THE IMPACT OF ZERO EQUIVALENCE ON TRANSLATION WITH SPECIAL REFERENCE TO ENGLISH AND XITSONGA

by

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DECLARATION

I, IDAH MABUNDA, declare that the dissertation THE IMPACT OF ZERO EQUIVALENCE ON TRANSLATION WITH SPECIAL REFERENCE TO ENGLISH AND XITSONGA is my own work and that all the sources that I have used have been acknowledged by means of complete references.

……………………………   ………………….

I MABUNDA (Ms)   Date

DEDICATION

To my family, my sons Akani and Maboko, my daughter Rivoningo and their father Samuel Nkuna.

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ABSTRACT

This study examines the impact of Zero equivalence when translating Xitsonga to English and vice versa. Translation is essential in everyday communication, therefore it is important to choose the accurate equivalent variant during the process if not so misunderstanding occurs especially where the target language has nil elements for a particular concept.

In this study semi-structured interview was conducted and it is discovered that in place of zero equivalent variants different strategies were provided by different respondents to overcome the deficiency which target languages experience. Looking for sameness of meaning during communications exposes insufficiency of words, phrases and concepts in translating languages with different culture.

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CHAPTER 5

1.   GENERAL INTRODUCTION

1.1 INTRODUCTION

Translation is a communication phenomenon which is very important and useful in reaching people of different languages in everyday interaction. It is supposed to transfer messages from one language to the other. Nida and Taber (1969:4) believe that because of translation "anything which can be said in one language can be said in another ..." In addition, Baker (2010:264), states that ".... most translation is done in order to make a document accessible to people who cannot read it in the original language.''

For accurate translation, the source language (SL) text and the target language (TL) text must contain words or phrases which are equivalent. To site a few linguists, the term equivalence in translation was researched in African languages by Nefale (2002), Mbatha (2005) and Mphahlele (2001). They further discussed zero equivalence in their texts, while Mthombeni (2005) and Machimana (2009) also touched on zero equivalence, specifically in Xitsonga. These linguists dealt with this proponent notion where they defined, classified, analysed and compared African languages and English equivalence, but little is done in showing the impact thereof. In translation, texts must communicate the same message to the receiver, but there are instances where the target language (TL) does not have an equivalent word or utterance for the source language (SL). This is where we find zero equivalence or omission. Xitsonga is one language in South Africa which experiences such a deficiency when it is translated from English. This study aims at highlighting the impact which zero equivalence has when translating Xitsonga   into English and vice versa.

1.2 BACKGROUND TO THE STUDY

Translation is useful in promoting the multilingual interaction in a society with a number of official languages like in the South African context, where parity of language is demanded by the South African *Constitution (1996).* However, in many instances linguists, lexicographers and translators experience problems when "turning words and phrases

from one language into words and phrases of another" as Robinson (2009) defines translation. For instance, when translating near synonyms from English into Xitsonga the partial zero equivalence is evident. Partial zero equivalence is according to Mphahlele (2001) "the lemma that has a low level of translatability". The form of a word is not completely omitted, but there is no appropriate and immediate translation in the target language, as the following example indicates:

       1. (a) SL: spirit, air, wind

           TL: *moya, moya, moya*

In such instances as in (1) above, the Xitsonga lexicography has a deficiency, the words which have a slight difference in meaning are all translated as **moya,** there is no "one-to-one equivalence" as Bayer (2007) suggests. The SL words above share one equivalent word in the TL translation; as a result, the target language speaker will not get the same message as that conceived by the source language speaker unless it is in context. The public may only attach meaning to the word **moya** only when it is in context like the example below:

       2. (a) *Moya wa Xikwembu.*

         (The spirit of God)

        (b) *Moya wu dzudza makamba.*

         (The wind causes leaves to fall)

        (c) *Ndzi hefemula moya wo tenga.*

         (I breathe fresh air)

Another striking situation is when a substitute for a Xitsonga word, as a source language, is not found in the English language. Zero equivalence is therefore evident when Xitsonga uses aspects that are culturally bound. The lack of a similar cultural practice in languages causes translation to open a leeway for zero code or alien code units by the target language.

3. (a) *Ku dzhaha fole.*

   (Literal meaning to smoke)

   (b) *Ku khoma vele.*

   (To touch breast)

The phrases in 3 above are practiced by men who tend to publicly call girls who are in puberty stage in order to show their appreciation.

Another concept which causes the information or the meaning to be lost while translating is when cultural bound concepts are to be translated into the target language. Baker (1997:21) asserts that some words have no equivalence because, "the concept in question may be abstract or concrete, it may relate to a religious belief, a social custom, or even type of food, but when they are totally unknown in the target culture they are culture – specific concepts". Newmark (1981:177) calls this kind of concepts "unfamiliar connotations and symbolic meaning of words and proper names".

Indigenous elements such as food, attire and others tend to be translated by using more general words or "superordinate" as Baker (1997) suggests. Hereunder are examples of such concepts:

4(a) S L: *Xiendlahivomu*

   (Soft mielies cooked and dressed by grinded peanuts)

   (b) S L: *Ndhindhani*

   (A woven skirt traditionally made by specific material)

From the foregoing discussion, it is evident that zero equivalence poses difficulties to translators. Therefore, zero equivalence is necessary in order to suggest ways of resolving the problems that it causes.

1.3 LITERATURE REVIEW

The notion of equivalence in translation has different effects on both source language (SL) and target language (TL) for speakers and audience, authors and readers, instructors and recipients and stakeholders at large. In South Africa, there are eleven official languages and this at times creates problems in communication. When there is a lack of the so called "one-to-one equivalence or no direct or immediate translation as referred by Mphahlele (2001), we tend to use words from another languages for the zero words or phrases of the target language in use for the conversation and translation or end up ignoring it completely because they "refuse to translate".

1.3.1 Newmark (1981)

The insufficiency of words or phrases in languages, "unfindable" words as Newmark calls, leads to over translation. A lack of accurate words is most problematic when translating English into minority or African languages. Newmark (1981:176) is of the view that zero equivalence is a problem in translation theory which is often considered to lie outside the scope of theoretical or applied linguistics. He therefore, believes that zero equivalence can be a difficult and time consuming task to study. However, he advises that in order to deal with zero translation, a frame of reference be done by linguists who research the meaning of unfindable words.

He further suggests that for the study of such words, a search procedure be followed by language practitioners for the appropriate words to be employed in such cases. Among his examples, is the process of consulting bilingual dictionaries. This sheds a light on how to answer the research questions to be dealt with. Although the process may lead to "plausible neologism" he further suggests that various techniques should be attempted to keep up with neologism. He stipulates that the translator should consult the SL text writer, failing which appropriate technical experts or source language informants has to be consulted for the accurate equivalent word.

1.3.2 Jakobson (1959)

Jacobson's argument is relevant to the study of Xitsonga and English translations. He states that other words are "untranslatable" but believes in the inevitability of "creative transposition" (Weissbort, et al,2006:330). Jakobson highlights that the impact of translation depends on the way in which the audience interprets the verbal signs. According to him the audience or the receiver of the message, may interpret a sign by means of another sign of the same language. This is called intralingual translation. On the other hand, the interpretation of the verbal sign by means of some other language signs is called interlingual translation and intersemiotic translation. He stresses that there is no full equivalence between code-units. The English words such as **skirt** and **samp** cannot be completely identified with Xitsonga words **(**that is, **ndhindani** and **xiendlahivomu)**.

The effect of using synonyms or resorting to circumlocution instead of equivalent words is very evident in Xitsonga and English examples as shown above.

1.3.3 Bermann and Wood (2005)

According to Bermann & Wood,(2005) the increasing interactions between nations also bring about a problem in translation. These interactions involve financial spheres and information networks, where multiple linguistic needs require translation.

The audiences who are economically weak tend to be assimilated into those cultures that are economically dominant in the world. Ultimately this results in discrimination against and marginalization of the so-called minority languages. Bermann and Wood's work will help in his study to examine the connection between translation and its impact on minority languages such as Xitsonga.

1.3.4 Baker (2006)

Baker (2006) highlights translation and interpretation as instruments of resolving conflicts in narration. This study is concerned with the shaping of the social reality which depends on the interaction of people through narration, hence translation plays a vital role in social identity. Baker (2006) uses "frames " for showing the impact which translation of narratives has in response to the audience. He also asserts that participants are sometimes compelled to limit their discursive agency because of the lack of some words. The language is restricted and affected and finally injects its own voices in the narrations, hence deviation is caused from the prescribed frame space. When using lexical items for identification which reveal many zero words, Baker named such instances frame labeling. This supports the research assumption that there is constraint of the audience's response as they interact in translation situations.

1.3.5 Cronin (2003)

Cronin (2006:97) regards zero equivalence as "the refusal to translate". He believes that aspects such as censorship affect translation. He introduces the impact of zero words and phrases on translation by asking the following questions: "What will happen when there is no translation? Is zero translation tantamount to grace and any deviation an invitation state to trouble?"

Cronin asserts that he different effects of zero translation must be distinguished in order to answer the question above. He believes that the impact is mostly evident when the SL is English. The audience in such situations tends to form an "exclusive membership" of that particular piece of writing. Cronin (2006:97) is of the view that a language is used to "win friends and to exclude people".

Maria Tymoczko is referred to by Cronin as the one who picked up the impact of zero equivalence whereby she highlights the attempts of the anti-colonial translators who treat the target languages in a way that they conform to the culture and aesthetic values

enforced by the source language. This study therefore, refers to her findings with regard to Xitsonga as a colonized language in the translation context.

1.3.6 **Catford (1969)**

Catford (1969) names zero translation the limits of translation. He shows how language is related to the human social situations by throwing light on the conditions of translation equivalence from different levels. In this type of translation is where translation from grammatical level and/or lexical level to medium level is justified to be impossible. According to his linguistic theory limits of translation occur in different perspectives of translations in the lexical, phonological, grammatical, full and partial translations. He finally discusses the relationship and the restrictions they have during translation.

1.3.7 **Bassnett (1996)**

Bassnett (1996) studied the critical response to translation processes. The problems of linguistic equivalence of language-bound meaning of literal and non-literal text are discussed. Like Newmark, she finds poetry as untranslatable. She believes that translation involves the transfer of meaning contained as one set of language signs into another set of language signs. She uses linguistic and extra-linguistic criteria to distinguish the untranslatability of texts. She concurs with Jakobson's theory of sign which according to her, serves as adequate interpretation of code units or messages during translation. She further notes that there is no complete equivalence, even in synonyms. She finally shows that because of different associative fields or culture, code units are alien and lead to equivalence which is impossible.

1.3.8 **Uriel (1979)**

He discusses languages in contact and their interference. The interference includes other languages, culture, society and other referents. He also shows a great concern on language interpreters, especial bilingual speakers who learn a new language with the help of another. He believes that at many times, the referents of the signs in the language being learned may then be not actual 'things' but equivalent of signs of the

language already known. His argument on translatability is also on description of the same referents into different grammatical function in the SL and the TL. The lack of sufficient words for some signs causes a resistance of the recipient language which is the TL and he lastly notes that the structural weak point in the recipient's vocabulary leads to excessive borrowing.

1.4 AIM OF THE STUDY

This study is aims to examine the impact that zero equivalence has on translation as far as English and Xitsonga are concerned.

In order to achieve the above mentioned aim the following research questions will guide the investigation:

(i) Does zero equivalence lead to the correct interpretation of the message?

(ii) Which translation methods and strategies can be utilized to deal with challenges brought about zero equivalence?

(iii) Which translation context gives advantages or disadvantages of zero equivalence?

(iv) What happens when the target language contains no equivalence?

1.5 OBJECTIVES OF THE STUDY

This study has the following objectives:

(i) To indicate how accuracy in translation can produce similar interpretation of messages.

(ii) To highlight the methods that can be employed when translating Xitsonga and English.

(iii)   To indicate the advantage and disadvantage of translation context pertaining to the zero equivalence.

(v)   To show the ways in which translators, interpreters, the audience responds when they are faced with zero equivalence challenges.

1.6 RESEARCH   METHODOLOGY

In this research the qualitative method has been used to have understanding of the topic under scrutiny. Through this method, the researcher has been able to extensively examine different ways which impact the zero equivalence when translating English into Xitsonga and vice versa.

1.6.1 Data collection

1.6.1.1 Primary research method

The researcher interviewed the following people:

- ten (10) teachers (5 primary school teachers and 5 secondary school teachers).
- five (5) lecturers in African languages based at the University of Limpopo.
- three (3) lexicographers from Xitsonga Lexicographic Unit.
- two (2) language practitioners from the Limpopo Department of Arts culture and Sports.

The above-mentioned respondents are relevant to this study because they deal with translation matters on a daily basis.

1.6.1.2 Secondary research method

The secondary research method has been used to gather information for this study. In this case, the researcher consulted dissertations, library books, documents such as magazines, journals and the internet.

1.7 DATA ANALYSIS

The data analysis is explanatory in nature. Themes were identified and compared. This means that the data have been classified according to meaning and conversation patterns as reflected in various texts.

1.8 SIGNIFICANCE OF THE STUDY

The importance of this study is to show in discourse the influence of not finding accurate words when translating. Therefore, this study will help translators, scholars, non-governmental organizations and the audience at large with ways and means of resolving problems that are caused by zero equivalence.

1.9 ORGANIZATION OF THE STUDY

Chapter one: serves as an introductory chapter to the study, this chapter provides clear reasons why she conducted the research. The literature review, aim, the rationale and significance of the study were clearly outlined.

Chapter two: presents the methods of translations which have impact on zero equivalence.

Chapter three: explores the impact of context in translation.

Chapter four: focuses on strategies which are used by translators and the audience where zero equivalence is experienced.

Chapter five: presents a summary of findings, recommendations and make conclusions.

CHAPTER 2

2. METHODS OF TRANSLATION

2.1. INTRODUCTION

In this chapter methods of translation are discussed. It begins with definitions of translation on both the spoken and textual forms of language. Thereafter to a notation of how these methods are applied when translating English to Xitsonga or vice versa and to determine the accuracy of equivalent words and phrases during the process of translation. Finally, it is to explore that zero equivalence may occur with change of culture from one language to the other.

