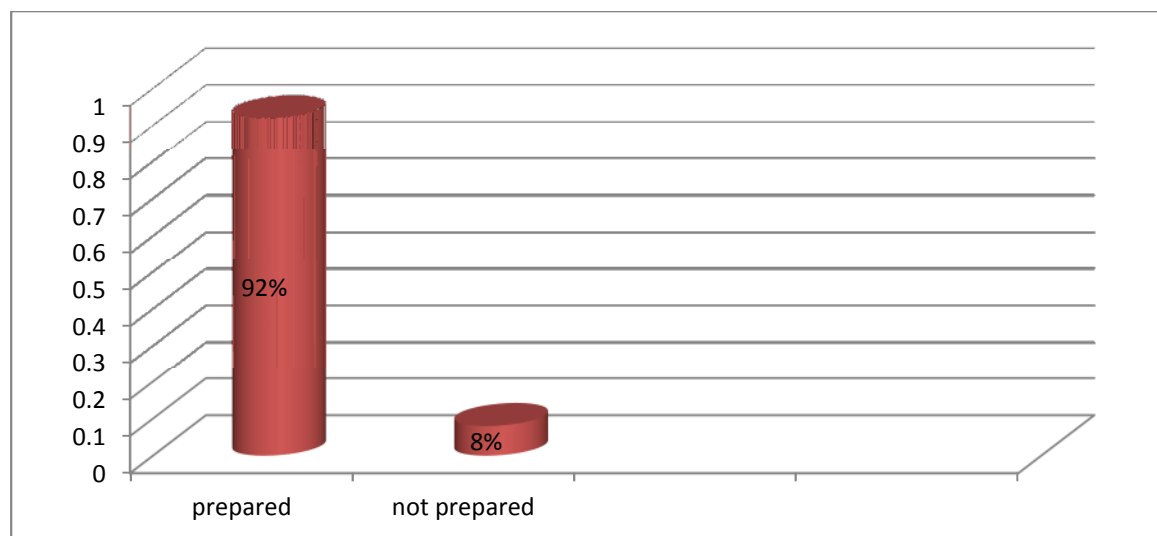


Figure 7.5: Levels of preparedness

The statistics of 92:8% in Figure 7.5 show that the students were satisfied with the skills they had acquired. Although most of the students said they were empowered with adequate skills to practise as translators, most felt that the course was too short and they would have profited more had the duration of the course been longer. TS19 complained: "The problem is that there is too much theory and lack of practice". Although most students were satisfied with the skills they had gained as prospective translators, most translators who were practising and had undergone the same training gave a contradictory response. They felt that although the course is relevant, it did not adequately prepare them for the problems they were encountering as translators. Seemingly, the optimistic responses of the students are a result of excitement before they face the real challenges of translation in the field. The researcher is of the opinion that three months is not adequate to prepare translators for the challenges of translation practise. This situation also points to a strong need for translation to be established as a discipline worthy of study in its own right. Establishing translation as a discipline will ensure that proper modules are developed to train translators in translation theory and practice in the country.

As shown in section 7.3.1, most translators are not trained or are only partially trained. Thus, there is need to introduce courses at various levels, for example,

certificate, diploma and degree levels, as these will elevate translation skills. Translation seminars and workshops can also open a ground for discussion and interaction between translators. Although most translators are not trained in the country or are only partially trained, it is important state that in the Ndebele language, there are some translators who have been in the trade for a long period, long enough to master the art of translation. The researcher assumes that the experienced translators are responsible for sound quality translations that are produced in the Ndebele language. These translators should be commended for producing sterling work in the face of the many challenges that face the profession of translation in Zimbabwe.

7.3.3 *Quality of translations*

Quality in general is a judgement resulting from comparing something done to something desired to be done. Kovacs (2008:7) explains that, with respect to translation, we work with two significant factors: speed of delivery, and accuracy of the finished product. Here we check if the work is:

Complete, Timely, True, Reliable, Authentic, Relevant, Faithful, Valid,
Fit for purpose, Suitable for occasion, Acceptable by client standards,
To the point, Professional, equivalent in terms of, Wholly, Partly,
hardly....etc.

In Chapters 5 and 6 the researcher pointed out that the quality of Ndebele translations is not consistent. Whilst most texts are intelligible, most translations were replete with errors such as spelling mistakes, wrong words, corrupted orthography and misinterpretations of data, among others. The topic of the quality of translations was also raised with the participants and contradictory answers emerged. During the interviews, the researcher asked the respondents how they viewed the translation situation in Zimbabwe, more specifically, the quality of documents that are translated into Ndebele. In Table 7.5 below some representatives felt that the translations were of good quality and some felt the translations were of poor quality.

Views on the translation by NGO/GO
OR1 "I think it's good though there is need to consider the different levels of users and come up with words and phrases applicable to each level."
OR2 "Translations in Zimbabwe are generally disappointing as they are not up to standard. It seems the indigenous languages still rely on English as they fail to translate most of the terms".
OR6 "I believe we have good translators but the problem is there are some English words that cannot be translated into the local language"
OR8 "I believe translations done in Zimbabwe are not up to standard. Either the Ndebele or Shona will be poorly translated or the message to be conveyed is done so in corrupted vernacular"
OR10 "Generally good"
OR12 "Professionalism in translations is still limited"

Table 7.5: Quality of translations

Most representatives of organisations felt that translations in the country are not up to standard. Many issues still need to be addressed and these include the issue of professionalism, terminology development and development of indigenous languages. In order to achieve a respectable level of professionalism, the representatives said that the translators need to be trained. Translator training therefore is seen as the key to professionalising the sector.

With regard to the quality of translations that are produced in the country, translation students also gave varied answers. Table 7.6 below shows their responses.

Very poor	Poor	Satisfactory	Good
4	11	7	4

Table 7.6: Students' views on quality of Ndebele translations

Figure 7.6 below provides a diagrammatic presentation of these statistics:

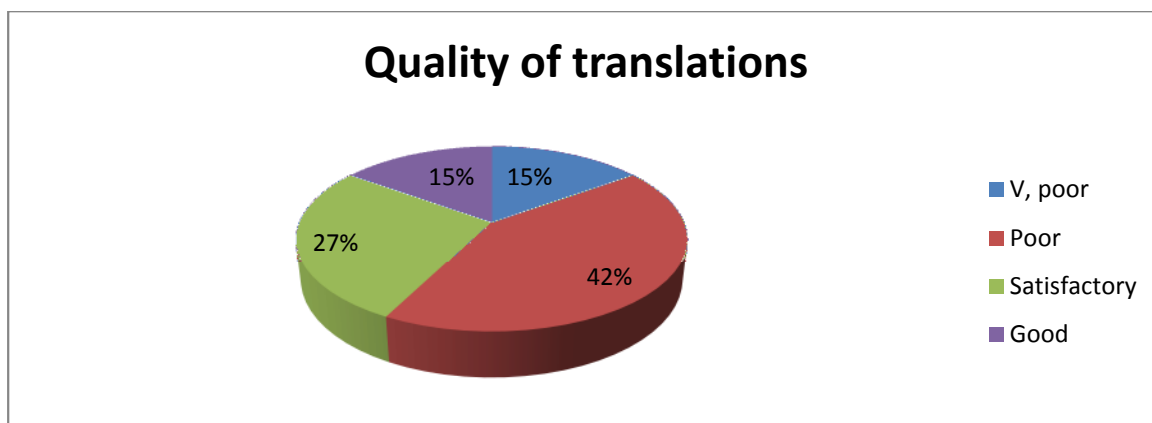


Figure 7.6: Quality of Ndebele translations

From the above statistics the majority of the translation students (42%) felt that the quality of translations in Zimbabwe is poor. TS13 “It is poor as most people or companies do not consult and they end up misspelling and giving wrong impressions. The translations are a product of bilingual translators”. TS7 concurs with this statement saying, “They are not good, some of the translations reflect that they are products of bilinguals and not translators, most translators are not trained”. Amongst the students who said the translations were of poor quality, one concurrent theme was that most translations are poor because they are done by bilinguals. In this regard, the students are in agreement with the translators. When the very question was directed to the translators, most felt that the translations were of poor quality. Table 7.7 shows these statistics.

Very poor	Poor	Satisfactory	Good	Very good
2	12	4	4	0

Table 7.7: Translators’ views on the quality of Ndebele translations

Diagrammatically the outcomes are as follows:

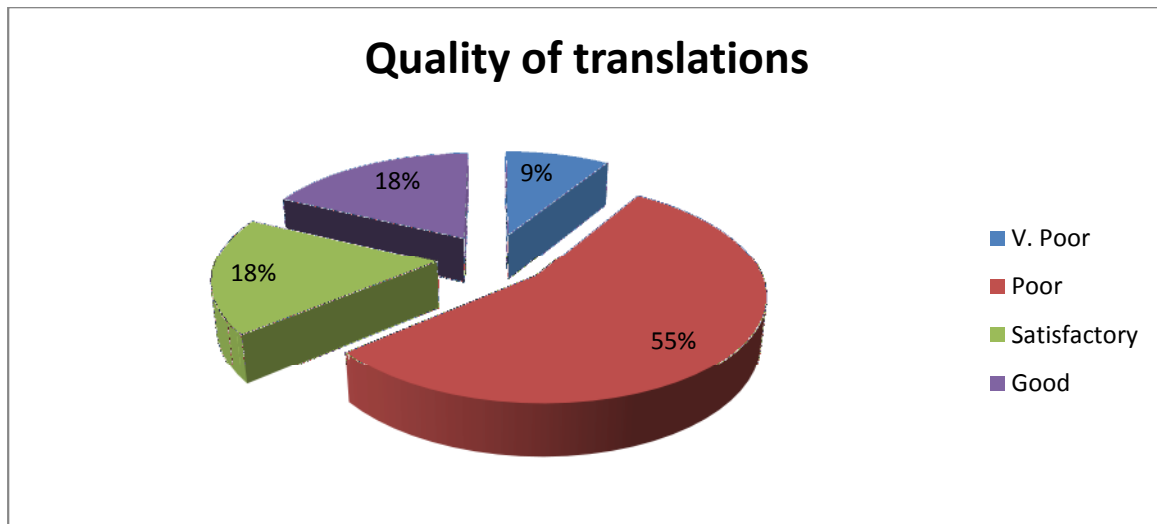


Figure 7.7: Quality of Ndebele translations

In Figure 7.7 above, 58% of the translators believe translations are generally of less than acceptable standard, 18% think the translations are satisfactory and 18% think they are good. A low 9% think the translations are totally bad. A disturbing point is that the very translators who carry out these translations view the quality of translations as bad. The question is; do they not have confidence in their own competencies? The researcher followed up on this issue and there was a lot of blame directed towards other translators. Most translators blamed bilingual translators for poor translations, and it is not surprising, since most translators are not trained in the country as shown in previous sections in this chapter. From these outcomes, it is clear that a lot still needs to be done in order to improve the translation situation of Zimbabwe.

