DETERMINING THE EFFECTIVENESS OF TRANSLATION METHODS AS IDENTIFIED BY VINAY AND DARBELNET (1995) AND ASSESSING ITS APPLICABILITY TO SESOTHO

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Dissertation submitted in fulfilment of the requirements for the degree
MAGISTER TECHNOLOGIAE:
LANGUAGE PRACTICE

in the

Department of Communication Sciences
Faculty of Engineering, Information and Communication Technology
School of Information and Communication Technology

at the

CENTRAL UNIVERSITY OF TECHNOLOGY,
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Bloemfontein
July 2007

DECLARATION WITH REGARD TO INDEPENDENT WORK

I, **Ditaba Gilbert Motjakotja**, identity number [redacted] and student number **9809872**, do hereby declare that this research project submitted to the **Central University of Technology, Free State** for the degree **MAGISTER TECHNOLOGIAE: LANGUAGE PRACTICE** is my own independent work and complies with the Code of Academic Integrity, as well as other relevant policies, procedures, rules and regulations of the Central University of Technology, Free State, and has not been submitted before to any institution by myself or any other person in fulfilment (or partial fulfilment) of the requirements for the attainment of any qualification.

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SIGNATURE OF STUDENT   **DATE**

ACKNOWLEDGEMENTS

I hereby wish to express my sincere gratitude to the following people, without whom I would never have been able to complete this study –

My supervisor, Dr M Ferreira , for all of her guidance and relentless patience throughout; my co-supervisors Dr HL Esterhuizen, for believing in me when I doubted my capabilities; and Dr E Mohatlane, I really do admire his knowledge in the language of Sesotho and I thank him from the bottom of my heart.

The Central University of Technology, Free State for financial and other support. To my family, thank you for everything. You are the best!

Above all else, I thank God, for He gave me the strength to go on. May His name forever be praised!

ABBREVIATIONS USED:

1. ST : Source Text
2. TT : Target Text
3. SL : Source Language
4. ST : Source Text
5. SLT : Source Language Text
6. TLT : Target Language Text
7. TD : Translation Description
8. ThTS : Theoretical Translation Studies
9. HT : Human Translation
10. MT : Machine Translation
11. MAT : Machine-aided Translation

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CHAPTER 1
ORIENTATION TO THE STUDY

1.1 INTRODUCTION

The purpose behind the process of translation is to make information available to people of different languages or cultures. It is, therefore, very important to be aware of the fact that as a translator, one needs to be equipped with skills that extend further than mere competence in the languages that one is working in. Student translators need to be constantly cognisant of the actual processes that take place whilst translating from one language to the other, as this may have a considerable impact on their efficiency and effectiveness as successful graduate translators.

This study aims to take a look at the methods of translation as proposed by Vinay and Darbelnet (1995), in an attempt to prove that those methods are universal in approach and may also be applied while translating into the Sesotho language. I will be making use of Vinay and Darbelnet's (1995) comparative model because it provides one with a range of possible translation solutions (i.e. different methods) to common problems faced by translators in their daily tasks.

1.2 BACKGROUND TO THE STUDY

According to Vinay and Darbelnet (1995:31), translators may choose between two general methods of translation, namely direct, or literal translation; and oblique translation. Vinay and Darbelnet (1995:31) have also stated that direct translation is composed of three methods, which are *borrowing*, *calque*, and *literal* translation. On the other hand, methods of oblique translation include *transposition, modulation, equivalence,* and *adaptation*.

Chapter 3 of this study will be used to take a closer look at these methods of translation, with the purpose of determining what Vinay and Darbelnet (1995), as well as other authors, have to say about them.

It is of significance that, while this study will be attempting to prove that these methods of translation really do apply in Sesotho, it will also be taking a look at important concepts such as *functionalism* and *equivalence* within the process of translation.

This study will make use of the comparative model as proposed by Vinay and Darbelnet (1995). Abstracts from the Hansard publications of parliamentary proceedings of the Free State Legislature will be selected randomly (from the publications), and then an analysis will be done to identify the different methods of translation as proposed by Vinay and Darbelnet (1995), and its applicability concerning translation into Sesotho.

1.3 STATEMENT OF THE PROBLEM

Experience in the field of translation has brought to light the fact that most student translators at the Central University of Technology are struggling to incorporate translation theories in their own languages. For instance, second year Language Practice students at the Central University of Technology, Free State, are making use of the textbook "In Other Words: a coursebook on translation" written by Mona Baker (1992). Some of the problems encountered by these students include not being able to come up with relevant examples (for some of the proposed translation methods) in their own languages, especially in Sesotho. Hence, the primary objective with this study is to determine whether the methods of translation are applicable in the language of Sesotho.

However, it is important to note that the researcher will not necessarily be making use of the methods of translation as proposed by Baker (1992). Instead, the main objective with this study will be to determine whether the methods as proposed by Vinay and Darbelnet (1995) may also be applied in the language of Sesotho, proving that translation theories may be applied universally.

1.4 SIGNIFICANCE OF THE STUDY

For students to have a better understanding of the theories involved in translation studies, more focus has to be put on determining whether these theories are applicable in the languages within which students are first language speakers. Obtaining this knowledge may eventually assist in ensuring that the students have a meaningful impact in the development of their own languages.

Another objective of the study is to prove that during translation, the analysis of the source text involves more than just trying to find meaning within that text. The process of analysing the source text involves looking at the verbal and non-verbal elements, the situation within which the message of the source text is being communicated, and the cultural aspects of the source text as compared to those of the target text. Therefore, the process of translation requires a great deal of skill and precision on the part of the translator.

As Bassnet (1991: 18) also states:

> Translation is a very complex task, involving a great deal of skill, preparation, knowledge and an intuitive feeling for texts.

1.5 RATIONALE OF THE THEORETICAL FRAMEWORK

The point of departure will be to show that the process of translation goes far beyond the words we use. Bell (1991:5) defines translation as follows:

> The expression in one language (or target language) of what has been expressed in another (source language), preserving semantic and stylistic equivalences.

It is important to remember that during the process of translation, the translator tries to ensure that the communicative function of the source text is achieved in the target language text and also, to ensure that where possible, the structures are preserved as closely as possible. However, what is also of importance is that different languages have different structures, and whilst the translator is trying to preserve the structure of the original as closely as possible, he/she must not distort that of the target language. The importance of translation theory may be further stressed by taking a closer look at Hans J Vermeer's *Skopostheoriaze* (Nord 1997:27). This theory will be discussed in greater detail in 2.4.5.

Equivalence within the process of translation is also of great importance. Baker (1992) deals with the concept of *equivalence* at different levels. She distinguishes between the following types of equivalence within the process of translation: *equivalence at word level; equivalence above word level; grammatical equivalence; textual equivalence*; and *pragmatic equivalence*.

One other important factor to remember is that, if the translator is to remain loyal to the message of the original source text writer, he/she must start by analysing the source text function and this will help to decide which target text function(s) will be compatible with the given source text. This is where the 'functional' category within translation studies comes in. According to Nord (1997), the function of a translation may be analysed from a dual perspective, focusing

(a) on the relationship between the target text and its audience (which may be defined in the same terms as the one holding between any original text and its readers), and
(b) on the relationship between the target text and the corresponding source text.

Apart from the functional category within translation studies, Zlateva (1993:7) suggests that the process of translation also involves categories such as:

- Genetic;
- Structure and content;
- Psychological;
- Degree of creativity; and
- Linguistic.

Zlateva (1993:6) asserts that the genetic category within translation studies addresses the genetic connection between the typology of translation and the typology of original literature. She argues that although relatively autonomous, various types of translation are not formed independently and in isolation from the types of genres of the originals they attempt to translate.

Regarding the structure and content as a category, Zlateva (1993:7) states that translators should always start by asking themselves the following important questions:

(i) What does this text express or contain?
(ii) Who is it meant for?
(iii) For what purpose is it translated?

The psychological category covers translation as a whole, both in the manner of its production and in the manner of its reception, the specific work the translator does in various forms, types, and genres of translation, and the degree of creativity characteristic of each of them.

According to Zlateva (1993:8), the degree of creativity as a category of translation should be understood as

(i) creativity on the level of language, and
(ii) creativity on the level of artistic and imaginative thinking.

The linguistic category includes the specific nature of languages, the peculiarities of linguistic means of expression, of lexical and phraseological elements, of grammatical forms and syntactic construction, and of the different styles connected with different types of genres.

It is therefore important that, before embarking on any type of translation analysis, all the translation categories mentioned above be borne in mind.

1.6 DESIGN AND METHODOLOGY

As mentioned earlier, this study will make use of the comparative model as proposed by Vinay and Darbelnet (1995), as it provides one with a range of possible translation solutions (i.e. different methods) to common problems faced by translators in their daily tasks. Abstracts from the Hansard publications of parliamentary proceedings of the Free State Legislature will be selected randomly from the publications. This will be done in order to identify the different methods of translation as proposed by Vinay and Darbelnet (1995). The translations that will be chosen are those that will specifically reflect the methods as identified by the authors.

1.6.1 Vinay and Darbelnet's model

Vinay and Darbelnet (1995) carried out a comparative stylistic analysis of French and English translations. They made use of two texts, one from the source language and the other from the target language. They then noted the differences in the languages and identified different translation methods that were adopted.

1.6.1.1 Translation methods as identified by Vinay and Darbelnet (1995)

Two general strategies/methods were identified:

- Direct translation (which may also be referred to as 'literal' translation) and
- Oblique translation (which concentrates more on the function and the overall message of the source text).

(1) **Direct translation**

Direct translation covers the following three methods:

(a) Borrowing - The source language word is transferred directly to the target language.

(b) Calque – This involves a 'special kind of borrowing'. A language borrows an expression form of another language, but then translates literally each of its elements. The following calque is used as an example:

French: '*Compliments de la Saison*'

English: 'Compliments of the Season'.

(c) Literal translation – This is where the translation is rendered 'word-for-word'

(2) **Oblique translation**

Oblique translation covers the following four methods:

(d) Transposition – This is the changing of one part of speech for another (e.g. a noun for an adjective) without changing the sense.

(e) Modulation – This changes the semantics and point of view of the source language. It may be:

5.1 Obligatory: e.g. In French, 'the time when' can be translated as *'le moment ou'* [lit. 'the moment where']; or

5.2 Optional, though linked to preferred structures of the two languages: e.g. the reversal of point of view in 'it is not difficult to show' in French is *'il est facile de demontrer'* [lit. 'it is easy to show'].

(f) Equivalence – Vinay and Darbelnet (1995) use this term to refer to cases where languages describe the same situation by different stylistic or structural methods. Equivalence is particularly useful in translating idioms and proverbs.

(g) Adaptation – It involves changing the cultural reference when a situation in the source culture does not exist in the target culture.

To facilitate analysis where oblique translation is used, Vinay and Darbelnet (1995:46) suggest a segmentation of the text into units of translation. The source text is divided into units of translation; those are then matched with the target text segments. The units that have the same number in each text may then be compared to see which translation procedure has been adopted.

All seven of the strategies/methods as identified by Vinay and Darbelnet (1995) are described as operating on three levels:

- the lexicon
- syntactic structures and
- the message

The 'message' consists of a totality of the meanings of an utterance and is crucially dependent on extra and para-linguistic reality, i.e. the situation and circumstances in which it is produced and received (Vinay and Darbelnet 1995:165).

Vinay and Darbelnet (1995:30) provide five steps for the translator to follow in moving from the source text to the target text:

- Identify the units of translation.
- Examine the source language text, evaluating the descriptive, affective and intellectual content of the units.
- Reconstruct the metalinguistic context of the message.
- Evaluate the stylistic effects.
- Produce and revise the target text.

1.6.2 Adapting Vinay and Darbelnet's Method for purposes of this study

As mentioned earlier, the researcher will adapt the model as mentioned above (Vinay and Darbelnet's model of comparative stylistics). Therefore, very briefly, the following conclusions may be drawn about this type of study:

1. The study will be a comparative study.
2. The study will be analysing stylistic differences of Sesotho and English translations.
3. The study will be making use of texts from the source language (SL), which in this instance will be English, and then analyse their translations into the target language (TL), which will be Sesotho.
4. Through the analysis which will be done, differences will be noted in the two languages.
5. The differences noted will include grammatical, stylistic, and pragmatic differences.
6. From the differences identified, conclusions will be drawn about the type of translation methods that were adopted, and an attempt will also be made to uncover the reasons that necessitated a particular method of translation.
7. From the findings, recommendations will be made.

1.7 ORGANISATION OF THE STUDY

The Chapters in this study will be arranged as follows:

1.7.1 Chapter One [Orientation to the study]:

This Chapter starts by providing a brief introduction and background to the study. A statement of the problem is given, and the significance of the study is specified. The rationale of the theoretical framework is discussed, and most importantly, the design and methodology to be adopted is discussed.

1.7.2 Chapter Two [Translation and Relevance]

This Chapter starts by taking a look at the various definitions, the relevance, and the nature of translation within translation studies as a discipline. An in-depth look at the process of translation, is subsequently undertaken by looking at processes such as text analysis in translation, purposes and functions in translation, the *skopostheorie,* adequacy and equivalence, non-equivalence, and functionalism in translation.

1.7.3 Chapter Three [Methods of Translation]

In this Chapter, the design and methodology to be followed, is discussed. The methods of translation as proposed by Vinay and Darbelnet (1995) will be looked at in greater detail. The researcher begins this chapter by looking at the central concepts that are to be considered in dealing with the different methods of translation as proposed by Vinay and Darbelnet (1995). These concepts include: the linguistic sign; meaning and sense; *langue and parole*; servitude and option; and language and stylistics. The methods of translation are then discussed in greater detail, also looking at what other theorists of translation have to say about them.

This Chapter is also used to take a closer look at what is meant by "the unit of translation", as this is going to be vital when coming to the practical evaluation of the selected texts.

1.7.4 Chapter Four [Practical Evaluation of the Methods of translation]

Chapter Four (4) deals with the practical evaluation of the methods, beginning by discussing the criteria for establishing the translation unit. All the practical examples collected will be presented and analysed in this chapter. The methodology to be followed is also explained, which entails the following:

- identifying suitable source and target language texts;
- segmenting selected texts into units of translation;
- analysing the units of translation; and
- identifying and interpreting the translation methods used.

The translation examples used will all be taken from the Hansard publications (1999-2002) of the Free State Legislature, a formal setting, presenting the researcher with an opportunity to analyse translations of speeches, done by professional translators.

1.7.4 Chapter Five [Findings, Conclusions and Recommendations]

Chapter five (5) will be used as the final chapter of this study in which the main conclusions and recommendations are summarised, discussed, and interpreted, and – where appropriate – recommendations are made for further research and practice. Briefly, this chapter will be used to clarify the researcher's understanding of all the concepts that were evaluated and analysed.

1.8 LIMITATIONS OF THE STUDY

- The study focuses on the applicability of the translation methods only into Sesotho.
- There is little literature, if any, available on the translation of texts into Sesotho. Different points of view on the translation of texts into Sesotho can therefore not be evaluated.

1.9 EXPECTED OUTPUTS

- To bring about awareness to student translators that translation theories apply to all languages.
- To draw attention to the fact that translation, as a process, always aims to achieve "the closest possible equivalent" of a Source Language item in the Target Language.
- To prove that in analysing the source text during translation, precision and skill is required on the part of the translator.
- To prove that the methods of translation as identified by Vinay and Darbelnet (1995) may also be identified in Sesotho.

CHAPTER 2
TRANSLATION AND RELEVANCE

2.1 INTRODUCTION

People often make the mistake of thinking that a translation can be rendered by anybody with a good knowledge of the source and the target languages concerned. The fact of the matter is that, whilst it is extremely important, as a translator, to have a sound knowledge of the languages you are working with, it does not all end there.

Anyone who is an effective translator should be in possession of certain specialised skills. These specialised skills, such as the ability to do proper research work on terminology and colloquialisms, and to handle new developments in one's own language, may be used to distinguish between a good and an average translator.

Translators should also have a good knowledge of the theories involved in translation studies. These theories will help to make the translator more aware of what exactly happens while he/she is rendering a translation. The purpose of this chapter is to provide a brief introduction to the actual process of translation. As will be seen, the point of departure will be to define translation; to make evident the fact that there is more to the process of translation than meets the eye.

It is also important to look at the relevance of translation, and try to understand what the nature of translation really is. This chapter will also be used to take a look at translation as a form of communication, because in essence, the purpose of translation is to convey into the target language, the communicative message of the original text. There are also certain steps that have to be followed before a translator engages into the actual translation process, this will also be looked at in greater detail. Another important aspect of translation is the translation brief, where the intended purpose of the translation is defined. A brief look will be taken at Hans J. Vermeer's *Skopostheorie* (Nord 1997:27). Other aspects that will be looked at in this chapter include adequacy and equivalence; non-equivalence; and functionalism in translation.

2.2 DEFINING TRANSLATION

The Routledge Dictionary of Language and Linguistics (1996:495) provides the following definitions for the word ‘translation’:

1. In the broad sense, ‘translation’ refers to the process and result of transferring a text from the source language (ST) into the target language (TL).
2. In the narrow sense, it refers to rendering a written text into another language, as opposed to simultaneously interpreting spoken language.
3. In foreign-language instruction, translation is considered, by some, to be a ‘fifth skill’ (next to the traditional ‘four’ skills’ of speaking, listening, reading, and writing). Translation is a method used to test competence and performance in second language.

According to Bell (1991:5), translation is the expression in one language (or the target language - TL) of what has been expressed in another (source language – ST), preserving semantic and stylistic equivalences. Newmark (1988:7), on the other hand, defines translation as a craft consisting of an attempt to replace a written message and/or statement in one language by the same message and/or statement in another language.

Newmark (1998) further states that during translation, there is some kind of loss of meaning, and the basic loss is on a continuum between over-translation (increased detail) and under-translation (increased generalisation). It is therefore of extreme significance that during the process of translation, the translator should ensure that he/she does not leave out any important detail, nor add unimportant detail for the sole purpose of making the translation “look acceptable” in the target language.

Looking at the above definitions, it becomes clear that during the process of translation, the translator attempts to reproduce in the target language (TL), the meaning contained within the message of the source language text (SLT). Therefore, from the meaning of the source language text, the communicative purpose of the text will be deduced, and should accurately be captured by the translator in the target language text.

It is also important to note that translation may be regarded as a form of communication, as Hatim and Mason (1997:1) clearly state, that translating is an act of communication which attempts to relay, across cultural and linguistic boundaries, another act of communication (which may have been intended for different purposes and different readers/hearers). The contention of the researcher, as would be evident in the next chapters, is that the purpose or function of the target language text (TLT) is the one factor that will ultimately determine the choices made by the translator during the process of translation.

Now that a look has been taken at the various definitions of translation, it is also equally important to try and determine the role played by translation in bridging the gap between different cultures. One should attempt to understand why the field of translation is of such importance.

The next section focuses on the relevance of translation in general.

2.2.1 THE RELEVANCE OF TRANSLATION

Newmark (1991:43) identifies the following purposes of translation:

(a) To contribute to understanding and peace between nations, groups and individuals;
(b) To transmit knowledge in plain, appropriate and accessible language, particularly in relation to technology transfer – defining technology not in the old sense of applied science but as all the means and knowledge used to provide objects necessary for human sustenance and comfort;
(c) To explain and mediate between cultures on the basis of a common humanity, respecting their strengths, implicitly exposing their weaknesses;
(d) To translate the world's great books, the universal works in which the human spirit is enshrined and lives: poetry, drama, fiction, religion, philosophy, history, the seminal works of psychology, sociology and politics of individual and social behavior; and
(e) The fifth purpose is as a general aid or as a skill required in the acquisition of a foreign language.

Newmark (1991) stresses that these purposes may overlap and converge in the translation of different texts, and they may be crudely summarized as the political (or the humanistic), the technological, the cultural, the artistic and the pedagogical.