2.2 WHAT IS TRANSLATION?

According to Catford (1965:20), translation is the replacement of textual material of one language (SL) by equivalent textual material to another language (TL). This definition is based on written words, phrase or even ideas. These words are exchanged by translators to express the same meaning. Baker (1992:11) defines written words, as any sequence of letters with an orthographic space on their side. Therefore, during the translation process each word should be considered, without looking at what meaning it can convey.

In *On Translation*, Ricoeur (2007:11) defines translation in two ways. He believes that translation is, "the transfer of a spoken message from one language to another or… as synonymous with the interpretation of any meaning whole within the same speech community".

Based on the above definitions of translation the English and Xitsonga language users can understand and exchange knowledge with ease. The contribution of Catford (1965:49) states that the SL and TL items rarely have the same meaning in the linguistic sense, but they can function in the same situation. On the contrary, there is a distortion of meaning during translation. The problem of not finding accurate equivalents seems to be

mutually threatening the languages in question. This is proved when some words or phrases are undermined, mistranslated and even muted by translators.

2.3. METHODS OF TRANSLATION

The following are various methods of translation to be discussed according to Newmark (1981):

- Word-for- word
- Literal translation
- Faithful translation
- Idiomatic translation

These methods are chosen to clarify the impact which zero equivalence has in Xitsonga and English and to fulfill the purpose of this study.

2.3.1. Word-for- word

This method translates words singly, that is, it translates one word at time.
In figurative expressions such as:

     1. (a) SL: The eye of a needle. (The Holy Bible) Mat 19: 24

             TL: *Tihlo ra nereta.*

All words are translated, except for the articles, *the* and *a,* because the TL, Xitsonga, does not contain articles. The example in (1) above means a narrow entrance, the Xitsonga word would rather be, *ximonamona.* The effect of non-equivalence in this example is that the immediate variant may be said to be an inaccurate equivalent for Xitsonga. Xitsonga would rather use *nomo,* meaning mouth, to refer to an entrance not an eye as indicated below:

      (b)   SL: *Nomo wa nereta.*

           TL: The mouth of a needle.

For example *Khensani u hulela njara enon'wini wa nereta*, (Khensani puts a thread through the mouth of the needle), which means Khensani puts a thread through the needle hole. Further instances to support the use of *nomo* (mouth) instead of *tihlo* (eye) *by Xitsonga are:*

      (c)   SL: *Nomo wa yindlu.*
              TL: The mouth of a house (door).

When the phrase is used in a sentence it would be meaning *U nga yimi enon'weni wa yindlu loko ku ba rihati* meaning do not stand by the door when the lightning strikes.

      (d)   SL: *Nomo wa mbita.*
              TL: The mouth of a pot (opening).

Nomo wa mbita wu phatlukile (the mouth of the pot is broken) meaning the opening of the pot is broken. In example (1b) and (2a), the noun *"nomo"*, is *enonweni*, which is a locative noun when used in context, but the meaning of the figurative translation has not changed it still refer to an entrance and opening respectively.

This is supported by Catford (1965:66) who states that in translation SL graphological units are replaced by TL graphological units. However, these are not translation equivalents, since they are not selected on the basis of relation of the same graphic substance. In addition, Nefale (2002:47) states that word-for-word translation leads to bad translation of text, in the sense that the source text structure is reflected in an exaggerated and unwanted way.

This method highly considers the meaning of words. The words are translated by their most common meaning and out of context, (Newmark, 1981:46). Xitsonga is one of the languages, in Africa, which are heavily influenced by British English in counting money. The calculation of money exposes Britain as a colony of Xitsonga speakers in South Africa, for example:

      2(a) SL: Pound.
             TL: *Pondo.*

     (b)   SL: Half crown.

            TL: *Hafukoroni.*

     (c)   SL: Shilling.

            TL: *Cheleni*

     (d)   SL: Pence.

            TL: *Peni.*

In example (2a) above, the British *pound* is today, equivalent to South African twelve rands (±12.000) and *pondo,* is counted two rands in Xitsonga (R2.00). This shows that the most common meaning of the SL is distorted. *The Longman dictionary of contemporary English* (2009: 1355) defines pound or pound sterling, as the standard unit of money in Britain, which is divided into 100 pence. The contrast of the value of money in (2a) shows a warning that Baker (1992:23) gives that when translating consider not the case where two or more words or utterances can therefore have some propositional meaning but differ in their expressive meaning. This is the clear indication that, in translation the meaning gets lost. Therefore, the communicative equivalence is not achieved.

The same applies to (2b) *half crown*, crown is defined as an old British coin, four crowns made a pound, (*Longman Dictionary of contemporary English,* (20098:406). From this definition, Xitsonga counts *half-crown* as equivalent to *twenty five cents* (25c). The SL and the TL words do not currently express the same value of money especially because the original word *crown* is not used today by the former South African colony. Therefore, it has no meaning to the SL community today, but it is well understood by the counter TL community, mostly by elderly Xitsonga speakers. Cronin (2003; 98) groups these communities as the external, colonial audience, British and the internal colonised, elderly South Africans and post colonised, young South Africans audience.

Correspondingly, *shilling* and *cheleni*, in (2c) seem to be the most accurate translation, but they do not have the same value. Shilling is defined as an old British coin or unit of money. There were twenty shillings in one pound, (*Longman Dictionary of contemporary*

English 2009: 1507) while the counter *cheleni,* refers to a South African unit of money with the value of ten cents. It is obvious from the information about the value of, *shilling* and *cheleni* that, they bear different value and different meaning to the language users concerned.

Similarly, (2d) *penny* and *peni,* would also seem to be accurate translation, but their values are different. Penny according to *Longman Dictionary of Contemporary English* (2009:1287) is defined as a small unit of money in Britain, there are 100 pence in one pound, it is a coin worth one cent in the US or Canada. All the examples from (2a - 2d) have different values of money as compared to their analogy. It also differs from Xitsonga currency reading and even the current value of monies of the post-colonial South African currency. Newmark (1981:180) argues that unfindable words are the results of using old words with new sense for their collocation may make perfectly good contextual sense in its old or a slightly figurative as well as its new sense. Newmark (1981:79) points out that no translation can replace the original .Therefore, these words do not normally refer to old values of money. As a result, considering the word-for-word translation in these cases, it communicates different equivalents of meaning and thus distorts the meaning.

The fact that Xitsonga is a different community to the English community, some specific words are generalized when translated. Word-for-word translation further indicates an effect of translating words out of context, for example polysemous words of Xitsonga:

> 3. (a) SL: *Lawu.*
>   TL: A hut.
>
>   (b) SL: *Nhanga.*
>   TL: A hut.
>
>   (c) SL: *Xitlati.*
>   TL: A hut.
>
>   (d) SL: *Xitsumba*
>   TL: A hut.

These examples in (3a - 3d) are hyponyms which are all generally translated *hut* and only when their description is attached to a general word, they can have the equivalent meaning with the SL. In (3a) *lawu,* is a hut for boys, (3b) *nhanga,* a hut for girls, (3c) *xitlati,* a storage hut and lastly (3d) *xitsumba*, a hut used as kitchen. Both Ntsan'wisi (1985:9) and Newmark (1981:175) quote Wittgenstein's famous observation that, the meaning of a word lies in its use, to supplement that, words may be vaguely translated when they are not specified as in example in(3a – 3d).

Other existing instances of generalising are evident when translating referential synonyms, where the TL makes no distinction from that of the SL:

4. (a)   SL: *Nkhensani i mpama.*
         TL: Nkhensani is beautiful.

   (b)   SL: *Nkhensani   i phyembye.*
         TL: Nkhensani is beautiful.

   (c)   SL: *Mafemani   i mbhuri.*
         TL: Mafemani is handsome.

   (d)   SL: *Mafemani   i mpohlo.*
         TL: Mafemani is handsome.

   (e)   SL: *Mafemani i ngqhovi.*
         TL: Mafemani is handsome.

In (4a) and (4b) above *Nkhensani* is referred to as beautiful with a further distinction of words *mpama* and *phyembye,* which are culturally explained as splendid, and beautiful with good looking features or sparkling respectively (Junod, 1973:175).

Whilst in (4c), *mbhuri* and *mpohlo,* has a traditional tendency of referring to, *mbhuri*, as just handsome but *mpohlo,* as both handsome and masculine while *ngqhovi* has an additional meaning of being presentable. Furthermore, the SL has feminine and masculine words to refer to the beauty of people, thus the nouns in (4a) and (4b) are not

interchangeable, so their TL translation should also show the different features they bear. Likewise in (4c - 4e) when they are generally translated, the word *handsome*, will be discriminating or muting important features.

The findings in this type of translation is that, it transfers SL grammar and word order, as well as the primary meaning of all the SL words, into the translation, and it is normally effective only for brief simple neutral sentences (Newmark ,1981:69).

2.2.2 LITERAL TRANSLATION

In discussion of literal translation it is noted that the SL grammatical construction are converted to their nearest TL equivalents but the lexical words are again translated singly and out of context (Newmark,1981:46).

This method exposes many problems where lexical meaning changes or loses meaning. The lack of suitable words in grammatical construction of the TL opens a leeway for the non-corresponding counter parts. To emphasizethis, fixed grammatical sentences are used as examples. A person who is not familiar with the genius of Xitsonga or with its usage cannot accurately translate the phrases or sentences below:

        5. (a)   SL: *Mbuti ya xidzwele.*
                  TL: A goat.

        (b)   SL: *Xichucha tshevele.*
                  TL: Untie the medicine bag.
                            (Ntsan'wisi, 1985:85)
        (c) SL: *Mahlo marhotirhoti.*
                  TL: Eye pleaser.

Fixed phrases like these in (5a) and (5b) above are called translation of lexis, by Newmark (1988:34) because the words *xidzwele* and *tshevele,* are items which are also hard to be understood by the target language users hence they are also hard to translate. Nevertheless, the phrases refer to a goat which is killed and its skin is used to make an abba, for the first born child in the family. So, (5b) is a compound noun, which refers to

money or any item used to pay deposit to the traditional healer during consultation. So, the meaning of the phrases above would be lost when lexical words are translated singly.

For (5c) *mahlo marhotirhoti* (eye pleaser) meaning anything that is given as a thank you gift to a person who brings back something which was lost to the owner. So the word *marhotirhoti* is not understandable, but has a connotation of making one happy after appreciation. In context it may be, "*loyi anga ta nyika vuthala, u ta nyikiwa mahlo marhotirhoti ya magidi ya mali*, (the one who will bring evidence will be given a thank you gift of thousands of money). This means that there is a reward to be given to the one who is going to provide evidence.

Some TL grammatical constructions are properly translated from SL grammatical construction when considering translation out of context but, because the activities are unknown to the TL culture, the construction becomes meaningless. Xitsonga practise initiation in a different way to the English counterpart in this regard:

> 6.(a)   SL: *Vafana va wela ngomeni.*
>   TL: The boys fall into initiation.

> (b)   SL: *Vanhwanyana   va ya musevetshweni.*
>   TL: The girls go into initiation.

> (c)   SL: *Vanhwanyana va nghena vukhobeni.*
>   TL: The girls enter into initiation.

> (d)   SL: *Vanhwanyana va xothela vukhobeni.*
>   TL: The girls enter into initiation.

The sentences in (6a) and (6c) are translated into their nearest TL sentences, but because their words are individually translated the meaning is lost. These sentences are all about being admitted into the initiation schools, but because the SL has a tendency of choosing specific verbs which are collocated to the specific type of initiation school, they do not make sense in the TL. In (6a) -*wela,* (6b) -*ya* and -*nghena* in (6c), their TL

translation do not have specification on these verb stems. Lastly, the SL -*xothela,* in (6d) has the connotation of illegally getting into the initiation school.

Correspondingly, when they graduate from initiation specific verbs are allocated:

7. (a)   SL: *Murudzu wu tshwile.*
           TL: The initiation school has burnt.

   (b)   SL: *Vanhwanyana va huma vukhobeni.*
          TL: The girls come out of initiation.

   (c)   SL: *Vanhwanyana va vuya musevetshweni.*
          TL: *The girls come back from initiation.*

   (d)   SL: *Vanhwanyana va hlamba xirotshe.*
           TL: The girls are illegally coming out of the initiation.

These examples highlight the problem which the translator may be faced with in finding equivalent verbs to collocate with the specific initiation schools. The specific names of these initiations inform the purpose of initiation. Above, (7a) purposes in circumcising, (7b) admits young girls while (7c) admits grown up girls and purposes on preparation into marriage.

Xitsonga idioms have the grammatical constructions which are easy to translate, but with different meaning as the TL will have when translated literally. From Xitsonga idioms (Ntsanwisi,1985) the following are sited:

8. (a)   SL: *Ku dya mali.*
           TL: To eat money.

   (b)   SL: *Ku boxa dyondzo.*
          TL: To pierce education.

(c)   SL*: Ku tsema mhaka.*

TL: To cut a case.

(b) SL: *Ku nghena non'wini.*

TL: To enter into the mouth.

(e)   SL: *Ku tima ndzilo hi ndzilo.*

TL: To extinguish fire with fire.

All lexical words in the above examples are translated however, when translating out of context they figuratively bear unwanted and wrong meaning variations in the TL. In (8a) the correct translation would be to spend money while (8b) would be to be well-educated.

In example (8c) above the literal translation of the idiom have the propositional meaning that the word case, could be a physical entity that can be cut when it is used with a verb *to cut.* The expressive meaning of the idiom is to pronounce verdict like in*, magistarata u ta tsema mhaka ya vayivi namuntlha (*the magistrate will pronounce the verdict of thugs today).

When a literal translation is applied in (8d) the audience may have the perception of the word *non'wini* (mouth) as an entity which a person can fit in, for example: *u nga ndzi ngheni enon'wini ndzi nga si heta ku vulavula* (do not enter into my mouth before I finish talking). This idiom expresses the action of interrupting not literally getting into one's mouth.