During the process of data collection, the researcher also sought to identify specific problems with regards to Ndebele translations thus, the researcher photocopied and asked the public participants to read English texts and their corresponding Ndebele translations and then comment on the quality of the translations. The texts that were distributed form part of the ENPC and these are:

- What to expect from Counselling and Testing (2002);
 - Ongakukhangelela nxa uselulekwa njalo uhlolwa (2002)
- Safer Sex for People Living with HIV (2005)
 - Ukuvikeleka emacansini okwabantu abaphila le HIV (1998)
- Breast Feeding and HIV (1998)

- o Ukumunyisa kuQhudelenwene lodaba lwamaGciikwane e-HIV (1998)

With regard to coherence of texts, 4 of the 47 general public respondents said the texts were understandable and 3 said they were not. Figure 7.8 presents a diagrammatic representation of the results.

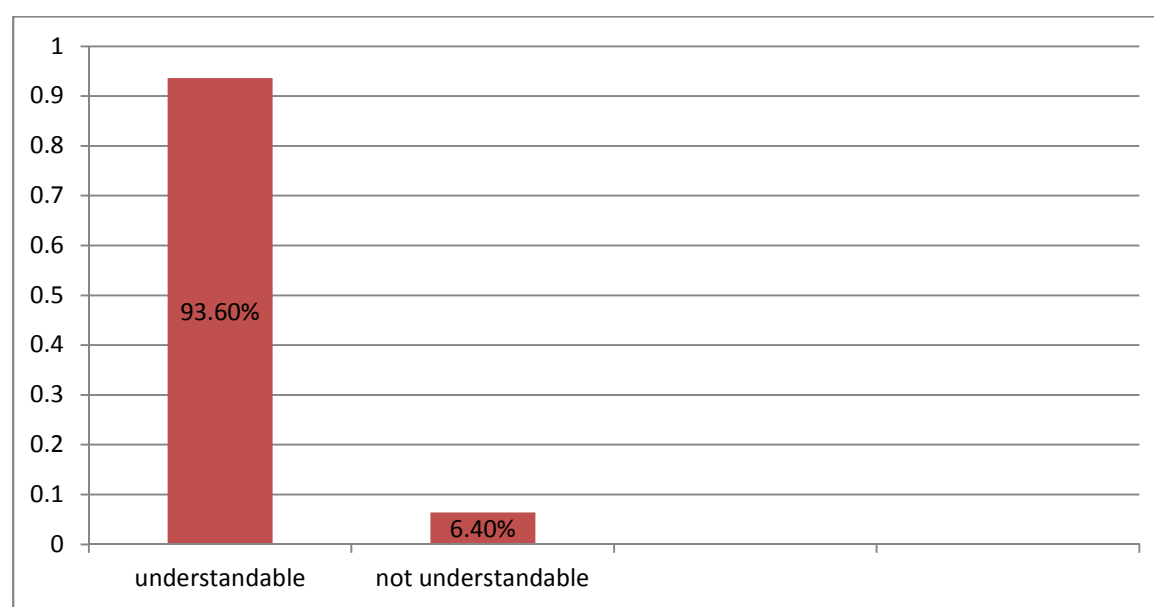


Figure 7.8: Coherence of translated texts

Although public respondents claimed the texts were understandable, they had a 'but', in their comments. PR22 said: "Some of the English phrases are not translated into Ndebele." He said this was problematic because it led to a partial understanding of the text. PR14 added: "Yes, but the texts are full of spelling mistakes; use of wrong words; wrong Ndebele and key words are not translated making the text difficult to understand even for someone who is educated". PR16 noted that "there are variations in terms used across the pamphlets, for example: *igciwane* and *igcikwane*, *ikhondomu* and *umncwado*; bad/poor Ndebele, wrong spellings and some terms remain in English making the text difficult to understand". This statement echoes the problems that were identified in Chapter 5 whereby translators used synonyms to translate scientific or foreign concepts.

During the interviews, the general public participants were also asked to underline the terms they did not understand in Ndebele translations and the following is a list of the terms they highlighted.

Wrong terms	Corrected version
1. ongikazi (wrong word) (SAfAIDS 2005)	umongikazi (nurse)
2. udokotola (spelling error) (SAfAIDS 2005)	udokotela (doctor)
3. othingisa imithi (spelling error)	othengisa imithi (pharmacist)
4. umduduzi (wrong word)	umeluleki (advisor/counsellor)
5. imhuli (Shona orthography) (SAfAIDS 2005)	imuli (family)
6. uchago lwempuphu olonyiswe lulolaza (wrong word)	lulamafutha (full cream)

Table 7.8: Examples of mistranslations

From the few examples that appear in Table 7.8 above, it seems Ndebele HIV/AIDS texts are fraught with spelling mistakes, wrong words, wrong concord agreements and using a corrupt alphabet. These findings mirror those noted by the current researcher in section 5.8.4. The participants underlined the following English terms as difficult to understand:

- Thyroid gland
- Helper T lymphocytes
- vertical transmission
- Antibodies
- polyutherane

The terms that were highlighted by the target readers are similar to those that were identified by the researcher as difficult for the readers because of their phonology. Extensive use of English terms in Ndebele translations results in partial translations that are partially understood and this has a negative impact on the translation profession in Zimbabwe. Another major problem that was identified by the

participants was the use of offensive terms. The subsequent list shows some of the terms that were highlighted by the general public participants as offensive:

- umtoto (penis)
- umdidi (anus)
- angabhotshi (pass stool)
- umchamo (urine)
- uthuvi (feaces)

Most of the target readers felt that the use of these terms undermined their cultural values. In Ndebele culture as emphasised in Chapter 6, taboo issues are presented using euphemism and going against this norm alienates the target readers. Translators, therefore, should know their target readers and respect the cultural codes of the target language. Additionally, participants (general public) were asked to comment on what they view as weaknesses in Ndebele translations and below are some of the comments.

Weaknesses in Ndebele translations

- Use wrong words, leave key terms or leaving phrases untranslated. They do not read well if they use wrong words (PR2).
- Partial translations whereby some of the English words are not translated and the language that is used is poor and at times wrong words are used, grammatical errors, wrong equivalents and spelling errors (PR5).
- The language used is very bad; some of the pamphlets use vulgar language, taboo and offensive words which make it difficult to discuss the pamphlets in a family set up. They are punctuated with spelling mistakes, unfriendly statements to HIV positive people, for example *asebegulela ukufa* (those who are sick and are about to die) (PR7).
- They attempt to put the message across though in some cases there is too much reliance on English terms which are not easy to understand, and the 'shonalised' Ndebele impacts negatively on the purity of the Ndebele language (PR23).
- Phrases such as "What is **post exposure?**" should be simplified and explained as key phrases for the benefit of the consumers (PR34).

Majority of the respondents were not impressed with the language used by the translators which they classified as 'poor'. Most respondents complained about the spelling mistakes, use of wrong words and Shona terms in Ndebele translations. One of the problems that were stressed was the use of complicated English words that were difficult to understand even for the educated among the target readers. They stated that this affects the outcome of the message as it will be partially understood. In Chapter 4, the researcher pointed out this abnormality and as a result concurs with the consumers of the translations.

In light of the challenges that besiege the translation profession in Zimbabwe, initiators of translators were asked how they viewed the services they receive from translators.

7.3.4 Translation services

Most representatives of organisations said they are satisfied with the services they receive from the translators as shown by statistics in Figure 7.9 below.

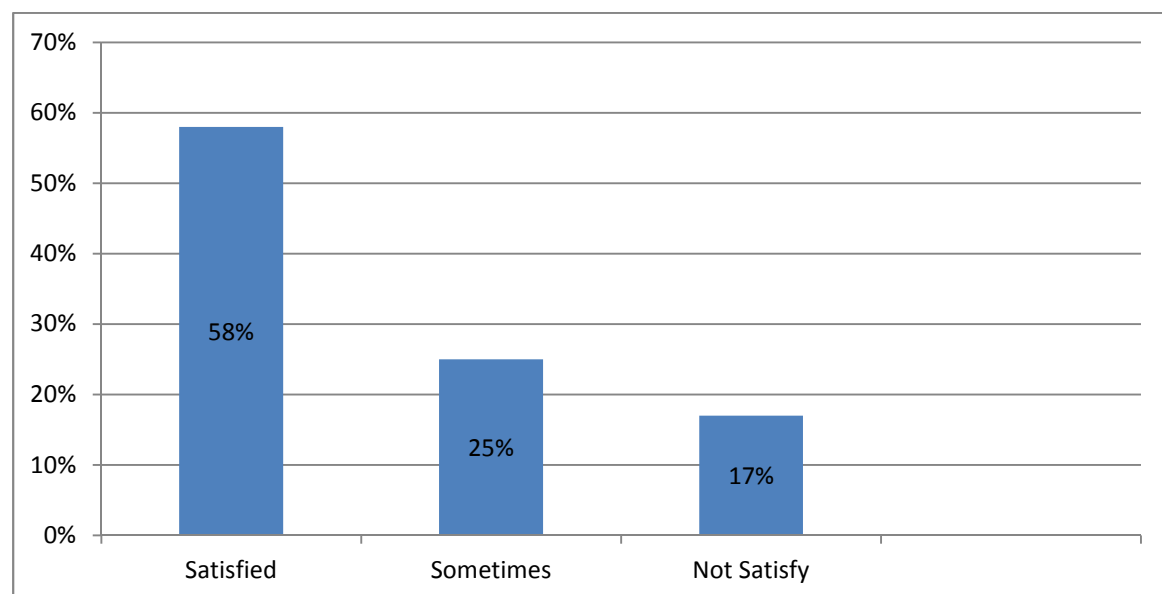


Figure 7.9: Clients satisfaction for translation services

Seven of the twelve respondents who represented organisations stated that they were satisfied with the services they received from translators. Three said they were sometimes and two stated that they were not satisfied at all with the level of

competence of the translators. In percentage terms, these are 58%, 25% and 17% respectively. Whilst some organisations were satisfied with the services they received, some were not so impressed. These include: the SFAIDS, ZimSun and the Ministry of Health and Child Welfare. OR11 states that “the translators at times use ‘deep’ language, but the services are good and they were very flexible to suit our needs”. OR5 added that, “translation of HIV materials often deals with sensitive topics and translators sometimes go on the side of caution, leading to unclear translations”. These comments underscore the above mentioned view that there is lack of consistency regarding the quality of translations that are produced in the country. There is a need therefore, to upgrade the standard of translations in the country so that translators are viewed as professional providers of services. This qualitative announcement regarding quality of translations was backed by the quantitative analysis of English-Ndebele HIV/AIDS texts in the ENPC.