Apart from defining the concept of translation and trying to determine its relevance in the world, it is also important to describe the nature of translation. It is important to recognize that there is a need to engage in the systematic study of translation. Bassnett (1991:1) feels that this need is one that arises directly from the problems encountered during the actual process of translation. It is also important to acknowledge that translation studies may bring about an awareness and understanding between the relationships that exist between translation practice and translation theory, and to accept that separating the two could bring about confusion within the discipline of translation studies.

In the next section a look will be taken at translation as a discipline.

2.3 TRANSLATION STUDIES: THE DISCIPLINE

2.3.1 THE NATURE OF TRANSLATION

Lawrence Venuti (2000:5) states that the history of translation theory may be imagined as a set of changing relationships between the relative autonomy of the translated text, or the translator's actions, and two other concepts: equivalence and function. Equivalence has been understood as "accuracy", "correctness", "adequacy", "correspondence", "fidelity", or "identity"; it is a variable notion of how the translation is connected to the foreign text. Function has been understood as the potentiality of the text to release diverse effects, beginning with the communication of information and the production of a response comparable to the one produced by the foreign text in its own culture.

In his essay entitled "The name and nature of translation studies", James Holmes (Venuti 2000:175) stresses that the designation "translation studies" would seem to be the most appropriate of all the concepts that may be used to describe the academic discipline which concerns itself with the study of translation.

Holmes's map of the discipline *(see figure 01)* is now widely accepted as a solid framework for organising academic activities within this domain (Baker 1998: 277). According to Holmes, the discipline of translation studies is divided into two (2) main areas: *pure translation* studies and *applied translation studies*.

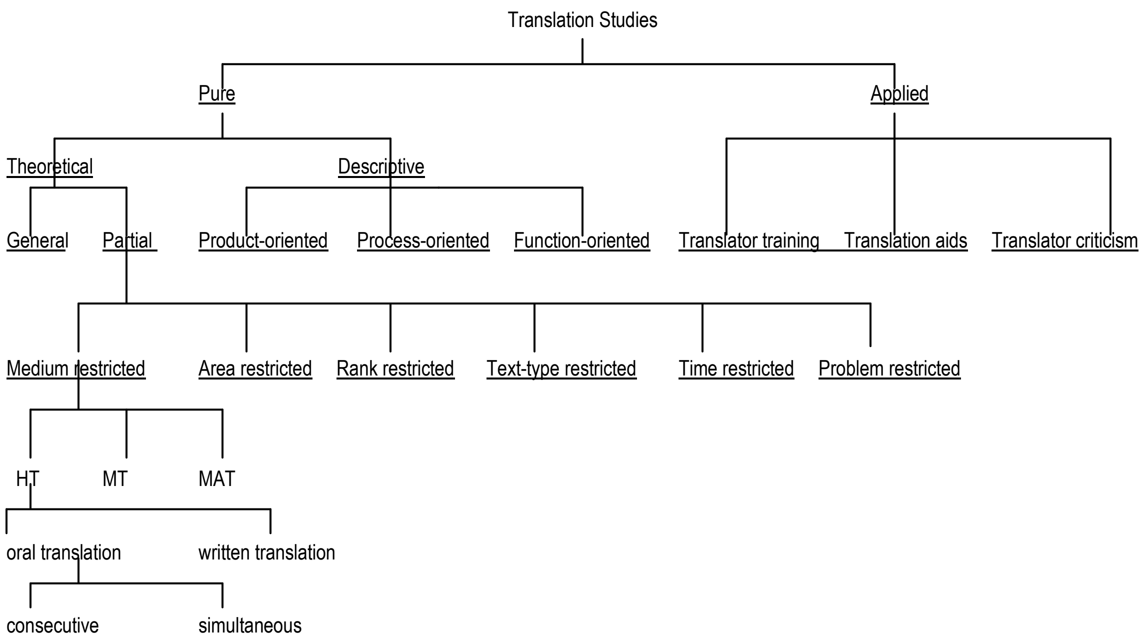

Figure 01: Holmes' map of translation studies

As a field of pure research, translation studies has two main objectives: (1) to describe the phenomena of translating and translation(s) as they manifest themselves in the world of our experience, and (2) to establish general principles by means of which these phenomena may be explained and predicted.

The two branches of pure translation studies concerning themselves with these objectives may be designated as descriptive translation studies (DTS) or translation description (TD), and theoretical translation studies (ThTS) or translation theory.

Under descriptive translation studies (DTS), there are three major kinds of research. They may be distinguished by their focus as:

- product-oriented (text-focused studies which attempt to describe existing translations);
- process-oriented (studies which attempt to investigate mental processes that take place in translation); and
- function-oriented (studies which attempt to describe the function of translations in the recipients socio-cultural context).

The other main branch of pure translation studies is theoretical translation studies or translation theory. It is, as its name implies, not interested in describing existing translations, observed translation functions, or experimentally determined translating processes, but in using the results of descriptive translation studies, in combination with the information available from related fields and disciplines, to evolve principles, theories, and models which will serve to explain and predict what translating and translations are and will be.

Under the theoretical branch or translation theory, Holmes (Venuti 2000:178) distinguishes between general translation theory and partial translation theories. Partial translation theories may be medium restricted, area-restricted, rank restricted, text type restricted, time restricted, or problem restricted.

Medium restricted translation theories may be further subdivided into theories of translation as performed by humans (human translation - HT), as performed by computers (machine translation - MT), and as performed by the two in conjunction (mixed or machine-aided translation – MAT). Human translation breaks down into oral translation or interpreting (with the further distinction between consecutive and simultaneous interpreting) and written translation.

Area-restricted translation theories may be of two closely related kinds: restricted as to the languages involved or as to the cultures involved. In both cases, language restriction and culture restriction, the degree of actual limitation may vary.

Rank-restricted theories are the ones that deal with discourses or texts as a whole, but concern themselves with lower linguistic ranks or levels (i.e. word/sentence/text).

Text-type restricted theories deal with the problem of translating specific types of genres or lingual messages, for example, Bible translation theories, and/or literary translation theories.

Time-restricted theories, fall into two categories: theories regarding the translation of contemporary texts, and theories having to do with the translation of texts from an older period.

Problem restricted theories confine themselves to one or more specific problems within the entire area of general translation theory, problems that may range from such broad and basic questions as the limits of variance and invariance in translation or the nature of translation equivalence to more specific matters such as the translation of metaphors or idioms[1].

The second major branch within the discipline of translation studies, as proposed by Holmes (Venuti 2000:181), is applied translations studies. Applied translation studies cover activities which address specific practical applications, most notably translator training, translation aids such as dictionaries and term banks, translation policy (which involves giving advice to the community on such issues as the role of translators and translations, and translation criticism).

Looking at the above discussions regarding the discipline of translation studies, it becomes obvious that translation is a very complex process; one that requires a lot of attention if one is to begin to understand what it really means to deal with a translation task.

In the next section the different factors that are involved in the process of translation are investigated.

[1] Expressions peculiar to a given language or dialect, especially where the meaning of the constituent words does not provide an adequate understanding of the meaning of the entire expression (Paul 1993:302).

2.4 THE PROCESS OF TRANSLATION

2.4.1 TRANSLATION AS A FORM OF MEDIATED INTERCULTURAL COMMUNICATION

Nord (1997:18) asserts that translation may be viewed as an intentional, interpersonal, partly verbal intercultural interaction based on a source text (ST). The following sections will take a closer look at these defining features.

2.4.1.1 TRANSLATING AS INTENTIONAL INTERACTION

When we speak of intentionality in an interaction, it is assumed that there was a choice to engage in a particular type of act. In this way, translation is intentional in that it aims to change an existing state of affairs (minimally, the inability of certain people to communicate with each other). Other intentions, which may be of a more strictly communicative nature, may include informing target addressees about something the source text (ST) sender has to say. Intentionality may be associated with the translator or, more often, with the person who is the initiator of the translation process. There is also a possibility that the translational intention may be different to that of the original sender or text producer, depending on the instructions provided by the translation brief (the translation brief is discussed in 2.4.3).

2.4.1.2 TRANSLATING AS INTERPERSONAL INTERACTION

Nord (1997:19) stresses that the people or agents involved in the interaction have certain roles, which are interconnected through a complex network of mutual relations. In the context of professional practice, translators do not often start working on their own accord; the translation is usually commissioned by a client. Within this context, the client may be referred to as the initiator who needs a particular text for a particular purpose for a receiver in the target culture (TC). The client then asks the translator for the translation of a text and/or other information that the client regards as a suitable source. The source material has been produced by a text producer and/or transmitted by a sender for a receiver under the conditions of the source culture (SC). Therefore, during the process of translation, the main agents involved are the initiator and the translator.

The source text producer only participates indirectly, by being responsible for no more than the features of the source text. The receivers of both the source and target texts, in their roles as target addressees, are relevant for the specification of the respective purpose of the two texts. The different roles will now be looked at in greater detail.

(i) The role of the initiator and commissioner

The initiator is the person, group, or institution that starts off the translation process and determines its course by defining the purpose for which the target text (TT) is needed. Nord (1997) also distinguishes between the initiator, who actually needs the text, and the commissioner, who asks the translator to produce a target text (TT) for a particular purpose and addressees. The commissioner may influence the very production of the target text, perhaps by demanding a particular text format/terminology. The role of the initiator may be taken on by any one of the agents in translational action. The source text (ST) author, the prospective target text receiver or the commissioner may all want to have the source text (ST) translated, for different reasons and different purposes.

(ii) The role of the translator

The role of the translator in the process of translation is of extreme significance. He/she is the expert in the translational action[2] and should be responsible both for carrying out the commissioned task and for ensuring the result of the translation process, even when at times aspects like formatting and layout are assigned to other agents.

The translator first starts by receiving the translation brief (the commissioner's instructions) and the source text. After agreeing with the commissioner on the conditions involved, the translator produces a target text that he regards as functional in the sense that it meets the demands of the translation brief.

[2] The purpose of translational action is to transfer messages across culture and language barriers by means of message transmitters produced by experts. Translators are experts in producing appropriate message transmitters in intercultural or transcultural communication (Nord 1997:13).

Vermeer (Nord 1997:21) identifies the following tasks of the translator:

- Analysing the acceptability and the viability of the translation brief in legal, economic or ideological terms;
- Checking whether the translation is really needed;
- Specifying the activities required for carrying out the brief;
- Performing a translational action, which may result in a target text, perhaps a short summary of the source text or, in special cases, in advising the client not to have the source text translated because a translation would not serve the intended purpose.

(iii) The role of the Source-text Producer

The source-text producer produces a text that is going to serve as the source for a translational action. The production of the source text may have been motivated by the need for a text in a particular translation process, or by other factors that have nothing to do with translation. In the latter case, the source-text producer is not an immediate agent in the translational action.

A distinction has also been made between the sender and the text producer. The sender of the text is the person, group or institution that uses the text in order to convey a certain message; the text producer is the person actually responsible for any linguistic/stylistic choices present in the text expressing the sender's communicative intentions. Although both roles are often carried out by one person (as in literary works, textbooks or newspaper commentaries), the distinction may be relevant in cases where the sender's intention is not expressed adequately in the text. The translator may be compared with a target culture text producer expressing a source culture sender's communicative intentions.

(iv) The role of the Target-text Receiver

The intended target-text receiver serves as the addressee of the translation and is therefore a decisive factor in the production of the target text. Within the translation brief, the target-text receiver should also be clearly defined. A distinction is also made between the addressee and the receiver. The addressee is the prospective receiver as seen from the text producer's standpoint; the receiver is the person, group or institution that actually reads or listens to the text after it has been produced. Information about the target-text addressee (with regard to sociocultural background, expectations, sensitivity or world knowledge) is very important to the translator, and he/she should insist on receiving as many details as possible from the commissioner.

(v) The role of the Target-text User

The user of the target text is the person who finally puts it to use; it could be as training material, as a source of information or as a means of advertising. It is also very important to note that the roles of different agents may be fulfilled by one person. Nord (1997:22) makes use of the following example:

> A translator has translated a novel written by a foreign author and asks a publisher to include it in the publication list. In this case the translator serves as both the initiator and the commissioner.

2.4.1.3 TRANSLATING AS A COMMUNICATIVE PURPOSE

The process of communication involves verbal/nonverbal signs associated with a concept or meaning by the producer, and the receiver. The producer and the receiver may not interpret the same meaning from a text. There is always a certain goal intended to be achieved with the use of signs. For this goal to be achieved, there must be some form of agreement between the receiver and the producer about the meaning of the sign. Another important factor to consider is that signs are conventional and may therefore be culture specific.

During translation, the translator produces signs for the target audience. In order to be understood, the meaning of the sign must be known. If the translator uses signs taken form a source-culture inventory that might be misinterpreted in the target-culture, it is advisable to mark the translation accordingly.

2.4.1.4 TRANSLATION AS INTERCULTURAL ACTION

Translation takes place in real situations, in which members of different cultures interact. Language is part of culture. The concept of 'languaculture' (Nord 1997:25) emphasises the relationship that exists between language and culture by stating that cultural boundaries are marked by 'rich points', which are differences in behavior, causing cultural conflicts or communication breakdowns between two communities in contact.

When one encounters a new language, one which he/she has never spoken before, some aspects of the language are easier to learn than others and others, are more difficult. But, with a little effort, differences from one language to another may be bridged. However, some concepts that come up may be strikingly difficult, complex, and unable to fit into the resources one uses to make sense of the world. These 'concepts' – from lexical items through speech acts up to fundamental notions of how the world works – are called *rich points.*

This means that the translator has to be aware of the rich points relevant to a particular translation task between the groups or sub-groups on either side of the languaculture barrier.

Now that a closer look has been taken at some of the defining features that are involved within the process of translation, the actual *first steps* that the translator has to take as he begins with this process have to be considered.

In the following section the analysis of the source text by the translator will be discussed.

2.4.2 TEXT ANALYSIS IN TRANSLATION

Most translation theorists have agreed that before starting with a translation, the translator should begin by analyzing the source text (ST) in its entirety, to make certain that that he/she understands the meaning and purpose of the text correctly. There have been proposals as to how the source text analysis should be carried out and how to deal with challenges or problems that often arise when dealing with a translation task. A brief look will now be taken at some of them:

According to Nord (1991:1), apart from using text analysis to ensure full comprehension and correct interpretation of the text, text analysis should also be used to provide a reliable foundation for each and every decision that the translator has to make in a particular translation process. For this purpose, Nord (1991) feels that it should be integrated into a global concept of translation that will serve as a permanent frame of reference for the translator. According to Newmark (1988:21), there are two main approaches to translation:

(1) The translator starts by translating sentence by sentence; it could be for the first paragraph or chapter. This is done to get the feel and tone of the text. After doing this, the translator sits back, reviews the position and reads the rest of the source language text (SLT);
(2) Alternatively, the translator may start by reading the whole text two or three times, to find the intention, register, tone, mark the difficult words and passages, and then the he/she starts to translate.

Using the first method will depend on whether the translator trusts his/her intuitive skills, and for the second method, knowledge of analyzing source texts. It is important to also note that with the first method, the translator may have to constantly revisit the already translated versions of the text, and this can take up a lot of his/her time. With the second method, having thoroughly analysed the source text (ST), the translator will be able to easily refer to some of the sections within the text, sections that could be helpful in maintaining the overall communicative purpose of the source language text (SLT) in the target language text (TLT). Newmark (1988) feels that this second method should not inhibit the free play of the translator's intuition.

2.4.2.1 Extratextual and Intratextual factors

Nord (1991:35) stresses that the most important factor when it comes to text analysis is the communicative function of the source text, which is represented by the factors of the communicative situation in which the source text fulfils its function. She refers to these factors as "extratextual" or "external" factors; and "intratextual" or "internal" factors.

Nord (199:35) states further that the “extratextual” factors may be mentioned or “verbalized” in the text, and in that case they are refered to as “metacommunicative utterances”. Further, the interplay between the extratextual and intratextual factors can be conveniently expressed in the following set of “WH-questions”, based on the so-called New Rhetoric formula.

> *Who* transmits
> *To Whom*
> *What for*
> *By which medium*
> *Where*
> *when*
> *why*
> a text
> *with what function?*
>
> *On what subject matter*
> does he say
> *what*
> *(what not)*
> *in what order*
> *using which non-verbal elements*
> *in which words*
> *in what kind of sentences*
> *in which tone*
> *to what effect?* Nord (1991: 36)

Depending on their relationship to either the communicative situation or the text itself, these questions may be assigned to the extra-textual or intra-textual factors of analysis.

Extra-textual factors are analysed by enquiring about the author or sender of the text (who?), the sender’s intention (what for?), the addressee or recipient the text is directed at (to whom?), the medium or channel the text is communicated by (by which medium?), the place (where?) and time (when?) of text production and text reception, and the motive (why?) for communication. The function of the text (or the answer to the last question) is deduced from the sum total of the information obtained from these seven extra-textual factors.

Intratextual factors are analysed by enquiring about the subject matter the text deals with (on what subject matter?), the information or content presented in the text (what?), the knowledge presuppositions made by the author (what not?), the composition or construction of the text (in what order?), the non-linguistic or paralinguistic elements accompanying the text (using which non-verbal elements?), the lexical characteristics (in which words?) and syntactic structures (in what kind of sentences?) found in the text, and the suprasegmental[3] features of intonation and prosody (in which tone?).

Nord (1991:37) points out that the extra-textual factors are analysed before reading the text, simply by observing the situation in which the text is used. In this way, the recipient builds up a certain expectation as to the intratextual characteristics of the text, but it is only when, through reading, he contrasts this expectation with the actual features of the text that he experiences the particular effect the text has on him. The last question (to what effect?) therefore refers to a global or holistic concept, which comprises the interdependence or interplay of extra-texual and intra-textual factors.

After considering the points mentioned above, it has become clear that before the translator engages in any type of translation task, he/she should first start by making certain that he/she understands the message of the original text in its entirety. This can be achieved by conducting some form of text analysis, and that will enable him/her to accurately assess the communicative purpose of the original text.

Thus, the main purpose of analysing the source text is: Firstly, to ensure that the translator understands the message of the original text (i.e. he/she understands what the function of the source text is, as compared to the communicative purpose that is to be achieved with the translation), and secondly, to ensure that the communicative context of the translated text has been properly considered.

To ensure that the translator is aware of what is expected of him/her while carrying out his/her translation task, he/she can make use of the translation brief (see 2.4.3).

[3] Suprasegmental features of a text are all those features of text organization which overlap the boundaries of any lexical or syntactical segments, sentences, and paragraphs, framing the phonological "gestalt" or specific "tone" of a text (Nord 1991:120).

2.4.2.2 Register

Another important element that the translator should also consider is the situation within which the communication process is taking place. This brings us to 'register', which Baker (1992:15) briefly describes as:

> A variety of language that a language user considers appropriate to a specific situation.

There are three main types of variations that may be identified, and those are: *field*[4] of discourse, *tenor*[5] of discourse, and *mode*[6] of discourse.

To ensure that he/she has familiarized himself/herself with all of this, the translator may make use of the translation brief. The importance of the translation brief will now be discussed in detail.

2.4.3 THE TRANSLATION BRIEF

It is very important for the translator to understand the conditions (communicative) under which the target text should carry out its particular function. This state can only be achieved by the translator if he/she understands the factors set out by the translation brief. With the translation brief, the intended purpose of the translation process is clearly defined.

If the translation task is accompanied by a translation brief, it simply means that the translator has been provided with a guide as to how he/she should go about achieving the communicative function in the target text, which matches that of the original text. Nord (1997: 60) stresses that in order for the translator to determine the aspects in which the target and source texts will diverge, the translator will have to compare the source text with the target text profile defined by the translation brief. Thus, the translation brief should contain (explicit or implicit) information about the following:

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[4] This is an abstract term for 'what is going on' that is relevant to the speaker's choice of linguistic items.