Lastly, *ku tima ndzilo hi nzilo,* when literally translated its equivalence is to add fuel on fire, meaning to make a situation worse than before. Xitsonga would alternate the idiom for the same meaning by saying, *ku chela munyu exilondzeni* (to add salt onto the sore). Other problematic, grammatical constractions to translate accurately are Xitsonga figures of speech. To give but a few examples, hereunder are figures of speech:

9. (a) SL: *Hlengani I ngwenya.*

(b) TL: Hlengani is a crocodile.

(b) SL: *Hlamulo i mbyana.*
     TL: Hlamulo is a dog.

(c) SL: Thembani I nguluve.
     TL: Thembani is a pig.

These are metaphors from Marhanele (1986:135). In example (9a) above the accurate word for translation should be *champion* not *crocodile*. Ntsan'wisi (1985:22) stipulates that Xitsonga has many idioms depicting various aspects of life.

The metaphor phrase in (9b) above expressively mean that Hlamulo has unwanted or unacceptable behaviour. The bad characteristics of a dog are reflected in his behaviour, so he is not literal a dog or a dog named Hlamulo for example, *Hlamulo i mbyana, u yiva ngopfu* (Hlamulo is a dog he steals so much) meaning his behavior is unacceptable.

Similarly, in example (9c) calls *Thembani* a pig, not that the pig's name is *Thembani* as in TL. This metaphor refers to different meanings in Xitsonga. *Thembani* might be referred as a person who is careless, does not choose what to eat but he eats everything put before him or might be referring to him being a widower. The accurate meaning of this metaphor is only found in contexts like:

(d) SL: Thembani i nguluve, u na futa.
     TL: Meaning that Thembani is untidy.

(e) SL: *Thembani i nguluve u dyaxin'wana ni xin'wana.*
     TL: Thembani is a pig he eats everything.

(f) SL: *Thembani i nguluve u fele hi nsati.*
     TL: Thembani is a pig his wife died.

In this context (9f) *nguluve* means a man whose wife is dead, in other words Thembani is a widower:

10　(a)　SL: *Ku humela handle.*

　　　　　TL: To go outside (to pass emotions).

　　　(b)　SL: *Ku tsutsuma.*

　　　　　TL: To run (to be mad).

　　　(c)　SL: *Ku tintshuxa.*

　　　　　TL: To untire yourself (to give birth).

　　　(d)　SL: *Ku xurhisa.*

　　　　　TL: To cause to be satisfied (to impregnate).

The examples in (10a-d) are euphemism phrases referring to different hypersensitive situations which are not directly uttered in Xitsonga, because they are considered vulgar, offending or embarrassing. Xitsonga speakers use these kinds of figurative speeches for the purpose of softening than to harrow the feelings of the audience. They all have different meanings to their expressive counterparts. Therefore the meanings are sometimes   distorted when they are not properly translated.

The metonymy phrases below are used as idioms in Xitsonga, to refer to some other words closely related to them in their meanings, for example:

　11 (a)　SL: K*u rhandza jomela.*

　　　　　TL: To love the drinking bowl (to love liquor).

　　(b)　SL: *Ku rhandza mathlari.*

　　　　　TL: To love assegais (to be fond of war).

　　(c)　SL: *Ku va mutshiveri.*

　　　　　TL: To be a kindler of the fire (to be a wife).

　　(d)　SL: *Ku va wansati wa tihomu.*

　　　　　TL: To be a wife of the cattle (a woman to whom a lobola has been paid).

In example (11a) liquor is a word which is closely related to the utensil used to pour beer, instead of using the word liquor eg. *Vafana va rhandza byala* (Boys love liquor) *Vafana va rhandza jomela*, the word *jomela*, which means a container is idiomatically used as a metonymy. The same applies to example (11b) above, the noun matlhari (assegais) is used as a metonymy for war, for example, *Matiko mambe ma rhandza matlhari* (Foreign countries love assegais) meaning foreign countries are fond of wars.

Then in example (11c) and (11d) both refer to wives. But in example (11c) use *mutshiveri* (kindler of fire) to any woman who is a wife to someone and a specific wife whom a dowry is paid to as *wa tihomu* (of cattle) because in Xitsonga cattle was used to pay lobolla, for a woman to be an official woman to a particular man.

Hyperbole is idiomatically used in Xitsonga idioms to heighten the effect of its meaning. The exaggeration of such idioms is deliberate but not to cause misinterpretation by the audience or the TL but only to create effect in a unique way for example, from Ntsan'wisi (1985)

    12 (a) SL: *Ku dlaya mali.*

           TL: To kill money (to come by a lot of money).

     (b) SL: *A nga yivi wo hlola.*

           TL: He does not steal he curses (he is a notorious thief)

    (c)   SL: *Ku fa hi ndlala.*

           TL: To die of hunger (to be very hungry).

    (d) SL: *Ku nusa mali.*

           TL: To draw handfuls of money (to earn much money).

    (e) SL: *Tinyama a to va tinyama.*

           TL: Meat was meat (there was an abundance of meat).

The hyperbole in (12a) may be used like, *loko o hlula u ta yi dlaya mali* (If he/she wins he/she will kill money) meaning that if he/she wins the prize, he/she will get a lot of

money. Exaggeration of the habit of stealing is said to be curse by (12b) above, in other words he/she is no more in control of the action of stealing. *Ku fa hi ndlala* is an expression of being very hungry. When a person earns much money, the verb *nusa*, meaning draw handfuls, is used to show the effect that the money is countless e.g *Loko n'hweti yi hela unusa mali* (When the month ends he/she draw handful of money) meaning he/she earns a lot. Another similar hyperbole meaning can be on, *Wa yi chembula, loko n'hweti yi hela* (He/she draw handful of money when the month ends) meaning he/she earns a lot during month end.

Example (12e) above has the exaggeration effect on the abundance of meat. Another similar meaning of this example is from, *A hi tinyama i tanani mi ta vona* (Is not meat is come and see).

From the examples in (12a – 12e) above, the idiom phrases transgress laws of grammar because the verbs do not collocate with the object they inform. The meaning cannot be gathered logically from the SL sequence but from the expression of ideas. Therefore this proves that literal translation, in this case, makes no sense to the TL audience.

Xitsonga proverbs are also showing striking grammatical constructions, which are strange to the English language speakers, hence they result in different meanings with the SL. For example:

> 13 (a) SL: *Ku va ni rintiho.*
>   TL: To have a finger (to steal).
>
>   (b) SL: An apple of an eye.
>   TL: *Apula ra tihlo* (the loved one).

Looking at the examples in (13a and 13b), proverbs have word arrangement that is rigid. Therefore, rearrangement of the component element is not allowed and causes translation to have inaccurate meaning. It is noticed that grammatical construction of idioms has no proposition function but they expresses truism. Consequently, the TL text shows nuances of meaning. The Xitsonga language speakers, would prefer to use, *mbilu* (heart) in example 13(b). Here the choice of words is not appropriate, if chosen like this,

the proverb will rather collocate, heart, with the action of love, than eye, because Xitsonga normally associates heart with love, like in the example below:

(c) SL: X*iluva xa mbilu ya nga.*
     TL: The flower of my heart (my beloved one).

As a result translating literally shows unusual syntactic structure and the collocations of words are also peculiarly used. Finally, it is noticed that the SL and TL express inaccurate equivalents and the meaning differ dramatically.

2.2.3 Faithful translation

Faithful translation is a method which attempts to reproduce precise contextual meaning of the original with the constrains of the TL grammatical structures (Newmark 1981: 46). The examples below show different ways in which Xitsonga attempts to retain the original meaning of words and phrases:

14 (a) SL: Olympic games.
         TL: *Mintlangu ya tiolimpiki.*

(b) SL: Acid rain.
     TL: *Mpfula ya asidi.*

(c) SL: Water tank.
     TL: *Thanki ra mati.*

(d) SL: 3D shape.
     TL: *Xivumbeko xa 3D* (a three dimension shape).

(e) SL: John is brave.
     TL: *John u na xivindzi.*

(Ntsan'wisi, 1985:49)

In (14a) the Xitsonga grammatical rule allows *mintlangu* to come before the adjective *Olympic*, for the reason of preserving the meaning at the SL. The adjective *Olympic* has no immediate equivalent variant in Xitsonga, therefore it is transferred and changed in form to suit the TL. Thus the plural prefix *ti-* and suffix *-i* are added to the transferred zero word. Lastly, a concord*, ya,* is inserted in for the agreement purpose. By so doing the TL produces the precise contextual meaning of the SL.

The same applies to (14b) a compound noun Acid rain, the TL translation allows rearrangement of nouns of the compound for the sake of the TL grammatical rules, therefore *mpfula ya asidi*, and it ends up not a compound noun but a phrase. A water tank in (14c) has a similar situation and the noun water tank (*thanki*) change the form of the SL. The transferred item in (14d), 3D is not changed by the TL, because an acronym for three dimensions is used, but the compound has changed into a phrase and the order of items in a compound noun is arranged.

The TL translation in (14e) above reproduces the meaning of the figurative, and *u na xivindzi,* is a figure of speech used for translating in order to be precise. The choice of the figurative phrase in translation faithfully expresses the intentions of the SL (Newmark, 1981:50) supports this by saying that any type and length of cliché must be translated by its TL counterpart, however it badly reflects on the writer.

Some figurative constructions have collocation restriction which functions when they are translated into TL counterparts, like in;

> 15 (a)   SL: *Ku dya xikweleti.*
>   TL: To eat debt (meaning to buy on account).
>   (Ntsan'wisi, 1985:44)
>   (b)   SL: *Ku va ni nhloko.*
>   TL: To have a head (to be intelligent).
>   (Ntsan'wisi, 1985:34)

The examples in (15a) and (15b) above are figurative phrases which have special selection of words which are difficult to translate unless the meaning is known.

Xitsonga figurative phrases which pose difficulties when translated into English are those constructed with habitual words. Such phrases are always in favour of the cultural selection of words, which work together towards a particular meaning.

16 (a)   SL: *Vatukulu va Gwambe na Dzavani.*

TL: Grandchildren of Gwambe and Dzavani. (grandchildren of Vatsonga ancestors).

(Ntsan'wisi, 1985:6)

The English counterpart instance is:

17 (a) SL: It rains cats and dogs.

TL: *Yi na swimanga na timbyana* (it rains heavily).

The habitual words in (17a) *Gwambe*na*Dzavani*, are always used together for the accurate utterance in Xitsonga. The words are transferred into the TL because they are unfamiliar combination in English. Other habitual words are, *cats and dogs*, which means a heavy rain. On the contrary, Xitsonga uses, *kondlo* na*ximanga (*mouse and cat) as habitual words which means irreconcilable enemity, like

18 (a) SL: *Vafana lava i kondlo ni ximanga.*

TL: These boys are mouse and cat.
(Ntsan'wisi, 1985: 123)

Cat would rather go with *mouse* than the English, *cat* and *dogs*. That is why it is called cognitive translation which reproduces the information in a SL text converting the SL grammar to its normal TL transpositions and normally reducing any figurative to literal language (Newmark, 1981:52).

Faithful translation also transfers cultural words and preserves the degree of grammatical and lexical 'abnormal' (deviation from SL norms) in the translation (Newmark, 1981:46)

The South African cultural words like *Bafana-bafana* for a soccer team, SA trademarks names for different sports, like, *Die bokke,* for rugby, *proteas*, for cricket are transferred during translation, for example:

19 (a) SL: *Bafana-Bafana yi hlurile.*
        TL: Bafana-Bafana won.

Here the Xitsonga grammatical norms would use *Vafana-vafana*, so for both the SL and TL norms are ignored.

20 (a) SL: *Vatlangi va die bokke va tiyile.*
        TL: *Die bokke* players are fit.

    (b) SL: *Tiproteas i tinghwaazi.*
         TL: The proteas are champions.

The trademark words in (20a) and (20b) are also transferred. Words are also used not according to both the SL and TL norms of grammar. The word *die* meaning the, do not fit the SL or TL.

South African colloquial words such as *vuvuzela* and *archar* may fall into the same category as the examples in (20) above,for example:

21 (a) SL: *Vahlaleri va ba tivuvuzela.*
         TL: Spectators blow *vuvuzelas.*

Vuvuzela, meaning a plastic kind of trumpet

    (b) SL: *Vana va dya atchar.*
         TL: Children eat *atchar.*

Atchar, meaning South African chilli mango salad.

When English is the TL, interjections are elided, but the intension of the original and the text realisation of the writer is faithfully achieved. For example:

22(a)   SL: *malahla ya ntime, dzwii!*
            TL: Coals are very dark.

(b)   SL*: Mufana u tlula a ku nhabya!*
            TL: The boy leaps.

(c)   SL: *Rixile ku lo nghee!*
            TL: It is dawn, darkness is gone.

(d) SL: *Hembe yi base paa!*
            TL: The shirt is very white.

The interjections in (22a) *dzwii,* for stressing that it is very dark and, *nhabya* in (22b) for emphasising the action of leaping are elided in the TL, while the contextual meaning of the original is precisely maintained.

Example (22c) the phrase *ku lo nghee* (the darkness is gone) may be elided without any change of meaning because it is obvious that when it is dawn, darkness fades away. The effect of the injection may be elided but the meaning remains. Example (22d) may omit the injection, *paa*, which adds the effect of the whiteness off the shirt. The injection *paa,* may also be used to refer to a clean place not only the colour like in *hembeyi base paa*, for example, *Rivala ri base paa ri pfumala ni xilavi* (the yard is so clean that there is no piece of dirt) meaning that on the yard has no littered items. Therefore, translating this kind of figure of speech is to be accurate because the same interjection like *paa*, can be used differently and have different effects on the meaning.

2.2.4 Idiomatic translation

It is a method in translation which reproduces the "message" of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original (Newmark, 1981: 47).