On the same vein of services rendered by translators, some representatives pointed out that they encountered many challenges when dealing with translators and these include:

- Delays in completing translations
- Poor translation quality
- Texts not fully translated
- Use of language that is too ‘deep’
- Message being changed during translation
- Failure to adequately translate the documents
- A lot of errors
- Use of different terms
- No consistency in translations.
- Translation costs rising due to the hyper-inflationary environment

Most of the above-mentioned challenges have already been discussed in this chapter thus they will not be reiterated so as to avoid repetition. Only a few will be discussed further.

Delays in completing translation jobs: some organisations complained that translators delayed delivering their work. When delays are a norm and not an exception, then there is a huge problem. Delays on the part of the translators

symbolise a serious lack of professionalism by service providers. There is a need for translators to improve on service delivery so as to gain credibility in the field. But still, these delays can be attributed to (1) the fact that most translators are part time translators, (2) most translators have permanent jobs and translation is a means of earning private income and not a profession, (3) some organisations have unrealistic expectations of translators. Clients that fall into the latter category view translation as an 'easy' task whereby information is simply being transferred from one language to another; hence, they demand that translations be submitted quickly.

Errors: In Chapter 5, it was noted that most Ndebele translations are full of errors: spelling errors, wrong concord agreements, use of words that are not Ndebele and omissions. Such errors indeed show that the quality of Ndebele translations is still below standard.

Changing the meaning of the message or mistranslations – some representatives of organisations complained that translators at times change the message or mistranslate texts. The researcher noted the very same problem during the analysis of HIV/AIDS texts in Chapter 5 and examples were provided where translators completely changed the message by omitting vital information or by simply misinterpreting the original meaning of the source text. Some of the misinterpretations were severe and had the potential to affect the target readership negatively. In the light of this, there is a need for measures to be taken to ensure that translators are accountable for their work and this can be in the form of a translation board or association. Also, there is a need to find ways of turning translation into a profession that offers professional and reliable services to the users of these services.

Language purity – the issue of language purity is one of the burning issues among the Ndebele. This results mainly from the fact that Ndebele is a subservient language when compared to the dominant languages in the country, namely English and Shona. As a result, most Ndebele people are against the use of English and Shona terms in Ndebele translations as they view this as a form of domination as well as a form of language corruption. Ferguson (in Van Huyssteen 1999:183) states that the concept of purity in itself is independent of other dimensions of rationalised evaluation since a purer form may be less acceptable or efficient than the

corresponding less pure terms. In other, words, although a group of people may want to maintain the purity of their language, loaning cannot be avoided in the translation of foreign concepts. As long as the Ndebele language is in contact with other languages it will continue to borrow and grow through other languages. Furthermore, it is also important to note that African languages are not simply recipients of foreign terms as may be believed but in turn supply the Western world with some unique terms, some of which are untranslatable into European languages (Ohly in Huyssteen 1999:67), for example: *safari*, *sadza* (pap), *imbizo* (gathering with the king). Clearly language purity seems justifiable on paper, in reality, it is nearly impossible to maintain a pure language in the face of globalisation. This is not to say translators have to disregard the feelings of the target readers. Translation is a complex process that requires translators to utilise both internal and external resources in order to pass on the message from one language to another.

Although on one hand the researcher holds the view that loaning cannot be avoided in indigenous languages which have limited terminologies, she on the other hand condemns the over-reliance of Ndebele translators on English terms in the translation of HIV/AIDS texts. Relying on pure loaning as a strategy compromises the quality of Ndebele translations. Translators, therefore have to identify measures to deal with the challenges they encounter during translating without having to over-rely on English.

Lastly, another issue of concern among the organisations was the **economic situation** of Zimbabwe. This research was carried out at a time when Zimbabwe was going through an economic melt-down, and as such, business in any form was not good. Organisations that utilised the services of the translators were affected negatively by the inflationary situation as translation fees changed erratically, making budgeting impossible. For this reason OR7 said: "It was problematic to review translation costs due to the hyperinflationary environment". Whilst, the organisations were negatively affected some translators greatly benefited because they charged their services in Rands and US dollars when the Zimbabwean dollar was crashing to its lowest".

The above listed challenges show that there is need to identify avenues of communication between translation initiators and translators so as to improve the

translation situation in the country. The question of challenges encountered in the translation trade was also posed to translation students and translators.

7.3.5 *Lack of terminology and resources*

Translators and translation students lamented the fact that indigenous languages in Zimbabwe have limited terminologies and resources, as such translators have to carry the burden of translating and developing terms. More pointedly, translators identified a gap of specialised dictionaries making it difficult to translate texts that are specialised in nature such as, law, health and financial texts. The subject of limited resources and terminologies was discussed in detail in the previous chapters and will be discussed further in section 7.4. Nonetheless these problems point to an urgent need to develop resources and terminologies in indigenous languages in Zimbabwe, so as to lessen the burden on translators.

7.3.6 *Translation briefs*

During the process of collecting data, the researcher posited the following question to the translators and initiators of translations: do the organisations provide translators with translations briefs to guide them in their translations? This question was asked because the absence of a translation brief has the capacity to cause conflict between the translator and the initiator, especially when the initiator of the translation believes the translation they received is not what they expected. Kruger and Wallmach (1999:279) put this more clearly, saying:

The initiator often has a very specific idea of how he or she wants to get his or her message across and which readership he or she is targeting, but neglects to inform the translator, which of course means that the final translation is often not to the client's satisfaction.

It is therefore vital that the translator obtain a brief with regards to the situational factors of the prospective target text, such as the possible readership, time and place of reception, intended medium, etc before starting to translate. In response to this question; all organisations claimed that they provided translation briefs to the translators. OR2 said "A staff member will go through the text to explain what is required". OR7 added: "Yes we provide a brief for both parties (us and them) to be

clear on deadlines, audience, attributes”. From the above comments, it seems most organisations in Zimbabwe are proficient on providing translation briefs guiding the translator on how to translate. For this, the selected organisations should be commended. However, whilst, the initiators of translations claimed that they gave briefs to the translators, some of the translators were of a different view. Ten translators said ‘Yes’ they got translation briefs and thirteen said ‘No’ they usually did not get translation briefs from the organisations that hire them. This is shown in Figure 7.10 below.

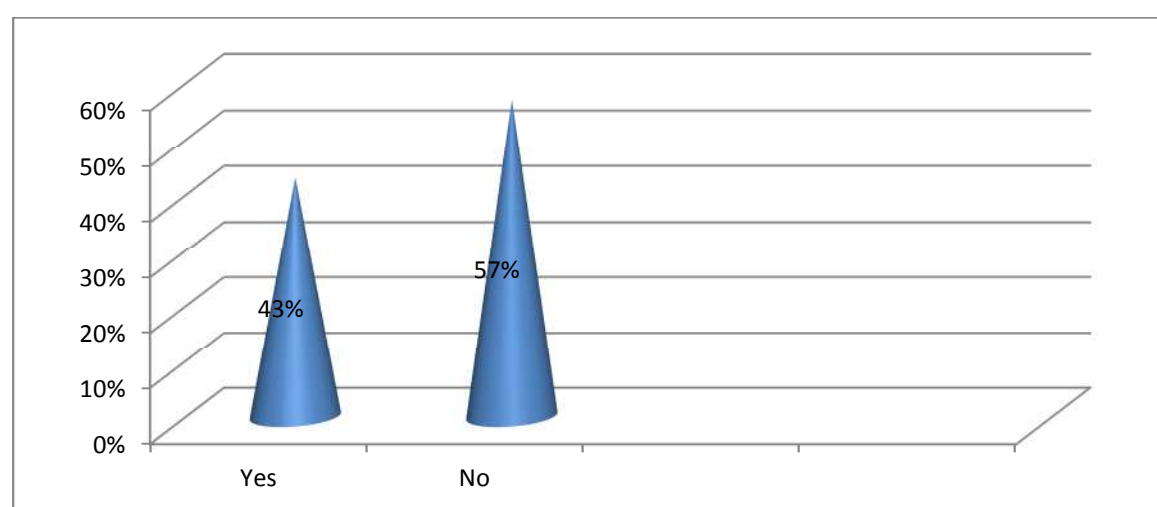


Figure 7.10: Translation briefs

The statistics above show that most translators do not get translation briefs making Kruger and Wallmach’s (1999:279) statement true that in a real life translation situation, a translator is often asked to simply ‘translate a text’ and is given no further information. The problem with this approach is that the translation product is usually not fulfilling the expectations of the initiators. It is apparent therefore that, some effort still needs to be directed towards improving the communication situation between translators and initiators (the agencies/organisations they translate for). However, the organisations that do give translation briefs to the translators should be commended.

