

TRANSLATION AND INTERPRETATION OF CULTURAL CONCEPTS FROM
XITSONGA INTO ENGLISH

BY

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ABSTRACT

The study focused on the translation and interpretation of cultural concepts from Xitsonga into English. The main aim of the study was to formulate strategies and methods as well as techniques of translating cultural concepts from Xitsonga into English with the view towards bridging the gap between the two cultures. The study used a mixed method approach combining both quantitative and qualitative approaches. It examined the research problem by selecting respondents who deal with translation issues on a day-to-day basis and also observed how cultural concepts are presented in the bilingual dictionaries. This was done by comparing three languages i.e. Xitsonga, Northern-Sotho and Tshivenda. The researcher had to identify the afore-mentioned cultural concepts and to find if they were properly described or translated into English. The observation focused on the translation of both Xitsonga, Northern-Sotho and Tshivenda cultural fixed expressions which were given to translation studies students to translate into English. The aim was to find if they are able to give proper explanations or translation to the given expressions. Quantitatively, 24 out of the 30 questionnaires that were sent out to respondents, were returned to the researcher for presentation, analysis and interpretation.

The study found that translating cultural concepts is very challenging. These challenges are presented by lack of equivalence and not recognising the cultural concepts in the source text. The study however found that employing the right strategies, methods and techniques can assist in bridging the gap between the languages and cultures. The translator also needs to have an in-depth knowledge of the two cultures: Xitsonga and English.

KEY CONCEPTS: Translation, interpretation, cultural concepts, Functionalist Theory, Linguistic Theory, Skopos Theory, untranslatability.

ACRONYMS

SL: Source language

TL: Target language

ST: Source text

TT: Target text

MT: Machine translation

CSC: Culture-specific concepts

CSI: Culture-specific items

XED: Xitsonga-English Dictionary

SED: Sesotho sa Leboa-English Dictionary

TED: Tshivenda–English Dictionary

ET1: English translation 1

ET2: English translation 2

STUDENT NUMBER: 57637474

DECLARATION

I declare that **TRANSLATION AND INTERPRETATION OF CULTURAL CONCEPTS FROM XITSONGA INTO ENGLISH** is my own work. I further declare that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references and that this work has not been submitted before for any other degree at any other institution.

Signature
(TA Makamu)

Date

DEDICATION

This work is dedicated to the late George Shirhami Mayevu (Kokwani GS), my father, the late Mqakaza Daniel Makamu (MD) and my senior brother, the late Xikombiso John Makamu (XJ)

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TABLE OF CONTENTS

CHAPTER 1: GENERAL INTRODUCTION	1
1.1 Introduction.....	1
1.2 Definition of Concepts.....	2
1.2.1 Translation.....	2
1.2.2 Interpretation	3
1.2.3 Cultural Concepts	5
1.2.4 Xitsonga	6
1.3 Background of the Study.....	9
1.4 Research Problem	21
1.4.1 Problem Statement.....	21
1.4.2 Research Question	26
1.5 Aim and Objectives.....	26
1.6 Rationale of the Study	27
1.7 Scope of the Study	28
1.8 Plan of the Study	28
1.9 Ethical Considerations	29
1.10 Summary	29
CHAPTER 2: LITERATURE REVIEW AND THEORETICAL FRAMEWORK	30
2.1 Introduction.....	30
2.2 Literature review	30
2.3 Theoretical Framework	48
2.3.1 Translation Theories	48
2.3.1.1 The Linguistic Theories.....	48
2.3.1.2 Functionalist Theories.....	54
2.3.1.3 Translational Action Theory	55
2.3.1.4 Skopos Theory	56

2.3.2	The process of translation.....	63
2.3.3	The Strategies of Translation above Word Level	64
2.3.4	Strategies for the Translation of Culture-Bound Terms	68
2.3.5	Translation Procedures of Translating Culture-Specific Concepts (CSCs)	69
2.3.6	Translation Techniques	76
2.3.7	Translation of Culture-Specific Items (CSIs)	79
2.3.8	Translation Principles of Culture-Specific Items: Foreignisation and Domestication.....	81
2.3.9	The Ideology in Translation.....	84
2.3.10	Methods of Translation	87
2.4	Summary	89
CHAPTER 3: RESEARCH METHODOLOGY.....		90
3.1	Introduction.....	90
3.2	Research Approaches	90
3.3	Research Strategy	93
3.4	Data Collection	97
3.5	Research sampling	101
3.6	Population	101
3.7	Sample size	102
3.8	Data Analysis.....	104
3.9	Writing the Report.....	105
3.10	Ethical Considerations	106
CHAPTER 4: PRESENTATION OF RESULTS		109
4.1	Introduction.....	109
4.2	Observation Results	109
4.2.1	Observation on identifying the cultural concepts	109
4.2.2	Observation on describing the cultural concepts.....	111
4.2.3	Observation on identifying the problems presented by cultural concepts	115

4.2.4	Observation on strategies and methods of dealing with the cultural concepts	116
4.3	Results of Survey (Questionnaires)	118
4.3.1	Respondents' age.....	119
4.3.2	Respondents' highest qualification.....	120
4.3.3	Respondents' occupation.....	120
4.3.4	The number of times respondents translate	120
4.3.5	The importance of translating cultural concepts	121
4.3.6	The translatability of cultural concepts	121
4.3.7	Challenges of translating cultural concepts.....	122
4.3.8	Identifying cultural concepts in the source text.....	122
4.3.9	Strategies that can be used to overcome the challenges of translating cultural concepts.....	122
4.3.10	The best strategies in the translation of the cultural concepts	123
4.3.11	Some of the challenges that are faced by translators when translating cultural concepts.....	124
4.3.12	Types of translation that respondents are most comfortable with.....	124
4.3.13	Suitable methods for the translation of cultural concepts	125
4.3.14	Respondents' understanding of culture-bound concepts/items or cultural concepts	125
4.3.15	Strategies that one applies in a case where they come across a cultural concept that does not have an equivalent.....	126
4.3.16	Things that happen in a situation where a translator fails to recognise cultural concepts in a source text.....	126
4.3.17	Challenges that one comes across when translating cultural concepts.....	126
4.3.18	The best way to deal with the challenges of translating cultural concepts	126
4.3.19	The importance of having a knowledge of two languages and cultures when they are translating.....	127
4.3.20	The major role that strategies play in the translation of cultural concepts.....	127