The example in 11(b) above, serves as a good example of the SL word, *brave*, which is translated by the idiom, *u na xivindzi*, while the message of the original is reproduced in the TL, to site but a few examples, from Ntsan'wisi (1985):

23 (a) SL: To guide.
TL: *Ku komba ndlela.*   (1985:59)

(b)   SL: To shock.
TL: *Ku tsema nhlana.*   (1985:45)

(c)   SL: To enlighten.
TL: *Ku boxa mahlo.*   (1985:67)

Xitsonga language speakers replace scatological subject matters by idioms, because it is culturally seen as a binding injunction. In many cases euphemism is also used for the reinforcement of culture and aesthetic values some idioms are:

24   SL: *Ku xixita* (to urinate)
TL: *Ku ba mati*

The TL uses a proverb which has the same meaning as the SL. Another colloquial phrase which is common is as follows:

25 (a)   SL: *Ku pipita*
TL: To wee-wee

A slang phrase, *ku ba six-nine*, is commonly valued as a polite way of this expression.

The examples in (24) above the verb *ku xixita* tends to be relentlessly used by speakers, because it is indecent, especially when it is used where the young and adults are together.

Other euphemisms which have the same effect as in example (24) above are examples from Marhanele (1985:139):

(b) SL: *Topisa u na nyimba.*
     TL: Topisa is pregnant.

For this example Ntsan'wisi (1985: 101) uses the idiom

(c) SL: *Topisa i nkuma wa mondzo.*
     TL: Topisa is ashes of Kiat tree.

The sentence in 25(b) would use a euphemism word, *u tikile*, for nuance word, *nyimba,* both meaning to be pregnant. In 25(c) the idiom, *nkuma wa mondzo,* also means the same as 25(b). In this case the suitable colloquial word use is, *preg:*

(d) SL*: Topisa u preg.*
     TL: *Topisa is pregnant.*

When referring to animals as in Marhanele (1985: 140):

(e) SL: *Sivariki yi na nyimba*
    TL: Sivariki is pregnant.

The word, *mithile* is an accurate euphemism, and that is:

(f) SL: *Sivariki yi mithile.*
     TL: Siviriki is Pregnant.

Polite words are also used for not hurting or shocking others in Xitsonga, like:

26   (a)   SL: *Wanuna u file.*

TL: A man is dead.

It would be:

(b)   SL: *Wanuna u hundzile.*

TL: A man passed away.

Xitsonga has a number of idioms which refer to death. Taking examples from Junod(1973) they are:

(c)   SL :*Humba yi olele nkuma ka Mkhacani.*

TL: Death stroke Mkhacani.   (Junod, 1973:52)

meaning Mkhacani is no more:

(d)   SL: *Mati loko ya halakile ya halakile.*

TL: One cannot collect spilt water (1973:288).

Here *mati* (water) is used as a symbol for life, to express that when life is lost, it cannot be regained, for example:

(e)   SL: *Ku fa ketlela or ku fa ku wisa.*

TL: To die is take a sleep or rest (1973:288).

(f)   SL: *Rifu a ri na tihlo.*

TL: Death is blind   (1973: 288).

(g)   SL: *Rifu a ri na siku.*

TL: Death is everywhere   (1973:288).

(h)   SL*: Ku fa va leli.*

TL: No one choose to die(1973: 288).

The idioms above, are politely used in times of death to politely bring comfort in times of death.

Another instance is where idioms are used to translate indecent words, for instance *ku famba ntsena*, is an idiom which replaces the word, naked or nude.

27   (a) SL: To be naked or nude.
            TL: *Ku famba ntsena.*
            or
            U famba a lo dlu!
            or
            U famba a lo ta!

In the case of being naked an interjection, *dlu* and *ta,* can also suffice to produce the message of original.

(b) SL: *N'wana u lo dlu! Or N'wana u lo ta!*
      TL:A baby is naked.

A colloquial word to replace naked, in this instance is, *cheleni.* For example,

(c) SL: *U hluvule a sala a ri cheleni.*
      TL: He is nude.

For indecent behavior, idiomatic phrases or neologism can replace the message in this way:

28   (a)   SL: *Nkhensani u endla vunghwavava.*
                TL: Nkhensani is adulterous.
                    or
                Nkhensani u endla vugangu.
                    or
                Nkhensani wa jola.

The word, *vunghwavava,* is indecent to use so the euphemism proverb *u endla vugangu* is rather used for politeness, while the colloquial word, *jola,* is generally used. The word, *jola* tends to be a little bit comfortable to the user, the recipient and the translator.

As a result, in idiomatic translation, the understanding of semantic fields and lexical sets chosen for different utterances and text is very useful. Baker (1992:19) suggests that for accurate translation translators should appreciate the 'value' that the word has in given system and developing strategies for dealing with non-equivalence. Here the idioms or colloquial word must be well known in order to translate accurately.

2.4 CONCLUSION

The discussed methods in this chapter are based on the knowledge that languages in question change as they get into contact with each other. It is also imperative to choose the appropriate method in accordance to different environments which the lexical items are used in order to translate accurately. A lack of equivalent terms is a challenge when translating between a minority language and language of the 'elite'. It is lastly, beneficiary for the language to be translated for it exposes it to new developments.

CHAPTER 3

3.TRANSLATION AND CONTEXT

3.1 INTRODUCTION

The aim of this chapter is to discuss the impact that context has on translation where zero equivalence is experienced. The aim will be achieved by examining a few aspects such as context and its features: figurative language, referential context, cultural context, individual or personal context and lastly standardization as a context.

3.2 CONTEXT

Newmark (1981) believes that context is one thing which may positively or negatively affect the translation process. Lack of accurate, formal or grammatical words, situation or places are contextual challenges to languages which are found in multilingual societies. It is a disadvantage to other languages when one has a linguistic context which is limited to specific collocation.

Newmark's (1981:193) findings will be followed hereunder to show different contexts affecting the social life in translation. He categorizes words that are more or less linguistically, referentially, culturally and subjectively influenced in their meaning, words conditioned by certain linguistic, referential and personal context.

3.2.1 Figurative language

When translating English and Xitsonga, the use of metaphors or proverbs has a negative impact on the TL, for example:

> 1   (a)   SL: *Namunthla Magezii hosi.*
>   TL: Today Magezi is a king.

(b) SL: *Makhasa i sekwa.*

TL: Makhasa is a duck.

(c) SL: *Gezani i wansati.*

TL: Gezani is a woman.

(d) SL: *Sara i ribyanyi.*

TL: Sara is a grass.

(e) SL*: Mufana loyi i mhisi.*

TL: This boy is a hyena.

In example (1a) above the metaphor, *i hosi* (is king) has a meaning in the context that Magezi has all he wants today or Magezi lacks nothing today. Magezi is in a situation which is like the situation of being a king. The example *Makhasa i sekwa* (1b) means that Makhasa is bow-legged i.e. his legs bended in a way that his movement is like that of a duck, therefore he is called a duck.

Example (1c) is a metaphoric phrase which is also sarcastic in nature. Gezani is a man but, it is metaphorical said that Gezani is a woman, meaning that he bears some qualities which are related to women when used in context it may be:

(f) SL: *Gezani i wansati, u nyenyela ngopfu.*

TL: Gezani is a woman, he has the whine character.

The meaning of a metaphoric phrase in (1d), *Sara i ribyanyi* (Sara is grass) meaning Sara is very thin. In a sentence like:

(g) SL: *Sara i ribyanyi hikuva u vabye ngopfu nan'waka.*

TL: Sara is a grass because she was very ill this year.

It means that Sara is very thin after she was very sick this year. Lastly*, mufana loyi i mhisi* (this boy is a hyena) in (1e) above is a metaphoric phrase which has more than one meaning. One meaning is that the boys have the habit of going around during the

night, like hyenas and the second one might be referring to a proverbial phrase which refers to the grave diggers as *timhisi* (hyenas). In context it is:

    (h) SL: *Mufana loyi u fambafamba vusiku hinkwabyo i mhisi.*
        TL: This boy walks around the whole night is a hyena.

                or

    (i)   SL: *Hikhensa timhisi leti celeke sirha leri.*
        TL: We appreciate the hyenas who dug this grave.

Words which are linguistically conditioned and are used beyond a sentence, they become difficult to be translated into TL text. This is experienced when the translator or the audience literally attaches the meaning to that particular referent, as evident in the examples below:

    2 (a) SL: *Namunthla i khisimusi vadya hi ku rhandza.*
            TL: Today is Christmas they eat as they wish.

      (b)   SL: *Muchuchisi u dya marhambu ya nhloko a nga si hlamula.*
           TL: A prosecutor eats bones of the head before he/she could answer

      (c) SL: *Makhubele i nhloko ya xikolo.*
          TL: Makhubele is a head of the school.

      (d) SL: *Ririmi ra Xitssonga ri hluvukile.*
          TL: The language of Xitsonga is developed.

      (e) SL: *Fanisa u khome ncila eka ntangha mune.*
          TL: Fanisa hold a tail in grade four.

The examples from (2a-2e) above have words with semantic shift that is the basic meaning of words has changed. The noun *Khisimusi* (Christmas) is no more referring to a particular day in a calendar (2a) but has a connotative meaning that there is less supervision or no supervision at all during the time of eating, i.e. they eat as they wish. In

example (2b) the verb stem *-dya* (to eat) shifted its basic meaning , to refer to an action that gives a thought to what he must say, the appropriate meaning of the sentence, i.e he thinks deeply before he could respond.

In (2c) the noun *nhloko* (head) has changed its basic meaning to refer to the master or the principal of the school. The noun *ririmi* (tongue) has also changed its basic meaning to refer to a language, Xitsonga is a language which develops. Lastly, *Fanisa u khome ncila eka ntangha mune* (Fanisa is the last learner to pass grade four). The noun *ncila* (tail) in (2e) above in this context is not a literal tail but suggests that Fanisa performed very low in class.

Therefore semantic shift is evident in all examples in (2a-2e) above due to the context in which the linguistic item is used. Translating words used in such contexts may result in ambiguity of the sentences and what they are referring to. So translators and the audience should be aware of different contexts in order to translate accurately.

3.2.2 Referential context

Referential context is when the meaning of the words or phrases are fixed to naming specific referent. Technology comes with a lot of technical words which are untranslatable. This disadvantages languages in contact, especially Xitsonga due to zero equivalence for technological terms and concepts. On the contrary creativity in evolution according to the Darwinian principle, as quoted by Coleman and Cameron (1969) is an advantage to language development although the created words may sometimes seem to be sloppy, poor fitting or redundant, for example:

      3 (a) SL: Television.

          TL: *Mavonakule* (something that sees very far).

       (b) SL: Cellphone.

          TL: *Rinqhingho ra le nyongen*i (a waist telephone).

       (c) SL: Monitor

          TL: *Xolwe*

In (3a) above the TL compound may seem sloopy because it is literally translated, the distance may not be justified in order to qualify to be *mavonakule*. Regarding (3b) *riqingho ra le nyongeni* may be said to be poorly fitting because it is not a must that a cellphone is kept on people's waist. Nevertheless, the created words end up naming specific referents and add to the vocabulary at the TL.

In example (3c) above a noun monitor, meaning a person who supervises or prefect, is translated *Xolwe,* which seems to be sloppy because its basic meaning refers to a bully person. The noun *Xolwe* is analogically referring to male in a situation where they look after livestock but now is referring to anyone who is a monitor. The bullying attribute is elide and modified to call a person who helps to control or to be responsible.

Secondly, referential context end up exposing synonyms which are not appropriate enough and would need clarification when used. Newmark (1981) categorizes referential synonyms into lexical, pronominal and genera. He further notes that such synonyms need to be distinctively selected or else mistranslation becomes very common, for example Xitsonga has formal synonyms with a distinctive meaning like:

4 (a) SL: -Dya   -hlohla.
        TL: -Eat   -eat (gluttonously).

   (b) SL: Mano   dzano.
        TL: sense   sense (in negative way).

   (c) SL: -Nwa   - khula.
        TL: Drink   -sip.

   (d) SL: Nkani   ntshiva.
        TL: Aggression aggression (of recalcitrant).

   (e) SL: ku penga   ku tsutsuma.
        TL: To be mad to be mad (figuratively).

Examples (4a-4e) are general synonyms. Example (4a) above indicates that verbs *–dya* (eat) and *–hlohla* (eat gluttonously) are synonyms but they have slight difference in meaning. *Ku hlohla* is used when a speaker jeer at someone or when a speaker shows dislike to another person. *Mufana u dya nyama* (the boy eats meat) and *mufana u hlohla nyama* (the boy greedily eats meat/ eat meat in unwanted way) are different degrees of doing the same action.

Example (4b) suggests different conceptual referents when *mano*, a noun meaning sense is referred to be a synonyms of *dzano*, meaning sense but usually used in negatives, for example in *N'wana loyi u na mano yo hlayisa makwavo* (this child has sense of taking care of sibling) while n'wana loyi a nga na dzano ro hlayisa makwavo (this child has no sense of taking care of a sibling). Unlike the given example these words may both be used synonymous in a positive context like, *muyivi u na mano yo kaneta swihehlo* (A thief has tricky way of denying allegations) and *muchuchisi u na dzano ro hehla* (A prosecutor has good sense of accusing the thief). Thus, the distinction always remains.

In 4c the verb *-nwa* (to drink) in this context meaning drinking normally but *–khula* (sip) refers to the action of taking very small mouthfuls of drinks, for example *kokwana u nwa byala* (grandfather drinks beer) and *kokwana u khula tiya yo hisa* (grandfather sips a hot tea) these synonyms have a kind of restriction in the way they are to be used in the different contents. In (4d) above *nkani* (aggresion) and *ntshiva* (aggression) even after a punishment is given) or *ntshiva* may also refer to a nape on neck of animals which rises up when animals show aggression. *Khamba leri ri ni ntshiva* (This thief is aggressive even after he was punished) is of greater degree of emotion than when he is referred by *khamba leri ri ni nkani*.