7.3.7 Publishing the names of translators

The issue of publishing the names of translators in translated documents is a controversial one in Zimbabwe. On one hand, most organisations do not publish the names of translators because they believe the translations are their property since

they hired the translator. On the other hand, most translators feel that they are cheated of recognition for work they have done. Of the twelve organisations that participated in this research, eleven stated that they did not publish the names of translators. This means that only one organisation out of twelve acknowledges the translators who carry out the work. Diagrammatically the results are presented as follows:

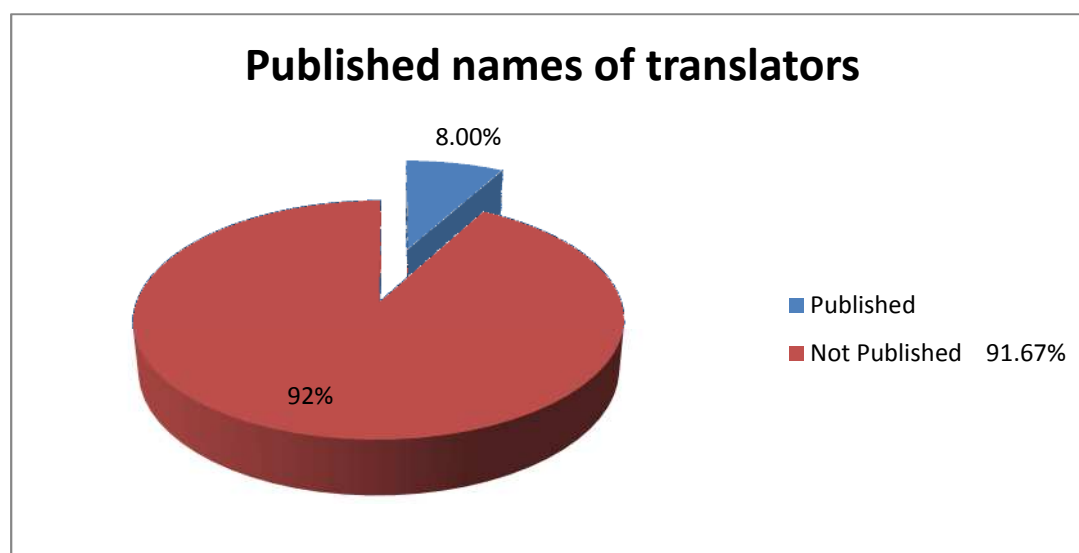


Figure 7.11: Published names of translators

The researcher is of the view that it is important for organisations to publish the names of the translators as this helps bring about ownership and accountability amongst translators. Hadebe (2004:11) expands:

... one crucial step, in my opinion is having translators acknowledged for their work, in the form of including the translator(s)' name on the cover page. Should translators put value (i.e. not just monetary) in their products, then each translator will create a corpus of the translation work s/he would have done. It would then be easy for students of translation in Ndebele to study the practice(s) of translation in Ndebele as well as the style of individual translators.

The predicament that arises from this trend of not publishing the names of the translators is that translators remain invisible: translators are not recognised for their work; their particular translation style cannot be researched, and above all, they cannot be held accountable for their translations. It is clear therefore that there is

need to acknowledge translators in order to boost the image and status of the translation profession in the country.

7.3.8 The impact of the language policy on translation

The translators were also asked if the existing 'language policy' promotes translation in the country. By language policy, the researcher is referring to the constitutional declarations and the Education Act stipulations on language. It has to be noted that to date, Zimbabwe does not have an official document that is termed the 'National Language Policy'. Thus, the stipulations in the Education Act are used as a guideline for language status and use. Out of twenty-three translators, seventeen stated that it does not promote translation practice and six said the language policy does promote translation activity in the country. The data is presented in Figure 7.12 as follows:

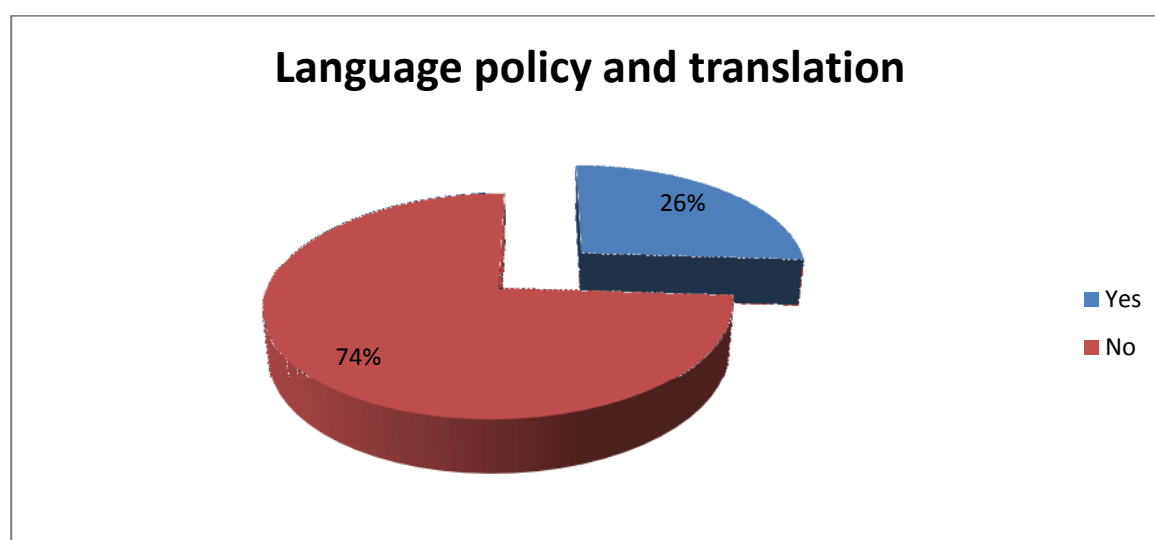


Figure 7.12: Views on language policy

Majority of the translators believe the policy does not promote translation activity in the country. However, among those who believe the policy does promote translation activity, Sibiya (interviewed 30-07-2007) says "the policy obviously promotes translation, but implementation of the policy is another thing". In other words, the language policy of Zimbabwe is not properly implemented, leading to problems in the translation field. Mabonga (interviewed 12-08-2007) adds that: "The policy empowers indigenous languages and information that already exists is transferred to other languages". The researcher is of a contradictory view that the policy partially promotes some indigenous languages at the expense of the others. Zimbabwe has

more than 18 languages, but most translations are concentrated on two languages, Shona and Ndebele. There is a need for a language policy that recognises all the languages and the needs of the different language groups. This is more so when we consider that Zimbabwe has a high adult English illiteracy rate; a legacy of colonial policies that discouraged the education of black people, especially women. There is a need therefore, to translate into indigenous languages so as to promote participation of the majority in development programmes. This is because the success of development programmes depends upon the participation of the undeveloped majority, and the majority can only participate if they understand what is happening.

7.3.9 Challenges faced by translators during the process of translation

It is common knowledge in the translation field, that translation is not a straight forward process that involves a one to one transfer of words from one language to the other. Thus, there are many problems that translators encounter during the process of translation. Zimbabwean translators were asked to state the problems they encounter and the following is a summary of the problems:

Translation problems encountered during translation
1. Dealing with ideas which are alien to the Ndebele culture and Ndebele way of life.
2. Lack of terminology
3. Lack of specialised dictionaries, problems with word divisions and spellings of loan words that are not standard in Ndebele
4. Lack of resources
5. Translation equivalence
6. Lack of equivalent vocabulary in Ndebele
7. Translation of technical terms
8. Translating scientific jargon which does not have indigenous language equivalents.
9. There are some terms that are not universally agreed upon, e.g., 'AIDS', 'cell phone'

10. Clients who need to be educated regarding the translation

Table 7.5: Challenges encountered by translators

The researcher is of the opinion that the identification of a problem is the first step towards solving it. Thus, in this section the researcher identified factors that impact negatively on translation, with the hope that these will be dealt with so as to improve the translation situation of Zimbabwe.

7.3.10 Summary

This section identified factors that impact on the translation discipline and profession negatively. These include, using bilingual translators, lack of translator training, quality of translations questionable and lack of professionalism among others. In the subsequent section, the researcher presents factors that impact positively on the translation profession.

7.4 Factors that impact positively on the translation 'discipline' and 'profession'

7.4.1 Coherence of Ndebele translations

In section 7.3.5 of this chapter, the researcher pointed out that 44 of the 47 participants (general public) articulated that most Ndebele translations are coherent and intelligible. That is, they are understandable to the readership despite the fact that the translations are fraught with mistakes. The researcher holds the same view that to a large extent most Ndebele translations are understandable, as such; Ndebele translators should be commended. This is not to say that the problems that are mentioned above should be ignored.

7.4.2 Functionality of Ndebele texts

During the process of collecting data, the public were asked to comment in general terms on the strengths of the Ndebele translations with which they were provided. Most readers of these translations were of the view that the translations were 'functional', that is, they fulfilled their intended purpose among the target readership

of educating the public about HIV/AIDS, bringing awareness and motivating people. Stated below are some of the comments made by the participants:

- They teach, motivate and warn the public on issues that relate to HIV/AIDS and the various forms of treatment (PR14)
- They educate the public about domestic violence and necessary measures of addressing it (PR17)
- They contain valuable teachings but are encoded in bad language (PR46)

Ndebele translations from NGO/GOs therefore play a crucial role of passing necessary information from service providers to the public. In this regard, translation is a tool of communication and translators are commended for standing at the centre of the communication process making it possible for the public to partake in national issues.

7.4.3 Availability of service providers

This study has shown over and over again that translation is a thriving profession in Zimbabwe though it is not recognised as such in the country. Its ability to thrive depends on the presence of translators - both trained and untrained. The availability of translators in Zimbabwe who are doing their best in the face of many challenges means Zimbabwe already has a strong translation base. What is needed is to re-train those translators and hone their skills. This will enhance their ability to offer better services to language users of these services.

Although the positive factors are out-weighed by the negative ones, the stakeholders are at least aware of the problems facing the discipline and profession. As such, it is necessary for the stakeholders to come together and discuss a way forward for the translation discipline and profession in Zimbabwe.

The next section outlines the recommendations that were put forward by the translators, translation students, the general public and representatives of NGO/GOs.

7.5 Factors that can be used to enhance the translation situation in Zimbabwe

Table 7.10 below presents a summarised view of the findings of the research concerning the way forward for translation in Zimbabwe and more specifically, for Ndebele translations.