4.3.21	Advantages of employing strategies in the translation of the cultural concepts	128
4.3.22	What respondents find interesting when translating cultural concepts.....	128
4.3.23	The role strategies have played addressing the challenges of translating cultural concepts.....	129
4.3.24	Cultural concepts that are known and unknown to the respondents.....	130
4.4	Summary	130
CHAPTER 5: ANALYSIS AND INTERPRETATION OF THE RESULTS		131
5.1	Introduction.....	131
5.2	Analysis and interpretation of results on observation	131
5.2.1	Analysis and interpretation of the results of the observation on identifying cultural concepts.....	131
5.2.2	Analysis and interpretation of the results of the observation on describing the cultural concepts.....	132
5.2.3	Analysis and interpretation of the observation on identifying the problems presented by cultural concepts	133
5.2.4	Analysis and interpretation of the observation on strategies and methods of dealing with the cultural concepts	133
5.3	Analysis and interpretation of survey results.....	136
5.3.1	Respondents' age.....	136
5.3.2	Respondents' highest qualification.....	137
5.3.3	Respondents' occupation.....	138
5.3.4	The number of times respondents translate	138
5.3.5	Importance of translating cultural concepts.....	139
5.3.6	Translatability of cultural concepts	140
5.3.7	Challenges of translating cultural concepts.....	141
5.3.8	Identifying cultural concepts in the source text.....	142
5.3.9	Strategies that can be used to overcome the challenges of translating cultural concepts.....	143
5.3.10	The best strategies in the translation of cultural concepts.....	144

5.3.11	Some of the challenges that are faced by translators when translating cultural concepts.....	145
5.3.12	Types of translation that respondents are most comfortable with.....	147
5.3.13	Suitable methods for the translation of cultural concepts	148
5.3.14	Percentage of the respondents understanding of culture-bound concepts/items or cultural concepts	149
5.3.15	Percentage of strategies that one applies in a case where they come across a cultural concept that does not have an equivalent	149
5.3.16	Percentage of things that happen in a situation where a translator fails to recognise cultural concepts in a source text.....	150
5.3.17	Percentage of the challenges that one comes across when translating cultural concepts.....	150
5.3.18	Percentage of the best way to deal with the challenges of translating cultural concepts.....	151
5.3.19	Percentage of the importance of having a knowledge of two languages and cultures when they are translating.....	151
5.3.20	Percentage of the major role that strategies play in the translation of cultural concepts.....	152
5.3.21	Percentage of the advantages of employing strategies in the translation of the cultural concepts.....	153
5.3.22	Percentage of what respondents find interesting when translating cultural concepts	153
5.3.23	Percentages of the role that strategy has played or dominated in addressing the challenges of translating cultural concept	154
5.3.24	Percentage of the cultural concepts that are known and unknown to the respondents.....	157
5.4	Summary	158
CHAPTER 6: RESEARCH FINDINGS.....		159
6.1	Introduction.....	159
6.2	The research findings on observation	159
6.2.1	On identifying cultural concepts in Xitsonga	159

6.2.2	On describing the cultural concepts from Xitsonga	160
6.2.3	Identifying the challenges in the translation of Xitsonga cultural concepts into English.....	161
6.2.4	Finding the best methods and strategies of dealing with the translation of cultural concepts from Xitsonga into English.....	162
6.3	The research findings on survey on the translation of Xitsonga cultural concepts into English.....	163
6.3.1	Importance of translating Xitsonga cultural concepts into English	163
6.3.2	Translatability of the Xitsonga cultural concepts into English	164
6.3.3	Challenges of translating Xitsonga cultural concepts into English	165
6.3.4	Identifying Xitsonga cultural concepts in the text.....	166
6.3.5	Strategies that can be used to overcome the challenges of translating Xitsonga cultural concepts	167
6.3.6	Types of translation that respondents are most comfortable with in the translation of Xitsonga cultural concepts into English.....	169
6.3.7	Suitable methods for the translation of Xitsonga cultural concepts.....	169
6.3.8	Respondents' understanding of Xitsonga cultural concepts	170
6.3.9	What happens in a situation where a translator fails to recognise Xitsonga cultural concepts in a Xitsonga text.....	171
6.3.10	Challenges that one comes across when translating Xitsonga cultural concepts	172
6.3.11	The best way to deal with the challenges of translating Xitsonga cultural concepts	173
6.3.12	Importance of having knowledge of two languages and cultures when translating cultural concepts from Xitsonga into English.....	174
6.3.13	Major role that strategies play in the translation of Xitsonga cultural concepts from Xitsonga into English	175
6.3.14	The role strategy has played or dominated in addressing the challenges of translating Xitsonga cultural concept from Xitsonga into English.....	175
6.3.15	Xitsonga cultural concepts that are known and those unknown to the respondents.....	177

6.4	Summary	177
CHAPTER 7: CONCLUSION, SUMMARY OF THE CHAPTERS AND RECOMMENDATIONS..... 179		
7.1	Introduction.....	179
7.2	Conclusion.....	179
7.3	Summary of the Chapters.....	183
7.3.1	Chapter 1: General Introduction.....	183
7.3.2	Chapter 2: Literature Review	184
7.3.3	Chapter 3: Research Methodology	185
7.3.4	Chapter 4: Presentation of the Results	186
7.3.5	Chapter 5: Analysis and Interpretation of the Results	186
7.3.6	Chapter 6: Research Findings	187
7.3.7	Chapter 7: Conclusions, Summary of the Chapters and Recommendations.....	187
7.4	Recommendations of the study.....	188
7.4.1	The research recommendation of observation on the translation of Xitsonga cultural concepts.....	188
7.4.1.1	On identifying cultural concepts in Xitsonga.....	188
7.4.1.2	On the observation on defining/describing the cultural concepts in Xitsonga	188
7.4.1.3	Observation on identifying the problems/challenges in the translation of the Xitsonga cultural concepts into English.....	189
7.4.1.4	Observation on finding the best methods and strategies of dealing with the translation of cultural concepts from Xitsonga into English.....	189
7.4.2	The research recommendations on survey (questionnaire) in the translation of Xitsonga cultural concepts.....	190
7.4.2.1	Importance of translating Xitsonga cultural concepts	190
7.4.2.2	Translatability of cultural concepts	191
7.4.2.3	Challenges of translating Xitsonga cultural concepts into English	191
7.4.2.4	Identifying Xitsonga cultural concepts in the text.....	192