Lastly in (4e) the synonyms refer to a person who is mad but *ku tsutsuma* (literally to run) is an idiom which bears an effect of exaggerating or to refer to the same action in a polite way for example; *mufana wa penga and mufana a nga pengi wo tsutsuma Kunene* (The boy's degree of madness is uncontrollable) for exaggeration and *mufana wa vabya, u vabya ku tsutsuma*. (This boy is ill, he is mad). Jacobson is quoted by Bassnett (1996:14) noting that the central problem in all types of translation is that while message may serve

as adequate interpretations for code units or message, there is ordinarily not full equivalent even apparent synonym does not yield equivalents as indicated above.

Another type of referential context is when pronouns serve as referents. More than one category of pronouns can have the same referent in Xitsonga for example:

5. (a) SL: *Xitulu xa mapulanga.*
   TL: A chair of wood (a wooden chair).

   (b) SL: *Xona xa mapulanga.*
   TL: It is of wood.

   (c) SL: *Lexi xa mapulanga.*
   TL: This of wood.

   (d) SL: *Lexo xa mapulanga.*
   TL: That of wood.

   (e) SL*: Lexiya xa mapulanga.*
   TL: That one of wood.

   (f) SL: *Lexiyani xa mapulanga.*
   TL: That of wood.

Example (5b) has absolute pronoun *xona* (it) to refer to *xitulu* (chair). In (5c-5f) are demonstrative pronouns *lexi* (this one), pointing at a referent which is near ti the speaker. The proximity at the speaker and the referent *xitulu* differ in examples (5d-5f) *lexo* (that one) far from the speaker, *lexiya* (furthest one) further from the speaker and *lexiyani* (that one) furthest from the speaker or referring to the previous referent in context.

3.2.3 Cultural context

The cultural context is described by words related to ways of a thinking behavior within a particular language group. Newmark (1981) notes that cultural context refers to a

community and words which may be cultural or universal denoting a specific material or a cultural object. Words used in this type of context may be ordinary but tend to be particular to the TL counterpart, for example:

6   (a) SL: Constitution.
        TL: *Vumbiwa.*

  (b) SL: Digestion.
      TL: *Mpfuvelo.*

  (c) SL: Research.
     TL: *Mbalango.*

  (d) SL: fridge.
     TL: *xigwitsirisi.*

Nouns from example (6a – 6d) are culturally western and have a way of influencing the thinking behavior of the TL to translate in a particular way. Example (6a) is a noun which bears the cultural effect of *vumba*, a verb stem meaning to make pottery and developed to denote constitution. The verb stem -pfuva (to mix) is also developed to name process of digestion. The idea is that the food mixes up in the stomach. *Mbalango* (research) is a noun which is also derived from a verb stem -*valanga* meaning looking around in search of something, to develop a noun to refer to an activity of researching. Example (6d) is different from the others above because it is a noun which is derived from another noun. *Xigwitsirisi* comes from *gwitsi* (snow) it is adopted for a name of a household equipment fridge, which serves to keep things cold like *gwitsi* (snow).

Secondly, cultural phrases used in story telling are common in folktale context of Xitsonga language, for example:

7(a) SL: *Garingani wa Garingani.*
     TL: Attention, attention (near equivalent).

The phrase *garingani wa garingani*, is used to introduced of the story in Xitsonga folktales. Its near equivalent phrase in English is, once upon a time. It is culturally purposed to draw the attention of the listeners of the story. The listeners must respond by saying *garingani,* now meaning we are attentive. The audience can repeat the word *garingani* to show the attentiveness and to stay awake because the story telling is done in the evening after a long day work's when people are relaxed.

(b) SL: *Ko na swipfuketani.*
TL: It happened that (near equivalent).

Example (7b) is a phrase which is cultural and so difficult to get its equivalent: It is a phrase said after *garingani wa garingani* by the story teller. Its nearest equivalent must be it happened that or there was, and the story teller continues. At the end of the story, the story teller says:

(c) SL: *Ptyu choyoyo!*
TL: The end has come (the nearest equivalent).

It is a word that is followed by words of choice like:

(d) SL: *Xa mina i….*
TL: mine is…. (I choose)

The phrase in (7d) will be exchanged by listeners as they choose different things for the appreciation of the story. Therefore the phrase from (7a-7d) above is culturally bound and has no appropriate equivalent.

Thirdly, many cultural materials like articles of clothing, types of food and cultural utensils are muted by the TL during translation. Cronin (2003:98) notes that some cultural words are sometimes considered indecent or barbarous and they are not important to be translated, for example, article of clothing:

8 (a) SL: *Ndhindhani*
TL: Skirt (a woven skirt)

(b) SL: *nceka*

     TL Cloth (cloth tired on a shoulder to cover a *ndhindhani*)

Example (8a-8b) is a typical attire for women. The *ndhindhani* is now commonly known as *xibelan*i and *nceka* to be put on to cover the *ndhindhani.* Traditional attire for men is:

(c) SL: *Tinjhovo.*

     TL: Piece of animal skin (put on waist).

(d) SL: *Njhindzu.*

     TL: Cloth (tied around the waist and on private parts).

Example (8d) is made by two pieces of animal skin tied by a rope one on the front and on at the back leaving the sides uncoverd,while8(d) refers to a cloth which is skillfully tied around the waist and on sexual parts leaving buttock uncovered, its near equivalent is underwear in English culture. Men's article of clothing sited fall under barbarous element such that they are not translated by English as TL.

Other cultural differences between Xitsonga and English are on food and utensils. Xitsonga has specific utensils for specific types of food, for example table (i) below will indicate:

(i)

FOOD AND DRINKS	UTESILS
Xingwimbi (pumpkin dish seasoned by grinded ground nuts and salt)	*Xitsemba* (a spherical calabash)
Miroho (vegetables eaten with porridge)	*Xinkamabani* (a small bowl made of clay)
Byalwa (home brewed beer)	*Mukhelo* (a small spherical clay pot container) or *xindzhekwana* (a small calash with a handle)

It is traditionally not permitted to alter the utensils for specific food or drinks in Xitsonga. The food and drinks given in the table above are culturally specific, therefore English

does not have their equivalents. The same applies to utensils used to dish the specified food and drinks above, they are zero equivalents in English as a TL in this regard.

Names of Xitsonga conversations are translated with general words in English and some are edited, because English does not celebrate or hold equivalent cultural conversations as Xitsonga does, for example:

9 (a) SL: *Vukhomba*

TL: Initiation (initiation for women)

(b) SL: *Ngoma*

TL: Initiation (initiation for men)

(c) SL: *Musevetsho*

TL: Initiation (initiation for women)

Xitsonga holds these conversions differently and for different purposes and different people but English uses a subordinate word initiation for all. Xitsonga ritual conversions also translated by general words like;

10 (a) SL: *Ku phahla mhamba.*

TL: To make sacrifices.

(b) SL: *Ku landza swikwembu.*

TL: to collect ancestors.

(c) SL: *Ku tshusa nwana.*

TL: To strengthen a child.

(d) SL: *Ku biya muti.*

TL: To fence around a home.

Example (10a) above is a specific event where family ancestors are worshiped and to keep in contact with their spirit so that they can help and change bad or difficult situation

for the members of the family. In (10b) it is an event where the ancestor's spirits are invited from the graves to the homes. This is done by literally going to the specific graves and make ceremonies, there after a procession from will be made to the family's place.

Some culturally bound words come from events where a new born baby is medicated in a traditional way, so that he/she can be exposed to the outside world. In Xitsonga it is called, *ku tshusa n'wana* (giving protective medication against sickness to the new born babies).

The last example a ceremony done for protection performed on family members and to the surrounding in a specific home. Proverbs are culturally bound expressions, they make sense in the context of a particular language and they are difficult to translate to the TL. From Vutlharhi bya vatsonga by Junod (1975) the proverbs below are sited:

> 11 (a) SL: I nyoka-hansi.
>
>   TL: It is a snake on the ground.

This proverb has an expressive meaning of a person who makes himself look all right outwardly and yet he is deceiver.

> (b) SL: *Tihomu exivaleni ta gomulana.*
>   TL: Oxen fight each other in the kraals.

Example (b) above refers to situation where people have different ideas, it denotes people living together cannot keep from quarrelling:

> (c) SL: U hoxile rhambu timbyaneni.
>   TL: You have thrown a bone to the dogs.

Example (c) is used as a context where there are quarrels or struggles which are caused by another person. The expressive meaning of this verb is when someone has a set other people quarrelling:

    (d) SL: Mhaka a yi boli.

         TL: A case does not rot.

The expressive meaning of (d) above is that, when a matter has been brought to light, it will not vanish until it has been properly settled. This is a transitional saying used in a context where a matter must be discussed, it takes long before it is judged.

    (e) SL: *Ku dya rikoko ra xilondzo.*

        TL: To eat the scab of a wound.

The proverb in example (11e) is used in a context where there is hunger. Its expressive meaning is to have nothing to eat, for example; the sentence below:

Vana va pfuniwa hi mphakelo wa swakudya hikuva va hanya hi rikoko ra xilondzo emakaya (children are helped with feeding schemes because they have nothing to eat home).

3.2.4 Individual or personal context

The individual or personal context according to Newmark (1981), is the context of the writer's idiolect. Language users use the same words and collocations in way peculiar to themselves. Words and phrases used in such context are impossible to translate, for example:

    12 (a) SL: Inana.

        TL: That thing or that one.

    (b) SL: Nasika.

        TL: That thing or that one.

    (c) SL: Ndasikanani.

        TL: That thing or that one.

The words given above is given in a place of nouns, their meaning are realized in specific context. It is a challenge to the meanings or referents of these words unless they are given in a context, for example:

13 (a) SL: Tisa inana haleno.
        TL: Bring that thing here.

(b) SL: Tisa nasika leyi u nga yi khoma.
     TL: Bring that thing on your hand.

(c) SL: Ni vula ntocikanani, u kwini?
     TL: I mean that one where is he?

The words *inana, nasika* and *ndasikanani* can substitute for the same referent because they mean anything in a context. The referent becomes unknown to the TL if the translator is not on the scene of utterance. The proportional meaning is only known by the speaker.

Another aspect that affects individual or personal context is the idiolect. Hatim & Mason (1997:102) define idiolect as a variant of language which incorporates those features which make up the individuality of a speaker or writer. The problem as they noted is that some variants have the features, like a person's idiosyncratic of speaking for example; the prime minister of the former Gazankulu homeland in South Africa, was well known of the overuse and stressing of a pronoun *hina* meaning we, which is categorized as the over-use of certain syntactic structures.

The Nkuna dialect of, Xitsonga has the tendency of allocating prefix e- to nouns, even if the noun is not a locative like in.

14 (a) SL: Eyindlo leyi yi sasekile.
        TL: This house is nice.

(b) SL: *Exitulu xa Sasavona hi lexi.*
     TL: The chair of *Sasavona* is this one.

The Xitsonga grammatical rule does not allow a prefix for locatives e- to precede a noun except for locatives. A locative prefix is allowed in:

15 (a) SL: *Endlwini ku na switulu swo tala.*

TL: There are many chairs in the house.

(b) SL: *Sasavona utshame exitulwini.*

TL: *Sasavona* sits on the chair.

(c) SL: *Vadyondzi va vhaka eGiyani.*

TL: Learners visit at Giyani.

It is evident that individual context must display systematic recurrence in the speech behavior of a given individual or group (Hatim & Mason 1997;103).

3.3 STANDARDIZATION

Standardization is the process of making aspects of the dialects of language usage conform to a standard variety. Catford (1969;57) when a language has a dissimilar words from different dialects for the same referent, particular words are chosen to be lexicalized and recognized as standard.

The standard dialect in Xitsonga is mainly influenced by the Gwamba dialects geographically located between Nkuna dialect, Hlengwe dialect and changana dialect,
The issue of Xitsonga dialects is one aspect of philology which is still developing, because new work would be based on five dialects under Xitsonga in South Africa.

16   (a) N'walungu (Former Malamulele area)

(b) Changana (Former Mhala district)

(c) Nkuna (Situated around Tzaneen)

(d) Gwamba (situated between Tzaneen and Giyani area)

(e) Hlengwe (Giyani-Elim area)

Therefore translation from dialect causes a problem, Xitsonga standard language is preferred for official use. For example a basin (a domestic utensil) may be called:

> (a) Sambelo (*N'walungu* dialect)
> (b) Ndichi (*Gwamba* and *Nkuna* dialects)
> (c) Sabele(*Gwamba* and *Nkuna* dialects)
> (d) Xikotlolo(*Hlengwe* dialect)
> (e) Bavhu(*Changana* dialect)

The N'walungu use will *sambelo yo hlambela*, Gwamba and Nkuna will use *Ndhinci* or *Sabelo yo hlambela, Hlengwe* will say *Xikotlolo xa ku hlambela* and Changana will use *Bavhu ra ku hlambela.* The standard dialect however is *Ndichi or Sabele.*

Another example is different ways of calling a can:

> (a) Xikotikoti (tin*) N'walungu* dialect)
> (b) Bikiri (tin) (*Nkuna* dialect)
> (c) Thini (tin) *Nhlangano*
> (d) Xikotele (tin)*Xigwamaba and Xichangana*

Therefore, it is clear that although a dialect is given fairly low priority by translators when dealing with utterances, the lack of sameness of orthography might cause dissemination and division among the people speaking the same language, so standardization overcome such issues.

The Gwamba dialect would say, *Tisa xikotele xa nhlapfi,* the Nkuna say *tisa bikiri ra nhlapfi,* the N'walungu say, *Tisa xikotikotixa nhlapfi* while the Changana will be similar to Gwamba all translating (bring the can of fish). Whereas the standard word for tin is *Xikotele.* For example when reading a standard sentence like:

> a) *Ndzawulo ya dyondzo yi kume sagwati* (the Department of Education received an award or prize)

The Nkuna dialect pronounces the words *ndzawulo and dyondzo* with nasalization and retroflex, while the *N'walungu* dialect elides the letter Z, and *Ndawulo* and *Dyondo* is pronounced. This reflects the negative impact which the use of dialect at home or community has against the standard language and translation in particular. Newmark (1988:176) indicates that a dialect is patois and affects the spelling and pronunciation of the standard language.