Suggestions on how to improve the translation situation	
NGOs/GOs	Translators
➤ Train translators ➤ Establish a translation board/ association ➤ Encourage companies to use services of professional translators only ➤ Maintain language purity ➤ Create a register of translators ➤ Standardise terms	✓ Establish translation as a discipline at tertiary institutions ✓ Professionalise translation services ✓ Promote indigenous languages ✓ Establish a language policy ✓ Train translators ✓ Encourage research on the theory and practice of translation ✓ Collaboration between translators , initiators and policy makers ✓ Standardise terms ✓ Develop terminology ✓ Develop resources
Translation students	General public
- o Train translators - o Establish translation studies as a discipline worthy of study in its own right (from lower to post-graduate level) - o Conduct research in the field - o Introduce translation courses that will empower students - o Train and certify translators - o Create and expand terminology that will cater for new technical domains - o Standardise Ndebele terms	• Train translators properly • Train translators in language issues • Discourage use of bilinguals; encourage translation into mother tongue only • Compile dictionaries that will define terms • Edit and proof-read texts before dissemination • Standardise terms as there are too many variations in the language • Involve specialists in explaining terms to translators • Use everyday language that is popular

- o NGOs and GOs should utilise qualified translators for translation activities - o Promote the status of indigenous languages - o Hold seminars and workshops on translation for interested parties by trained professionals. - o Teach indigenous languages at university level - o Compile bilingual and specialised dictionaries	amongst the target readers • Familiarise translators with the subject they are dealing with • Revise source texts thoroughly before they are given out for translating • Encourage close cooperation between experts in the field and translators
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Table 7.10: Recommendations by research participants

The recommendations that were proposed by the stakeholders have similar thematic concerns; as such the researcher grouped these under various headings. Following is a discussion of the recommendations that were put forward by the stakeholders of the translation sector in Zimbabwe.

7.5.1 Translator training

Most of the respondents felt that the unacceptable standards of some translations in Ndebele are a result of lack of training. Out of the 23 translators who were interviewed, 15 recommended that training programmes should be set up to empower translators with skills. Translation thus, should be introduced at certificate, diploma and degree level at institutions in Zimbabwe. Tshuma (interviewed 2007-08-14) also said: “There must be a college where translation is taught as a profession and not as part of a degree or diploma”. That is, translation should be established as a discipline in its own right at tertiary institutions. According to Gangatsha (interviewed 2007-08-07): “The establishment of translation training institutions may greatly improve the quality of translations”. Translator training thus will ensure that there is a pool of qualified translators who can work hand in hand with the various organisations that need these services.

The researcher is in agreement with this suggestion. Establishing translation as a discipline can open doors to the study of translation studies and this could positively influence the translations that are produced in the country. However, research into

suitable training models should be carried out in order to ensure that the training programmes are relevant and fulfil their intended purposes. Linked to the issue of the status of translation in Zimbabwe is the status of the indigenous languages. Hlongwane (interviewed 2007-07-25) states: “The low status of indigenous languages and negative attitudes towards them undermine the development of the languages therefore leading to linguistic gaps”. In light of this translators recommended that indigenous languages should be promoted through setting up a language policy that clearly stipulates the roles and functions of all languages. Another factor that resonated with both translators and translation students is that of lack of terms in specialised fields such as health and medicine. The translators also suggested that steps should be taken towards terminology development.

7.5.2 Terminology development

Terminology development is a discipline that is aimed at systematically identifying specialised terms in the context in which they are used, analysing the concepts they represent in that context and creating and standardising terms to meet the user’s need for means of expression (Dubuc 1997:4). Such a discipline is necessary in Zimbabwe where indigenous languages are struggling for terms to express foreign and scientific concepts. In Chapter 4 the researcher noted that Ndebele translators relied mostly on pure loaning to convey the message from English to Ndebele, and this leads to partial translation. With regard to term development Ohly (in Huyssteen 1997:181) explains that “the most important task of a terminologist is not to coin terms and popularise them, but also to standardise and record them”. Terminologists in Zimbabwe therefore have a big role to fulfil and it is hoped that in time they will fulfil this role.

7.5.3 Standardisation of terms

Standardisation is a process that involves elevating terms to a status of being a norm in a specified language. Bamgbose (in Hadebe 2006:34) explains that language standardisation refers to “the development of a given dialect or group of dialects as a norm for the language in question”. Standardisation is necessary in a language like Ndebele where translations are being produced at a fast rate and multiple synonyms are emerging to explain specialised terms. Efforts should be made by the relevant

authorities to ensure that terms in specialised sectors such as law and medicine are standardised as this will lead to more effective communication between service providers and clients. The process of standardisation can be fast-tracked when computer technology is used to store terms. Computer terminology databases are advantageous in that they offer multiple accesses to information, without the information itself having to be reproduced. They also store vast amounts of data, and allow for extremely fast information retrieval (Dubac 1997:11). In the process of standardisation, term creators are also urged to use terms that are already in society, thereby making them more acceptable to the users (Hlongwane in Huyssteen 1997:181). Thus, responsible authorities are urged to take up the role of standardisation seriously. This is because people have a capacity to name any new concept that is commonly used amongst them. Standardisation, thus, is a crucial part of language growth.

7.5.4 Resource development

As noted in the study, Ndebele translators generally rely on two dictionaries, both of which are general. These dictionaries are of little use to translators in specialised fields. As such there is a need to produce specialised monolingual and bilingual dictionaries in the Ndebele language. At present in order to curb this predicament, the ENPC can be used as a resource by terminologists, translators and lexicographers for the creation of bilingual dictionaries. However, the ENPC should be used with caution as it contains omissions, spelling mistakes and mistranslations. Resource development is important in the field of translation studies because it provides translators with choices when it comes to terms, thereby lessening the burden on translators to coin new terms every time they translate.

7.5.5 Establishing a translation board/association

Some of the translators suggested that a translation board or association be established in Zimbabwe so as to monitor and manage the practice of translation. Sibanda (interviewed 12-09-2006) stated: "There is a need to set up an official board to vet translators. The vetting authority must be monitored to ensure it does not stifle translation by unwarranted delays". Ndebele translators felt that a translation board would help professionalise the practice of translation by setting regulations that

govern the trade. This will ensure that translators are accountable for their work, in turn, eliminating unnecessary mistakes that besiege the translation field. The researcher once again supports this recommendation. Setting up a translation association in Zimbabwe will go a long way in solving many of the problems that face translators in Zimbabwe. The association will set rules and guidelines of conduct in the country and this will bring about accountability. A translation board will not only present translation as a respectable profession but will also raise the status of translation in Zimbabwe as translators will have to raise their standards of practice. Furthermore, a translation board will help eliminate back-door translations that are done by untrained bilingual translators who have a potential to misrepresent information as shown in Chapter 4.

From the above analysis and discussion, it is clear that the various stakeholders of translation in the country know which problems affect translation and how these can be solved. What is necessary therefore is for all the stakeholders to work together in an official capacity to map the way forward for translation studies. The researcher believes that if the positive factors that were presented above are harnessed, translation can be established as a discipline worthy of study and as a profession. As a professional field it will be able to produce translations that are consistently up to standard and this will benefit the languages users of these services.

7.6 Conclusion

The negative factors that affect translation in Zimbabwe are summarised as follows: lack of translator training, bilingualism, lack of resources, low status of indigenous languages, lack of terminology in specialised sectors, lack of consistency in quality of translations and lack of accountability on the part of the translators. These factors are the reason translation as a profession has a bad name in the country. Although many problems were identified as affecting the translation discipline and profession in Zimbabwe, there are some factors that contribute positively to the translation arena and these are; Ndebele translations are intelligible, a strong translation base already exists in Zimbabwe and the fact that the various stakeholders of translations know what the problems are and how to address them. In order to enhance the translation field the following recommendations were put forward by the stakeholders: establishing translation as a discipline worthy of study and providing

accreditation, translator training, research into the theory and practice of translation, terminology development, resource development, and setting up a translation board among others. It is clear that the stakeholders of translation in Zimbabwe are aware what the problems are, hence they should be consulted in the process of solving these problems. In the chapter, the researcher also showed that it is possible to use DTS theoretical precepts to influence translation practise positively. Nonetheless, the researcher did not prescribe how translations should be done in Zimbabwe and more specifically, Ndebele translations.

Overall, the chapter gave a broad view of the translation situation of Zimbabwe, by looking at the process and functions of translation in Zimbabwe through the study of existing translation products. The next chapter is the concluding chapter of the present research.

CHAPTER 8

CONCLUSION

8.1 *Introduction*

This study examined strategies that are used by English-Ndebele translators in the translation of HIV/AIDS texts. A corpus-based approach was used. The researcher addressed the following questions, (1) how do English-Ndebele translators deal with the problems they encounter in the translation of specialised terms and cultural taboos in HIV/AIDS texts? and (2), Which factors impact on translation as a discipline and profession in Zimbabwe and how can this situation be improved? In light of these questions, the researcher identified and analysed strategies that are used by Ndebele translators in the translation of specialised terms and cultural taboos. Furthermore, the researcher identified strategies that contributed to term creation and as such, the study contributed to terminology development. Because the researcher noted that there are many problems that affect the translation arena in Zimbabwe, she also sought to identify factors that can be used to improve the translation situation in the country. The researcher was of the opinion that a professional infrastructure can greatly benefit the users of the language services that are offered by translators. This study was carried out against the backdrop of the Zimbabwean translation situation, where translators are not trained, have little resources to support their trade and where Ndebele as a language, has rarely been used in the scientific and technical fields. It is hoped that the findings of this study will contribute to the establishment of translation as a discipline and profession in Zimbabwe. Following are brief summaries of what the chapters in the study entailed.

8.2 *Overview of chapters*

Chapter 2 consists of the interpretation of the relationship between language and culture so as to show how important it is that translators thoroughly know the source language and its culture, as well as the target language and its culture. Consequently, the researcher provided an overview of the Ndebele language, focusing on its status and role in Zimbabwe presently. This was done to validate the need to set up a professional infrastructure in Zimbabwe. The researcher showed

that, in relation to other languages in Zimbabwe, Ndebele is in a better position, because it is taught up to university level as a subject alongside Shona. The other fifteen indigenous languages have not been fortunate. The section showed the need for a language policy that promotes the indigenous languages of the country, as English continues to dominate the public sector in the country at the expense of some of the stakeholders of the country who do not understand the language. All the same, the researcher noted that because of the multilingual nature of the country, translation is a necessary profession in Zimbabwe.