7.4.2.5	Strategies that can be used to overcome the challenges of translating cultural concepts	193
7.4.2.6	Types of translation that respondents are most comfortable with in the translation of Xitsonga cultural concepts	193
7.4.2.7	Suitable methods for the translation of Xitsonga cultural concepts.....	194
7.4.2.8	What happens in a situation where translators fails to recognise Xitsonga cultural concepts in a Xitsonga text	194
7.4.2.9	Challenges that one come across when translating Xitsonga cultural concepts	195
7.4.2.10	The best way to deal with the challenges of translating cultural concepts	195
7.4.2.11	The importance of having a knowledge of two languages and cultures when they translate cultural concepts from Xitsonga into English	196
7.4.2.12	The major role that strategies play in the translation of Xitsonga cultural concepts from Xitsonga into English	196
7.5	Limitations of the study	197
7.6	Summary	197
References.....		198
Appendix A.....		216
Appendix B.....		217

LIST OF FIGURES

Figure 1: Translation as a form of Mediated Communication.....	56
Figure 2: The Process of Translation by Nida & Taber	63
Figure 3: A continuum between foreignisation and domestication	80
Figure 4: Ideologies in Translation	85
Figure 5: Newmark’s V diagram (Newmark, 1988:45)	87
Figure 6: The Sampling Size Diagram Chaturvedi (2014:9).....	103
Figure 7: Percentage of the age range of the respondents.....	136
Figure 8: Percentage of the distribution of the respondents’highest academic qualification....	137
Figure 9: Percentage of the distribution of the respondents’ occupation.....	138
Figure 10: Percentage of the number of times respondents’ perform the translation duty	138
Figure 11: Percentage of the importance of translating cultural concepts.....	139
Figure 12: Percentage of the possibility or translatability of cultural concepts	140
Figure 13: Percentage of challenges of translating cultural concepts	141
Figure 14: Percentage regarding whether respondents find it easy or not to identify cultural concepts	142
Figure 15: Percentage of strategies that can assist the challenges of translating cultural concepts	143
Figure 16: Percentage of strategies that can work best in the translation of the cultural concepts	144
Figure 17: Percentage of challenges faces by translators when translating cultural concepts	145
Figure 18: Percentage of types of translation respondents are comfortable with	147
Figure 19: Percentage of suitable methods for the translation of cultural concepts	148
Figure 20: Two major strategies that address the challenges presented by cultural concepts	154

LIST OF TABLES

Table 1: A breakdown of quantitative and qualitative approach (MacDonald and Headlam, 2008:9).....	92
Table 2: Age range of the respondents.....	119
Table 3: Distribution of the respondents' highest academic qualification.....	120
Table 4: Distribution of the respondents' occupation.....	120
Table 5: Number of times respondents' perform the translation duty	120
Table 6: Importance of translating cultural concepts	121
Table 7: Possibility or translatability of cultural concepts	121
Table 8: Challenges in translating cultural concepts	122
Table 9: Whether respondents find it easy or not to identify cultural concepts	122
Table 10: Strategies that can assist the challenges of translating cultural concepts	123
Table 11: Strategies that can work best in the translation of the cultural concepts.....	123
Table 12: Challenges faced by translators when translating cultural concepts.....	124
Table 13: Types of translation respondents are comfortable with	124
Table 14: Methods of translation suitable for translating cultural concepts.....	125
Table 15: Two major strategies that address the challenges presented by cultural concepts..	129

CHAPTER 1: GENERAL INTRODUCTION

1.1 Introduction

Translation plays a major role in ensuring that the message from the source text receiver is received by the target text receiver. The translator plays an important role in the translation process because he/she acts as a link between the source text and the target text. Therefore not only is there a need for him/her to know the two languages but also to have a knowledge about what defines the two cultures. This enables him/her to produce a translation that is acceptable by both the speakers of each of the languages. Having the knowledge of both cultures makes it easier for the translator to know his/her target audience, as a result the intention or the purpose of the translation is achieved without any challenges. However, translating cultural concepts or items as well as culture specific concepts present challenges to translators and it becomes their role to make sure that they find the best possible way of solving these challenges.

Translators have to deal with challenges such as those presented by lack of an equivalent when it comes to the translation of cultural concepts. Translators must bear in mind the audience for which the text is intended for, which makes it necessary for translator to proceed in the same way. This means that they should attempt to translate with reference to their own culture. According to Baker (1992: 222) "like any writer, a translator has to take account of the range of knowledge available to his/ her target readers and of the expectations they are likely to have about such things as organisation of the world, organisation of language in general, the organisation and conventions of particular text types, the structure of social relations, and the appropriateness or inappropriateness of certain kinds of linguistic or non-linguistic behaviour, among other things." On this account, it is obvious studying the cultural environment of the source and the target language of the readers, becomes a significant part of the translator's work. This study is aimed at finding the best ways of bridging the gap between the two languages and cultures when it comes to translation.

Since the study is about the translation and interpretation of cultural concepts from Xitsonga into English, this chapter covers the definition of concepts, background of the study, research problem, aim and objectives, rationale of the study, scope of the study, plan of the study, ethical consideration and summary.