The examples given above prove that a dialect tends to diffuse the linguistic elements in any language because it uses words with different features which are only used by a particular group in a specific social environment, a particular place and by people who are influenced by a particular history.

Xitsonga is one language which uses narratives as a culture of leaving a legacy to the younger generation in cultural events like initiation, religion, matrimony, matrimonial ceremonies etc. So dialects poses a challenge on making such events procedures standard. To site but a few differences and standard instances, the following words are typical for a particular dialect in matrimonial ceremonies, more especially when paying lobola or dowry:

17 (a) SL: *Matlhomanyangwani.*
        TL: To be put down on the door.

   (b) SL: *Mvulafuva.*
        TL: To open the chest.

   (C) SL: *Nkhavi.*
        TL: A whip.

The example in (16a) above is a case where the bride's family would demand money, which gives the bridegrooms family permission to enter into the home of the bride without restrictions. This is practiced particularly to the Hlengwe and the N'walungu. Examples (16b and 16c) seem to be standard in cases where the bridegroom gives the bride's family money to allow them to communicate freely with the bride's family.

In (16b) *Mvulafuva* is near equivalent of please allow communication between us. Then *Nkhavi* (a whip) is said to be money symbolizing a whip for herding cattle to the bride's home for the purpose of lobola.

Baker (1992:29) asserts that the conceptual challenge that narrative poses is to develop social analytic vocabulary that accommodates the connection that social identity is narrative, that is temporally and relationally constructed through both ontological and public narratives. In support of standardization Baker further suggests that the translator is also often called upon to bridge the ideological chasm separating the two cultures which inform the difference in ideological values of specific social group.

It is difficult if not impossible to translate words and phrases with language shift. Age difference and mother tongue manifest what diachronically seems to be a language shift. Age differences may cause misunderstanding or misinterpretation depending on the user of the word and finally causes misinterpretation by audience, for example the table below manifests:

Young People	Elderly People
• Gauteng	• *Joni*
• Plastic Bag	• *Chekasi*
• Stereo	• *Wayilese*

 Linguistic untranslatability is also a disadvantage which lacks formal features of the SL Catford (1969:94) believes that linguistic untranslatability is found when the functionality of relevant features have ambiguity, peculiar to the SL text. He further discusses ambiguity arising from shared exponence at two or more with corresponding TL polysemy.

2. CONCLUSION

This chapter discusses the different context of words and expressions, it is realized that by studying hidden words and expressions in context meanings the specific and basic meaning which is hidden is exposed. Meanings of words affected by semantic shift are also shown. Language development is improved owing to diversity of context to overcome day to day economic demand of vocabulary.

CHAPTER 4

4. THE STRATEGIES USED FOR DEALING WITH ZERO EQUIVALENCE

4.1 INTRODUCTION

This chapter seeks to highlight the strategies used when a word or an expression has a null element for the target language during the translation process. The strategies are utilized by both translators and audience. Firstly, the strategies used by professional translators according to Baker (2011) are discussed and then the strategies used by the audience or language users as stipulated by Newmark (1991) where zero equivalence is experienced follows.

4.2 STRATEGIES USED BY PROFESSIONALTRANSLATORS

According to Baker (2011) there are practical alternatives between the SL and the TL which are significant in communication, for the cases where the text is impossible to be translated. The following strategies are used to develop the work presented below. Ricoeur (2007) calls such situations, jamming of communication.

4.2.1Translation by a more general word (superordinate)

The use of superordinate is practical in cases where there is a lack of specific word or expression in the target language as compared to the source language. The restricted use of the hyponym is ignored and superordinate nouns are used in different translation situations. Hereunder are hyponyms for the superordinate verb stem -*ba*, meaning to hit and its hyponyms:

      1 (a) SL:-*Hima.*
             TL: Hit (with something big or hard)

        (b) SL: -*Makala.*
             TL: Smack (with palm of the hand).

(c) SL: -*Napa.*

TL: Lash (with whip or switch).

(d) SL:-*Swenula.*

TL: Give a thrashing (with a light stick).

(e) SL:- *Kwapa.*

TL: Beat with sticks, (as in a fight).

(f) SL: - *Phakata.*

TL: Slap in the face.

Examples (1(a)-(f)) are taken from Marivate (1995:41).

A verb, -*vitana*, meaning to call, is also given as an example of superordinate verb from the same text as in 1(a)-(f) above. The hyponyms given are:

2 (a) SL: -*Huwelela.*

TL: Call out aloud to someone at a distance.

(b) SL:-*Tswiyota.*

TL: Call someone with a labio-dental whistle.

(c) SL:-*Khameta.*

TL: Call from a far.

4.2.2 Translating by more neutral/less expressive word

Baker (2011) believes that this strategy is applied when using a word which has a noticeable difference in expressive meaning in order to avoid using words with wrong expressive meaning. The example below can have different expressive meanings where *xandla* (hand) is used as less neutral expressive word for assistant.

3 (a) SL: *Hosi yi tshame ni xandla.*

TL: The chief is sited with the assistant.

(b) SL: *Lexi i xandla xa Hosi.*

TL: This is the assistant to the chief.

Xandla in (3b) above expresses the importance of the office of assistance towards the chief's duty, in other words, the chief relies on him or her for assistance or the chief can even entrust the assistance with his/her responsibilities. While in (5a) only propositional meaning is shown, the person who assists the chief can be translated in a neutral word *xandla*.

Sometimes the same words or utterances may reveal different degrees of forcefulness. Xitsonga has a tendency of prefixing, noun class 21 as an emphasizer. This may be used as a strategy to translate words with noticeable difference in meaning. The noun *n'wana* (child) can change its expression when prefixed with *dyi-* for example:

4 (a) SL: *N'wana.*

TL: A child.

(b) SL: *Dyin'wana.*

TL: A huge child.

(c) SL: *I dyin'wana ledya ka Khosa.*

TL: It is this disgusting child of Khosa.

So to avoid mistranslation of words like big or huge, *dyi-* is used in (4b).The emphasizer, *dyi-*, might express different degrees of forcefulness because it may refer to how big the child is, like the literal translation example in (4b) above refers to a situation where the speaker says it out of emotions, annoyance, swear or insult like in (4b) above.

Prefixing of diminutive noun class 7 xi-, to nouns show the expression of love, appreciation or applause by the speaker, in Xitsonga as a strategy to translate more expressive words for example:

5 (a) SL: *Nsati.*
   TL: Wife.

   (b) SL: *xinsatana.*
   TL: wife.

   (c) SL: Xinsatana xa mina xi fikile.
   TL: My wife has arrived.

   (d) SL: *Movha lowu ku xave xinsatana xa mina.*
   TL: This car is purchased by my wife.

Here *xi-*, extends the meaning of diminutive function to the degree of forcefulness of emotions. It bears the expressive meaning of appreciation and love.

The expressive meaning of some negatives may have a forceful degree of showing differences in some words, like the examples below:

6 (a) SL: *N'wana loyi a hi n'wana.*
   TL: This child is not a child.

   (b) SL: *Magezi a hi wanuna.*
   TL: Magezi is not a man.

   (c) SL: *Maluleke a hi hosi.*
   TL: Maluleke is not a chief.

   (d) SL: *Khosaa hi puresidente.*
   TL: Khosa is not a president.

   (e) SL: *Tiko leri a hi tiko.*
   TL: This country is not a country.

The meaning shown by the TL phrases above are literal, but the phrases in (6a) connote, an unpleasant behavior by the child, and in (6b) the sentence means that, *Magezi* is useless, is unable to behave as men should or does not have masculine qualities, while in (6c-6d) *Maluleke* and *Khosa* are referred to be lacking some leadership qualities as expected. Lastly, (6e) refers to a country which is not well governed.

4.2.3 Translation by cultural substitution

As Baker (2011:29) asserts, 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 a similar impact on the target culture. Examples below are cultural specific items translated by cultural substitution of the TL:

> 7 (a)   SL: *Magezi u boxe tshumba.*
> TL: Magezi pierced an abscess.

> (b)   SL: Magexi u halate tinyawa.
> TL: Magezi spilled the beans.

> (c)   SL: *Magezi i mukwana wa xinyayi.*
> TL: Magezi is a knife with sharp edges on both sides.

> (d)   SL: *Magezi u ni swikandza swimbirhi.*
> TL: Magezi is two-faced.

> (e)   SL: *Ku tlula ka mhala ku letela n'wana wa lendzeni.*
> TL: The spring of the impala teaches the young she bears inside

.

In examples (7a and 7b) Xitsonga figurative sentences mean that the secret is revealed and has the same meaning with the English translation. Xitsonga chooses a noun,

abscess and a verb *piece*, while English chooses a noun, *beans,* to go together with a verb *spill.*

Similarly, in (7c and 7d) the figurative sentences have the same expression but the choices of words for the expressions are different. Xitsonga liken a hypocrite to, a sword, while English chooses a face, to connote the same behavior or action. Lastly a proverb in (7e) has the same propositional meaning, for *a child's behavior is similar to that of the parent.* Xitsonga uses the impala and English uses a father as the one who mentors young ones into a particular habit.

This strategy may seem to be using different referents to refer to the same thing by the SL and TL, but it is an advantage for both languages because it retains the culture of a language during translation, Xitsonga often associate proverbs with animals like in (7e) above.

4.2.4 Translation using a loan word or loan word plus explanation

Culture-specific items, modern concepts and buzz words are loaned by the target language for overcoming the lack of words or null elements within semantic fields, for example,

> 8 (a) SL: Boeing 375 lands.
> TL: *Xihahampfhuka xa Boeing 375 xa jitama.*

> (b) SL: Custard and jelly.
> TL: *Khasitede na jeli.*

For Xitsonga if the transferred noun, Boeing is not explained by, *xihahampfhuka*, the audience would not recognize that it is a type of airplane, because it is a modern concept which is zero to the Xitsonga culture. The same applies to example (8b) above custard and jelly is traditionally from western culture, therefore are loaned into   Xitsonga.

> (c) SL: Deep-freezer.
> TL: *Xigwitsirisi xa* deep freezer.

For a word deep freezer, to be well understood or properly translated to the TL in (8c) above the word, *xigwitsiris*i (fridge), must be added to collocate the type of fridge otherwise it may be misallocated because it is one of the modern concepts in the Xitsonga culture.

(d)   SL: AIDS epidemic.
        TL: *Ntungu wa mavabyi ya* AIDS.

(e)   SL: HIV virus.
        TL: *Xitsongwatsongwani xa HIV.*

The word *mavaby*i, sickness and *xitsongwatsongwani* (virus) are to be added for the explanation of the buzz acronym HIV and AIDS to be well understood by Xitsonga speakers. The buzz acronym is loaned into the target language. Newmark (1981:148) notes that acronyms are increasingly common features of all non-literary text, for reasons of brevity or euphony, and often to give the referent an artificial prestige to rouse people to find out what the letters stand for. Therefore, the strategy of using acronyms impact their use, they have the connotation of attracting people attention. HIV and AIDS are used, regularly, well known and they are regarded as important to know. It is, therefore, noted that this strategy is of great use to translators. They would rather use this strategy than to mute particular items during translation.

4.2.5 Translation by paraphrase using related word

This strategy tends to be used when the concept expressed by the source item is lexicalized in the target language but in a different form, and when the frequency which a certain form is used in the source text is significantly higher than would be natural in the language. Paraphrase also called translation with latitude or Ciceronian 'sense -for-sense' view of translation Bassnet (1996:60). The use of idiophones in Xitsonga can fulfill this type of strategy. Translators may choose to substitute the verbs of the SL by the idiophones which have a higher frequency that the SL verb, for example, Marivate (1995:18):

9 (a)   SL: *Gama ri ri xi bvuu, xikukwana.*

TL: The eagle snatches the chicken.

Here the verb, snatches, is lexicalized by the idiophone, *bvuu,* the idiophone, bvuu, have the semantic connotation of definiteness, the action is very quick and without mercy as compared to its SL counter verb. Other examples of this kind, are:

(b)   SL: *Ku lo ngwii!*
TL: It is very dark.

(c)   SL: *Ku lo ngwii onge u nga tsema xinyami hi banga.*
TL: It is so dark such that you can chop the darkness by axe.

The concept, very dark, is lexicalized by TL idiophone, *ngwii!,* which adds the semantic connotation of no vision to penetrate through the darkness. This idiophone has even a higher frequency to its synonym, *dzwii!* in Xitsonga. The idiophone *dzwii*! connotes the situation where there is darkness, but *ngwii!* is higher in frequency, it also has the sense of thickness as if it is a physical entity, hence used in Xitsonga hyperbole.

10 (d) SL: The audience sat before the speaker (*vayingiseri vatshame mahlweni ka xivulavuri).*
TL: *Vayingiseriva lo mbambamba, emahlweni ka xivulavuri.*

The repetition of the idiophone, *mba!* Meaning *to sit* replaces a verb and also expresses the concept of quietness, without movement or a multitude of people doing the same action, i.e. of sitting down. Therefore, the derived verb has a higher frequency than the SL verb.

(e)   SL: *U lo na lumiwa hi nyoxi, ho vona tihlo ndla, ndla, ndla!*
TL: After he/she was stung by a bee, we saw an eye swell
(*u lo na luma hi nyoxi, ho vona tihlo ri pfimba*).

At times the idiophone is repeated to stress or show the impact of an action it replaces in Xitsonga, *ndla, ndla, ndla*!   shows that the action of swelling happened so quickly. Therefore, the idiophone has a higher frequency than the verb *pfimba* (swell).