The researcher also provided an overview of the orthography of the Ndebele language as well as its class and concord structure to demonstrate that untrained translators who disobey these rules in effect corrupt the language.

Chapter 3 provided a literature review and an overview of the theoretical framework within which this study was undertaken. The literature review achieved three objectives: (1) it presented prior studies that are relevant to this study; (2) it positioned the study within the larger context of translation studies, and (3), justified research into the study area. Through the literature review, the researcher noted that this is the first major study that had ever been carried out at this level in translation studies in Ndebele. Prior studies were carried out at Honours level and they focused mainly on loss and gain in translation and the impact of the Zimbabwean language policy on translation activities in the country. In contrast, this study, which is corpus-based, shows that it is possible to study African languages using corpora. The study also provides an in-depth analysis of the translation situation in Zimbabwe. The chapter naturally traced the history of translation theories such as equivalence-based theories; functionalism, the polysystem theory, Descriptive Translation Studies (DTS), Cultural Studies and Corpus-based Translation Studies (CTS). Equivalence-based theories were reviewed to show how new theories developed from and extended existing ones, to justify the theoretical framework chosen for the present study. DTS was chosen because it takes into account translations in different environments and their existing norms and constraints. DTS was coupled with cultural studies to give the researcher an opportunity to view the selected texts through the lenses of the Ndebele people. The two theories were then combined with CTS which gave the researcher the methodology by means of which to analyse the texts compiled in the English Ndebele Parallel Corpus (ENPC) with ParaConc, a

specialised computer programme. ParaConc allows for words to be understood within context and can provide word frequencies, word lists and hot words, among other things. This chapter demonstrated that the present research follows a multi-disciplinary approach as it combines translation theories, cultural studies and corpus-based theories.

Chapter 4 provided the research design and analytical frameworks that were used in the study. To collect and analyse data, the researcher relied on both quantitative and qualitative methodologies, used in a complementary manner to provide statistics and their explanations, thereby answering the ‘why’ question in respect of this research in translation studies. In order to fulfil the aims of the study, the researcher collected raw materials: pamphlets, booklets, magazines, brochures and toolkits on HIV/AIDS from publishing companies, clinics, New Start Centres and from the general public. The English source texts and their translations were used to create the ENPC. All the texts had the status of public documents, to ensure that the researcher was analysing texts of the same genre. Furthermore, the researcher used four questionnaires to collect data from some of the stakeholders of translation in Zimbabwe: NGO/GO representatives; translators; translation students and the general public, who are the consumers of these translations. The interview approach was used. This data was supplementary and was meant to assist the researcher to understand the translation field from a qualitative point of view, in addition to the data obtained quantitatively from the ENPC that was interrogated. Through the questionnaires and the varied views of the stakeholders, the researcher hoped to understand the selected texts within their socio-political and cultural environment.

Chapter 5 aimed firstly at investigating how English-Ndebele translators solved the problems they encountered in the translation of specialised terms and secondly, at examining how these strategies contributed to terminology creation. This question emanated from the observation that Ndebele as a language had rarely been used in the scientific and technical arenas; as such translators were bound to face problems when translating medical documents that are science-based. ParaConc was used to identify terms in the English corpus and their corresponding translations in the Ndebele corpus. In this chapter the researcher noted that different translators

resorted to different strategies to deal with the same problem. For example, the term 'syndrome' was translated using three different strategies: a general word *izitshengiselo*; by a pure loan word *syndrome* and using a pure loan word preceded by an explanation *izitshengiselo (syndrome)*. This translation strategy was mainly influenced by the lack of standardised terms in the medical arena in Ndebele. In addition, by ignoring the basic premise of terminology creation that there should be a 1:1 relationship between a concept and the translation of that term, inexperienced translators came up with different words or multiple synonyms to translate the same term. Some of the synonyms were nearer the mark and some totally off, but on the whole the multiplicity of synonyms pointed to a need for standardisation as regards term creation and translation in the Ndebele language.

The interrogation of the ENPC also revealed that Ndebele translators used varied strategies to deal with non-equivalence at word level, such as using a general word, a neutral word, a cultural substitute, omission, addition and paraphrasing. In many instances these strategies contributed to making the message simpler and clearer to the target readers. However, the researcher noted that the strategy of omission was generally corrupted. Omission as strategy is usually employed when the omitted word, phrase or sentence does not change the original message, but in the Ndebele translations in the ENPC, this was not always the case. Translators omitted words, phrases, sentences and paragraphs that completely changed the outlook of the target text, leading in some instances to misrepresentation and/or mistranslation of information. Such an apathetic manner of handling information has the capacity to impact negatively on target readers. This behaviour calls for greater accountability on the part of the translators.

In relation to term creation, the ENPC revealed that Ndebele translators dug into both internal and external resources to translate terms. Externally they resorted to loaning: indigenised loan words, pure loan words and pure loan words preceded by explanations. Although few, indigenised loan words were advantageous in that they assumed the spelling structure and pronunciation of the target language even though they maintained the same sound and meaning as the source language. Indigenisation, thus, contributed to the growth of the Ndebele language without corrupting the phonology, for example, words like *ikhondomu* (condom), *ibhandishi*

(bandage), *amagilavu* (gloves) and *amaphilisi* (pills) are common in HIV/AIDS texts. Pure loan words and loan words accompanied by explanation were abundant. It seems these two were the most common strategies of term creation in Ndebele in relation to medical terms. On the one hand, pure loaning, although it ensured that the source words maintained their structure, sound and meaning, was actually disadvantageous in that it resulted in partial translation. On the other hand, pure loaning has the potential to make a translated text inaccessible to readers with a limited knowledge of English, especially in cases where complex words are maintained in the source language without explanation. Pure loan words accompanied by explanations were in general advantageous in that they introduced the source concept and also provided an explanation in the Ndebele language, in turn bringing about clarity and accessibility. All the same, these strategies contributed to the growth of the Ndebele lexicon and Ndebele translators should be commended for making an effort in the face of limited resources for translators in the language.

Drawing on internal resources, Ndebele translators used the following strategies: semantic shift, paraphrasing, compounding, coinage and synonyms among others. These strategies were advantageous because they presented new concepts using familiar terms. For instance, the strategy of semantic shift, which extends the meanings of words that are already in existence in a language, ensures that readers can identify with the term. Words such as *isimo* (status), *ukuhlolwa* (test), *ubandlululo* (discrimination) are already part of the Ndebele lexicon and they have acquired new meanings through constant use in a specialised arena such as HIV/AIDS. The strategy of semantic transfer can contribute immensely to the semantic growth of the Ndebele language.

Through paraphrasing, Ndebele translators presented foreign concepts in interesting ways. For instance, the term 'white blood cells' or the 'defence system' was translated as *amasotsha omzimba* (soldiers of the body) and osteoporosis as *amathambo angaqinanga* (weak bones). These translations show that Ndebele as a language has potential to express new and foreign concepts when given time. The strategies of compounding and using adopted synonyms also proved that the

Ndebele language is not static, but a dynamic language that is responding to the changes that are introduced by the global world.

Chapter 6 investigated strategies that were used by Ndebele translators in the translation of cultural taboos. ParaConc once again was used to analyse the ENPC. In this chapter it became apparent that Ndebele translators had to contend with cultural issues in the form of taboos such as sex, naming body parts, sicknesses and death in HIV/AIDS texts. To deal with cultural taboos, the translators used two contrary approaches: euphemism and explicitness. Euphemism is a characteristic of the target culture which directs that taboo issues be discussed or written using veiled language. In the study this norm was referred to as the *euphemism norm*. Explicitness in the contrary is a characteristic of the source culture that determines that scientific texts are written using open and explicit language. Subsequently, this norm was referred to as the *explicitness norm*. To transfer the information from English to Ndebele the translators used the following strategies: general words, neutral words, cultural substitution, paraphrasing, omission, coinage and pure loan words that were preceded by explanations. The concept of pure loaning was used in relation to the translation of diseases. The most common strategies were cultural substitution and paraphrasing. On the one hand, using euphemistic language during the translation of Ndebele texts increased the accessibility of the Ndebele translations to target readers. However, in some instances archaic terms were used that had the capacity to alienate the youth, who also should be educated about HIV/AIDS issues. On the other hand, presenting taboo issues using explicit language could alienate elderly target readers. In Chapter 7 of this study, the target readers indicated that explicit language usage was offensive.

Chapter 7 sought to identify factors that impact on translation as a discipline and profession in Zimbabwe. Questionnaires were used to collect data so as to tap into perceptions of different stakeholders in translation in Zimbabwe, in order to understand the constraints that are in place in this environment. The factors that impacted negatively on translation are: translations that are not of consistent quality, spelling errors, lack of tertiary institutions that offer translation studies as a complete course, translators not being trained/inadequately trained, poor service from translators and lack of collaboration between translators, translation students, and

initiators of translations, the government and the general public among others. To deal with these problems, the stakeholders suggested the following: translator training, establishing translation as a degree programme, standardisation of terms, promoting the status and use of the African languages, putting into place an effective national language policy and establishing a translation board to vet the practice of translation. The research showed that the stakeholders of the translation field know what the problems are and how they can be resolved, thus, there is need to bring together these different groups of people so as to improve the translation situation of Zimbabwe.

8.3 Contribution of the present study

This study analysed HIV/AIDS texts using quantitative and qualitative methodologies. The approaches were used in a complementary manner. The quantitative approach necessitated that the researcher use analytical tools such as ParaConc through which to contrast English and Ndebele texts at word, phrase, sentence and paragraph level. Through the use of ParaConc in the analysis of medical/health texts, the researcher proved that it is possible to use computer-based approaches to analyse and understand African languages. Hence, ParaConc can be used to analyse conjunctively written (agglutinating) languages to understand not only the strategies that are used by translators, but also lexical cohesion, register variation, norms and styles of translators among other things. As such, ParaConc provides room for African translators and translators in general, to contrast and analyse different languages at linguistic and extra-linguistic level.

Through interrogating the ENPC with corpus-based methodologies, it also became obvious that the ENPC has the potential to be used as a source for developing bilingual and monolingual dictionaries in the health sector. In addition, the ENPC can be used by translators as a resource during translation to identify words and their meanings. The ENPC therefore is advantageous in that it is easy to use and the search terms appear instantly in context. The ENPC also provides word frequencies, possible translations and the most commonly used translations in relation to a search term, among others.