1.2 Definition of Concepts

1.2.1 Translation

Generally, translation is a process of rendering meaning, ideas, or messages of a text from one language to another. There are some considerations which follow this process, which mainly relate to the accuracy, clarity and naturalness of the meaning, ideas, or messages of the translation. It means that it is important to consider whether the readers of the target text accept equivalent information as the readers of the source text do. These considerations are clarified in some definitions of translation as stated by some experts. One of the most prominent definitions of translation is stated by Newmark (1988:5) who defines it as “rendering the meaning of a text into another language in the way that the author intended the text.” This definition focuses on rendering meaning of the source language text into the target language text as what is intended by the author. Hatim & Munday (2004:6) define translation as “the process of transferring a written text from Source Language (SL) to Target Language (TL).” In this definition, they do not explicitly express that the object being transferred is meaning or message.

Nida & Taber (1982:12), on the other hand, state that “translating consists in reproducing in the receptor language the closest natural equivalent of the source language message”. This definition is more comprehensive than the previous ones. Therefore, Nida and Taber explicitly state that translation is closely related to the problems of languages, meaning, and equivalence. From the definitions mentioned above, it is found that translation is a process which is intended to find meaning equivalence in the target text.

Baker (1992) underlines the term ‘meaning equivalence’ because it is the meaning which is transferred in the target language. In this case, translators are faced with text as units of meaning in the form of sets of words or sentences.

So, the main problem in the process of translation is about meaning which will occur when the process is in progress, not translation as a product. Hatim & Munday (2004:34) also suggest that “one of the key problems for the analyst was in actually determining whether the source text meaning had been transferred into the target text”. It is clear here that meaning is the key problem: whether meaning of the source language text is accurately transferred into the target language text or not.

Venuti (2005:17) states that “translation is a process by which the chain of signifiers that constitutes the source language text is replaced by a chain of signifiers in the target language which the translator provides on the strength of interpretation.” He further states that the aim of the translation is to ‘bring back’ another culture as the same, the recognizable, even the familiar. This aim always risks a wholesale domestication of the foreign text, often in highly self-conscious projects, where translation serves as an appropriation of foreign cultures for domestic agendas, cultural, economic, and political. Translation can be considered to be communication of foreign text, but it is always a communication limited by its address to a specific reading audience.

1.2.2 Interpretation

Interpreting is an intense activity that requires not only knowledge and skills in both of the languages that are being interpreted and their respective cultures, but also the ability to provide spontaneous responses to information being exchanged verbally at an unpredictable rate of speed and register. The interpreter serves as a conduit and plays a critical role in the accurate and complete conveyance of information.

Interpreting has several modes, each requiring a set of skills that are acquired over time and that must be maintained. The ability to speak two languages does not ensure that the person can interpret effectively. Metaphorically speaking, having two hands does not make someone a concert pianist, that expertise depends on how the two hands are trained, (Rainof, 1980). Essential skills for interpretation include knowledge of both languages and respective cultures, the ability to listen, a good memory, and note-taking ability.

Interpretation can be performed in two basic modes namely: consecutive and simultaneous. In consecutive interpretation, the speaker gives a speech and then

pauses for the interpreter to render it in the target language. While listening attentively to the speaker, the interpreter takes notes and must give back the speech without any meaning errors, omissions or shifts. The interpreter must have excellent public speaking skills. The interpretation must be delivered at a good pace and must convey and capture the tone and spirit of the original speech.

Training for consecutive interpretation is very important. It involves developing special listening, memory and analytical skills, note-taking techniques as well as public speaking skills. This mode of interpretation is used at high-level and smaller meetings, as well as in after-dinner speeches and escorting situations. Occasionally, in the diplomatic world or in negotiations, the notes taken by the interpreter have helped the delegations in drafting the proceedings. It is also used in court interpreting at the witness stand.

Simultaneous interpretation is the rendition of a speech in the target language performed as the speaker is speaking (in real time) in the source language. It is usually done using special interpretation equipment. In a conference situation, the interpreters are seated in a soundproof booth, usually set up at the back of the meeting room from where they have a view of the podium and the speaker. The interpreters have the sound of the speaker's (floor) microphone fed into their ears and their interpretation is, in turn, broadcast into the audience's headsets. Some conferences have attendants from different parts of the world and, therefore, have different language booths, so their audience can follow the interpretation in the language of their preference, for instance, French, Spanish, Russian, Korean, etc. The meetings held by the United Nations Organisation, the European Parliament, Organisation of American States, FAO, WHO, and other international organisations are interpreted into their different official languages. Most of these organisations have staff interpreters but they also hire professional freelance conference interpreters.

Training for simultaneous interpretation is challenging and intense. It requires a good consecutive interpretation background and special training for stamina, mental reflexes, voice, on the spot problem solving, dealing with foreign accents, speed as well as other special techniques, (Reynoso, 2006).

1.2.3 Cultural Concepts

Newmark (1998) speaks of cultural words. He defines culture as the way of life and its manifestation that are peculiar to a community that uses a particular language as its means of expression, thereby acknowledging that each language group has its own culturally-specific features. He classifies cultural words as follows: Ecology: flora, fauna, hills, winds, plains; Material culture: food, clothes, houses, towns, transport; Social culture: work and leisure; Organisation: customs, activities, procedures and concepts.

Larson (1998:49) states that “one of the most difficult problems in translating is found in the differences between cultures, the source language culture and that of the target language. Different cultures have different foci. When cultures are similar, there is less difficulty in translating. This is because both languages will probably have terms that are more or less equivalent for various aspects of the culture. When cultures are very different, it is often very difficult to find equivalent “items” (Ibid 1998:150). The notion of ‘cultural item’ is very common in translation especially in literary translation.

Different scholars use different terms to denote this notion. Newmark (1998:94), for example, refers to cultural terms as “cultural words”. He adds that frequently where there is cultural focus, there is a translation problem due to the cultural gap or distance between the source and target languages. Most cultural words are easy to detect since they are associated with a particular language and cannot be literally translated. However, many cultural customs are described in ordinary language (topping out of building, time, gentlemen, please, mud in your eye), where literal translation would distort the meaning and a translation may include an appropriate descriptive-functional equivalent. Cultural objects may be referred to by a relatively culture-free generic term or classifier (for example tea) plus various additions in different cultures and you have to account additions such as rum, lemon, milk, biscuits, and cake, which may appear in the same course of the source language text”. This can bring us to the conclusion that cultural terms also referred as cultural concepts, culturally-bound terms, cultural items words, are words, phrases or expressions used by members of certain cultures to express their concepts about something closely related to their culture.