[5] An abstract term for the relationships between the people taking part in the discourse. Again, the language people use varies depending on such interpersonal relationships as mother/child, doctor/patient, or superior/inferior in status.

[6] An abstract term for the role that the language is playing (speech, essay, lecture, instructions) and for its medium of transmission (i.e. spoken, written) (Baker 1992:16).

- The (intended) text function(s);
- The target-text addressee(s);
- The (prospective) time and place of text reception;
- The medium over which the text will be transmitted; and
- The motive for the production or reception of the text (Nord 1997:60).

After looking at the translation brief; and comparing the communicative situations of both the source and the target text, the translator will be in a good position to decide on the type of strategies he/she will adopt in carrying out the translation task required. It has now become clear that the translator may make use of the translation brief to determine the intended purpose of the translation.

To help us gain more knowledge in this regard, the next section will take a closer look at the purposes and functions in translation.

2.4.4 PURPOSES AND FUNCTIONS IN TRANSLATION

According to functional theories in translation, translating is regarded as a "purposeful activity" (Nord 1997:1). This means that a translation process does not "happen" by itself. It is a communicative action carried out by an expert in intercultural communication (the translator), playing a role of text producer and aiming at some communicative purpose. Communicative purposes are directed at other people who are playing the role of receivers. Communication takes place through a medium and in situations that are limited in time and place. Each specific situation determines what and how people communicate, and it is changed by people communicating. Situations are not universal but are embedded in a cultural habitat, which in turn conditions the situation.

In translation, the translator deals with a source text produced under source-culture conditions for a source-culture audience. What is said and how it is said was determined by the author's communicative purposes and his/her assessment of the situation for which it was intended. In the translation, however, situations are determined by the target culture conditions. It is different with regard to time and place, sometimes with regard to medium, and definitely with regard to the addressed audience (e.g. their general and cultural knowledge, their social background, their value systems and world view).

If the functionality of a text is determined by these extratextual factors, it is obvious that in order to make a source-culture text work in a target culture situation, the translator's activity involves more than just replacing textual material in one language (SL) by equivalent material in another language. The meaning or function of a text is not something inherent in the linguistic signs; it cannot simply be extracted by anyone who knows the code. A text is made meaningful by its receiver and for its receiver. Different receivers (or even the same receiver at different times) find different meanings in the same linguistic material offered by the text. It might even be said that a "text" is as many texts as there are receivers of it (Nord 1997:31).

Somebody who commissions a translation and is willing to pay some money for it, usually has some purpose in mind for which the target text is needed. Therefore, the translator (like any other text producer) analyses the pragmatics (the intended meaning an utterance) of the prospective target text before deciding on what to say (i.e. how to rearrange the information given in the source text) and how to say it (i.e. what linguistic or even non-linguistic devices to use in order to make the text fit for the client's purpose).

The translation process is guided by the communicative purpose the target text is supposed to achieve in the target culture. This is a very simple principle, but the translator may be faced with a few questions regarding this: How are these purposes dealt with? How is a communicative purpose defined? Can categories or types of purpose be found? What are the conditions for the transfer of purposes across a linguistic and cultural barrier?

The following section will try to answer some of these questions by taking a look at Hans J. Vermeer's *Skopostheorie* (Nord 1997:27).

2.4.5 *SKOPOSTHEORIE*

Skopos is a Greek word for 'purpose'. According to the *Skopostheorie*, the prime principle determining any translation process is the purpose *(Skopos)* of the overall translational action. In the field of translation, three different types of purpose may be distinguished:

- the general purpose aimed at by the translator in the translation process (perhaps to 'earn a living'),
- the communicative purpose aimed at by the target text in the target situation (perhaps 'to instruct a reader'); and
- the purpose aimed at by a particular translation strategy or procedure (for example, 'to translate literally in order to show the structural particularities of the source language') (cf. Nord 1997:28).

Vermeer (Nord 1997:27) also distinguishes between *aim, purpose, intention* and *function*:

1. *'Aim'* is defined as the final result an agent intends to achieve by means of an action.
2. *'Purpose'* is defined as a provisional stage in the process of attaining an aim. Aim and purpose are therefore related.
3. *'Function'* refers to what a text means or is intended to mean from the receiver's point of view, whereas the aim is the purpose for which it is needed or supposed to be needed.
4. *'Intention'* is conceived as an "aim-oriented plan of action" on the part of both the sender and the receiver, pointing towards an appropriated way of producing or understanding the text (Nord 1997:28).

According to Vermeer (Nord 1997:29) *Skopos* states that one must translate consciously and consistently, in accordance with some principle respecting the target text. Nord (1997:30) adds to this by saying that translation is normally done by 'assignment'. There is a client, who needs the translation for a particular purpose and approaches the translator for a translation, thus acting as the initiator of the translation process. The client then provides as many details as possible about the purpose, explaining the addressees, time, place, occasion and medium of the intended communication and the function the target text is intended to have. All this information makes up the translation brief. Having received the translation brief and rendered the requested translation, the translator can now compare the potential effect that the target text may have on its readers with that of the original. The concepts of equivalence and adequacy may help us to gain more understanding into this.

2.4.6 ADEQUACY AND EQUIVALENCE

Another aspect of the *Skopostheorie* concerns adequacy and equivalence. Within the framework of *Skopostheorie*, 'adequacy' refers to the qualities of a target text with regard to the translation brief: the translation should be 'adequate to' the requirements of the brief. According to Reiss (Nord 1997:35), 'adequacy' refers to the "goal-oriented selection of signs that are considered appropriate for the communicative purpose defined in the translation assignment".

'Equivalence', on the other hand, describes a relationship of 'equal communicative value' between two texts or, on lower ranks, between words, phrases, sentences, syntactic structures and so on. In this context 'value' refers to meaning, stylistic connotations or communicative effect.

In the *Skopostheorie,* equivalence means adequacy to a *Skopos* that requires that the target text serves the same communicative function or functions as the source text, thus preserving 'invariance of function between source and target text'. Nord (1997:36) stresses that this reduces the concept of equivalence to 'functional equivalence', sometimes called dynamic equivalence or meaning based translation. It is important to note that with functional equivalence as a method of translation, more consideration is given to the unit of thought. In other words, the form and the words used in the source language are not as important as the thoughts of the writer. On the other hand, the use of formal equivalence (also known as *literal* translation) as a method of translation, reflects the translator's attempt to make a translation as close to the form of the original language as possible. Having considered all the above, the next section will be used to take a closer look at formal versus dynamic equivalence.

2.4.7 FORMAL VERSUS DYNAMIC EQUIVALENCE

Constance B. West (West 1932:344) states that:

> Whoever takes it upon himself to translate contracts a debt; to discharge it, he must pay not with the same money, but the same sum.

This statement clearly indicates that no two languages are exactly the same. Meanings and symbols that are used in each language may differ. Therefore, whilst the translator is trying to ensure that the impact that the translation is going to have, will be reasonably close to the original, he/she should always welcome the fact that a translation, as has been clearly put by D.G. Rosseti (Venuti 2000:126), "…remains perhaps the most direct form of commentary".

Because in translation there are no identical equivalents, only the closest possible equivalents, Nida (Venuti 2000:129) differentiates between two types of equivalence:

- Formal equivalence; and
- Dynamic equivalence.

Formal equivalence focuses attention on the message itself, in both form and content. In such a translation one is concerned with correspondences such as poetry to poetry, sentence to sentence, and concept to concept. Viewed from this formal orientation, one is concerned that the message in the receptor language should match as closely as possible the different elements in the source language. This could mean that the message in the receptor language is constantly compared with the message in the source language to determine standards of accuracy and correctness.

The type of translation, which most completely typifies this structural equivalence, might be called a "gloss translation", in which the translator attempts to reproduce as literally and meaningfully as possible the form and content of the original.

Sometimes a gloss translation is used to permit the reader to identify himself as fully as possible with a person in the source language context, and to understand as much as he can of the customs, manner of thought, and means of expression within that language. For example, the phrase “holy kiss” (Romans 16:16) in a gloss translation would be rendered literally, and would probably be supplemented with a footnote explaining that this was a customary method of greeting in New Testament times.

Nida (Venuti 2000:134) stresses that there are several formal elements that the formal equivalence translation attempts to reproduce, and these are: (1) grammatical units, (2) consistency in word usage, and (3) meanings in terms of the source context. The reproduction of the grammatical units may consist of: (a) translating nouns by nouns, verbs by verbs, etc.; (b) keeping all phrases and sentences intact (i.e. not splitting up and readjusting the units); and (c) preserving all formal indicators, e.g. punctuation marks, paragraph breaks, and poetic indentation.

On the other hand, dynamic equivalence aims at complete naturalness of expression, and tries to relate the receptor to modes of behavior relevant within the context of his own culture; and does not insist that he understands the cultural patterns of the source-language context in order to comprehend the message. Nida and Taber (Sager 1994:142) provide the following definition for dynamic equivalence:

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

In other words, when it comes to dynamic equivalence, the information conveyed to the readers of the target text should be the same as that conveyed to the readers of the original. This is where the “purpose” of the text plays an extremely important role.

It is however, significant to realise that a dynamic equivalence translation is not merely another message which is more or less similar to that of the source text. It is still a translation, and as such must clearly reflect the meaning and intent of the source text. The dynamic equivalence translation, as Nida (Venuti 2000:136) clearly puts it, should be: “the closest natural equivalent to the source language message.” And, since the aim of the dynamic equivalence translation is to focus on the equivalence of response rather than form, Nida (Venuti 2000:136) deems it necessary to look at the word “natural” as applicable to three areas of the communication process, in that the “natural” rendering must fit (1) the receptor language and culture as a whole, (2) the context of the particular message, and (3) the receptor language audience.

The next question to ask is: “What happens if the translator is struggling to acquire a possible equivalent”. The next section will take a look at the concept of non-equivalence at word level and how it can be dealt with.

2.4.8 NON-EQUIVALENCE AT WORD LEVEL

Baker (1992: 20) provides the following definition for the concept of *non-equivalence*:

> Non-equivalence at word level means that the target language has no direct equivalent for a word which occurs in the source text. The type and level of difficulty posed can vary tremendously depending on the nature of non-equivalence.

The different types of non-equivalence at word level, as identified by Baker (1997) will now be looked at:

(a) Culture-specific concepts

The source language word may express a concept, which is totally unknown in the target culture. The concept in question may be abstract or concrete; it may relate to a religious belief, a social custom, or even types of food. Such concepts are often referred to as culture-specific.

For example: In parliamentary terms, the word “Speaker” refers to someone who does more than just speak. He/She is the person who maintains authority and order in parliament. Translated literally into Sesotho, the word would be *"Sebui*" (meaning, someone who speaks or is speaking). This translation is out of context (i.e. it does not reflect the true meaning or function of the word in question). To avoid losing the meaning, the word "Speaker" is currently borrowed as it is from the source language into Sesotho.

(b) The source language concept is not lexicalised[7] in the target text

The source language word may express a concept that is known in the target culture but simply not lexicalised (i.e. not 'allocated' a target language word to express it). For example, the word "Accounting (financial)" does not have an equivalent in Sesotho. Instead, it can be paraphrased to *"Tsamaiso ya dibuka tsa ditjhelete"*, or another equivalent, depending on the context within which it is used. A literal back-translation (into English) of the above phrase, taking each word on its own, is:

tsamaiso – management
ya – of
dibuka – books
tsa – of (plural)
ditjhelete – money/finances

Looking at the above back-translation, it becomes obvious, that the sense of the word has not been lost (only paraphrased).

(c) The source language word is semantically-complex

Words do not need to be morphologically complex to be semantically complex. In other words, a single word consisting of only a few morphemes may sometimes express a more complex set of meanings than a whole sentence. Languages automatically develop very

[7] The lexical meaning of a word/lexical unit may be thought of as the specific value it has in a particular linguistic system and the 'personality' it acquires through usage within that system (Baker 1997: 12).

concise forms of referring to complex concepts if the concept has become important and is talked about often.

An example of such a semantically complex word in Sesotho may be "*Lesokwana" (*a type of game which is played to bring rain when it is dry). In order for a foreign language speaker to understand what is meant by such a word, he/she would have to be provided with a full explanation of what really happens during the game. Another classic example used by Baker (1997:22) is the Brazilian word *'arruacao'*, which means "clearing the grounds under coffee trees of rubbish and piling it in the middle of the row in order to aid in the recovery of beans dropped during harvesting".

(d) The source and target languages make different distinctions in meaning

The target language may make more or fewer distinctions in meaning than the source language. What one language regards as an important distinction in meaning, another language may not perceive as relevant. For example, Indonesians make a distinction between going out in the rain without the knowledge that it is raining "*kehujanan"* and going out in the rain with the knowledge that it is raining "*hujanhujanan"* (Baker 1997:22).

Because languages such as Sesotho and English do not make those distinctions, the Indonesian translator may find it difficult to choose the right equivalent, unless the context makes it clear whether or not the person in question knows that it was raining.

(e) The target language lacks a superordinate

The target language may have specific words (hyponyms) but no general word (superordinate) to head the semantic field[8]. For instance, in the field of "vehicles", vehicle is a superordinate and *bus, car, truck, coach, etc,* are all hyponyms of the word vehicle. In

[8] Semantic fields are sets of words referring to a series of conceptual fields. These fields reflect the divisions and sub-divisions 'imposed' by a given linguistic community on the continuum of experience. The actual words and expressions under each field are sometimes called lexical sets (Baker 1997: 18).

certain instances, the translator has to make a choice between using a hyponym instead of a superordinate, and *vice versa*.

(f) The target language lacks a specific term (hyponym)

Most languages have general words, but lack specific terms (hyponyms). This is important and should therefore be given considerable thought. For example, in the English language, the word "article" (which has a general meaning) may at times refer to more specific words (hyponyms) like *feature, survey, report, critique, commentary, review, etc.*

(g) Differences in physical or interpersonal perspective

Physical perspective may be of more importance in one language than it is in another. It has to do with where things or people are in relation to one another or to a place. As expressed in pairs of words such as *come/go*, *take/bring*, *arrive/depart*, and so on. Perspective may also include the relationship between participants in the discourse (tenor). For example, the Japanese have six equivalents for the word "give", depending on who gives to whom:

> *Yaru, ageru, morau, kureru, itadaku, and kudasaru*
> (Baker: 1997:23)

(h) Differences in expressive[9] meaning

The target language may have the same propositional[10] meaning as the source language word, but it may have different expressive meanings. The difference may be considerable or subtle and its importance is determined by the given context. The English word "batter"

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[9] Expressive meaning cannot be judged as true or false. It relates to the speaker's feelings or attitude rather than to what words or utterances refer to (Baker 1997:8).

[10] The propositional meaning of a word or utterance arises from the relation between it and what it refers to or describes in a real or imaginary world, as conceived by the speakers of the particular language to which the word or utterance belongs. It provides the basis on which we can judge an utterance as true or false. When the translation is referred to as 'inaccurate' it is often the propositional meaning being called into question (Baker 1997:13). This can simply be referred to as the "dictionary meaning of a word".

(as in *child/wife battering*), for instance, may be translated into Sesotho by using a more neutral word such as *"shapa",* meaning "to beat", plus an equivalent modifier such as "*ha bohloko"* (meaning 'savagely' or 'ruthlessly'). Differences in expressive meaning are more difficult to handle when the target language equivalent is more emotionally loaded than the source language item.

(i) Differences in form

There is often no equivalent in the target language for a particular form in the source text. Certain suffixes and prefixes, which convey propositional and other types of meaning in English, often have no direct equivalents in other languages. The word "retrievable" for instance, may be replaced by a paraphrase in Sesotho such as *"e ka nkuwa hape"*, meaning " that can be retrieved".

(j) Differences in frequency and purpose of using specific terms

Even when a particular form does have a ready equivalent in the target language, there may be a difference in the frequency with which it is used or the purpose for which it is used.

English for instance, uses the continuous *-ing* form for binding clauses much more frequently than other languages, which have equivalents for it, such as German and Scandinavian languages. Consequently, rendering every *–ing* form in an English source text with an equivalent *–ing* form in a German, Danish, or Swedish TT would result in a stilted, unnatural style.

(k) The use of loan words in the source text

One of the problems that the translator may also be faced with is that of false friends[11], often referred to as *faux amis*. Some false friends are very easy to spot because the difference in their meanings are so great that only a very inexperienced translator is likely to be unaware of it. For instance, the inexperienced French translator may confuse the English word "sympathetic" (meaning 'considerate' or 'understanding') with French *"sympathique"* (meaning 'nice' or 'likeable').

Baker (1992:26) stresses that while it is important to take a look at all of these problems of non-equivalence, it is also equally important to assess the significance and implications that each type of non-equivalence has in a given context. It is not every instance of non-equivalence that will serve as significant during translation. Conveying the meaning contained within the key words is the key factor, and the readers should not be distracted by looking at every word in isolation and attempting to present a full linguistic account of its meaning.

Baker (1992:26-42) also provides a few strategies that are used by professional translators to deal with the problem of non-equivalence: translation by a more general word (superordinate); translation by a more neutral/less expressive word; translation by cultural substitution; translation using a loan word or loan word plus an explanation; translation by paraphrase using a related word; translation by paraphrase using unrelated words; translation by omission; and translation by illustration. However, because this study will be looking at the strategies as proposed by Vinay and Darbelnet (1995), the ones provided above will not necessarily be discussed in greater detail.

A concept that does need more attention though, is that of functionalism in translation. In the following section, a closer look is taken at this concept.

[11] False friends are words or expressions that have the same form in two or more languages but convey different meanings. They are often associated with historically or culturally related languages, but abound among totally unrelated languages (Baker 1997: 25).

2.5 FUNCTIONALISM IN TRANSLATION

The first and most important factor to bear in mind when approaching the concept of functionalism, is the decisions taken by the translator during the process of translation, and this depends largely upon the different contexts within which communication takes place. As Nord (1997: 39) clearly puts it: “translation decisions should be guided by the function that the translator wants to achieve by means of his/her translation”.

It is also very important to understand what exactly is meant by these ‘communication functions’. This section will take a look at the different text functions. Bühler (Nord 1997: 40) proposes three basic functions:

- the referential;
- the expressive, and
- the appellative function.

Nord (1997:40) adds a fourth function to these, which is:

- the phatic function.

2.5.1 The Referential Function in Translation (see table 1)

The referential function of an utterance involves reference to the objects and phenomena of the world or of a particular world, perhaps a fictional one. It may be analysed according to the nature of the object or referent concerned. If the referent is a fact or a state of things unknown to the receiver (e.g. a traffic accident) the text function may consist of informing the reader; if the referent is a language or a specific use of language, the text function may be metalinguistic; if the referent is the correct way of handling a washing machine, the text function may be directive or instructive; and if it is a whole field that the receivers need to learn (e.g. geography) the function may be didactic (Nord 1997:40).

Table 1: Referential Function and some of the sub-functions

BASIC FUNCTION	SUB-FUNCTION
Referential Function	Description
	Metalanguage
	Instruction/Direction
	Information
	Didactics

To carry out the referential function, the receiver must be able to co-ordinate the message given in the text with the previous knowledge he/she has about the particular object in question.

If the amount of new information is too large, the receiver may fail to understand the message; if there is too little new information, the receiver may be bored and may stop reading or listening altogether. Therefore, senders of referential utterances usually try to establish an appropriate balance between presupposed and new information.

2.5.2 The Expressive Function in Translation (see table 2)

The expressive function refers to the sender's attitude towards the object and phenomena of the world. It may be subdivided according to what is expressed. If the sender expresses individual feelings or emotions, we may speak of an emotive sub-function; if what is expressed is an evaluation, the sub-function will be evaluative. Another sub-function might be irony.