Although the ENPC has many advantages, it is important to state that it also has some weaknesses. Firstly, some of the Ndebele translations were corrupted by mistranslations, spelling mistakes, incorrect alphabetic and concordial agreements as shown in Chapters 5, 6 and 7. Secondly, the ENPC is limited to the HIV/AIDS sector, thus, it can be of little value to general users. Lastly, the ENPC relies on ParaConc software for analysis, thus, researchers and students who do not have access to ParaConc can only use it in Microsoft Word form which, although cumbersome, still allows for searching or finding translation equivalents.

With regards to the qualitative methodology, this approach provided the researcher with means by which to understand the translation situation of Zimbabwe. Linking the results from the corpus analysis and the questionnaires, afforded the researcher an in-depth picture of the translation situation of Zimbabwe. As such, the following issues were discussed: the theory and practice of translation, language policy issues, relations between translators and initiators, translator training, the development of a professional infrastructure, term development, resource development and standardisation of terms, among other issues. It is hoped that the combination of various theories and methodologies will benefit initiators of translations; translators; translation students; translation teachers, lexicographers; linguists, policy makers and the general public in Zimbabwe.

On the theoretical front, the researcher brought forward two norms: the *explicitness norm* and the *euphemism norm*. The explicitness norm is prevalent in English health texts and is evidenced by the presentation of issues that are considered taboo in spoken and written language, in a direct and explicit manner. The euphemism norm is prevalent in African languages, both in spoken and written texts and it directs that cultural taboos be presented in veiled language that is euphemistic in nature. Translators in Ndebele were influenced by both norms in the translation of cultural taboos, with some leaning towards the source norm and presenting taboo issues in an explicit manner, whilst some respected the target norm and used veiled language to translate sexual issues, bodily functions, diseases and death.

Lastly, the researcher used an interdisciplinary approach by combining translation studies, linguistics, cultural studies and computer-based translation studies to explore the translation of Ndebele texts in the medical/health field. This validates the

view that translation studies is indeed a multi-disciplinary field and as such, this study opens room for other translators to try out other approaches that can result in better understanding of translations in this domain or in any other field. The researcher hopes that as a result of the recommendations of this study, the stakeholders of translation in Zimbabwe will come together and map a way forward for the discipline of translation in the country. Furthermore, it is hoped that the recommendations from this study will encourage the establishment of a professional infrastructure in Zimbabwe to ensure that the users of translation services are not prejudiced. A positive response to this study will help strengthen the link between research, theory and the practice of translation studies.

8.4 Recommendations

In light of the findings of this study, the researcher recommends the following:

- **Closer collaboration:** This study showed that the different stakeholders of translation in Zimbabwe are aware of the problems that are affecting the translation discipline in the country and they have ideas on how to tackle these problems. Thus, there is a need for translators, translation students, translation teachers, researchers in the field, linguists, terminologists, lexicographers, organisations that utilise translation services, the general public who are consumers, representatives of government departments and policy makers among others to come together and map a way forward for translation in Zimbabwe. This can be done through workshops, seminars, meetings and so forth. A collaborative approach will ensure that all interested parties have a voice in the way translation studies progress into the future.
- **Term development:** In Chapter 5 the researcher proved without doubt that there is a lack of specialised terms to express scientific and technical terms in the medical/health field in Ndebele, since most translators resorted to pure loaning and pure loaning with explanation. Consequently, there is a need for terminologists to identify terms and in some instances to create terms that can be used by linguists and translators. The new terms should not be imposed on people, but proper measures should be taken to ensure that they are properly disseminated to the speakers of the language. Further, terminologists

should collaborate with translators, linguists and lexicographers to build terminology lists that may be used to develop the language. In the study, the researcher noted that the ENPC can be used as resource for term development in the medical/health field because it is a repository of 'real life' language as the texts that were collected in the ENPC form part of community literature. The use of words in context makes the ENPC a valid source for terminology development. The advantage of this computer-based corpus is that terms can be easily accessed through a search facility and possible translation equivalents for the term are also provided. ParaConc also has a built-in facility that can produce word lists instantly in both English and Ndebele. As such, parallel corpora can be used as a resource for term development. However, it is necessary to explain that access to the ENPC in electronic form is dependent on the availability of ParaConc software to analyse the parallel corpus. However, without access to ParaConc the parallel corpus can be utilised in Microsoft Word, which can be time consuming.

- **Standardisation of terms:** In order to standardise terms, terms have to be available for standardisation. In the study, it was shown that Ndebele translators in some instances struggled to translate specialised terms in HIV/AIDS texts hence the prevalence of extensive loaning. Nonetheless, there are instances when the translators came up with innovative ways of presenting foreign concepts and these included using general words, semantic shift, coinage and compounding. During the analysis of the strategy of using general words to translate foreign concepts, it was noted that translators can come up with many synonyms for one source term which is not ideal. For example, 'counselling' was translated as *ukududuzwa* (to be comforted), *ukwelulekwa* (to be advised) and *ukucetshiswa* (to be advised). The many synonyms call for standardisation of terms because the presence of too many synonyms can confuse the target readers, especially if some of them are distanced from the concept under discussion.
- **Translator training:** Translator training depends upon the establishment of translation as a discipline worthy of study in its own right and the development of translation models that are relevant to the translation situation of

Zimbabwe. The researcher recommends that translation be established as a fully-fledged academic discipline in tertiary institutions in the country, where it can be studied at certificate, diploma, degree and post-graduate levels. Appropriate accreditation therefore would be necessary. Translator training is a necessity in Zimbabwe because it can help empower translators with the relevant skills that they need in their trade. The researcher suggests that willing existing translators be trained in order to sharpen their skills as they are already practising in the field. Establishing translation as a discipline will not only elevate the status of translation, but will also ensure that research into the theory and practice of translation is taking place on a consistent basis. Translator training will also limit the over-reliance on bilingual speakers who practice as translators and this would also improve the quality of translations that are produced in the country. Lastly, translator training will ensure that the users of translation services receive appropriate and professional services.

- **Editing and proof-reading:** The selected Ndebele HIV/AIDS texts were replete with spelling errors, wrong concordial agreements, omissions and mistranslations. As such, there is need for accountability on the part of the translators. Translators in Zimbabwe need to ensure that their translations are edited and proof-read by language experts and other translators in the language, so as to ensure that the translations they produce are of sound quality.
- **Knowledge of the target audience:** Initiators of translations and translators should ensure that they translate for known audiences in terms of gender, age, location and needs. This would ensure that the translators chose the relevant strategies that are applicable to the target readership, making Ndebele translations more functional.
- **Resource development:** In the Ndebele language there are two dictionaries that are possible sources for translators: a monolingual general dictionary, *IsiChazamazwi SesiNdebele* (2001) and a bilingual dictionary by Pelling (1971). The capacities of the two dictionaries are limited when it comes to the translation of specialised terms in fields such as Law, Economics, Science

and Technology. Thus, there is a dire need to develop specialised dictionaries and corpora that can help support translators in their trade. The researcher views the ENPC as an important resource for Ndebele translators in the medical/health sector, as it provides both English terms and their equivalents in the Ndebele language. The terms are presented in context, making it easier for translators to see possible uses for different terms. The ENPC is easily accessible and can provide other possible translations for the search term. In addition, the ENPC can be used as a resource for developing a specialised monolingual and bilingual glossary, as it can be easily updated to include current language that is already in use in Ndebele communities. Its ability to provide word lists makes it a valid source for a monolingual glossary and its ability to provide source texts and their translations makes it a valid source for a bilingual glossary. However, as already emphasised, the ENPC can only be accessed through ParaConc, thus, translators without access to the software can use it in Microsoft Word form.

- **Language policy:** To date, Zimbabwe does not have a document that is clearly titled 'National Language Policy'. The operational policy that is currently in use is inferred from the Education Act (2006). The absence of a document that clearly stipulates the roles and functions of different languages in the country impacts, negatively on the growth of these indigenous languages. The fact that English continues to dominate the public sector results in a situation where most indigenous languages lag behind in terms of lexical growth as they are not being used in scientific and technical domains. There is a need for a language policy for Zimbabwe that promotes the growth of all its languages.
- **Translation board or association:** The study showed that there is lack of professional accountability on the part of most of the translators, leading to some translations of poor quality being published. In order to deal with this situation, there is a need to establish a translation board or association in Zimbabwe that will set out principles of professional conduct to be followed by translators. Such a board will oversee the translation discipline and profession of Zimbabwe. The board will also ensure that the practising translators are

known through an official registration process. Registering translators who will practice as professionals will ensure that companies who need translation services have a pool of professional translators they can draw from.

The researcher trusts that the above recommendations will help promote the translation situation of Zimbabwe. Undeniably, there is a lot of work that needs to be done in order to elevate the status of translation to an independent discipline and fully-fledged profession in the country, but the important thing is that it is possible. A good translation base already exists, what is necessary is to extend the existing foundation by rooting out the negative factors and introducing positive elements.

8.5 *Future research*

The researcher has put forward some recommendations on how to improve the translation situation of Zimbabwe, thus it is hoped that these recommendations will be implemented and adequate time will be bestowed for the recommendations to take effect. After the establishment of an adequate time-frame further research into the same area can be carried out to analyse the impact of these recommendations on the translation discipline and profession in Zimbabwe. Furthermore, there is need for an in-depth study into translation models that can be used to teach translation in Zimbabwe in light of the present unsatisfactory translation situation.

Furthermore, the ENPC can also be extended to include texts on other aspects and diseases in the health sector, such as TB, scabies, malaria, stomach ailments and so forth. Ndebele as a language is in need of specialised linguistic resources in various fields such as Law, Medicine, Education, Science, and Technology among others. Large corpora can contribute positively to the growth of the Ndebele language.

On a closing note, not much research has thus far been carried out in the field of translation studies largely owing to the fact that translation is not yet a discipline worthy of study on its own right. As such, few people are conducting research in the theory and practice of translation. In light of this, there is a need to establish

translation as a discipline and profession, so as to open more avenues of research into the theory and the practice of translation.