1.2.4 Xitsonga

Xitsonga is a South African Bantu language spoken by the Vatsonga people, who are mainly found in South Africa and Southern Mozambique (Rhode, 2001). Xitsonga was announced as a written language in 1874 by the missionaries from Switzerland who selected the Gwamba dialect to be codified, meaning it was given a status to be standardised, wherein books were written in that dialect. Guthrie (1967) in Mathumba (1993:43) also classified Xitsonga as an independent language group within the Bantu language family. In the 1950s Xitsonga and the other eight African languages were undermined by the apartheid regime. Besides, their language use was restricted to oral official status during the apartheid period. However, these languages gained official status in 1994 at the beginning of the democratic government in South Africa. "The majority of Shangaan live in the Limpopo, Gauteng and Mpumalanga provinces of South Africa, where Tsonga is one of the official languages. There are also speakers of Tsonga in Mozambique, Zimbabwe and Swaziland", (Mabaso XE, 2004). Xitsonga is one of South Africa's 11 official languages as designated by the South African Constitution, 1996 (Act 108 of 1996).

South Africa has 11 official languages which are stipulated in the constitution, wherein Section 6 of the Constitution of South Africa (1996:04) says that "the official languages of the Republic of South Africa are Afrikaans, English, isiNdebele, isiXhosa, Northern-Sotho, Setswana, Sesotho, isiZulu, isiSwati, Tshivenda and Xitsonga". Xitsonga was one of the oppressed languages before 1994 when South Africa became a democratic country.

According to Nkuna (2010), the 11 official languages, including Xitsonga, represent a unique brand that can be used to portray a positive image for South Africa's democracy. There are four Tsonga language groups: Tshwa (spoken in Mozambique); Ronga dialects (Mozambique); the Northern Province Tsonga dialects; and Maputsu or Tembe", (Boonzaaier 2002). This indicates that Xitsonga is formed out of many dialects and this might be influenced by the migration of people during the times of wars and famine. This might mean that these dialects were mutually intelligible. It is hard to get concrete information about this because most of Vatsonga history is not written or recorded in reliable studies.

Junod (1977:9) indicated that “Vutsonga i byikulu, byi entile, byi anamile. A byi tiviwi hi lavanyingi, a byi tiviwi hi munhu un’we”. This shows that Xitsonga is broad, wide and deep. The information about Vatsonga is not known by many because their history was not recorded as they were illiterate. The Portuguese are the ones who first captured the information about the history of Vatsonga. It is possible that some of the information might not have been well captured because the Portuguese recorded what they saw only and they wrote according to their understanding.

Xitsonga is one of the official national languages spoken in the north east of the Republic of South Africa, in the former Gazankulu homeland (Hlanganani, Malamulele, Giyani, Ritavi and Mhala), Mpumalanga province and most parts of the Gauteng Province by 1 992207 people. It is interesting to note that Xitsonga features as one of the most popular languages in the cities, having been taken there by migrant labourers working in the mining and other industries. The early Vatsonga tribes had no sense of nationalism. They lived in small, independent villages numbering hundreds people of the same clan, each with its own leader. This is why the Vatsonga of the Maluleke clan speak Xiluleke, while the Chauke communicate in Xihlengwe (i.e. Hlengwe being their praise name).

According to Mathumba (1993:22-23), as these groups of clans were called amaThonga by the Nguni speakers, the term Tsonga has been used to refer to the totality of all the Tsonga dialects...the term ‘Tsonga’ is an umbrella word which has been imposed on the people to refer to them as a unified group and their language. It therefore represents an amalgam of dialects bearing an appellation which was non-existent before. Xitsonga is related to the Mozambican dialects or languages, called Xirhonga, Xitswa, and Xinchangana (Bill & Masunga, 1983). Baloyi (2015) states that “the fact of the matter is that our language is a reflection of ourselves and signifies our presence, and if seen as becoming irrelevant to our lives then it implies that we will soon also be wiped out of existence in this world”.

1.2.5 English

Van Gelderen (2014: 1) indicates that language is a fundamental human faculty used for the expression of our thoughts and creative ideas, face-to-face communication, scientific inquiry, and many other purpose. The word English is said to have a number of widely different meaning, for instance, it describes the people from a particular part of Great Britain. It also refers to a particular language, English, and is used broadly in this sense. “English is a West Germanic language that was first spoken in early medieval England and is now a global *lingua franca*. It has expanded to having a few speakers in one area to having many speakers in many geographical areas, (Ibid, 2014:1).

It is an official language of almost 60 sovereign states, the most commonly spoken language in the United Kingdom, the United States, Canada, Australia, Ireland, and New Zealand, and a widely spoken language in countries in the Caribbean, Africa, and South Asia. It is the third most common native language in the world, after Mandarin and Spanish. It is widely learned as a second language and is an official language of the United Nations, of the European Union, and of many other world and regional international organisations.

Burchfield (1994:495) indicates that “the earliest forms of English, a set of Anglo-Frisian dialects brought to Great Britain by Anglo-Saxon settlers in the fifth century, are called Old English. Middle English began in the late 11th century with the Norman Conquest of England”. Early Modern English began in the late 15th century with the introduction of the printing press to London and the King James Bible as well as the Great Vowel Shift. Through the worldwide influence of the British Empire, modern English spread around the world from the 17th to mid-20th centuries.

English, like the other insular Germanic languages, Icelandic and Faroese, developed independently of the continental Germanic languages and their influences. English is thus not mutually intelligible with any continental Germanic language, differing in vocabulary, syntax, and phonology, although some, such as Dutch, do show strong affinities with English, especially with its earlier stages.

1.3 Background of the Study

Translation and culture are so interrelated that translators can no longer ignore cultural elements in a text. That is why, before analysing some translation theories related to cultural studies, it is very important to establish what culture is and what the problems raised by its passage into a different community are. Every language has its own way perceiving reality, which influences the way in which reality is expressed by the members of a community. When translating, people find out things about others, about a world which is not theirs. If translation did not exist, it would be difficult to communicate with people from other countries, by communication meaning, not only the transmission of words and phrases but also the sense of a text, because what translators should translate are messages, senses, and texts.