4.2.6 Translation by paraphrasing using unrelated words

If the item in source language is not lexicalized at all in the target language, this strategy is used based on modifying a superordinate or simply unpacking the meaning of the source item, particularly when the item in question is semantically complex Baker (2011;38)

This type of strategy is evident in examples below, the word, odd numbers, is not lexicalized in Xitsonga, but the meaning of *odd,* was unpacked and be related to a TL word, *mafadzenga*, meaning a useless person who is unworthy to do anything because he/she is not cooperative, therefore:

> 11 (a)   SL: Odd numbers.
>   TL: *Tinhlayo-fadzenga.*

The numbers are referred to have similar character of this person because they do not respond well when they are divided by two (2) that is, they are not multiples of two (2). This is how odd numbers are unpacked to name a new item in Xitsonga.

> 12 (a) SL: Consequence.
>   TL: *Switandzaku*

In (12a) *switandzhaku*, literally meaning, (things that comes after) is coined for getting the same meaning with the SL, consequences. It is made up of morphemes *swi- ta-* and noun *ndzhaku*. *Swi-* is a noun class 8 morpheme, *-ta* is a verb stem and *ndzhaku* a locative noun.

Catford (1965) in Bassnet (1996:32) gives a clear definition that, linguistic untranslatability is due to difference in the SL and the TL, where cultural untranslatability is due to the absence in the TL culture of a relevant situational feature for the SL text.

This definition supports almost all the examples given in (12) above, they are strategized because of either lack of culture or linguistic differences.

4.2.7 Translation by illustration

According to Baker (2011: 43) this is a useful option to use if the word which lacks an equivalent in the target language which refers to a physical entity which can be illustrated, particularly if there are restrictions on space and if the text remains short concise and to the point. The illustration below suggests the co-hyponyms of the word drum, in Xitsonga different drums are specified as:

(i)

Swingece-ngece swo hambana-hambana: Leswi i swigubu swo hambana
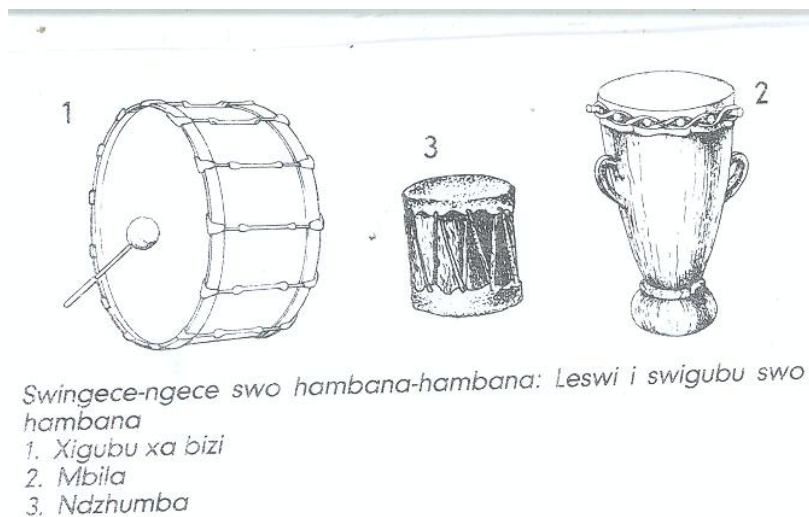1. Xigubu xa bizi
2. Mbila
3. Ndzhumba

Illustration (i) above has *xigubu xa bizi* meaning bass drum, then *mbila*, a kind of a drum which is made of wood and an animal skin, while, *ndzhumba*, is made of a hallowed tin container covered both side with an animal skin.

The second illustration in (ii) below shows different types of chairs as co-hyponyms and their names. So this type of strategy gives names of chairs which are zero equivalents in Xitsonga's superordinate, *xitulu*.
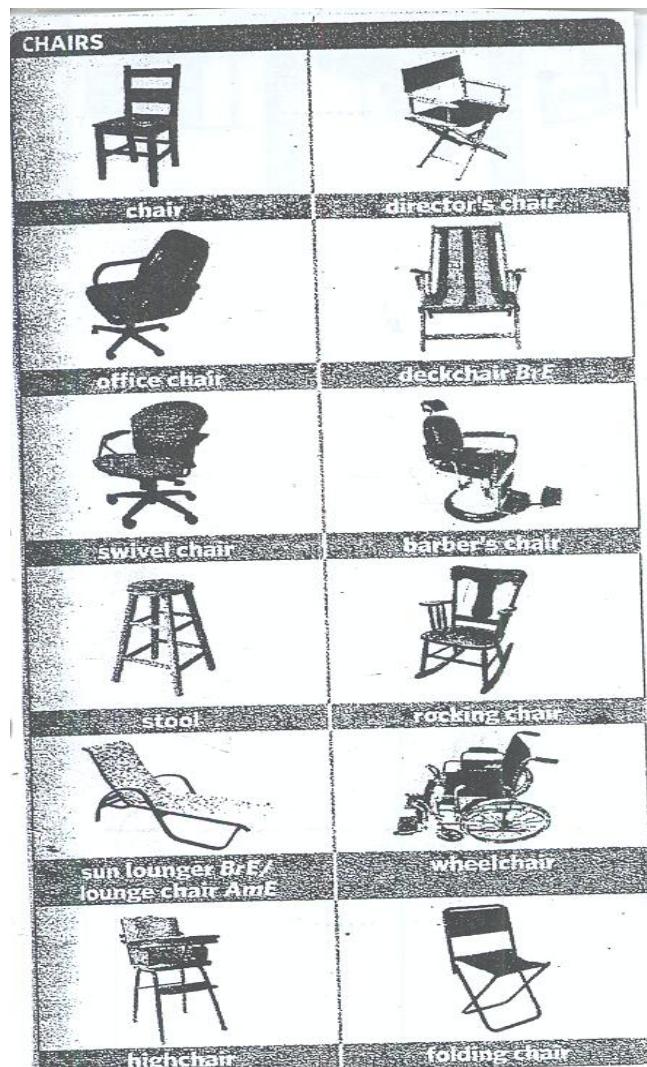
(ii)

Illustration (ii) hyponyms may be translated by the superordinate and followed by explanation in Xitsonga because they are zero elements, to site a few are:

13 (a) SL: Office chair.
　　　　　TL: *Xitulu xa le hofisi.*
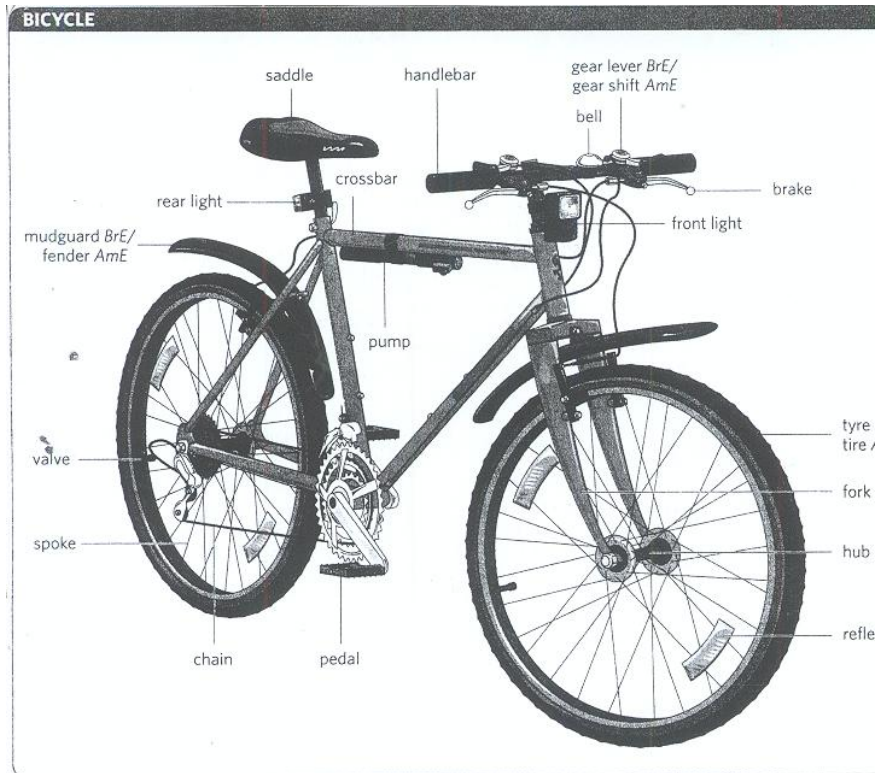
　　(b)　SL: Barber's chair.
　　　　　TL: *Xitulu xa mujuveri.*

　　(c)　SL: Folding chair.
　　　　　TL: *Xitulu xo petsa..*

Illustration (iii) serves as a strategy to show different parts of one unit. Different parts of the bicycle are named and almost all of them are zero equivalents to Xitsonga language.

(iii)

BICYCLE

Xitsonga has but a few equivalent items for the illustration above like:

14 (a) SL: Handlebar.

TL: *Timhonzo* (horns).

(b) SL: Sadle.

TL: *Xitulu* (chair).

(c) SL: Chain.

TL: *Nketani.*

      (d) SL: Front light.

         TL: *Rivoni ra le mahlweni.*

      (e) SL: Rear light.

         TL*: Rivoni ra le ndzhaku.*

The other parts of the bicycle illustrated above have no equivalent variants in Xitsonga so are loaned from the source language in this regard, to site a few are:

    15 (a) SL: Tyre.

         TL: *Mathayere.*

      (b) SL: Valve.

         TL: *Vhelufu.*

      (c) SL: Brake.

         TL: *Biriki.*

4.3 STRATEGIES OF TRANSLATING IDIOMS

It is not an easy task to translate the cultural-specific text like idioms into another language which differ in culture, because the meaning of an idiom cannot be ascertained from its component elements. According to Baker (2011) the strategies used to translate idioms depend on many factors, like the similarity of idioms between languages, how important are specific lexicalized items used in an idiom, how much appropriate is the idiomatic language given by the TL. Therefore Baker's categorization will be adopted for this work.

4.3.1 Using an idiom of similar meaning and form as a strategy

This strategy involves using an idiom in the TL, which conveys roughly the same meaning as that of the SL idiom and, in addition, consists of equivalent lexical items:

16 (a) SL: *Ku aka mhaka.*

TL: To build a case.

(b) SL: *Ku pfuka hi ximatsi.*

TL: To get out of bed on the wrong side.   Lutrin (2009:57)

Idioms in (16a) seem to have similar meanings. The verbs in SL *aka* and *build* in the TL are equivalent to each other, the same applies to verbs *pfuka* and get out of bed, in (b). The noun or predicate in (a) also refers to the same referent *case,* while the nouns*, ximatsi*, meaning left hand expressed by the wrong side, expresses almost the same thing, because Xitsonga relate the left side of anything as a wrong or bad side.

4.3.2 Using an idiom of similar meaning but dissimilar form as a strategy

Baker (2011:78) notes that it is often possible to find an idiom or fixed expression in the target language which has a meaning similar to that of the source idiom or expression, but which consists of different lexical items. For example:

17(a)   SL: *Ku tlula ka mhala ku letela n'wana wa ledzeni.*

TL: Like father like son.

4.3.3 A strategy of borrowing the source language idiom when the TL equivalent for a particular idiom in the SL is null, the TL borrows original form of the SL idiom in some context, for example:

18 (a)   SL: To throw in a sponge/towel.   Lutrin (2009:56)

TL: *Ku lahlela thawula.*

(b)   SL: Pull up your socks.

TL: *Koka masokisi.*

The practice of throwing a towel to admit defeat by fighters in a fight situation is a custom of the sport. They do this practically to fulfill the English idiom. Either the practice or the idiom is not done in Xitsonga, consequently, the TL borrows the idiom. The translated idiom in (a) is regarded as one of the modern saying among the Xitsonga speakers, to express the same meaning as the original. This strategy is an advantage to translators when the context of the SL and TL differ completely.

In (18b) Xitsonga has transferred the words in the idiom, pull up your socks and use them as they are to create a new idiom to mean the same action, of working hard, as in the SL language.

4.3.3 A strategy of translating by paraphrase

Baker (1992) notes that this strategy is used when there is no match of idioms in the target language, because of the stylistic difference between the SL and the TL, which may include the difference in cultural concepts, experiences of life and values, for example:

> 19(a)   SL: *Kudewula haanci ya Jiwawa* (meaning to swing).
>   TL: To go to and from on Joao Albasini's horse.

>   (b)   SL: *Ku lwa ya Majarimani na Manghezi (*meaning to be engaged in a titanic struggle).
>   TL: To fight the German and English war.

Both idioms (19a-19c) are from Ntsan'wisi (1985:13), their origin is explained to indicate the experience of the Xitsonga people. Therefore, it is difficult to translate to English, as they had no similar experience of life with Xitsonga people. In context where they are used paraphrasing is the only strategy to be employed for accurate translation. In Tsonga idioms, Ntsan'wisi H.W.E (1985:xiv) stipulates idioms like these are paraphrased and are characterized by, the expressiveness of irrelevant phrases which often show a breaking loose, a love for the absurd, a reluctance to submit to reason so that the human mind

seems to prefer irrelevance as appealing to the imagination and adding to a phrase's vividness and charm.

4.3.4 Omission at a play on idioms

Baker (2011: 84) stipulates that this strategy involves rendering only the literal meaning of an idiom in a context that allows for a concrete reading of an otherwise playful use of language.

This strategy allows the popular construction of language grammar to be translated into the TL without rearrangements. So the literal meaning of SL idiom is considered, for example:

> 20 (a)   SL: *Ku aka tiko.*
>
>   TL: to build a case.   (Ntsan'wisi 1985: 62).
>
>   (b) SL: *Kuamukela hi mandlamambirhi.*
>   TL: to receive with two hands.
>
>   (c) SL: *Ku ala kutwa.*
>   TL: To refuse to hear.
>
>   (d) SL: *Swa antswa, a swi antswi.*
>   TL: It is better, it is not better.

The TL translation of the idioms in (20a-20d) above, are literal and they show a literal meaning of idioms. The expressive meaning of (20a) is to develop a country and to accord a warm welcome for (20b) and (20c) has a meaning to turn down advice. Lastly (20d) meaning that there is still room for improvement. The laws of grammar and laws of logic of language are not considered in the TL translations, but enjoy the idiomatic usage of the SL grammar. The idioms seem to be of similar meaning and similar form in both SL and TL.