8.6 *Limitations of the study*

As previously stated in Chapters 5, 6 and 7, the ENPC as a source for analysis is fraught with many errors and these include, spelling mistakes, mistranslations, misinterpretations of information, omissions, wrong words used and corrupted alphabetical letters. This entails that the ENPC itself is not error-free and thus should be used with caution. However, it is important to state that these errors were not corrected during corpus design because the researcher wished to study the translations in their 'original' form, that is, in the form in which they were as translated by Ndebele translators so as to gain insight into the process of translation between English and Ndebele. In addition, the ENPC is dependent on ParaConc software for analysis, which makes it exclusive. This means few users can access it in its electronic form, since ParaConc software is not readily available. Nonetheless, translation students, translators, lexicographers and researchers can access the ENPC in Microsoft Word form although it has to be pointed out that using it in this form can be time-consuming.

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Appendix 1: Introductory letter

University of Fort Hare
School of Post Graduate Studies

Private Bag X 1314
Alice 5700
South Africa

17 May 2007

Dear Mr/Ms/Mrs/Dr/Prof

AN INVESTIGATION OF STRATEGIES USED BY NDEBELE TRANSLATORS IN ZIMBABWE IN TRANSLATING HIV/AIDS TEXTS: A CORPUS-BASED APPROACH

I am a Doctor of Philosophy student at the University of Fort Hare in South Africa. I am investigating the nature of translation in Zimbabwe, focusing on how Ndebele translators deal with problems they encounter during the translation of health texts and also on identifying ways of improving translation as a profession in Zimbabwe. As such, I would like to find out what readers of Ndebele translations think about these translations and the state of translation in general in Zimbabwe.

Generally most people in Zimbabwe assume that the ability to speak two languages is a qualification for one to be a translator. Such perceptions are bound to result in grave consequences on the part of the target readers if mistranslations occur, especially on sensitive topics such as HIV/AIDS/ administration of drugs and expiry information on food stuffs. With this scenario at hand, there is need to find out analyse Ndebele translations to determine how translators deal with problems they encounter during translation, hence, this research.

You are one of the few participants who have been selected to participate in this study. I would therefore be very grateful if you would spare a few minutes of your valuable time to answer the questions in this questionnaire. Your honest responses will assist the researcher to come up with an objective report which will contribute significantly to the identification of factors that can be used to improve the translation situation of Zimbabwe. In the interview it is not mandatory that you give your name.

Please be assured that all information obtained will be treated with the strictest confidentiality and will only be used for study purposes.

I look forward to your valuable contribution

Yours faithfully

Ketiwe Ndhlovu
PhD Candidate
University of Fort Hare

Appendix 2a: Questionnaire for NGO/GOs

1. Name of company/institution.....

2. Position

3. Gender

☐ Male ☐ Female

4. How long have you held this position.....

☐ yes ☐ No

5. Do you employ any translators?

6. What are the terms of employment?

☐ Full-time ☐ Contract
☐ Consultancy

7. Explain the nature of consultancy work from the translators?.....

.....
.....

8. Are you satisfied with the services you receive from translators?

☐ yes ☐ No

9. Justify your answer.....

.....

10. Do you discuss your expectations linked to the translation brief?

☐ yes ☐ No

11. Justify you answer.....

.....

12. Do you publish the names of translators with their translations?

☐ yes ☐ No

13. Justify your answer.....

.....

14. What problems do you encountered in dealing with translators?.....

.....

.....

15. Does your company have a policy on accessibility of translations and purity of language?

☐ yes ☐ No

b) If yes, briefly explain the policy.....

.....

16. Do you ever give the translator a translation regarding potential readership of translations?

☐ Yes ☐ No

17. What are your overall views on the quality of translation in Zimbabwe?.....

.....

.....

.....

18. Recommend ways of promoting translation in Zimbabwe.....

.....

.....

19. Any other comments?.....

.....
.....
.....

Thank you

Appendix 2b: Questionnaire for the general public

2. Gender Male Female

3. Highest level of Education O levels

A levels

Diploma

Undergraduate

Post Graduate

4. Do you have any professional qualifications?.....

.....

5. Place of origin.....

6. State your second language

----------------------	----------------------

Third language

----------------------	----------------------

Fourth language

----------------------	----------------------

7. Have you ever received translated documents in Ndebele that deal with HIV/AIDS issues and Human rights issues?

yes No

8. If yes, mention 3.....

.....

.....
.....
.....

9. Did you understand these translations?

☐ yes ☐ No

10. In your opinion, can you say what the general shortcomings of these translations were?.....

.....
.....

11. Cite two strengths that characterize Ndebele translations.....

.....
.....

12. What do you think is the aim/function of the translation you have just read?

a) Teach us about.....

b) Motivate

c) Warn

13. Did you understand the translation you just read?

☐ yes ☐ No

14. Can you underline the bits you understood and those you did not understand in the text?

15. What is your opinion of translations that are found in clinics or hospitals that teach about different diseases, do you think these translations are well done?

.....

.....
.....
16. What are your views on Ndebele translations.....

.....
.....
17. What do you think can be done to improve Ndebele translations?.....

.....
.....
18. Have you ever translated documents or interpreted?

☐ yes ☐ No

b) If yes, when did you interpret/ translate.....

c) Where?.....

19 a). Are you trained to carry out these duties?

☐ yes ☐ No

b) If Yes, where did you train.....

Appendix 2c: Questionnaire for translators

1. Name.....

2. Gender ☐ Male ☐ Female

3. Highest level of Education ☐ O levels

☐ A levels

☐ Diploma

☐ Undergraduate

☐ Post Graduate

4. What are your professional qualifications?.....

5. Do you hold any translation qualification?.....

b) If Yes, to what level?.....

c) If Yes, from which college.....

6. Employer.....

7. Place of origin.....

8. Into which language do you translate frequently.....

9. Is this your 1st language?.....

10. State you second language

--	--

Third language

--	--

Fourth language

--	--

11 a) Are you a full-time -translator?

☐ yes ☐ No

b). If No, explain what your full time job is?

c) If Yes, state the name of the company you work for.....

12. Do you get a proper translation brief from the initiator/ agency/client?

☐ yes ☐ No

13. List five or less translations of more than 2000/3000/5000 words you have done in the past year.....

.....
.....

14. Do you ever add footnotes or a preface to your translation to explain the method of translation used to the client/agency?

☐ yes ☐ No

15. Does your name appear on your translations?

☐ yes ☐ No

b) If No explain why not?.....

16. What is the range of payment that you receive for a translation,

per 100 words?.....

17. How would you translate the following terms?

Blood cells.....

Democracy.....

Globalization.....

HIV.....

AIDS.....

Human Rights.....

18. What problems do you normally encounter as a translator?.....

.....
.....

19. Explain how you deal with these problems.....

.....

20. State your overall views on the nature of translation as a discipline in Zimbabwe?

.....
.....

21. Does the existing language policy promote translations in Zimbabwe?

☐ yes ☐ No

b) Explain your answer.....

.....

23 a). Are you involved in translator training?

☐ yes ☐ No

b) If yes, what problems have you encountered in translator training?.....

.....

c) If yes, recommend ways of improving translator training in Zimbabwe?

.....

.....

24. As a consumer of translations, what are your overall views on the quality of

translation in Zimbabwe?.....

.....

.....

25. Recommend ways of promoting translation in Zimbabwe.....

.....

.....

.....

Appendix 2d: Questionnaire for translation students

1. Name.....

2. Gender ☐ Male ☐ Female

3. Highest level of Education ☐ O levels

☐ A levels

☐ Diploma

☐ Undergraduate

☐ Post Graduate

☐ Yes

☐ No

4. Professional qualifications?.....

5. Do you hold any translation qualification?

6. Place of origin.....

7. What is your home language.....

8. State your:

Second language

Third language

Fourth language

9. What is the duration of your translation course?.....

10. How many times do you meet for lessons per week?.....

11. Outline the structure of your course.....

.....

.....

12. At the end of this course do you think you will be empowered with adequate skills to practice as a translator?

☐ Yes ☐ No

13. Do you know of any other universities that offer translator training in Zimbabwe?

☐ yes ☐ No

14. List them.....

15. What problems have you encountered during your translator training?.....

.....
.....

16. As a consumer of translations, what are your overall views on the quality of translation in Zimbabwe.....

.....
.....

17. Do you do translation consultancy work?

☐ yes ☐ No

18. What problems have you encountered as a translator?.....

.....
.....

19. How would you translate the following terms?

a) Blood cells.....

b) Democracy.....

c) Globalization.....

20. In your opinion, how can translation be promoted in Zimbabwe?.....

.....

.....

.....

Appendix 3: Letter requesting permission

Department of African Languages
University of Fort Hare
P.Bag X1314
Alice 5700

20 August 2009

SAfAIDS
Beveridge Road
Avondale
Harare

Dear Sir/Madam

RE: PERMISSION TO USE SAfAIDS TOOLKITS AND PAMPHLETS FOR RESEARCH

I am a Doctor of Philosophy student at the University of Fort Hare researching on strategies used by Ndebele translators in the translation of specialised terms in the health sector, specifically, the HIV/AIDS sector.

This study was prompted by the realisation that in Zimbabwe most translators are not trained, leading to the main question of this study, how do they tackle the challenges they encounter during the translation of technical/specialised terms especially when considering that in Ndebele they are limited resources. The researcher is of the view that lack of necessary skills in the profession of translating can affect the quality of translations and in turn impact negatively on the target readers; hence, the need to look into Ndebele translations. During the course of this study, the researcher will design an English-Ndebele Corpus (ENPC) which will be used to identify term and their translations. A corpus will be comprised of different public texts on HIV/AIDS, hence, I am requesting permission to use your publications as part of this corpus. The researcher hopes that the corpus will contribute to terminology and resource development in the Ndebele language.

I am seeking permission to use the following documents (English and Ndebele) as part of my research: (1) Women's Treatment Literacy Toolkit 2005); (2) "How to stay healthy and Live longer with HIV – without using Antiretroviral drugs (2005) and (3) Antiretroviral Treatment (ART) in Children (2005).

I hope my request will be considered.

Yours Sincerely

K. Ndhlovu

Appendix 4a: Permission letter

Appendix 4b: Permission letter

Appendix 5: Sample Ndebele translation