Different translation scholars offer various ways in which translation problems could be solved so that the receiving audience may perceive the culture and the otherness of another world. Translation is seen nowadays as an important human action, with the translator viewed as a mediator between cultures. That is why many scholars have asked how or if culture can be eventually translated into another language. Translation is always placed at the core of the intercultural aspects, so that the study of the translation goes along with the cultural studies. Consequently, cultural aspects of translation have emerged into a series of theories about cultural translation, about its very existence in terms of cultural identity of a specific community.

From the beginning, one may ask what culture is. This is not an easy question to answer. In his opinion Duranti (1997:24) cited in Thanasoulas (2001:52) states that “culture is something learned, transmitted, passed down from one generation to the next, through human actions, often in the form of face-to-face interaction, and, of course, through linguistic communication”. From this definition, we can observe that language plays a very important role in a culture and also that culture plays an important role in a language. It is clear that one cannot do without the other. In interlingual communication where two or more cultures exist, the translator may face limitations which impede the process of understanding the Target Text (TT) by the reader.

“The translator has not only the problem of linguistic obstacles but also the problem of cultural barriers,” (Komissarov, 1991:33). What is necessary for the translators is that they should devise appropriate methods in dealing with the translation of the cultural concepts based on the text and the situation. Lacking some concepts in one of the two languages in the translation process is problematic for the translator. There are thousands of culture-bound terms deeply rooted in culture, which the translator has to deal with. In 1958, Vinay & Darbelnet gave some examples of areas of culture such as time division, jobs, positions and professions, food, drink, baking, particular aspects of social life, etc. In 1965, Catford talked about measurements, coins, institutions, clothing, etc. All these terms differentiate a community from another and are difficult to translate.

Santoyo (2010:15) adds certain sports, dances, musical and artistic terms, “specific areas of activity which correspond in the end to actions which are unique to a person or social group, subject to very specific place and time”.

There are many linguists, historians and anthropologists who have analysed the concept of culture in the past. The issues surrounding understanding of the cross-cultural have not been attended to by many theorists dealing with translation. Quite a number of definitions of the concept culture reflect different understanding and different approaches towards it. However all of them include such notions as customs, traditions, beliefs, habits, environment, geographical realia, national literature, folklore and religious aspects. With regard to language and translation, Newmark defines culture as “the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression,” (1988:94). Discussing the problem of non-equivalence in translation, Nida claims that cultural differences are as much important as linguistic ones and states that “differences between cultures may cause more severe complications for the translator than do differences in language structure,” (1964:30).

One has to take into account the fact that the process of translation involves not only two different languages, but also two different cultural lives. According to Karamanian (2002), “translators must be both bilingual and bicultural, if not indeed multicultural”. This means that it is of paramount importance for the translator to be knowledgeable in two languages and the two cultures, and that he/she can know

more than two languages and cultures. In addition, Grigas observes that language plays a major role in the nation's sense of unity and gives the nation the ability to identify with the culture (1995). Language, being a part of culture, is influenced and formed by the culture. Besides, what may be obvious for the native speakers of one language, may sound strange for foreigners as they do not share a common experience and they do not belong to that particular community. Furthermore, every language possesses specific words and phrases for special kinds of culture-specific concepts: events, customs or objects. Wierzbicka (1997) states that the vocabulary of the language and lifestyle of the nation have a close relationship between each other. What this means is that language and culture always come together and they both should constitute an integral part of any linguistic investigation in the field of translation.

"Culture and translation are linked because, as it is known translating involves the consideration of the source and target language cultures. Translation is now viewed as a cultural rather than linguistic transfer and not as a process of transcoding but as an act of communication" (Snell-Hornby, 1988:43). "Vermeer, one of the leading proponents of this trend, sees translation as a 'cross cultural transfer' and holds the view that the translator should be not only bilingual or multilingual but also bicultural, if not multicultural" (Bassnett & Lefevere, 1990:82). Translation is now defined as a means of intercultural communication, a means to make up for cultural differences. According to Snell-Hornby (1988:42), "the concept of culture as a totality of knowledge, proficiency and perceptions is fundamental in Translation Studies".

The translator needs not only proficiency in the languages he is working with, but also in the cultures that host those languages. She also says that the extent to which the translator understands the cultures determines his or her ability not only to understand the source text but also to produce the target text that fits in the target language culture.

The concept of culture is then of paramount importance in Translation Studies. This is because translation involves at least two languages and hence two cultures. However, as Jakobson (1959:232) in Snell-Hornby et al (1995:327) says "cultures not only express ideas differently, they also shape concepts and texts differently. What it means is that the translator should not only have the knowledge of the

languages but also the knowledge of both cultures since translating between languages also mean translating between the two cultures as well”.

Translation should thus take into account cultures it is concerned with since it can, as de Beaugrande et al. (1992:37) say “be properly understood only within a socio-cultural frame of reference which may well differ among languages, text-types or cultures”. In addition, translators should be aware of cultural differences because, according to Snell-Hornby (1988:41), “the extent to which a text is translatable varies with the degree to which it is embedded in its own specific culture, also with the distance that separates the cultural background of source text and target audience in terms of place and time.” The concept of culture, therefore, deserves to be considered in translation studies owing to the influence that culture exerts on the text that is embedded in it. Moreover, any translation produced should fit into the target culture of the target language.

According to functional theories of translation, translating is regarded as a “purposeful activity,” (Nord, 1997:160). This means that a translation process is not something that “happens” but a communicative action carried out by an expert in intercultural communication (the translator) playing the role of a 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 (including the interacting parties) determines what and how people communicate, and it is changed if people who communicate change.

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 a set of source-culture conditions for a source-culture audience. What is said and how it is said are determined by the author’s communicative purposes and his or her assessment of the situation for which the message is intended. The translation is used in a different situation determined by a different set of target-culture conditions. It may be different with regard to time and place, except in simultaneous interpreting. Sometimes it may differ with regard to the medium for example, the translation of a conference *paper* is published in a *book* called *Proceedings*, and definitely with regard to the addressed audience encompassing

their general and cultural knowledge, sociocultural background, value systems and world view.