Table 2: Expressive function and some of the sub-functions

BASIC FUNCTION	SUB-FUNCTION
Expressive Function	Emotion
	Evaluation
	Irony

The expressive function is sender-oriented. If it is verbalized explicitly (e.g. by means of evaluative or emotive adjectives, as in: *Cats are horrible!*), the readers will understand it even if they disagree. But if evaluation is given implicitly (like in: *A cat was sitting on the doorstep!),* it may be difficult to grasp for readers who do not know on which value system the utterance is based (is a cat on the doorstep a good or a bad thing?). Many qualities have different connotations in two different cultures. Sometimes one has to explicate an implicit evaluation in order to avoid misinterpretations in the target culture.

2.5.3 The Appellative Function in Translation (see table 3)

The appellative function is directed at the receiver's sensitivity or disposition to act, and aims at inducing the audience to respond in a particular way. If we want to illustrate a hypothesis by an example, we appeal to the reader's previous experience or knowledge; the intended reaction would be recognition or something known.

If we want to persuade someone to do something or to share a particular product, we appeal to his/her real or imagined needs, describing those qualities of the product that are presumed to have positive values in the receiver's value system. If we want to educate a person, we may appeal to his/her susceptibility to ethical and moral principles (Nord 1997: 42).

Table 3: Appellative function and some sub-functions

BASIC FUNCTION	SUB-FUNCTION
Appellative Function	Illustration
	Persuasion
	Command

2.5.4 The Phatic Function in Translation (see table 4)

The phatic function aims at establishing, maintaining or ending contact between sender and receiver and at defining the social relationship holding between them (e.g. by the forms of address used or by conventional opening and closing formulas in letters or at the beginning or end of a conversation).

Table 4: Phatic function and some of its sub-functions

BASIC FUNCTION	**SUB-FUNCTION**
Phatic Function	Small-talk
	Salutation
	Politeness

It is now clear that the referential function works on the basis of the information explicitly verbalized in the text plus the information that is not verbalized because it is assumed to be known to the addressed audience. On the other hand, if it is explicit, the expressive function works on the basis of evaluative or emotive verbal or non-verbal elements. If it is implicit, it works on the ground of the value system and perspective shared by the sender and receiver. The appellative function works on the basis of common experience, sensitivity, world and cultural knowledge, emotions, values, etc. shared by the sender and receiver. The receiver must be able and willing to co-operate to make the appellative function work. The phatic function works on the basis of shared conventions and helps the communicators to ease into communicative situations.

2.6 CONCLUSION

The main purpose of this chapter was to take a comprehensive look at the process of translation and some of the most important elements that should always be considered by the translator in carrying out his/her task. The point of departure was to define and take a look at the relevance of translation in an attempt to make evident the fact that translation goes far beyond the words we use. Translation studies were also looked at as a discipline. This was done for the purpose of trying to uncover the nature of translation studies. A look was also taken at some of the most important concepts in translation studies, such as equivalence in translation; and the problem of non-equivalence (at word level) in translation. Strategies that may be used by translators in overcoming these problems were also briefly discussed.

Other important elements involved in the process of translation that have also been dealt with in this chapter, are elements such as: analysing the source text; the translation brief – a set of instructions that accompany a translation request, describing how the text will be used, and providing translators with important information about:

- The communicative context;
- Purposes and functions in translation;
- *Skopostheorie;*
- Formal versus dynamic equivalence; and most importantly,
- Functionalism in translation.

This chapter has served to remind us of the importance of functionalism in translator training. Translators should never forget that functionalism in translation means accurately assessing the communicative purpose of the original text, instead of replacing each word of the original text with a comparable word in the target text. This is always done with the intention of determining whether the translation will achieve the same purpose without necessarily sticking to the same form as in the original. This chapter has provided a foundation on which the rest of this study will be based.

The next chapter will focus on Vinay and Darbelnet's (1995) model. A closer look will be taken at the seven methods of translation as proposed by Vinay and Darbelnet (1995), and some of the other concepts that are to be considered when dealing with these methods.

CHAPTER 3
METHODS OF TRANSLATION

3.1 INTRODUCTION

The previous chapter dealt with the process of translation. A closer look was taken at the different purposes of translation. Concepts that are of great importance, such as functionalism and equivalence in translation, were also looked at. This chapter will be used to evaluate the methods of translation as proposed by Vinay and Darbelnet (1995), who state that although there are different methods in translation, these methods may all be condensed into just seven (7) key procedures that the translator may use to obtain a specific translation effect.

What is important to note in practice is that these methods or procedures may be used on their own, or that they may also be combined with one or more of the others to carry out a translation task effectively.

Vinay and Darbelnet (1995:30) state that when starting with a translation, translators establish the relationship between specific manifestations of the two linguistic systems concerned, one which has already been expressed and is therefore a given, and the other which is still potential and adaptable. As a result translators are faced with a fixed starting point, and as they read the message, they form in their minds an impression of the target they want to reach. The initial steps taken are characterised as follows:

- To identify the units of translation;
- To examine the SL text, this consists of evaluating the descriptive, affective, and intellectual content of the units of translation;
- To reconstitute the situation which gave rise to the message;
- To weigh up and evaluate the stylistic effects, etc (Vinay & Darbelnet (1995:30).

3.2 BASIC CONCEPTS

Before identifying the procedures/methods that translators use to move from one language into the other, Vinay and Darbelnet (1995:12) propose that certain concepts should be taken into consideration. These concepts are:

- The Linguistic sign;
- Meaning and Sense;
- *Langue and Parole*;
- Servitude and Option; and
- Language and Stylistics

3.2.1 The linguistic sign

The first thing to consider is the fact that an utterance consists of *signs*, and these *signs* originate from the vocabulary and are modified by the grammar, the intonation, etc. When put together, these signs give the utterance a global meaning, which in this instance may be referred to as the *message.* When the speakers make use of signs, attentive listeners or readers, may be able to note the mode of the speaker while they process the signs, and in the same way, a good analysis of the source text will enable the translator to identify the mode as well as the signs, and the translator must consider both. The study of the mode is supported by the background information that translators need for dealing with texts which do not form part of their daily routine.

Another significant issue that also needs to be highlighted, is the importance of paying attention to context. According to Ulrych (1995:69), context is the source of meaning for every language event since it gives the hearer or reader a frame of reference within which to interpret what has been uttered or written. Initially, the term *context* was used exclusively to refer to the words and sentences that "go with" (hence the use of *con-)* a text, "*con*-text" in the strict sense of the word.

It is important to understand that context does not acquire its full meaning until we reconstruct in our minds the situation it describes. All this has to do with *metalinguistic information*[12].

The 'sign' in itself, is a very complex concept. De Saussure (Vinay and Darbelnet 1995:12) defines a sign as:

> The inseparable union of a concept and its written or spoken linguistic form.

The sign has a structure that has two parts: the *signifier* and the *signified.* Both of these are mental states. The signifier is the linguistic part (the mental image of the physical sound that one makes when uttering a word for instance), and the signified is the conceptual part of the sign (the mental concept or representation of the sign).

3.2.2 Meaning and Sense

The distinction made between meaning and sense also originates in a differentiation about signs. This distinction was made by De Saussure (Vinay and Darbelnet 1995:14). The *meaning* is the sense of a sign in a given context. Sense refers to what contrasts one sign with another in language. Gutt (2000:225) stresses that in order for the translator to get a better grasp of the 'meaning' of the original, he/she has to be aware of the following factors:

- the difference between the (linguistically) expressed meaning and the intended interpretation;
- varying degrees of strength of communication;
- the crucial dependence of that interpretation on the availability of the right contextual information; and
- the fact that interpretation of the original will only be adequate to the degree that it is based on a thorough understanding of the original context.

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[12] According to Vinay and Darbelnet (1995:278), *metalinguistic* refers to the totality of relationships which link social, cultural and psychological facts to linguistic structures.

3.2.3 *Langue and Parole*

De Saussure (Fawcett 1997:3) elucidates language as a set of structured systems, which include:

- a sound system (phonetics and phonemics);
- a grammar system (syntax, which is word order, and morphology, which is word shape); and
- a meaning system (semantics).

For linguistics to make progress in describing these systems, De Saussure thought it necessary to distinguish between what he called *'langue'* and *'parole'*. *Langue* refers to the words and expressions generally available to speakers, independent of the use they make of them. Once these words are actually spoken or written, they belong to *parole.* This difference is important because most items of *langue* undergo a slight transformation when they are used in *parole*.

The distinction between *langue* and *parole* is a very high-level distinction, concerning the entire language. It has also been suggested (Fawcett 1997:34) by many authors that translation should be studied as a *parole* (a communicative event) rather than a *langue* (an abstract) system.

Langue-orientated approaches such as suggested by Delisle (Fawcett 1997:04), should always be part of every translator's knowledge. It is therefore, unquestionably, very important for every translator to have a basic command of the languages that he/she is working with. However, it is important, to note again that having a good command of the two languages concerned does not necessarily imply that one is a good translator. This is where the concept of 'foreign language competence', as proposed by Werner Koller (Fawcett 1997:04), comes in. Foreign language competence refers to the knowledge that is basic to, but not the whole of, 'translator competence'.

3.2.4 Servitude and Option

Vinay and Darbelnet (1995:15) assert that to the extent that language is something we acquire, it is a complex of *servitudes* to which we have to submit, e.g. the gender of nouns, the conjugations of verbs, and the agreement between words (i.e. the underlying relationship between words), which are all unalterable facts of the linguistic system. On the other hand, certain forms of the language which are no longer in general use, and no longer obligatory, are referred to as *options.*

Therefore, for translators to do their jobs effectively, they must distinguish between servitudes imposed upon writers and the options they have freely chosen. Servitude and option are important for the three levels of analysis: the lexicon, the syntactic structure, and the message. In the target language, translators have to pay particular attention to options. In the target language they must take account of the servitudes limiting their freedom of action and must also be able to choose from among the available options to express the nuances of the message.

On the other hand, mistaking a servitude for an option may lead to *over-translation.* According to Vinay and Darbelnet (1995:16), over-translation consists of seeing two units (refer to 3.5) when there is only one.

3.2.5 Language and Stylistics

According to Bally (Vinay and Darbelnet 1995:16-17), two types of stylistics may be considered. One seeks to isolate the means of expression of a given language by contrasting the affective with the intellectual elements. This may be referred to as *internal stylistics*. The other seeks to identify the expressive means of two languages by contrasting them. This, according to Vinay and Darbelnet (1995:17), is called *external comparative stylistics* or *comparative stylistics.*

Regarding the distinction made between servitudes and options, it may be stated that internal stylistics, which predominantly studies expression forms, is dominated by options, whereas external stylistics is concerned with both servitudes and options. Many characteristic features of a language are servitudes.

3.3 THE METHODS

DIRECT AND OBLIQUE TRANSLATION

According to Vinay and Darbelnet (1995:31), translators may choose between two general methods of translation, namely direct, or literal translation; and oblique translation. It is important to note that in some translation tasks, it may be possible to transpose the source language message element into the target language (*Direct* translation). Gutt (2000:171) provides the following definition for direct translation:

> A receptor language utterance is a direct translation of a source language utterance if and only if it purports to interpretively resemble the original completely in the context envisaged for the original.

However, translators may also notice gaps, or “lacunae”, in the target language, which must be filled by corresponding elements, so that the overall impression is the same for the two languages.

On the other hand, it may also happen that, because of structural and metalinguistic differences, certain stylistic effects cannot be transposed into the target language without upsetting the syntactic order, or even the lexis. It is in cases such as these, where translators have to resort to more complex methods. These procedures may at first look unusual, but may permit translators a strict control over the reliability of their work, and they are referred to as *oblique* translation methods.

Vinay and Darbelnet (1995:31) assert that the first three procedures: *Borrowing*, *Calque*, and *Literal* translation, all fall under *direct translation,* whilst *transposition, modulation, equivalence,* and *adaptation,* fall under *oblique translation*. When dealing with the different methods, attempts will also be made on taking a look at what other authors have to say about these methods.

3.3.1 Method 1: Borrowing

The *Routledge Dictionary of Language and Linguistics* (1996) provides the following definition for the concept 'Borrowing':

> Adoption of a linguistic expression from one language into another, usually when no term exists for the new object, concept, or state of affairs.

Yule (1996:65) simply describes borrowing as "the taking over of words from other languages". According to Jackson (2002:122), one language may take words from another for a number of reasons: to fill a gap in that particular target language; to have a term to refer to a phenomenon not found in the target culture language; or to provide a 'foreign' flavour, and so on.

According to Fromkin and Rodman (1998:459), borrowing occurs when one language adds to its lexicon a word or morpheme from another language, often altering its pronunciation to fit the phonological rules of the borrowing language.

Cluver (1989:59) identifies the following conditions within which borrowing may take place:

- The subject field – Borrowing may occur especially in fields such as medicine, mathematics, physics, etc.; and it is usually tolerated in most speech communities;
- The way in which the term is borrowed – Terms that have been incorporated in the phonological and morphological system of the target language tend to be more readily accepted than direct loans. However, for purposes of avoiding variations at this level, it is still important to formulate rules regarding how this 'incorporations' should take place;
- The stage of development of the target language – the attitudes of the members of a particular speech community should always be considered by a terminographer in making use of borrowings.

Because most languages are borrowers, the lexicon can be divided into native and non-native words or loan words. A native word is one whose history or etymology can be traced back to the earliest known stages of the language.

A language may borrow a word directly or indirectly. A direct borrowing means that the borrowed item is a native word in the language from which it is borrowed. '*Feast'* was borrowed directly from French. On the other hand, the word '*algebra'* was borrowed from Spanish, which in turn had borrowed it from Arabic. Thus, '*algebra'* was indirectly borrowed from Arabic, with Spanish as an intermediary.

To overcome the '*lacunae'* or gaps (especially metalinguistic ones such as a new technical processes or unknown concepts) that occur in the target language, borrowing is one of the simplest methods of translation that may be used.

Fedorov (Fawcett: 1997:34) provides the following reasons for borrowing during translation:

(a) borrowing during translation might be intended to retain the 'shade of specificity' in the foreign object or institution;
(b) to convey a sound effect; or
(c) to ensure that a cultural word is not translated entirely out of existence.

To assist the reader in understanding, Federov (Fawcett: 1997:34) suggests that some form of explanation may also be added, to complement the meaning of the borrowed item.

Some borrowings are well-established in the target language; and they are so widely and frequently used that they are no longer considered as borrowings. They therefore end up becoming part of the respective target language lexicon. For example, in the English language, words such as '*carburettor', 'hangar', 'déjà vu',* etc., are no longer considered to be borrowings. It is also very important to note that many borrowings enter a language through translation.

Distinguishing between borrowing and code mixing

Appel and Muysken (1987:172) refer to code mixing as 'the use of two languages in one sentence'. It should be noted that with code mixing, the non-native words are not adapted morphologically and phonologically, whilst with borrowing they are. However, it should also be noted that there may be different degrees of phonological adaptation for borrowed items. Vinay and Darbelnet (1995:32) also stress that "the decision to borrow a source language word or expression for introducing an element of local colour is a matter of style and consequently of the message".

3.3.2 Method 2: Calque

The Routledge Dictionary of Language and Linguistics (1996) defines the concept 'Calque' as follows:

> A French term for a new word modeled after a word in another language.

While in the case of borrowing, a foreign word and its meaning are adopted wholesome into the other language as a loan word, a calque emerges when the language is adapted to new concepts. This may happen in several ways:

> (a) by way of a borrowed meaning through change and expansion of the meaning of native words;
> (b) through neologisms loosely based on a foreign concept;
> (c) through word-for-word loan translations;
> (d) through a loose loan translation.

According to the American Heritage Dictionary of the English language (2000), a calque or loan translation is:

> A form of borrowing from one language to another whereby the semantic components of a given term are literally translated into their equivalents in the borrowing language.

Cluver (1989:58) defines a calque as:

> …a case whereby the foreign word is translated morpheme by morpheme into the receiving language.

Let us consider the following: English *'superman',* for example, is a loan translation from German '*Übermensch*[13]*',* coined by Nietzche from German *über ('above')* and *Mensch ('man').* A normal borrowing would simply take the German word into English in its German form; a calque translates the elements.

Fromkin and Rodman (1996:462) describe loan translations as compound words or expressions, whose parts are translated directly into the borrowing language.

A calque (or a loan translation), therefore, is a 'special kind of borrowing' whereby the source language expression structure is transferred in a literal translation. In other words, a phrase is borrowed from another language by literal word-for-word translation. The word *calque* may also be used as a verb: *to calque* means to loan translate from another language to create a new lexeme[14] in the target language. According to Vinay and Darbelnet (1995:32), the result of a calque is either:

i. a lexical calque, which respects the syntactic structure of the target language, whilst introducing a new mode of expression. For example, consider the following English-French calque:
   Compliments of the Season! - *Compliments de la saison!*

ii. a structural calque, which introduces a new construction into the language, for example, such as in the following *English-French calque:*
   Science-fiction - Science fiction

[13] Both the terms '*superman*' (English) and '*Übermensch*' (German) have one meaning: a person with great powers and abilities (www.answers.com/topic/superman).

[14] A lexeme is an abstract unit of morphological analysis in linguistics, which roughly corresponds to a set of words that are "the same" in basic meaning. For example, the English word forms *run, runs, ran* and *running* are forms of the same lexeme.

As with borrowings, there are many fixed calques which, after a period of time, become an integral part of the language. These too, like borrowings, may have undergone a semantic change, turning them into *faux amis*[15](false friends).

3.3.3 Method 3: Literal translation

According to The Free Online Dictionary:

> Literal translation is one that corresponds word-for-word with the original (www.thefreedictionary.com/literal).

In other words, the translator tries as far as possible to produce a verbatim representation of the original message.

Munday (2001:19) refers to this translation procedure as *'metaphrase'*. Literal translation refers to the direct transfer of a source language text into a grammatically and idiomatically appropriate target language text. In this type of translation, the translator's task is limited to observing the adherence to the linguistic servitudes of the target language.

Vinay and Darbelnet (1995:34) state that in principle, a literal translation is a unique solution in that it is reversible and complete in itself, and most common when translating between two languages of the same family, and even more so when they also share the same culture. However, if after trying these first three procedures, translators still regard a literal translation as unacceptable, they must turn to the methods of oblique translation. By unacceptable, it is meant that the message, when translated literally may

i. give another meaning, or
ii. have no meaning, or
iii. be structurally impossible, or

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[15] *Faux amis* are those words which are identical in form and etymology in two languages but which, because of their separate developments in two distinct cultures, have taken on different meanings (Vinay & Darbelnet 1995: 68).

iv. not have a corresponding expression within the metalinguistic experience of the target language, or

v. have a corresponding expression, but not within the same register.

According to Newmark (1988:70), literal translation (above word level) is the only correct procedure if both the meanings of the source language and the target language correspond, or correspond more closely than any alternative; that means that the referent and the pragmatic effect are equivalent (i.e. that the words not only refer to the same 'thing' but have similar associations and appear to be equally frequent in this type of text).

It is therefore important to note that equivalence of messages ultimately rely upon the identity of the situation. The situation within which the message is being communicated will be the determining factor in the production of the final translation.

3.3.4 Method 4: Transposition

According to Newmark (1988:85), a 'shift' or a transposition (Vinay and Darbelnet 1995:36) is a translation procedure involving a change in the grammar from the source language (SL) to the target language (TL). Newmark (1988:86) has identified the following types of 'shifts' or transpositions:

(a) the change from singular to plural;
(b) the type of change required when the source language's grammatical structure does not exist in the target language;
(c) the type of shift that occurs where literal translation is grammatically possible but may not accord with natural usage in the target language; and the fourth type is
(d) the replacement of a virtual lexical gap by a grammatical structure.