4.3.5 Omission of entire idiom

Omission of idiom with no close match in TL, its meaning cannot be easily paraphrased, or for stylistic reason. Idioms like:

21 (a) SL: K*u biya muti.*

TL: To fence a home.

(Ntsan'wisi 1985: 17)

These idioms are omitted in the English counterpart in this case, because there is no cultural match of the activities where the homes are medicated for protecting them against witches. Similarly to examples below:

(b) SL: *ku hisa muvabyi.*

TL: To burn a patient.   (Ntsan'wisi (1985: 17)

(c) SL: *Ku xwela mutini.*

TL: To wake up late in the village.

(d) SL: *Ku dya hi valoyi.*

TL: To be eaten by witches.

The examples (21c and 21d) express the situation where one is caught in a village bewitching people and the case where one is bewitched respectively.

The English customs has no match to such superstitions, where it is believed that certain people should not visit a person when he/she is ill because they cause his/her condition to deteriorate, ultimately leading to death.

4.4 FORMAL AND INFORMAL STRATEGIES USED BY LANGUAGE USERS

The strategies below are used when the TL has null word or referent in its culture. New words are formed from combining the loan words and original words, combining words

from different figure of speech of the original, loan words are use as slang words or local dialect. These are common strategies used by the audience in order fill the gaps the languages have.

4.4.1 Neologism

Newmark (1981:140) defines it as newly coined words. Neologism is forming of new words with new meaning lexical units or existing lexical unit that acquire a new meaning. Newmark believes that they are usually created by analogy or from classical languages of original languages. Ricouer (2007; 14) agrees with Newmark by noting that if translation is a fact, and we must establish its rightful possibility through an inquiry into the origin or through a reconstruction of the prior condition of the noted fact.

4.4.1.1 New compound nouns

Newmark (1981: 179) describes new compound nouns, as particularly prolific in the more recent technologies, and meanings often have to be surmised from their components. Xitsonga uses this strategy to solve the technological terminology demand. The example 3 in chapter 3, the word, *tinhlayo-fadzenga*, meaning odd numbers is given and the meaning can be traced from analogy. Other compounds are:

> 22 (a)   SL: *Maphephahungu.*
>   TL: Newspapers.

Example (22a) is coined by a loaned noun *maphepha*, papers and -*hungu*, news. The new collocation is universal concept formed from nouns. Newmark (1981) refers to words which are derived from nouns as eponyms and according to him for the new candidates, there is no such thing as a brand new word, if a word does not derive from various morphemes then it is more or less phonaesthetic or synesthetic. The examples hereunder are nouns from other morphemes.

> (b)   SL: *Xiyanimoya.*
>   TL: Radio.

(c)   SL: *Switandzhaku.*

TL: Consequences.

It can be traced, *xi-ya-ni-moya*, *xi-*; a prefix morpheme, *ya,* a verb stem, *ni-* a conjuction morpheme and, *moya*, a noun. The reconstruction incorporate different sometimes new nouns are formed by blending with morphemes as shown in (22b and 22c).

4.4.1.2 Slang words

According to Lutrin & Pincus (2009:44) slang is informal, made-up language that is found in a particular place at particular time. The use of slang is a strategy to communicate easily in multi-ethnic societies for the purpose of modernization of spoken language, to gain acceptance from the audience, to escape discrimination of languages in the same community and by other communities. For example, words like:

23 (a) SL: Father.

TL: *Papa.*

(b)   SL: Mother.

TL: *Mama.*

The tendency of coining which Newmark refers as internationalism tend to accommodate the slang words because of technological advancement, for example a word, *khwelakhwela*, or *khwelamahala* is a name usually used to refer to a police truck.

(c)   SL: Police truck.

TL: *Khwelakhwela/ khwela mahala.*

4.4.1.3 Patois/local dialect

Newmark (1981) explain this as a local dialect used by language speakers in a particular community. For example:

24 (a) SL: Picnic.

   TL: Braai.

A local language has a tendency of using words with semantic shift. It is so usual to call picnic, a braai. The colloquial word has engulfed the activity of going outdoors with cooked food for eating, whereas it only refers to the cooking style. See example under colloquialism. Another local word for picketing is *muzavalazo,* with the connotation of struggling. This local word is used also for protesting.

  (b) SL: Picketing.

   TL: *Muzavalazo.*

It is obvious that dialects are daily used in communication and they seem to be "coming into the mainstream of language" Newmark (1981: 140). Therefore, the speakers use dialect words as synonyms during communication especial when the language usesr are aware of their equivalence, for example the eastern Xitsonga dialect the word, -*pela*, refers *to wash one's body* while the northern dialects uses the word, -*hlamba*. In Xitsonga, -*hlamba* is a standard verb, but a dialect –*pela* is informally used in different speaking situations:

  25 (a) SL: *Pela.*

   TL: Bath (to wash one's body).

  (b) SL: *Hlamba.*

   TL: Bath (to wash one's body).

The local Nkuna dialect of Xitsonga uses:

  (c) SL: *Mehe.*

   TL: Me (oneself).

While the Gwamba dialect would locally use:

(d) SL: *Mina.*

TL: Me (oneself).

Therefore it is noted that the local dialect plays a role in getting strategies of communication in a way that is appropriate and suit a particular area. The standard dialect uses *mina.*

4.4.1.4 Old words with new sense

Ricouer (2007: 16) believes such words are influenced by the nostalgia. He notes that the nostalgia for the original language has also produced the powerful mediation on the perfect or puree language as studied by Walter Benjamin.

The example to this type of coining is for Xitsonga noun:

26 (a) SL: Service.

TL: *Vukorhokeri.*

The word *vukorhokeri* is coined from the old verb, *ku korhoka*, meaning to work for or to render a service. It refers specifically to the only new bride and the bride mates after the traditional Xitsonga marriage, who come and serve the family of the bridegroom for some days. The translators appreciated its origin and derived the noun, *vukorhokeri,* which has a new sense of rendering a service by all people male or female and even by different structures or government.

(b) SL: Implementation.

TL: *Nsimeko.*

The verb, -*simeka,* has the meaning, *to plant*. It is mostly used when a plant is transplanted into another place. It is realized that the coining of a new word in example (b) above, shifts the meaning from the practical meaning of planting into a new concept in the TL, Xitsonga, lexicography referring, to a concept *to take action or make changes that you have officially decided should happen,* Longman Contemporary dictionary (2009:881). Newmark (1981) notes that these words are technically coined, because of

the demand for a particular type of product which the TL must refer, and will depends on the type of readership of different levels.

4.4.1.4 Colloquialism

It is one of the modern languages used in everyday speech when less formality is required. According to Lutrin & Pincus (2009) colloquial language is the ordinary, everyday speech of a particular place and time period. They also gave examples which are colloquial to both English and Xitsonga like:

27 (a) SL: Father.
TL*: Tatana.*

(b)   SL: Mother.
TL: *Manana.*

 Colloquials for (27a and 27b) are, *papa* and *mama* respectively. Other colloquial words referring to the members of the family by Xitsonga are:

27 (c)   SL: Sister.
TL: *Sesi.*

(d)   SL: Aunt (paternal aunt).
TL: *Anti.*

(e) SL: Uncle (maternal uncle).
TL: *Ankel* or *Ompi.*

Sesi is used in place of *tati* (sister) and *ankel* or *ompi* (uncle) maternal uncle in place of *kokwani* while anti (aunt) in place of *hahani* meaning a paternal aunt.

Colloquial referring to other activities are, atchar for mango salad, braai for barbecue, i.e to cook food on a metal frame over a fire outdoors, Longman dictionary of contemporary English, page 372.

4.4.1.5 Borrowing

It is a strategy where the translators and the language users develop the words which are zero or null elements in the TL, by borrowing their referential meaning or semantic meaning, through importation, adaptation, semantic substitution and coinage of new words as Marivate (1995) categorizes. Lutrin & Pincus (2009:40) define borrowing as appropriation, and as similar to parody, or they call it the imitation and/or exaggeration of other types. Actually they define it as parts of the original text which are used in different context for a different audience.

The first kind of borrowing to be discussed is where the SL is transferred into the TL without alternations or subjection to the TL grammatical rules, for example:

> 28 (a) SL: Boeing 375, lands at the airport.
>   TL: Boeing 375, *yi jitama erivaleni ra swihaha-mpfhuka.*

The second kind of borrowing of is the SL words which confirm with the TL grammatical rules, for example:

> (b) SL: Code.
>   TL: *Khodi* (National Language Policy Framework (2003:17).

> (c) SL: Box.
>   TL: *Bokisi* (Marivate, 1995:60).

The third type of borrowing is what Marivate (1995:60) notes as semantic substitution, as a situation when an existing word in the language is extended in meaning to include a new concept, for example:

> (d) SL: *Xiluvelo.*
>   TL: Pulpit.

The example in (28d) has shifted its meaning   from referring to the throne into referring to a pulpit this days.

The last type according to Marivate (1995) is, borrowing where new words are coined. For example:

> (e)   SL: Hygiene.
>   TL: *Nsivela-mavabyi.*

The TL compound noun *nsivela-mavabyi* (prevent illness) is a new word which is coined to refer to *hygiene,* in *Xitsonga ,*although it seem to be poorly fitting because the concept *hygiene* does not only   mean to prevent illness but it also covers the cleanliness and *basic healthy practices .*

4.4.1.6 Language- switching

 Pochhacker (2006: 54) notes that language-switching as the phenomena of automaticity and inter-idiomatic relations, where the two languages were inter-convertible at all times, thus enabling the interpreter to perform the task as an automatic reflex rather than an act of volition. The alternating or mixing of English words, when communicating in Xitsonga is informally practiced by Xitsonga speakers. Code switching is deliberately used for null concepts or for easing the communication, because translated concepts tend to be long and sometimes render unusual words to Xitsonga as TL, for example, from, National curriculum statement (NCS) curriculum and Assessment Policy statement (2011:488).

> 29 (a)   SL: Patters, functions and algebra.
>   T L: *Tipatironi, tifankixini na aligebura.*

> (b)   SL: Fractions.
>   TL: *Tifurakixini.*

> (c)   SL: Diagrams.
>   TL: *Tidayagiramu.*

For the examples (a) - (c) may be comfortable, clearly understood when switched into English than the way they are translated *Swifaniso*, may be well understood than, *tidayagiramu* which is translation by superordinate word *swifaniso* (pictures) and *swiphemu* (parts) for *tifurakixini*, or else to code switch and use them as they appear in the SL.

5. Conclusion

This work is concluded by the third category of translation studies as suggested by Bassnett (1996:7) translation and linguistics. This work covered and emphasized the different strategies used and the arrangement of linguistic elements which impacts the SL and TL text in the process of translation. It revealed the strategies used by professional translators and non-professional translators, the informal way of translation during communication and the strategies of translating idioms.

CHAPTER 5

5.1 INTRODUCTION

The aim of this chapter is to give the conclusion of the study. This is achieved by giving a summary of each chapter of the study, as well as suggesting recommendations regarding the findings of this research.

5.2 SUMMARY

Chapter one serves as an introduction of the study. The chapter provides the background to the problem, different views about zero equivalence from theorists like, Newmark(1981), Jakobson(1959), Berman&Wood(2005), Cronin(2003), Catford(1969), Bassnett(1996), Baker(2006) and lastly Uriel(1979) and their findings are analysed. The aim of the study, objectives of the study, methodology and significance of the study follows.

Chapter two discusses methods of translation which exposes the impact of which zero equivalence have when translating Xitsonga to English or English to Xitsonga. The following types of translation methods according to Newmark (1981) word for word, literal translation, faithful translation and idiomatic translation were discussed and different instances where the target languages lack appropriate equivalence are studied. Examples are taken from both Xitsonga and English books mainly, *Tsonga idioms ,Xingulani xa ririmi* and a comprehensive English reference book.

Chapter three evaluates how context can impact the languages in question during translation processes and how does context disadvantage the language development. This chapter further indicates that cultural bound contexts like figurative language, referential context and geographic context like dialect as compared to standard language may impact the sameness of meaning during translation.

Chapter four deals with the strategies which are used when there is a deficiency in one language during translation. Strategies used by both professional and non professional translators are discussed. Strategies like translation by subordinate words, cultural substitution, loan words, illustration, paraphrasing, omission and neologism are selected to prove how language users try to keep up with the economic demand of language parity.

5.3 FINDINGS

The findings of this study are listed below:

- Zero equivalence does occur during translation therefore, both Xitsonga and English have deficiencies when they are target languages in a given situation. It is difficult to find the sameness of meaning when translating because even synonyms of the same language shows complete equivalence.

- Selected methods of translation which are discussed in this research expose the lack of words, phrases and concept in contact. When cultural bound concepts and figurative expressions are translated by these methods, the meaning is distorted.

- When the replacement of words or expressions with the TL equivalent which lacks lexical variants with appropriate meaning or have equivalent item which does not fit neatly in the context misunderstanding and mistranslation occur.

- The use of different strategies which are official or non official recognised in a particular language, by translators to ensure that the message of a given word or expression is a good escape for zero equivalents. Alien language patterns influence or be loaned by the language with deficiency.

- Multicultural and multilingual societies encourage relationships between the SL and TL texts, nevertheless the differences but as their peculiar grammatical features are exposed the message in a given expressions reaches the receptor's linguistic needs.

5.4 RECOMMENDATIONS

The research study recommends that:

- Languages in contact are to be translated needless the challenges of language deficiency of cultural specific concepts, geographic differences, or technological demand.

- Full or partial equivalent words or expressions must be used as replacement variants for the null elements of the target variants as long as the accurate meaning is transferred to the receptors.

- Loaning, coining and recognition of dialectical language during the translation process will try to keep up with the economic demand of lexical items by the source texts.

- For language development, growth and parity omission or complacency of language users must be overcome and not be practised.

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