If the functionality of a text is determined by these extratextual or pragmatic 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 a "replacement of textual material in one language (SL) by equivalent material in another language," (Catford 1965:20). 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. Different receivers or even the same receiver at different moments, find different meanings in the same linguistic material offered by the text. It is important, however, to note that translating, due to the close link between language and culture, involves not just two languages, but also a transfer from one culture to another: it is not enough for a translator (interpreter) to be bilingual and have a good command of both the source and the target languages, he/she has to be bicultural as well. Since every text, either spoken or written, is the result of a particular extralinguistic situation and is determined by its cultural, historical and social contexts, every translation is the process of conveying messages across both linguistic and cultural lines.

Goodenough (1981) summarises the contents of culture thus:

- The ways in which people have organised their experience of the real world so as to give it structure as a phenomenal world of forms, their precepts and concepts.
- The ways in which people have organised their experience of their phenomenal world so as to give it structure as a system of cause and effect relationships, that is, the propositions and beliefs by which they explain events and accomplish their purposes.
- The ways in which people have organised their experiences so as to structure their world in hierarchies of preferences, namely, their value or sentiment systems.
- The ways in which people have organised their experience of their past efforts to accomplish recurring purposes into operational procedures for

accomplishing these purposes in the future, that is, a set of “grammatical” principles of action and a series of recipes for accomplishing particular ends.

Vermeer (2000:222) remarks that language is part of a culture. In these terms, Newmark says that, in Vermeer’s opinion, it would be impossible to translate cultural elements”. The notion of culture is essential to considering the implications for translation and, despite the differences in opinion as to whether language is part of culture or not, the two notions appear to be inseparable. Discussing the problems of correspondence in translation, Nida (1964:130) confers equal importance to both linguistic and cultural differences between the Source Language (SL) and the Target Language (TL) and concludes that "differences between cultures may cause more severe complications for the translator than do differences in language structure". It is further explained that parallels in culture often provide a common understanding despite significant formal shifts in the translation. The cultural implications for translation are thus of significant importance as well as lexical concerns.

“No language can exist unless it is steeped in the context of culture; and no culture can exist which does not have at its centre, the structure of natural language," (Lotman, 1978:211). Bassnett (1980:13) underlines the importance of this double consideration when translating by stating that language is "the heart within the body of culture." (Ibid 1980:23) mentions that “the linguistic notions of transferring meaning are seen as being only part of the translation process; a whole set of extra-linguistic criteria must also be considered. The translator must tackle the SL text in such a way that the TL version will correspond to the SL version... To attempt to impose the value system of the SL culture onto the TL culture is dangerous ground". Thus, when translating, it is important to consider not only the lexical impact on the TL reader, but also the manner in which cultural aspects may be perceived.

Katan (1999:16) puts it that “all people instinctively know what culture is and the culture they belong to, but it does not follow that they can define it with ease.” However, it seems defining culture is imperative, particularly for anthropologists, because it delimits how it is perceived and taught. Still, although many anthropologists have attempted to define culture, they have not reached any agreement regarding its nature. Following this lack of agreement as to the nature of culture, different anthropologists have come up with different definitions.

Taylor (1924:01) in Katan (1999: 16) defines culture in the following terms: "Culture is that complex whole which includes knowledge, belief, art, morals, law, customs and any other capabilities and habits acquired by man as a member of society."

According to American anthropologists Kroeber and Kluckhohn (1952:181) in Katan (1999:16), culture can be defined as follows: "culture consists of patterns, explicit and implicit of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiment in artefacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values. Culture systems may, on the one hand, be considered as products of action, on the other hand, as conditioning elements of future action". Kroeber & Kluckhohn (1963: 357) mention that culture systems are conditioning elements of further action, consequently, every cognitive action and decision presupposes cultural understanding and considerations beforehand".

In her definition of the term 'culture', Robinson (1988:7) in Katan (1999:17) argues that culture can be defined "as a system consisting of two levels. The first is the external level which consists of behaviours (language, gestures, customs and habits) and products (literature, folklore, art, music, artefacts). The second is the internal level which is related to ideas (beliefs, values and institutions)". Other definitions of culture can be drawn from the models of culture known as Trompenaars' layers, Hofstede's onion, the Iceberg theory and Hall's Triad of culture.

Adapting Nida, Newmark places 'foreign cultural words' in several categories Newmark (1988:95). Following these categories, in the text '*Les Loukoums chez l'Arabe*,' the examples leading to cultural implications for translation may be classed essentially as material culture, and as gestures and habits although other cultural terms are also present. These aspects may be translated in different ways according to their role in the text and the aims for the target text reader. Newmark also states the relevance of componential analysis in translation "as a flexible but orderly method of bridging the numerous lexical gaps, both linguistic and cultural, between one language and another," (Newmark, 1988:123).

Below are the categories discussed by Newmark:

(a) Ecology

Ecological features are perceived as cultural terms if they are unique to their country of origin and have a degree of uniqueness Newmark (1988: 96). Flora, fauna, winds, plains, hill, etc. Geographical features can be normally distinguished from other cultural terms that are usually value free, politically and commercially. Nonetheless, the diffusion depends on the importance of their country of origin as well as their degree of specificity. For example: plants, animal, rain, seasons and hills. In translating these group of items, Nida points out that certain geographical and ecological features, where they are irregular or unknown may not be understood denotatively or figuratively by the target reader, (Newmark, 1988).

(b) Material Culture

There are many objects included in material culture, namely food (e.g. pasta, hotdog), clothes (e.g. batik, dress), houses and towns (e.g. motel, hotel), transportation (e.g. bemo, motorbike).

Food is the most sensitive and important expression of national culture for many countries because food has the widest variety in translation procedures. (Newmark, 1988: 97) states that "food is for many the most sensitive and important expression of national culture; food terms are subject to the widest variety of translation procedures. It means material culture especially food, needs to be translated appropriately because it is an expression of a national culture. Someone can recommend words with recognized equivalents and transference, plus a neutral term for the readers in general".