Vinay and Darbelnet (1995:36) also state that transposition involves the replacement of one word class with another without changing the meaning of the message. This, obviously, implies that the same meaning may be conveyed by different word classes. They site the following types of transposition:

1) SL Verb – TL Verb
2) SL Verb – TL Noun
3) SL Noun – TL Past Participle
4) SL Verb – TL Preposition
5) SL Adverb – TL Noun
6) SL Past Participle – TL Noun
7) SL Adjective – TL Noun
8) SL Prepositional Expression – TL Adjective/Adverb
9) SL Adjective – TL Verb (Vinay and Darbelnet 1995:94).

Newmark (1988:86) also notes that whilst it is not possible to strictly standardise transpositions in the way that Vinay and Darbelnet do, since so many overlap and convert to lexis (referred to as 'level shifts'[16], they may still be very useful, and one should be sensitised as to their possibilities.

It is important to note that some transpositions appear to go beyond linguistic differences and may be recorded as general options available for stylistic considerations. Because of this, a simple sentence may sometimes be converted to a co-ordinate sentence, or to two simple sentences. It is therefore extremely important for translators to ensure that they carry out a transposition, only if the translation fits better into the utterance or allows a particular style to be retained. A special and frequently used case of transposition is that of *interchange*.

(a) Interchange

It is important to note that the description of reality in English normally follows a natural order, like the temporal sequence of an action film. Even in the domain of concrete expression, certain

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[16] A level shift (Munday 2001:60) is something which is expressed by grammar in one language and lexis in another; this could, for example, be: by aspect in Russian being translated by a lexical verb in English. For example '*igrat'*' (to play) and '*sigrat'*' (to finish playing).

languages do not necessarily follow the natural order of things. There may thus be an *interchange* between two languages concerned. Vinay and Darbelnet (1995:103) make use of the following English/French example to demonstrate the interchange that may occur between two languages:

blown away : *emporté par le vent*

Means:	**blown**	*par le vent*
Result:	*emporté*	**away**

From the above example, it becomes clear that in English, the result is marked by the particle in the same position as the adverbial expression which in French indicates the mode of action. In English, this mode is expressed by the verb, whereas the French verb indicates the result.

(b) *Inverse transposition*

Inverse transposition occurs when there are nouns in one language, which can be rendered by verbs in another language, or *vice versa*. The following phrases provide examples of such transpositions:

Après ***qu 'il sera revenue****…* : After he **comes back** (verb)

Après ***son retour****...* : After his **return** (noun)

3.3.5 Method 5: Modulation

Modulation is a variation of the form of the message, obtained by a change in the point of view. This change may be justified when, although a literal, or even transposed translation results in a grammatically correct utterance, it is still considered unsuitable, unidiomatic or awkward in the target language. A distinction is made between free or optional modulations and those that are fixed or obligatory. A classical example of an obligatory modulation is the phrase *"The time when…"*; which in the French language has to be translated as, *"Le moment où*…" (a literal translation of this would be *"The moment when…"*).

Optional modulation often occurs when there is a reversal of a point of view, such as in: "it is not difficult to show". In French, this phrase may be translated *"il est facile de démontrer…"* which in the English language, when translated literally would be "it is easy to show".

The difference between free or optional modulations and fixed or obligatory modulations is one of degree. In the case of fixed modulation, translators with a good knowledge of both languages freely use this method, as they will be aware of the frequency of use, the overall acceptance, and the confirmation provided by a dictionary or grammar of the preferred expression.

Cases of free modulation are single instances not yet fixed and sanctioned by usage, so that the procedure must be carried out anew each time. This, however, is not what qualifies it as optional; when carried out as it should be, the resulting translation should correspond perfectly to the situation indicated by the source language.

To emphasise this point, it should be indicated that the result of the free modulation should have the same effect on the target language readers as the original had on the source language readers.

Free modulation therefore tends towards a unique solution, a solution which rests upon a habitual train of thought and which is necessary rather than optional. It is therefore evident that between fixed modulation and free modulation there is but a difference of degree, and that as soon as a free modulation is used often enough, or is felt to offer the only solution (this usually results from the study of bilingual texts, from discussions at a bilingual conference, or from a famous translation which claims recognition due to its literary merit), it may become fixed.

However, a free modulation does not become fixed until it is referred to in dictionaries and grammars and is regularly taught. A passage not using such a modulation would then be considered inaccurate and rejected.

Vinay and Darbelnet (1995:246) have identified the following types of modulation:

(a) Abstract for concrete (Metonymy[17])
(b) Explicative modulation
(c) The part for a whole (synecdoche[18])
(d) One part for another (metonymy)
(e) Reversal of terms
(f) Negation of the opposites (litotes[19])
(g) Active to passive and vice versa
(h) Space for time (metalepsis[20])
(i) Exchange of intervals for limits (in space and time)
(j) Change of symbol

3.3.6 Method 6: Equivalence

As already discussed in Chapter 2 (2.3.6), 'Equivalence' describes a relationship of 'equal communicative value' between two texts or, on lower ranks, between words, phrases, sentences, syntactic structures and so on. In this context 'value' refers to meaning, stylistic connotations or communicative effect.

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[17] In rhetoric metonymy is the substitution of one word for another with which it is associated. It works by contiguity rather than similarity. Typically, when someone uses metonymy, they don't wish to transfer qualities (as you do with metaphor); rather they transfer associations which may not be integral to the meaning. In cognitive linguistics, metonymy is one of the basic characteristics of cognition. It is extremely common for people to take one well-understood or easy-to-perceive aspect of something and use that aspect to stand either for the thing as a whole or for some other aspect or part of it (e.g. 'the *pen* is mightier than the *sword*') (Wikipedia, The Free Encyclopaedia).

[18] A *Synecdoche* is a figure of speech in which the one of the following (or its reverse) is expressed: (a) a part for a whole; (b) an individual stands for a class; and (c) a material stands for a thing. (Lingualinks, Glossary of Linguistic Terms).

[19] *Litotes* is the use of a negated antonym to make an understatement or to emphatically affirm the positive (Lingualinks, Glossary of Linguistic Terms).

[20] *Metalipsis* is a figure of speech in which one thing is referenced by something else which is only remotely associated with it (Wikipedia, The Free Encyclopaedia).

Vinay and Darbelnet (1995:38) use this term to refer to cases whereby one and the same situation may be rendered by two texts using different stylistic and structural methods. In such cases we are dealing with the method which produces equivalent texts. Newmark (1988:90) views the use of this term as implying "approximate equivalence", accounting for the same situation in different terms. In Chapter 2, a look was taken at equivalence in *Skopostheorie,* that refers to adequacy to a *Skopos* (i.e. the target text serving the same communicative function or functions as the source text, thus preserving 'invariance of function between source and target text). Because of this, Nord (1997) introduced the concept of 'functional equivalence'.

Nida (Munday 2001:41) also differentiates between 'formal' and 'dynamic' equivalence, by stating that formal equivalence focuses attention on the message itself, in both form and content in an attempt to make sure that the message in the receptor language should match as closely as possible the different elements in the source language.

On the other hand, dynamic equivalence is based on what Nida (Munday 2001:42) has referred to as 'the principle of equivalent effect'[21]. As already discussed in Chapter two, dynamic equivalence focuses more on the equivalence of response rather than form, where 'the relationship between receptor and message should be substantially the same as that which existed between the original receptors and the message. Basically, the message aims at complete naturalness of expression.

According to Nida (Munday 2001:42), a translation is successful when it has elicited the same response as that of the target language, and this serves as one of the four basic requirements of a translation:

(a) Making sense;
(b) Conveying the spirit and manner of the original;
(c) Having a natural and easy form of expression; and
(d) Producing a similar response.

[21] To achieve an 'equivalent effect' means to produce the same effect (or one as close as possible) on the readership of the translation as was obtained on the readership of the original.

3.3.7 Method 7: Adaptation

Robinson (1997:11) defines adaptation as a type of text reliability, whereby:

> The translation recasts the original so as to have the desired impact on an audience that is substantially different from that of the original; as when an adult text is adapted for children, a written text is adapted for television, or an advertising campaign designed to associate a product with sophistication uses entirely different images of sophistication in the source and target languages.

Snell-Hornby (1995:183) describes adaptation as perhaps the most dominant method used by international advertisers:

> …a technique that makes necessary tactical adjustments in terms of addressee needs and expectations, cultural norms, and frames of reference.

Newmark (1988:91) stresses that adaptation as a translation procedure is a matter of cultural equivalence. Goddard (1998:80) adds to this by stating that it should not be seen as "simply translating the words, but encoding the right concepts – concepts which may vary from culture to culture", and he refers to this type of method as *copy adaptation*.

Baker (1992:31) refers to this type of procedure as 'cultural substitution', whereby a culture specific item or expression is replaced with a target language item which does not have the same propositional[22] meaning but is likely to have a similar impact on the target readers.

To qualify the above statement, let us use the table (table 3.3.7a) below to take a closer look at the example that is given by Baker (1992:33):

[22] The propositional meaning of a word or an utterance arises from the relation between it and what it refers to or describes in a real or imaginary world, as conceived by the speakers of the particular language to which the word or utterance belongs. It is the type of meaning which provides the basis on which we can judge an utterance as true or false (Baker 1992: 13).

Source Text (Italian - Gadda, 'La cenere delle battaglie')	Target Text (English: 'The ash of battles past')
Poi, siccome la serva di due piani sotto la sfringuellava al telefono coll'innamorato, assenti I padroni, si imbizzì: prese a pestare I piedi sacripantando »»**porca, porca, porca…»»**: finché la non ismise, che non fu molto presto.	Then, because the servant-girl two floors down was chattering at the telephone with her young man, her employers being away, he lost his temper: and began to stamp his feet, bellowing **'Bitch, bitch, bitch…'** until she gave up, which was not very soon.

Table 3.3.7(a)

Literally, the word *porca* is a female for *swine*. In the above example, the translator had given a footnote, explaining that the Italian word 'when applied to women, indicated unchastity, harlotry…', and that the word *bitch* represented a straight forward cultural substitute. Clearly, in this instance, the translator felt that the expressive value of the two words was more important than their literal meanings.

The use of this type of procedure allows the target readers to have a concept with which they may identify something that is familiar and appealing to them. Baker (1992:31) also explains that, on an individual level, the decision of the translator to make use of this type of procedure largely depends on two factors:

(a) how much licence (in the brief) is given to him/her by those who commission the translation; and
(b) the purpose of the translation.

On a more general level, the decision will also reflect, to some extent, the norms of translation prevailing in a given community.

Vinay and Darbelnet (1995:39) describe adaptation as being a special kind of equivalence, a situational equivalence. According to them, the method of adaptation is one that reaches the extreme limits of translation. It is used in those cases where the type of situation being referred to by the source language message is unknown in the target language culture. In such cases, translators have to create a new situation that may be considered as being equivalent.

Therefore, when taking a look at specific text types (such as those found in the advertising world), the aim, as clearly put by Andrews (1995:24)

> …is never only to translate information, but always to make the information as acceptable as possible.

3.4 THE THREE PLANES OF EXTERNAL STYLISTICS

All seven methods as identified by Vinay and Darbelnet (1995) are described as operating on three levels:

- the lexicon;
- syntactic structures; and
- the message.

3.4.1 The lexicon

The first plane is occupied by signs considered in their own right, i.e. disregarding the messages in which they appear. The repertoire of signs, or the lexicon, is examined by substituting units of translation within the syntactic framework of a comparable structure. The main aim is to draw out certain lexical categories from their juxtaposition, in order to define the units of translation more sharply. The parallels between the source language and the target language may sometimes be striking, and at other times, the two languages may clearly differ and translators must analyse their differences if they want to understand and bridge them.

3.4.2 Syntactic structures

Units of translation may also be arranged on a horizontal plane, i.e. in the sequence of the syntactic structure of the utterance, so as to emphasise the idea of an ordered entity. At each stage of the flow of the utterance, the meaning of a unit of translation is dependent on particular markers, on variations in form (morphology) and on a certain order (syntax).

3.4.3 The message

The message, perhaps the most important of the three planes, is the encompassing framework into which the utterance fits. At the plane of the message, speakers determine the point of view, expressed by the tone, the choice of register, the layout of paragraphs and the choice of connectors which punctuate their development. Metalinguistic information completely surrounds the message, since a message is the individual reflection of a situation, an extralinguistic phenomenon.

According to Nida (Venuti 2000:127), messages differ primarily in the degree to which content or form is the dominant consideration. The content of a message can never be completely abstracted from the form, and form is nothing apart from content; but in some messages the content is of primary consideration, and in others the form must be given a higher priority.

Vinay and Darbelnet (1995: 165) stress that the meaning of a message is established in several ways, and its importance may vary from case to case.

(a) Structural meaning

This is the meaning that normally emerges from the structure created by the lexical elements and the order into which they are put by the rules of grammar. It is, however, important to note that the structural meaning may be ambiguous.

(b) Global meaning

The global meaning is provided by the whole context of the message. There are cases where the structure is insufficient to convey the totality of the message. This usually occurs with the units larger than the sentence, and is resolved at the level of the paragraph.

(c) Situational meaning

Situational meaning comes into play when a message cannot be fully understood without information that lies outside the linguistic utterance. It complements structural and global meaning by providing details of writers and readers, the circumstances and motivation of the communication, and may be essential not only in disambiguating messages but for proper reaction to a message. It is especially important for translators because they have to assume the same situation to exist in the target language or to re-create a new situation suitable for the message they are conveying.

3.5 UNITS OF TRANSLATION

As with many other sciences, the first step to take in dealing with the process of translation is to try and define the units with which to operate. The smallest unit that usually comes to mind is the **word,** which Baker (1992:11) describes as:

> a sequence of letters with an orthographic space on either side.

However, it is not strictly accurate to think of the word as the smallest or most basic meaningful element in a language, because meaning may be carried by units smaller than words. And, as has been suggested by some linguists, the term **morpheme** may be used to describe the minimal (dependent) formal element of meaning in a language. A distinction is made between words and morphemes in that a word may or may not contain several elements of meaning, whilst a morpheme cannot contain more than one element of meaning and cannot be further analysed. In other words, a word may be described as the smallest independent unit of meaning, while the morpheme is dependent. In this instance, Vinay and Darbelnet (1995:23) introduces the term *"fractional unit"*. Consider the following example:

> The English word "*unbelievable"* (meaning 'cannot be believed'), although written as a single word, is composed of three units of meaning: *un*, which means "not" or "the reverse

> of", *believe* which means "accept as true or as conveying the truth", and *able* meaning "able to be or fit to be".

In the above example, the word *"unbelievable"* could obviously be further analysed. Hence, it cannot be considered to be 'the minimal formal element of meaning in a language'. However, the the unit *"un",* for instance, could not be further analysed, and one may therefore draw the conclusion that it is a morpheme (i.e. the smallest dependent unit of meaning).

Vinay and Darbelnet (1995:21) stress that it is important to always remember that, while busy with a translation task, translators start from the meaning and carry out all translation procedures within the semantic field. Because of this, they need a unit which is not exclusively defined by formal criteria, since their work involves form only at the beginning and end of their task. In this light, the unit that has to be identified is a unit of thought, taking into account that translators do not translate words, but ideas and feelings.

Vinay and Darbelnet (1995:21) go on to stress that because translators have to be concerned more with semantics than structure, it is obviously preferable to have a unit of which the definition originates in a distinction of meaning rather than in syntactic functions.

Defining the 'translation unit'

Shuttleworth and Cowie (Hatim and Munday 2004:17) provide the following definition for the concept "translation unit":

> The linguistic level at which the source text is recodified in the target language.

Wikipedia, The Free Encyclopedia (http:/en.wikipedia.org/wiki/Translation_unit), provides the following definition for the concept 'translation unit':

> In the field of translation, a translation unit is a segment of a text which the translator treats as a single cognitive unit for the purposes of establishing an equivalent. The translation

> unit may be a single word or it may be a phrase, one or more sentences, or even a larger unit. When a text is segmented into units of translation, the larger these units are, the better chance there is of obtaining an idiomatic translation. And this may also be found in cases where human translators make use of computer-assisted translation memories.

Zlateva (1993:40) defines the unit of translation as follows:

> A unit in the source text for which an equivalent can be found it the text of the translation, but whose elements, taken separately, do not correspond to the equivalents in the translated texts.

It is important to understand from the above definitions that the decision of identifying a particular word, a phrase, or a sentence as a translation unit, lies solely on the translator's ability to intuitively seek out, segment by segment , the meaning of the text as a whole.

Vinay and Darbelnet (1995:21) define a 'unit of translation' as the smallest segment of an utterance whose signs are linked in such a way that they should not be translated individually.

According to Vinay and Darbelnet (1995:25), several types of units of translation may be recognized, according to the particular role they play in the message.

(a) *Functional units,* i.e. units whose elements have the same syntactic function;
(b) *Semantic units,* i.e. units of meaning;
(c) *Dialectic units,* i.e. expressing a reasoning; and
(d) *Prosodic units,* i.e. units whose elements have the same intonation.

The last three categories constitute units of translation, and unless they are very short, functional units may contain more than a single unit of thought. One other important factor to consider is the relationship that exists between units of translation and words, and in this regard, Vinay and Darbelnet (1995:22) have identified three different cases:

(a) *Simple units* – These units correspond to a single word. It is the simplest case that may be identified, and most widely used, especially in situations where each word in a sentence can be replaced individually without changing the sentence structure.

(b) *Diluted units* - These units extend over several words which together form a lexicological unit, because the whole group of words expresses a single idea.

(c) *Fractional units* – These units consist of only a fraction of a word, and this means that the speaker is therefore still aware of the constituent element of the word (e.g. *re-cover*).

3.5.1 Segmentation

Vinay and Darbelnet (1995:46) refer to the 'division of a text into units of translation as *Segmentation.* The purpose of segmentation in translation studies is to allow translators to verify whether every unit has been translated. It is especially needed in cases where the sentences are of a complex nature, where the source language and target language units can be numbered in order to control their full correspondence.

The division of the source text and target text into units of translation plays a significant role in the work done by Vinay and Darbelnet, and as clearly stated by Hatim and Munday (2004:20); serves as a prelude to the analysis of changes in translation or *translation shifts*[23].

[23] John Catford (Hatim and Munday 2004:26) was the first scholar to use the term in his *A Linguistic Theory of Translation.* His definition of 'shifts' is 'departure from *formal correspondence* in the process of going from the source language to the target language. The small linguistic changes that occur between the source text and the target text are known as 'translation shifts'.

3.6 CONCLUSION

In this chapter a look was taken at the methods of translation as proposed by Vinay and Darbelnet (1995).

A summary of the methods that were looked at:

Method:	**Core elements:**	**General intention:**
Borrowing	A linguistic expression/word is taken from one language into the other.	Usually to fill a gap in a particular language; to have a term to refer to a specific phenomenon not found in the target culture language; or to provide a foreign flavor.
Calque	A form of borrowing from one language to another whereby the semantic components of a given term are literally translated into their equivalents in the borrowing language.	To introduce a new mode of expression or a new construction in the target language.
Literal	Direct transfer of a SL text into a grammatically and idiomatically appropriate TL text, adhering to the linguistic servitudes of the target language.	To produce a target language text that is reversible and complete in itself.
Transposition	A translation method involving a change in the grammar from the source language to the target language.	To change from singular to plural; to convey the same meaning using different word classes; to replace a virtual lexical gap by a grammatical structure; etc.
Modulation	Variation of the form of the message, obtained through a change in the point of view.	Usually considered when a literal or even transposed translation in a grammatically correct utterance, is still considered unsuitable, unidiomatic or awkward.

Equivalence	A relationship of 'equal communicative value' between two texts.	To produce in the TL, a text equivalent to that of the SL

Table 5: Methods of translation (a summary)

Although these methods can be used on their own, they may also be combined to achieve a certain translation effect. As Ulrych (1992:51) states, there is no single fixed method for translating all texts: the translation methods to be adopted depend on the text type.

The use of the term 'equivalence' by Vinay and Darbelnet (1995:38), as was indicated, has been an object of great contention in translation studies. This is because the term 'equivalence', when used on its own, may be taken to refer to strategies or procedures of translation that produce target language texts that are similar or exactly identical to the source language texts. It is important to bear in mind that it is highly impossible to produce target language texts that are equivalent in every way with the source language texts. Vinay and Darbelnet (1995:38) suggest that with the 'equivalence' method, the target language text is produced by making use of different stylistic and structural methods.

Therefore, the use of the term 'functional equivalence' as suggested by Newmark (1988:83), would seem to be even more appropriate, because it directly addresses one of the most important issues in translation, which is functionality.

The knowledge that such methods exist, may certainly help translators to become more aware of the processes that are involved during translation.

The role of the translation unit in the process of translation, the element used by translators while rendering a translation task, was also dealt with. It was learned that a translation unit may be an individual word, a group of words, a clause, a sentence or even the whole text. In discussing the word as a possible unit of translation, Vinay and Darbelnet (1995:12) make use of De Saussure's key concepts of the *linguistic sign.*

Chapter 4 of this study will make use of the comparative model as proposed by Vinay and Darbelnet (1995), to analyse selected texts and identify the different methods of translation. Abstracts from the Hansard publications of the parliamentary proceedings of the Free State Legislature will be selected randomly (from the publications), and then an analysis will be done to identify the use of different methods of translation as proposed by Vinay and Darbelnet (1995).

CHAPTER 4

PRACTICAL EVALUATIONS OF THE METHODS OF TRANSLATION

4.1 INTRODUCTION

Criteria for establishing the translation unit

The first step to take when dealing with the process of translation is to define the units with which to operate. It was already noted learned that it is not strictly accurate to think of the word as the smallest or most basic meaningful element in a language, because meaning may be carried by units smaller than words, which are referred to as 'morphemes'.

In identifying the translation units, the following important points will be carefully considered:

- The unit that has to be identified is a unit of thought or meaning (In other words, the approach will be to find, within the specific texts, the smallest segments of utterances whose signs are linked in such a way that they cannot be translated individually);
- There is a special relationship that exists between units of translation and words. Some of these units of translation may correspond to a single word, others may extend over several words, whilst others may consist of only a fraction of a word;
- It is therefore important to always remember that the translation unit may be a single word or it may be a phrase, one or more sentences, or even a larger unit.

The translation examples that are to be used in this study are abstracts from the Hansard publications of parliamentary proceedings of the Free State Legislature. The Hansard documents are used because the texts are taken from a formal setting, providing one with an opportunity to analyse translations of actual speeches by professional translators. It is also important to note that these Hansard publications are not restricted information, they are available for public use.

The examples will be used to establish whether the methods of translation as identified by Vinay and Darbelnet (1995) are also applicable in Sesotho. It is also important to note that the publications are done in three official languages (i.e. Sesotho, Afrikaans, and English). This study will only be concerned with excerpts in Sesotho and English, with English being the source text (ST) and Sesotho being the target text (TT).

Methodology

Segmentation (as explained in Chapter 3 - 3.5.1) will be used to divide the source and target texts into units of translation, as was done by Vinay and Darbelnet (1995:46). The units of the source text will then be matched with the target text segments. As was explained earlier in Chapter 3, the real purpose of segmentation will be to verify whether every translation unit has been successfully moved over to the target text, and if not, to try and determine what, if any, were the reasons behind the differences identified during the analysis. Where necessary, back-translations of the TL units will be done.

The steps as identified by Vinay and Darbelnet (1995:30-31), will be used to:

1. Identify the units of translation;
2. Examine the SL text, this will consist of evaluating the descriptive, affective, and intellectual content of the units of translation;
3. Reconstitute the situation which gave rise to the message (i.e. the metalinguistic context); and
4. Weigh up and evaluate the stylistic effects.

It is important to stress once again that an attempt will be made to ensure that the abstracts chosen from the publications are the ones that will specifically reflect the methods as identified by Vinay and Darbelnet (1995).

4.2 Case Studies

4.2.1 Case Study 1

The text is an excerpt taken from *Debates of the Legislature of the Free State Province (Volume 79 of 2001).* Text 1(a) represents the English ST and Text 1(b) represents the Sesotho TT. As explained, the first step is to start with the divisions of the source and target texts into units of translation, as will be done in Section 4.2.1 (b) and then the units of the source text will be matched with those of the target text.

Section 4.2.1(a)

Text 1(a) - English Version (Taken from page 8478):

The hon CHAIRPERSON OF COMMITTEES, Mr T RALANE: Thank you. Please be seated. Thank you, hon Member, Mr Sekgopi Malebo.
I want to welcome all hon Members, invited guests and the Department's staff here today. The first item of the day is Statements by Members of the Executive Council. Are there any statements?

Text 1(b) - Sesotho Version (Taken from page 8873):

MODULASETULO WA DIKOMITI: Ke a leboha. Ka kopo le ka dula fatshe. Ke a leboha SLP se hlomphehang, Mong. Sekgopi Malebo.
Ke rata ho amohela Ditho tsohle tse hlomphehang, baeti ba bohlokwa ba memilweng le basebetsi ba Lefapha. Ntlha ya pele ya letsatsi ke Dipuo ka Ditho tsa Lekgotla la Phethahatso. A na ho na le Dipuo?

Section 4.2.1 (b)

The hon CHAIRPERSON OF COMMITTEES, Mr T RALANE:	*1*	*MODULASETULO WA DIKOMITI:*
Thank you.	*2*	*Ke a leboha.*
Please be seated.	*3*	*Ka kopo le ka dula fatshe.*
Thank you,	*4*	*Ke a leboha*
hon Member,	*5*	*SLP se hlomphehang,*
Mr Sekgopi Malebo.	*6*	*Mong. Sekgopi Malebo.*

I want to welcome	7	*Ke rata ho amohela*
all hon Members,	8	*Ditho tsohle tse hlomphehang,*
invited guests and the Department's staff here today.	9	*baeti ba bohlokwa ba memilweng le basebetsi ba lefapha.*
The first item of the day is	10	*Ntlha ya pele ya letsatsi ke*
Statements by Members of the Executive Council.	11	*Dipuo ka Ditho tsa Lekgotla la Phethahatso.*
Are there any statements?	12	*A na ho na le dipuo?*

Section 4.2.1 (c)

Taking a closer look at the units of translation:

It should be noted that different sketches will be used to demonstrate the corresponding SL and TL units, making it easier to trace their movements, and confirming that they have been fully preserved in the TL. This type of analysis aims at ensuring that every single element in the SL unit has been successfully brought over and is captured in the translation.

Translation Unit 1:

SL **TL**

The hon CHAIRPERSON OF COMMITTEES, Mr T RALANE:	1	*MODULASETULO WA DIKOMITI:*

Two omissions have been made in this unit: "*The hon",* a title normally used for certain high ranking officials, especially Members of Parliament; and *"Mr T RALANE",* the name and title of the speaker. The only meaning captured by the translated unit is the position occupied by the speaker. Obviously, the translator may have felt that using only the title would suffice in this instance. However, one may also argue that the use of the name and title of the speaker "Mr T Ralane" is vital in that it tells the reader exactly who it is that occupies that particular position.

Considering the above argument, such an omission slightly 'takes away' from the total meaning of the ST unit by not providing the TT reader with all the information as contained in the original. The same may also apply to the omission of "The hon", which is used to signify the status of the speaker. The possessive concord (Guma 1995:119) *"wa"* in the TL text has been used in the place of "of" in the SL text. The words *"Modulasetulo"* (Chairperson) and *"Dikomiti"* (Committees) are both forms of Direct Translation, as has already been explained in Chapter 3.

The word *"Modulasetulo"* may be considered as a *loan translation* or a *calque* from English. Composed of "*Modula" ('the one who is sitting')* and *"Setulo"* ('*Chair*'), it becomes clear that the elements of the original word were translated directly into the TT, hence, this type of translation is referred to as a *Calque*. On the other hand, the word *"Dikomiti"* in the TT is a form of *borrowing.* The word is borrowed from the ST as is, and then adapted to fit the style and grammar of the borrowing language. Another interesting thing to note is the fact that there has not been any word order shift, the words *"Chairperson of Committees"* has been 'moved over' to the TL text in the exact order as they appear in the original text.

Translation Unit 2:

SL **TL**

Thank you.	2	*Ke a leboha.*

The first aspect to note is the word order shift that has taken place, the case of *'interchange'*, as was discussed in Chapter 3 (*3.3.4*). A connector, in the form of the present tense *'a', was* also added, which is usually used after *"ke", "re", "o", "le", "ba",* and *"o" ("I", "we", "you"* (singular), *"you"* (plural), *"they"*, and *"he/she"*) when no object or adverb follows the verb (Gildenhuys & Swanepoel 1981:17) .

"Ke" (with the plural form *"re")* in Sesotho may be used to mean *"I", "I am", and "am I?"* while *"ké"* may be used to mean *"he is", "she is", "they are*", and *"it is"* (Gildenhuys & Swanepoel 1981:17). In

this particular instance, it is used to mean "I". A back-translation of the above unit would be "I thank you". Comparing the back-translation and the SL text, one may safely conclude that the 'communicative purpose' of the unit, as discussed in Chapter 2 (2.4.2), has been achieved by the translator. Because of the 'interchange' that has taken place, one may also identify this unit as being transposed, and then literally translated.

Translation Unit 3:

SL **TL**

Please be seated.	*3*	*Ka kopo le ka dula fatshe.*

The elements of the TL unit, literally translated, reflect the following:

- *"Ka"* meaning **"with"**;
- *"kopo"* meaning **"request"**;
- *"le"* meaning **"you"**;
- *"ka"* meaning **"may"**;
- *"dula"* meaning **"sit"**; and
- *"fatshe"* which means **"down"**.

Looking at the above elements, it may clearly be seen that a literal back-translation may look something like "with request you may sit down". Although not perfectly configured, this back-translation is already showing that the intention (communicative) of the SL unit (which is primarily 'to request people to sit down') has been correctly captured by the TL unit.

The concept of 'functional equivalence' as discussed in Chapter 3 (3.3.6), becomes evident in this unit. Although not as clearly visible, one may still sense a touch of literalness about this approach.

Translation Unit 4:

SL		TL
Thank you.	2	*Ke a leboha.*

(Refer to the discussion for Unit 2).

Translation Unit 5:

SL		TL
hon Member,	5	*SLP se hlomphehang,*

It is important to start by indicating that *"SLP",* which is used as an abbreviation for *"Setho sa Lekgotla la Phethahatso"* (meaning 'a Member of the Executive Council' or MEC) appears as an addition in the TL unit. This has the implication that the translator may have known that the speaker being thanked by the Chairperson was not just an ordinary member of the Legislature, but may have been an MEC. The translator therefore felt that it was necessary to indicate this, even though the SL unit was not as specific. A back-translation of the entire TL unit would therefore be *"hon MEC"* instead of *"hon Member".*

It is also interesting to note that there has been a word order shift in that the words *"se hlomphehang"* in the TL text which are a literal translation of *"the hon",* and the word *"Member"*, represented by *"SLP"* in the TL unit, have switched positions. Once again, it becomes clear that the translator went out of his/her way to capture the meaning of the SL unit in its entirety. This very observation brings in the concept of "metacommunicative utterances" (*as explained in Chapter 2 - 2.4.2 [a])* as proposed by Nord (1991). It is clear that the translator has made a thorough analysis of the 'extratextual' factors of the SL unit. This unit shows the presence of literal translation, transpositions, and the concept of functional equivalence.

Translation Unit 6:

SL		TL
Mr Sekgopi Malebo.	*6*	*Mong. Sekgopi Malebo.*

This is a literal translation. The only obvious change has been the use of the abbreviation *"Mong."* (for *Monghadi*), an equivalent of "Mister" in the SL unit. Apart from that, the name and surname of the person being addressed can obviously not be translated.

Translation Unit 7:

SL		TL
I want to welcome	*7*	*Ke rata ho amohela*

It is very important to note that, because of stylistic and grammar differences between the languages concerned, the translator chose to make use of *"Ke rata ho" ('I would like to')* perhaps because *"I want to" ('Ke batla ho'),* as used in the SL text, would sound "slightly" out of place when translated literally into the target language. The use of *"rata"* in the TL may symbolise a feeling of respect or politeness towards the speaker's listeners, whereas using *"batla*" (want) may sound impassive in approach. The other elements within this unit are translated literally. No word order shift has taken place.

Translation Unit 8:

SL		TL
all hon Members,	*8*	*Ditho tsohle tse hlomphehang,*

Looking at the individual elements of the TL unit, the following may be seen:

- *"Ditho"* meaning **"Members"**;
- *"tsohle"* meaning **"all"**;
- *"tse"* (plural) meaning **"those who are"**; and
- *"hlomphehang"* which means **"honourable"**.

As with translation unit 3, when looking at the literal back-translation ("Members all those who are honourable") of the TL unit, which at this stage is not making any sense, it can clearly be seen that some form of grammatical rearrangement has taken place. This clearly shows that although every element of meaning may be brought over successfully, because of the differences in the syntax of different languages, the logical sequence of these elements may differ.

Certain elements within the SL text have been translated literally, however, some changes have been effected. As was discussed in Chapter 3 (3.3.4), transposition has taken place (i.e. the type of shift that occurs where literal translation is grammatically possible but may not accord with natural usage in the target language). In other words, because of the difference in the syntax of the two languages, some rearranging in the order of the words had to be made.

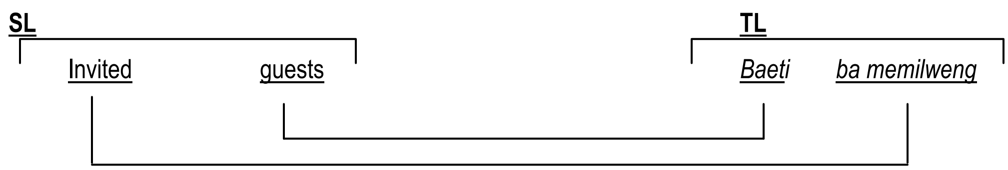
Translation Unit 9:

SL		TL
invited guests and the Department's staff here today.	9	*baeti ba bohlokwa ba memilweng le basebetsi ba lefapha.*

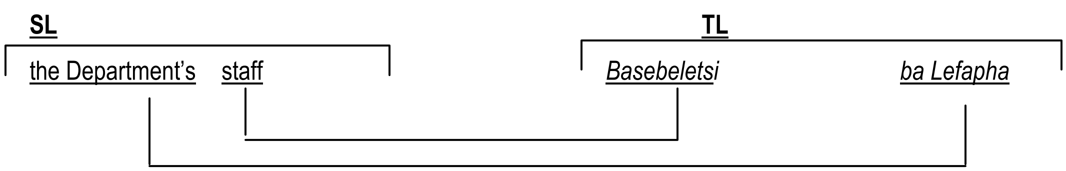
Most of the elements of this unit were translated literally and some cases of transposition have taken place. Another thing to note is the addition that was made: The phrase *"ba bohlokwa",* implying that the 'invited guests' are not only 'invited', but they are also "important*".* Apart from the addition, an omission was also made: The phrase "here today", has been omitted from the TL unit. However, both the addition and omission made have not really had a major impact on the overall message of this unit.

There have also been some cases of word order shift (as a result of the difference in structure between the SL and the TL) between the SL unit and the TL unit, which occurred when the phrases *"Department's staff"* and "invited guests" were translated into the TL. The word order shifts that have taken place may be represented as follows:

Sketch 4.2.1.1



Sketch 4.2.1.2



Translation Unit 10:

SL **TL**

The first item of the day is	*10*	*Ntlha ya pele ya letsatsi ke*

Apart from the word order shift (when *'the first item'* was translated into the target language unit), all the other elements were rendered literally. It is important to remember that a case of the word order shifts signifies transposition:

- *Ntlha* (item)
- *ya pele* (the first)
- *ya* (of)

- *letsatsi* (the day)
- *ke* (is)

The word order shift may be represented as follows:

Sketch 4.2.1.3

Translation Unit 11:

SL **TL**

Statements by Members of the Executive Council.	*11*	*Dipuo ka Ditho tsa Lekgotla la Phethahatso.*

Most of the elements were translated literally. With the exception of "the Executive Council", the word order has remained the same:

- *Dipuo* (Statements)
- *ka* (by)
- *Ditho* (Members)
- *tsa* (of)
- *Lekgotla la Phethahatso* (the Executive Council)

Sketch 4.2.1.5

Translation Unit 12:

SL		TL
Are there any statements?	12	*A na ho na le dipuo?*

Nida's concept of formal equivalence, as discussed in Chapter 3 (3.3.6) has come into play because the translator has concentrated on both the form and content of the message, by rendering a question with a question, trying to match the two units as closely as possible.

Sketch 4.2.1.6

The question word *"na"* is normally seen in Sesotho sentences that contain a question, but it is not used all the time (depending on the choice of the speaker). The phrase *"A na ho na le"*, in the TL unit, has been used to represent *"Are there any"* in the SL unit.

Although the structures of the two units concerned may look somewhat different, the 'logical sequence of ideas' has remained the same. The word "*dipuo"* (statements), which has been translated literally, has remained in its initial position (i.e. as was placed in the SL unit).

Section 4.2.1 (c)

A summary of the analysis:

The analysis of the above section shows that most of the translation done from the ST to the TT may be characterised as being either *direct* or *literal.* Strategies or procedures such as 'adaptation' and ‘equivalence’ could not be identified during the analysis. All the strategies identified as being *‘oblique’* had much to do with the relationship that exists between the sentence structures of the two languages concerned.

The concept of *‘interchange’,* as was discussed in detail in Chapter 3, has played an extremely dominant role, as was made evident by the analysis. From the above analysis, it also became clear that the translator, while in some instances felt that it was not necessary to include some of the elements as represented by the units in the ST, chose to ‘add on to’, and provide more detail when carrying the meaning from the ST to the TT. However, most of the omission or additions made by the translator did not really have a major impact on the message of the text as a whole.

Another important aspect that became clear from the analysis is the fact that in rendering the translation, without ‘imposing’ the SL structure onto the TL text, the translator still kept very close to the structure of the original text. With this specific type of texts (i.e. texts from a strictly formal setting), it is apparent that the translator, for purposes of capturing every possible meaning from the ST, had to keep very close to the structure of the original.

4.2.2 Case Study 2

The following excerpt is taken from *Volume 85 of the Debates of the Legislature of the Free State Province* (2002, 14 February).

The speaker is the former hon Premier, Ms I W Direko, speaking on the occasion of the official opening of the Legislature to the Fourth Session of the Second Legislature (i.e. Premier’s Opening Address). Ms Direko was speaking about the challenges facing the provincial government at the time. Text 1(a) represents the English ST and Text 2(a) represents the Sesotho TT.

Section 4.2.2(a)

Text 2(a) - English Version (Taken from page 9089):

The vision of the Free State Development Plan is:

"A unified Free State Province that fulfils the needs of all its people."

Our mission is to work effectively with all stake holders to serve the people of the Free State through:

- enhancing economic development and job creation;
- providing and facilitating sustainable infrastructure development;
- investing in the development of the people of the province; and
- ensuring a safe and secure environment.

We will do all this by means of good and co-operative governance, and sustainable use of our resources.

Text 2(b) - Sesotho Version (Taken from page 9614):

Ponelopele ya Moralo wa Ntshetsopele wa Freistata ke:

"Provinsi ya Freistata e kopaneng e ntshetsangpele ditabatabelo tsa batho ba yona."

Sepheo sa rona ke ho sebetsa ka katleho le bohle ba nang le seabo ho sebeletseng batho ba Freistata ka:

- *ho ntlafatsa ntshetsopele ya moruo le ho theha mesebetsi;*
- *ho aba le ho hlokomela ntshetsopele ya meralo ya ditshebeletso;*
- *ho tsetela ntshetsopeleng ya batho ba provinsi; le*
- *ho netefatsa hore tikoloho e bolokehile le ho sireletseha.*

Tsena tsohle re tla di etsa ka puso ya kopanelo, le tshebediso e nang le botsitso ya mehlodi le tikoloho.

Section 4.2.2 (b)

The vision of	*1*	*Ponelopele ya*
the Free State Development Plan	*2*	*Moralo wa Ntshetsopele wa Freistata*
is	*3*	*ke*
A unified Free State Province	*4*	*Provinsi ya Freistata e kopaneng*
that fulfils the needs of	*5*	*e ntshetsangpele ditabatabelo tsa*
all	*6*	
its people	*7*	*batho ba yona*
Our mission	*8*	*Sepheo sa rona*
is	*9*	*ke*
to work effectively with	*10*	*ho sebetsa ka katleho le*
all stakeholders	*11*	*bohle ba nang le seabo*
to serve	*12*	*ho sebeletseng*
the people of the Free State	*13*	*batho ba Freistata*
Through enhancing	*14*	*Ka ho ntlafatsa*
economic development	*15*	*ntshetsopele ya moruo*

and job creation	*16*	*le ho theha mesebetsi*
Providing and facilitating	*17*	*ho aba le ho hlokomela*
sustainable	*18*	
infrastructure development	*19*	*ntshetsopele ya meralo ya ditshebeletso*
Investing in the development of	*20*	*ho tsetela ntshetsopeleng ya*
the people of the province	*21*	*batho ba provinsi*
and Ensuring a safe and secure environment	*22*	*le ho netefatsa hore tikoloho e bolokehile le ho sireletseha*
We will do all this	*23*	*Tsena tsohle re tla di etsa*
by means of	*24*	*ka*
good and	*25*	
co-operative governance	*26*	*puso ya kopanelo*
and sustainable use of	*27*	*le tshebediso e nang le botsitso ya*
our	*28*	
resources	*29*	*mehlodi*
	30	*le tikoloho*

Section 4.2.2 (c)

Analysing the units of translation:

Translation Unit 1:

SL **TL**

The vision of	*1*	*Ponelopele ya*

It is important to note that the word *"ponelopele"* is made up of the noun *"pono"* (vision) from *"bona"* (to see), and the adverb *"pele"* (meaning "forward" or "ahead"). Just by looking at the above, one realises that the word "vision" in the SL unit has been rendered as "to see ahead" in the TL.

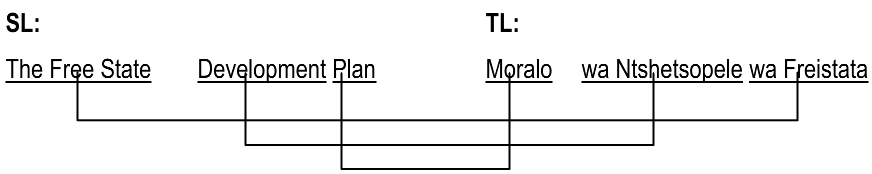
Obviously, rather than translating "vision" as *"pono",* the translator has concentrated on the 'functional equivalence' of the text, which clearly specifies, not just what is seen, but "what is seen for future purposes" (envisioned).

Translation Unit 2:

SL		TL
the Free State Development Plan	*2*	*Moralo wa Ntshetsopele wa Freistata*

The word *"Freistata"* is a borrowing from the SL. However, as with many other borrowings, its structure has slightly been altered (i.e. it is no longer written the same as in the SL) to meet the grammatical and phonological requirements of the TL, and the end result has been the creation of a single word. "Development" and "Plan" have both been translated literally. A case of 'word order shift' has also taken place:

Sketch 4.2.2.1



It is important to note once again the use of the possessive concord "*wa"* (Guma 1995:119) in the TL text, which has been used in the place of "of" in the SL text. However, the equivalent of the *"wa"* as used just before "*Ntshetsopele"* (development) in the TL is "for". Therefore, after some careful rearrangement, the TL back-translation may look something like "The Free State Plan for Development", which functionally, still has the same impact on the reader.

Translation Unit 3:

SL		TL
is	*3*	*ke*

As already mentioned in Unit 2 of the previous case study, the high toned *"ké"* as used in the TL, may be used to mean *"he is", "she is", "they are*", and *"it is"* (Gildenhuys & Swanepoel 1981:17). In this instance it is used to mean *"it is".*

Translation Unit 4:

SL		TL
A unified Free State Province	*4*	*Provinsi ya Freistata e kopaneng*

The same as with translation Unit 2, the word "Freistata" has been borrowed from the SL, and this is also the case with *'Provinsi'.* The word order shift can be represented as follows:

Sketch 4.2.2.2

SL: ***TL:***

A unified Free State Province *Provinsi ya Freistata e kopaneng*

Translation Unit 5:

SL		TL
that fulfils the needs of	*5*	*e ntshetsangpele ditabatabelo tsa*

There has not been any word-order shift in this translation unit. An exact equivalent of the word "needs" as appearing in the SL unit would be *"ditlhoko"* in the TL. But obviously, the translator felt it necessary to make use of the word *"ditabatabelo*" *(aspirations)* which one would argue, may still have the same communicative value. However, the use of the word "ditlhoko" would seem to be an even more appropriate choice. Perhaps, the reason for the translator's choice, in this particular context, is that *"ditabatabelo"* goes well or is fitting to go with *"ntshetsapele"* which literally means "to take ahead or forward". It becomes clear that the word "fulfils" has not been rendered as "to accomplish or complete" something as one would expect, but rather, as to "take ahead or forward".

Looking at the meaning of the text in its entirety, these changes have not really had any major impact on the whole message of the original text. However, it is advisable for the translator to always seek to stick as closely as possible to the original message by making use of words that are closest in meaning to those of the original.

Sketch 4.2.2.3

SL: That fulfils the needs of

TL: e ntshetsangpele ditabatabelo tsa

Translation Unit 6:

all	*6*	

Omission. The omission of this unit has not really had a major impact on the overall message of the ST. In fact, one would argue, when looking at the translation units 5 and 7, that although the word *"all"* may have been omitted in the TL, the use of "its people" may still be implying "its entire people". It is therefore always important to remember that the meaning of the unit is judged by looking at the meaning of the text in its entirety (i.e. the context of the communicative situation).

Translation Unit 7:

its people	*7*	*batho ba yona*

Apart from the elements of this unit being translated literally, there has also been a word-order shift, which can be represented as follows:

Sketch 4.2.2.4

SL: *its people*

TL: *batho ba yona*

Translation Unit 8:

SL		TL
Our mission	*8*	*Sepheo sa rona*

It is important to note the use of the possessive stem *"sa rona",* which if translated literally would be "of us". The literal back-translation tells us the meaning is still the same, the only difference is in the grammar and style of the two languages concerned. Sesotho does not have a single word for "our", hence the use of *"sa rona"* (of us). Also note that the movement from the SL to the TL has led to a word-order shift.

Translation Unit 9:

SL		TL
is	*9*	*ke*

(Refer to Unit 3)

Translation Unit 10:

SL		TL
to work effectively with	*10*	*ho sebetsa ka katleho le*

No word-order shift has occurred. The words "to work" ('*ho sebetsa'* in the TL) have been translated literally, and "effectively" has been rendered as "ka katleho" (meaning 'successfully' or more precisely 'with success'), which may still have the same communicative value as "effectively". *"Le"* as used in the TL is the equivalent of "with" in the SL.

Translation Unit 11:

SL		TL
all stakeholders	*11*	*bohle ba nang le seabo*

The word *"bohle"* is an exact equivalent of "all". The TL does not have an equivalent for "stakeholders". Therefore, the word has been paraphrased into *"ba nang le seabo"* (which literally means "those who have a role to play").

Translation Unit 12:

SL		TL
to serve	*12*	*ho sebeletseng*

To serve in Sesotho can normally be rendered as "*ho sebeletsa"* (to work for). However, the back-translation of the TL unit, because of the use of the suffix –*ng* (which is the same as –*ing* in the TL), translates as "in working for" which in essence still has the same intention as that of the original SL unit.

Translation Unit 13:

SL		TL
the people of the Free State	*13*	*batho ba Freistata*

No word-order shift has taken place:

- "The people" for "*Batho" (Literal);*
- "*ba"* for "of" *(literal); and*
- "Freistata" for "The Free State" (borrowing - *also refer to units 2 and 4*).

Translation Unit 14:

Through enhancing	*14*	*Ka ho ntlafatsa*

Looking at how it fits into the message of the entire text, the translation of this unit still meets the communicative intention of the original.

The use of the word *"ntlafatsa"* in this particular context implies "to improve on", whilst *"Ka ho"* means "by means of". Therefore, the back-translation of the TL unit, which could be "by means of improving on…" could still have the same communicative value as the "through enhancing" as used in the SL text.

Translation Unit 15:

SL **TL**

economic development	*15*	*ntshetsopele ya moruo*

The major difference that could be noted about this unit is the interchange that has taken place (as represented below):

Sketch 4.2.2.5

SL: ***TL:***

economic development *ntshetsopele ya moruo*

In Sesotho, the SL word "the economy" is usually referred to as *"moruo"*. The back-translation of the phrase *"ntshetsopele ya"* in the TL could be "the development of" which still carries the same meaning.

Translation Unit 16:

SL **TL**

and job creation	*16*	*le ho theha mesebetsi*

There has been a movement from singular to plural (transposition), as seen in the use of *'mesebetsi' ('jobs')* in the TL. A word order shift has also taken place:

Sketch 4.2.2.6

SL: ***TL:***

and job creation Le ho theha mesebetsi

Translation Unit 17:

SL **TL**

Providing and facilitating	*17*	*Ho aba le ho hlokomela*

No word-order shift:

- *"ho aba" (to provide)* for "Providing" –*(Literal);*
- *"Le" for "*and" – *(Literal); and*
- *"Ho hlokomela" (to look after) for* "facilitate" - *(Literal)*

Translation Unit 18:

SL **TL**

sustainable	*18*	

The word has been omitted. This omission may have slightly taken away from the meaning of the original text as the implication that infrastructure development is provided and facilitated "in a manner that is sustainable" may be quite necessary for purposes of reflecting the meaning in its entirety.

Translation Unit 19:

SL		TL
infrastructure development	*19*	*ntshetsopele ya meralo ya ditshebeletso*

It is important to note that the word "infrastructure" has been paraphrased as *"meralo ya ditshebeletso".* A literal back-translation of the units is:

- *meralo (*design/plan/strategy)
- *ditshebeletso* (service)

With this approach, it seems the translator was trying to explain what the word entails (which in this particular context may be *"service design"*. The word "development" has been translated the same as in other units, with the inclusion of the possessive concord *"ya"*, an equivalent of "of" in the SL.

Translation Unit 20:

SL		TL
Investing in the development of	*20*	*ho tsetela ntshetsopeleng ya*

Literal back-translation:

- *"ho tsetela"* means "to invest";
- *"ntshetsopele**ng"*** is an equivalent of " in the development"; and
- *Ya"* is an equivalent of "of".

It is important to note that the phrase "in the development" has become a single word when translated to the TL, which has become *"ntshetsopeleng"*. The counterpart of the elements "in the" as used in the SL unit has been the use of the suffix "-ng". It is clear that every element in the SL unit has been successfully brought over to the TL unit, although there may have been some word-order shifts (transposition). Another aspect to note is the fact that although the phrase *"ho tsetela"* in this particular context may be used to refer to "investing", it originally means "to bury". In other words, the literal meaning that can be deduced from that would be "burying something for the purpose of digging it up again at a later stage for some beneficial purpose or usage".

Translation Unit 21:

SL		TL
the people of the province	*21*	*batho ba provinsi*

No word-order shift has taken place:

- "*Batho"* for "The people" *(Literal);*
- "*ba"* for "of" *(literal); and*
- "Provinsi" for "Provinsi" (borrowing - *also refer to units 2 and 4*).

Translation Unit 22:

SL		TL
and ensuring a safe and secure environment	*22*	*le ho netefatsa hore tikoloho e bolokehile le ho sireletseha*

In analysing this unit, let us take a look at what the elements of the TL unit entail:

- "le" an equivalent of "and";
- "ho netefatsa" an equivalent of "to ensure";
- "hore" an equivalent of "that";
- "tikoloho" an equivalent of "the environment";
- "e bolokehile" an equivalent of "is safe";
- "le and equivalent" of "and"; and

- "ho sireletseha" which is an equivalent of "to be protected"

It becomes clear, by looking at the above elements, that the message of the original has indeed been captured by the TL unit. Some of the elements were translated literally, and some were transposed:

Sketch 4.2.2.7

SL: ***TL:***

Ensuring a safe and secure environment *ho netefatsa hore tikoloho e bolokehile le ho sireletseha*

Translation Unit 23:

SL **TL**

We will do all this	*23*	*Tsena tsohle re tla di etsa*

Let us look at the literal back-translation of this unit:

- "Tsena", an equivalent of "these";
- "tsohle", an equivalent of "all";
- "re", an equivalent of "we";
- "tla", an equivalent of "shall";
- "di", an equivalent of "they"; and
- "etsa", an equivalent of "do"

There has been some word-order shifts, and most of the elements have been translated literally:

Sketch 4.2.2.8

ST Text: TL text:

We will do all this Tsena tsohle re tla di etsa

Translation Unit 24:

SL		**TL**
by means of	*24*	*ka*

"Ka" as used in the TL unit is actually an equivalent of "with", which still has the same "associations" with "by means of". Therefore, the use of "ka" is in order in this type of context.

Translation Unit 25:

SL		**TL**
good and	*25*	

Omission. Perhaps in this particular instance, the translator felt that the word "co-operative" as used in translation unit 26, is already implying that the situation/circumstances being referred to are in "good" order. In other words, to say that a government is "co-operative" implies that it is good governance.

Translation Unit 26:

SL		**TL**
co-operative governance	*26*	*puso ya kopanelo*

- "puso" an equivalent of "governance"
- "ya" an equivalent of "of"
- "kopanelo" an equivalent of "unity"

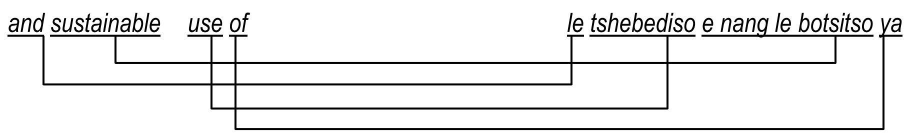
Translation Unit 27:

SL		**TL**
and sustainable use of	*27*	*le tshebediso e nang le botsitso ya*

Some of the elements of this unit were translated literally, and there has also been some word order shifts:

Sketch 4.2.2.9

SL: ***TL:***



Translation Unit 28:

SL		**TL**
our	*28*	

Omission. This omission also slightly takes away from the meaning. The ST is specific as to who "the resources" belong to, while the translator has opted not to include this unit in the TL.

Translation Unit 29:

SL		**TL**
resources	*29*	*mehlodi*

Literal translation.

Translation Unit 30:

SL		**TL**
	30	*le tikoloho*

Addition – An equivalent of *“le tikoloho”* as used in the TL is “and the environment”. It is obvious that the translator felt it necessary to include this as it may also emphasise the fact that “the resources” may also include the environment.

Section 4.2.2 (d)

Summary of the analysis:

From the analysis done in the previous section, it is important to note that in some instances, the text was broken up into even smaller units than in the first case study. The reason behind this is the fact that it is much easier to trace the presence of translation units as identified in the ST (i.e. to make sure that they have really been transferred to the TL).

As with the previous case study, it is important to note that there has been a dominant use of the ‘literal’ type of translation. However, it is important to also note, as was discussed in the previous chapter, that the ‘literal’ translation being spoken of here (above word level) may be the one suggested by Newmark (1988:70), whereby words do not only refer to the same thing, but also have similar associations. In other words, the word or words associated with the word in question are typically the same in the source and the target language concerned (Baker 1992: 42).

One may also note that there have also been several omissions. However, these omissions have not had any major impact on the preservation of the message of the original in the TT. With omissions, the translator should always ensure that they are done only if they will not be changing, or slightly reducing, the tone of the original message in any way. Apart from the omissions, the translator has also made an addition, as can be seen in unit number 30 where there is a use of the words *‘le tikoloho’ (and the environment)*. It is very important to always remember that “adding to the meaning” of the original text should only be done if the translator is absolutely certain that the text might be wrongly interpreted by the TL readers if the addition is not made. As was conceded in the previous chapters, it should always be remembered that the process of translation represents a search for the “closest possible equivalent”.

Borrowing as a translation procedure has also been used *(Refer to unit 4)*. As indicated earlier, because of the differences in the syntax of the two languages, different sketches have been used to demonstrate the word order shifts that have taken place while translating the message from the ST into the TT.

4.2.3 Case Study 3

The following excerpt was taken from *Volume 91 of the Debates of the Legislature of the Free State Province* (2002, 30 April).

The floor language is English, and the translation is into Sesotho. The speaker, Mr I W Kotsoane (who was the MEC for the Department of Safety and Security in the Free State at that time), was delivering a message of condolence on the death of the late and former National Minister of Safety and Security, Mr Steve Tshwete.

It is important to note that this excerpt was specifically chosen to reflect a case of explicative modulation (i.e. translation by way of explanation). The speaker, Mr Kotsoane, was quoting the late Mr Steve Tshwete on issues regarding crime in the country. Text 3(a) represents the English ST and Text 3(b) represents the Sesotho TT.

Section 4.2.3(a)

Text 3(a) - English Version (Taken from page 10329):	Text 3(b) - Sesotho Version (Taken from page 9768):
We shall ensure, in his own words, that:	Re tla netefatsa ho latela mantswe a hae hore:
"We, as a country, turn the tide against crime…"	"Jwaloka naha re tla tiisa molao kgahlano le bosinyi…"

Section 4.2.3 (b)

We will	*1*	*Re tla*
ensure	*2*	*netefatsa*
in his own words	*3*	*ho latela mantswe a hae*
that	*4*	*hore*
we	*5*	
as a country	*6*	*jwaloka naha*
	7	*Re tla*
Turn the tide against	*8*	*tiisa molao kgahlano le*
crime	*9*	*bosinyi*

Section 4.2.3 (c)

Analysing the units of translation:

Translation Unit 1:

SL **TL**

We will	*1*	*Re tla*

Literal translation: There has not been any word-order shift, and the movement of the elements of this unit can easily be retraced between the two languages.

Translation Unit 2:

SL **TL**

ensure	*2*	*netefatsa*

Literal translation: Another important thing to note is that the word *"netefatsa",* as used in the target language may also be used to denote "verify" or "confirm" in Sesotho. However, the translation of this particular unit is the most fitting, given the context that it is used in.

Translation Unit 3:

SL		TL
In his own words	*3*	*ho latela mantswe a hae*

Let us take a closer look at a literal back-translation of the elements within this unit:

- *Ho latela* (according to)
- *Mantswe* (words)
- *A hae* (his own)

The meaning of the SL unit has been fully retained in the TL. However, it is clear that because of the differences in the syntax of the two languages, some of the elements had to be shifted around. The translator opted to make use of "according to", instead of "in" as was used in the original. But this has not had any "deflating" impact on the original message.

Translation Unit 4:

SL		TL
that	*4*	*hore*

Literal translation. The TL word *"hore"*, which is the equivalent of "that" as used in the SL, still occupies the same position and has the same function (serving as a link between the previous and the subsequent paragraph) as its counterpart in the target language unit.

Translation Unit 5:

SL		TL
We	*5*	

Although not at this particular stage, the SL word "we" has still been retained by the translator in the TL text (as will be witnessed in Translation Unit 7).

Translation Unit 6:

SL **TL**

as a country	*6*	*jwaloka naha*

- *Jwaloka* (as)
- *Naha* (a country)

Literal translation – there has not been any word-order shifts.

Translation Unit 7:

SL **TL**

	7	*Re tla*

- *Re* (We)
- *tla* (shall/will)

Literal translation – there has not been any word-order shifts. Because of stylistic and grammatical differences between the two languages, it is only at this stage that the translator could include the word "re" (we), which according to Translation Unit 5, seemed to have been omitted.

Translation Unit 8:

SL **TL**

turn the tide against	*8*	*tiisa molao kgahlano le*

The most important thing to note here is that the phrase "turn the tide against" is an idiomatic expression within the source language. Therefore, in carrying out his/her task, the translator had to bear in mind that what was more important was not the words as they appeared, but rather the associated meaning, which is “to cause a complete reversal of circumstances”. In order to gain more understanding into this, let us take a brief look at the literal back-translations of the elements within this unit:

- *tiisa* (intensify)
- *molao* (legislation/laws)
- *kgahlano le* (against)

Looking at the back-translations above, it becomes clear as to what the intention of the translator was. The back-translation addresses the “how” of the entire message, providing an explanation as to what will be done in order to fight crime in the country. This is a clear case of explicative modulation (i.e. translation by way of explanation), as identified by Vinay and Darbelnet (1995:250).

Translation Unit 9:

SL		**TL**
crime	*9*	*bosinyi*

Literal translation. However, it is still important to also note that in Sesotho, there are other equivalents that could have also been used to denote “crime”. These may include, among others, words such as *“bonokwane”, and perhaps an even more appropriate equivalent would be “ditlolo tsa molao”* (law breaking), etc.

Section 4.2.3 (d)

Summary of the analysis:

Although other translation methods could still be identified, the main focus of this analysis was on Translation Unit 8, which deals specifically with the use of Modulation (explicative) as a type of translation method. Instead of concerning him/herself too much with specific lexical items, the translator opted to deal with this particular situation by providing an explanation of the SL expression.

Some of the main differences that could be identified in this text all have to do with grammatical structures of the languages concerned. Again, there has been a frequent use of the 'literal' type of translation in this text.

4.2.4 Case Study 4

Demonstrating a case of 'equivalence' as a translation method

In Chapter 2 (2.4.6), it was discussed that 'equivalence' describes a relationship of 'equal communicative value' between two texts or, on lower ranks, between words, phrases, sentences, syntactic structures and so on. According to Vinay and Darbelnet (1995:38)

> One and the same situation can be rendered by two texts using completely different stylistic and structural methods.

Vinay and Darbelnet (1995) also go on to stress that these cases of 'equivalence' can be best seen in parts of language such as proverbs and idioms, as well as onomatopoeia. The example used below has been taken from *Volume 70* of the *Debates of the Legislature of the Free State Province* (2000, 16 March). The floor language is English, and the translation is in Sesotho. The speaker, Mr N L Monareng, was quoting the National President on national solidarity and social cohesion.

Section 4.2.4(a)

Text 4(a) - English Version (Taken from page 7083):	Text 4(b) - Sesotho Version (Taken from page 7394):
United we stand, divided we fall.	Kopano ke matla

Because the above example is a single expression, it will not be broken down into different translation units. We will however, take a look at the back-translation, which reads as follows:

- kopano (unity)
- ke (is)
- matla (power)

Section 4.2.4(b)

The back-translation will read as 'Unity is power'. Therefore, looking at the above analysis, it is also obvious that the translator opted not to individually translate the elements of the original expression as they were; instead, he/she looked for an expression that preserved the 'invariance of function' between the source and target texts.

4.2.5 Case Study 5

Demonstrating a case of 'adaptation' as a translation method

As it was explained in Chapter 3 (3.3.7), adaptation is a very special type of equivalence, one which depends largely on two factors:

(a) how much licence is given to the translator by those who commission the translation; and
(b) the purpose of the translation.

As Vinay and Darbelnet (1995:39) so clearly puts it, “adaptation reaches the extreme limit of translation”. Let us consider the following example:

The following excerpt is a heading taken from *Debates of the Legislature of the Free State Province (Volume 65 of 1999).* Text 5(a) represents the English ST and Text 5(b) represents the Sesotho TT.

Section 4.2.5(a)

Text 4(a) - English Version (Taken from page 6481):	Text 4(b) - Sesotho Version (Taken from page 6805):
Free State Health Bill	Sekamolao sa Bophelo bo Botle Freistata

Sketch 4.2.3

SL: ***TL:***

Free State Health Bill *Sekamolao sa Bophelo bo Botle Freistata*

Back-translations:

- *Sekamolao* (Bill)
- *sa* (of)
- *Bophelo bo Botle* (Health)
- *Freistata* (Free State)

Section 4.2.5(b)

Looking at the above back-translations, it becomes clear that a literal back-translation of this heading could be “The Bill of Health in the Free State”. It is important to note that there were cases of word-order shifts during the translation process. This is simply because of the differences in syntax between the two languages, a clear case of ‘inverse transposition’. On the other hand, another type of translation method can be identified – the word *Freistata*’ is a type of borrowing.

However, the main focus here is determining how the word ‘Bill’ was successfully brought over to the target language. Originally, the word ‘Bill’ did not have a ready equivalent in the TL. Clearly, the translator did not choose to borrow the word as is; instead, the translator opted to create a totally new concept using parts of existing words. Consequently, a new concept in the TL was created, one which the TL readership will easily identify with. Cluver (1989:53) refers to this process as *word manufacturing* (coinage). It is also important to note the following:

‘Seka-’, is usually a prefix used to denote that ‘something is still in its draft state’. The word ‘*-molao’* on the other hand, simply refers to ‘legislation’ or ‘law’. The dictionary definition of the word ‘bill’, as used in this particular context, is:

Draft of proposed law (The Pocket Oxford Dictionary 1984:67)

It therefore becomes quite clear that in bringing the word 'bill' over to the TL, the translator was aware of the points mentioned above. Therefore, using concepts already existing in the TL culture but creating a totally new word, the translator managed to successfully adapt the use of the SL concept without distorting its meaning. For this reasons, this type of translation can be viewed as a form of adaptation. It is important however, for the translator to always make sure that when he/she coins a new word for a particular concept, there are not any recognized words for that concept.

It is important to note that the examples used in case studies 3 and 4 will not regularly be found in the Hansard documents because these documents are taken from a formal setting (i.e. parliamentary debates), and in such a setting, it is only on rare occasions that members of parliament resort to the use of 'fixed expressions' or idioms.

With case study 5, it is important to consider if a particular word (coined) is being used by other translators. In the case of the coined word *"Sekamolao"* (the translation of the word "bill" as used in the Hansard publications), it seems to be appearing mainly in the Hansard publications. Radio broadcasters on the other hand (the SABC's Lesedi FM in particular), sometimes refer to this concept as *"Setshwantsho sa Molao"* (Draft legislation) which in essence still captures the core definition of the word.

4.3 A SUMMARY OF THE OBSERVATIONS MADE:

The purpose of the table below (table 4.4) is to provide a brief overview in an attempt to prove that the methods of translation as identified by Vinay and Darbelnet (1995) have indeed been identified from the texts that have been used in the Study Cases in this Chapter.

Method of translation	**Example identified**		**Example taken from**	**Motivation**
	Source Text (ST)	**Target Text (TT) translation**		
1. Borrowing	*Committees*	*Dikomiti*	Case Study 1, translation unit 1, Section 4.2.1	Initially, the word was not part of the TT language, but was borrowed as is, and then adopted to fit the style and grammar of the borrowing language.
2. Calque	*Chairperson*	*Modulasetulo*	Case Study 1, Translation Unit 1, Section 4.2.1	Individual elements within the SL word were translated directly into the TT.
3. Literal	*The people*	*Batho*	Case Study 2, Translation Unit 21, Section 4.2.2	The meanings of the SL and the TL correspond, or correspond more closely than any alternative. Also, they have similar associations, and are easily reversible.
4. Transposition	*Creation*	*Ho theha ('to create')*	Case Study 2, Translation Unit 16, Section 4.2.2	The SL noun has been rendered by a verb in the TL (Inverse transposition)
5. Modulation	Turn the tide	Tiisa molao kgahlano le	Case Study 3, Translation Unit 8, Section 4.2.3 (c)	The original text is a fixed expression, which the translator chose to translate by way of explanation, representing a clear case of explicative modulation.
6. Equivalence	United we stand, divided we fall	Kopano ke matla	Case Study 4, Section 4.2.4 (a)	TL expression rendered and preserved the 'invariance of function' without individually translating elements of the original.
7. Adaptation	Bill	Sekamolao	Case Study 5, Section 4.2.5 (b)	The type of concept referred to by the source language message was unknown in the target language culture. In this case, the translator created a new concept that can be considered as being equivalent to the concept of the ST.

Table 4.4 Summary of observations

The examples used in the table above (Table 4.4) were randomly selected from the preceding case studies and all the methods of translation as identified by Vinay and Darbelnet (1995) were listed, and for each method identified, motivations were provided as to why they were identified as such.

4.4 CONCLUSION

It is clear form the table provided that the translation methods as proposed by Vinay and Darbelnet (1995) were identified in the texts that were used. What is evident in most of the texts is the fact that, because of the differences in the structures of the two languages, oblique translation methods, especially transpositions, were used quite often.

From the table, it is also clear that borrowing can be considered most successful when the SL word has been adopted in a way that will accord with the grammar and style of the borrowing language. It also became clear that the use of calques represents a very special type of borrowing, one whereby the TL ‘borrows’ a concept by ‘literally’ translating its elements. It is also clear from the table above that modulation, equivalence and adaptation as methods of translation (oblique translation methods) are more inclined to deal with the meaning of the SL text rather than the structure.

The next chapter will be used to look more closely at the findings that came from the observations in this chapter.

CHAPTER 5

FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.1 FINDINGS

Looking at the practical evaluations conducted and all the observations made in the various case studies in the previous chapter, as well as the summary provided at the end of chapter 4, one is drawn to conclude that examples of all the seven (7) methods of translation as proposed by Vinay and Darbelnet (1995), were found in the texts that were used. To be more precise, the findings of this particular study may be summarized as follows:

5.1.1 Some of the methods identified in the examples used occurred more frequently than the others.

5.1.2 Because of the differences in the structures of the two languages concerned, oblique translation methods were used quite often.

5.1.3 As was previously envisaged, some of the methods were combined to achieve a specific translation effect.

5.1.4 The use of borrowing as a method of translation may help with the addition of new vocabulary to the target language.

5.1.5 The use of calques represents a very special type of borrowing, one whereby the target language 'borrows' a concept by 'literally' translating its elements.

5.1.6 The use of literal translation is most popular when words not only refer to the same 'thing' but have similar associations and appear to be equally frequent in that particular type of text.

5.1.7 Transposition as a method of translation was seen more frequently and usually occurs where literal translation is grammatically possible, but may not accord with natural usage in the target language.

5.1.8 Sometimes the translator may choose not to concern him/herself too much with specific lexical items; instead he/she may opt to deal with a particular situation by providing an explanation of a particular source language expression. In this case, the method of translation adapted may be referred to as 'explicative modulation'.

5.1.9 Cases of 'equivalence' may be best seen in parts of language such as proverbs and idioms, as well as onomatopoeia.

5.1.10 Translation units may vary from a single word, a phrase, one or more sentences, or even a larger unit.

5.2 CONCLUSIONS

The observations made above have drawn me to a number of conclusions. Firstly, it is now clear that, depending on a particular translation situation, choosing a specific translation method may depend on a number of factors, which may include amongst others:

- the communicative situation;
- the communicative purpose of the text;
- aspects of the translation brief;
- the grammatical structures of the source and target language texts; and
- pragmatics of the prospective target situation;

Secondly, the frequency of use of a particular translation method may signify cases of similarities or differences that occur between the two languages concerned. For instance, a frequent use of transposition (inverse transposition) as a method of translation, may also symbolize the presence of syntactic differences between two languages. On the other hand, the frequent use of a more 'literal' type of translation may signify cases of strong similarities between the structures of the two languages concerned.

Thirdly, the more frequent use of oblique translation methods may be attributed to the fact that, primarily, oblique translation methods are more inclined to dealing with the carrying over of the meaning of the source language text into the target language without necessarily putting too much emphasis on the structure.

Also, although it was learnt that borrowing as a method of translation may be a good way of adding new vocabulary to the target language, it is still important to consider the fact that extensive borrowing may not necessarily be welcomed by the target language readership as, according to Cluver (1989:60), it "may emphasise dependency on other cultures". Therefore, the attitudes of the members of the particular speech community towards borrowing should always be borne in mind by the translator.

It is important to remember that a translation method may be referred to as a 'literal' translation when words of the source and target text which refer to the same 'thing', have similar associations, and appear to be equally frequent in that particular type of text.

Loan words or calques are perhaps the easiest of all the translation methods to take note of. They are easy to identify in that all that one needs to do is to compare the individual elements of a word in the source language with those of their counterpart(s) in the target language. It is important to also note that making use of a loan word or a calque as a method of translation may also suggest that word-formation patterns are directly taken from the source to the target language.

With transposition as a method of translation, more focus is placed on any 'shift' or changes in the grammatical structure of the languages concerned. Therefore, the translator should always bear in mind that the supreme factor leading any process of translation is retaining the meaning of the original in a way that will not upset or distort the TL grammatical rules. This should also be borne in mind when making use of other translation methods, such as borrowing.

Vinay and Darbelnet's (1995: 246) observation that regular use of modulation may be seen as the touch stone of a good translator, whereas the use of transpositions simply shows a very good command of the target language, is absolutely spot on. This is because the researcher believes that although meaning (determined by the context or communicative situation) and structure are the two most important aspects in any translation process, meaning should always be considered before structure (grammatical structure). And, the use of modulations as opposed to the use of transpositions may result in a more suitable translation, obtained by changing a particular point of view. This can only be done by a translator after thorough and meticulous attention have been given to aspects of meaning in the source language text.

Vinay and Darbelnet (1995:246) further assert that in principle, modulation articulates the contrast between two languages faced with the same situation but two different modes of thinking. On the other hand, the use of equivalence, such as rendering an idiom for an idiom, clearly represents a case of ‘equal communicative value’, and may thus be most useful when dealing with languages of different origins.

On the other hand, the use of ‘adaptation’ (‘outright’ adaptation – creating a new situation in the target language culture, one that will have a similar impact on the target readers but making use of concepts different from those in the original) as a translation method is very rarely seen. Sometimes it is because it affects not only the syntactic structure, but also the development of ideas and how they are represented within a text. The use of such a method also depends on the provision of the translation brief, and the purpose of translation. It is also important to note that the absence of adaptation may still leave the target text with a slightly indefinable tone, something which may still show a lack of naturalness.

However, the use of such a method may also occur at different levels, including the one as used in Case Study 5, whereby a concept of the SL culture, which was virtually non-existing in the target culture, was ‘adapted’ by looking at all possible definitions of it and then creating out of that, a totally new concept, one that not only has the same impact but also accords with the phonological and grammatical rules of the target language.

5.3 RECOMMENDATIONS

The above findings and conclusions have led to the following recommendations:

The translation as a product for the target culture audience

It is extremely important for the translator to always keep in mind that without changing the meaning of a particular text, every translation should be done in a manner that will accord with the style and grammar of the target language concerned. In other words, whilst trying to bring over the meaning of the source text and its stylistic peculiarities into the target language, the translator should always be careful as not to disturb the phonological or grammatical rules of the target language. It is therefore important to always remember that the translation should always be produced with the target culture audience in mind.

Proper analysis of the source text

Proper analysis of the source text is one aspect that always needs to be emphasized. It should be noted that when busy with a translation task, the translator should bear in mind the fact that every possible element of meaning within the text should be considered. It is therefore of extreme significance that the translator should conduct a proper analysis of the source text, including the situation within which the message is being communicated.

Use of the translation brief

The use of the translation brief is an important key in the process of translation in that it helps the translator by providing him/her with relevant information regarding how he/she is expected to go about carrying out his/her task. Translators must be very attentive to the instructions given to them by those who commissioned the translation and they should always be ready, as Robinson (1997:12) puts it, 'to carry them out exactly and flexibly'.

Purposes and functions in translation

The meaning of a text is a very important feature in every translation task, but it is even more important to bear in mind that the meaning should be derived from the purpose of a text, as stipulated in the translation brief. This is because the purpose of a text is the one feature that will determine its success.

As the translation process is guided by the communicative purpose that the target text is supposed to achieve in the target culture, it is important that translators should constantly be on the search for ways of determining these communicative purposes and how to define them.

Translation methods

Translators (especially those working in African languages) should constantly be mindful of the fact that there are always many different ways or methods for dealing with specific texts. In some cases translators often make the mistake of choosing to add a particular type of meaning to a SL text without properly considering its context or situation. When commenting on context, Robinson (1997:54) emphasises that the setting in which a thing is found or occurs is extremely important for the associations that are so crucial to memory; that context (physical or cultural) may also be helpful in building an associative network for later recall.

Therefore, translators should remember that the best method of translation for a text in a particular communicative situation is always determined by the context (i.e. the situation which the translator needs to consider before adding any type of meaning to a text). Having said this, it is also important, for translators, to always remind themselves that translating a text goes far beyond bringing over the meaning of the SL text into the TL. Barkhudarov (Zlateva 1993:39) emphasises this point by saying:

> …the notion of "equivalence" on the level of the word, the sentence (viewed as a cumulative addition of words), or the text (viewed as a cumulative addition of sentences) is simply not enough. To translate, one has to know languages; to translate well, one has to go beyond languages. To train translators, one has to teach them languages; to train them well, one has to take them beyond language.

It is important for translators to recognise that the proper analysis of the communicative situation plays a fundamental role in determining the type of choices the translator has to make in rendering a successful translation task.

Once again, it is important to remember that the aim of the translator is also to make the translation sound as 'natural' as possible (i.e. as if it is not a translation). The method of translation used should always be the one that not only deals with the meaning of a text, but should also consider (and conform to) the grammatical and phonological rules of the target language.

In conclusion, all the discussions above have made evident the fact that translation is not a simple task. Above all, it is important to always remember that translation is a process that requires a great deal of knowledge and tact on the part of the translator, a process which Al-shabab (1996:96) suitably describes as a 'highly refined creative activity.'

Summary:

The primary objective of this dissertation is to propose a framework for the translation of selected English texts into Sesotho. This objective is achieved by making use of the comparative model proposed by Vinay and Darbelnet (1995).

The point of departure is to show that the process of translation goes far beyond the words we use. The study also serves as a good reminder that during the process of translation, the translator tries to ensure that the communicative function of the source text is achieved in the target language text, and that although the translator tries to preserve as closely as possible the structures of the source text, he/she should be careful as not to distort the structures of the target language.

After introducing the reader to the theory of translation, the different methods of translation as proposed by Vinay and Darbelnet (1995) are clearly explicated, and then applied to selected Sesotho texts which have been translated from English. The texts that have been used are translations of professional translators in a formal setting (Hansard publications of parliamentary proceedings of the Free State Legislature). These translations are used specifically because they are perceived to be a good indication of the different methods of translation used, especially in the translation of texts from English into Sesotho.

The differences noted from the translations include grammatical, stylistic, and pragmatic differences. From the differences identified, conclusions are drawn regarding the type of translation methods adopted. Attempts of uncovering the reasons that necessitated particular translation methods are also made.

By evaluating the methods used to translate texts from Sesotho into English (using the Vinay and Darbelnet (1995) model), it has clearly been shown that it is indeed possible to apply the comparative model as proposed by Vinay and Darbelnet (1995) when translating into Sesotho. From the findings and conclusions, a number of recommendations are made.

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