The terms coming under this category are further complicated due to the 'foreign' elements present. One such case is the reference to the brightly coloured *pâtisseries tunisiennes*. Translating according to the French idea of *pâtisseries* would imply using the English 'cakes' or 'pastries' yet in the context of Tunisian culture this hardly seems appropriate bearing in mind the difference in form of the TL reference. This illustrates the theory developed by Mounin (1963) who underlines the importance of the signification of a lexical item claiming that only if this notion is considered, will the translated item fulfil its function correctly. In this case the translation as "sweets"

seems to correspond to the idea of the original signification, even if it is a more abstract translation of the French original, and is therefore more appropriate concerning its function in the Target Text (TT) than a translation of formal equivalence.

Another example of material culture includes an eponym, namely *bouteilles de Sidi Brahim*. In France this low-quality, Algerian wine is widely known and is the traditional drink with North African dishes, therefore widely sold in supermarkets as well as this type of small shop. This example can be seen as corresponding to the new ideal reader, described by Coulthard as having different cultural knowledge, as an English-speaking reader would not necessarily know the name of this wine and even less its associations, Coulthard (1992:12). By using strictly formal equivalence, all meaning would be lost. It would however be possible to neutralise the original term *Sidi Brahim* by translating as 'wine' or else to introduce a form of componential analysis, translating as 'cheap, Algerian wine'. *Sidi Brahim* being the area where the wine is produced, it seems appropriate to keep the original term in the TT, but it is necessary to add a qualifier, here 'wine'. In this way, although the cultural implications are not as strong as for an 'initiated' French reader, the information is passed on and elucidated by a qualifier. The cultural implications automatically understood by the ST reader, namely the notion of cheap, low-quality wine, are not however conveyed, the emphasis in this context being on the exotic nature of the product as conveyed by *Sidi Brahim* and not on the low cost.

(c) Social culture

The translators should know the denotative and connotative meaning of every word in order to produce an acceptable translation. Newmark (1988: 98) stated that in considering social culture one has to distinguish between denotative and connotation problems of translation. Connotative meaning in each country is different; a word may have a positive connotative meaning in one culture but not in another. That is why the translator should pay attention and be careful in translating it. Furthermore, Larson (1984: 31) explains that "connotative meaning is often culturally conditioned. A word which has a positive connotation in one culture may actually have a negative connotation in another. There is rarely a translation problem, if the words can be transferred, they have approximated one to one translation or they can be

functionally defined". For example, pork-butcher, hardware, etc. whilst, the obvious cultural words that denote leisure activities are frequently related to national games and their lexical sets like: cricket, bull-fighting and hockey.

(d) Organisations, customs, activities, procedures, and concepts

Concerning the translation of social organisation terms, the translators should decide that the term is recognized and understood by the readers. And the translators should pay attention to the setting too. In translating social organisation, first, a translator should build a recognized translation and secondly the translation should be understood by the readers and take an appropriate setting.

The translation process of cultural organisation is also divided into two categories; there are formal and informal informative (colloquial) texts. In formal informative text, the translators should translate the cultural organisation terms.

Newmark (1988:100) stated that for formal informative text, the name should be transferred, and a functional, culture-free equivalent given. On the contrary, if the text is informal informative text, it is not necessary for the translators to translate the cultural organisation. "if the informative texts is informal or colloquial it may not be necessary to transfer the organisation's name." (Ibid 1988:100)

(e) Gestures and habits

Gestures and habits are symbolic actions of a country; they have meaning and function. It is important for the translators to translate them appropriately because if these actions are simply translated literally, they may make wrong meaning. Larson (1984:138) states that "in every culture, there are certain actions which are symbolic. Gestures and habits in the form of actions sometimes have different function in the receptor language; that is why it is sometimes difficult to translate gestures and habits." Newmark (1988:102) also adds that "for gestures and habits there are distinctions between description and function made where necessary in ambiguous case." Newmark points out that "gestures and habits are often described in 'non-cultural' language," (Ibid 1988:103). In this extract many gestures and habits are implied yet not specifically described thus making an entirely communicative translation difficult.

Once again, these are cultural references which imply a certain knowledge of the way of life of the North African community in France and of the attitudes towards it. North African men, often working in groups, are often caricatured by the French as being crafty. As well as this, the popular French expression "*un travail d'Arabe*" used to describe work that has been poorly done further explains popular attitudes. Due to linguistic and cultural factors, lower class Algerian and Moroccan men appear overtly servile in French society. All of these factors are inherently present in the text, yet their full cultural significance is difficult to portray without such background knowledge.

The possible lack of cultural knowledge of the TT reader implies translating in a way so as to clearly convey notions which may otherwise go unnoticed. The proposed translation of '*obligeance*' as 'obsequiousness' may overemphasise the strength of the original ST term yet the mockingly over-servile attitude aimed at being conveyed by the author is respected. When explaining certain principles of dynamic equivalence, Nida states that "the emotional tone must accurately reflect the point of view of the author". (1964:139). Newmark's definition of compensation, being "when loss of meaning in one part of a sentence is compensated in another part" Newmark (1988:90) may seem relevant here. By translating in this way, although culturally implicit translation loss is inevitable here, a form of dynamic equivalence through compensation is adopted in order to counterbalance such loss and seems an appropriate way of conveying cultural implications present in the ST.

The expression *d'après le café* also needs further explanation. In the French society, this would immediately be understood as the time after the small espresso coffee drunk at the end of a meal. As Sapir (1956:69) claims, "no two languages are ever sufficiently similar to be considered as representing the same social reality" and even a lexical item seen as having an apparently simple translation (here, *café* =coffee) may have a considerably different signification. The emphasis given by Nida on a TT having to produce the same response as the original Nida (1964) encourages the addition of 'mealtime' as does the aforementioned theory developed by Mounin. In this way, the lexical function is transferred as far as possible in the TT as are the ST cultural connotations.

Culture also manifests in a form of art performance such as dance, drama, songs, among these for instance. One traditional dance from Sumatra, Malayan, and Java, *Ronggeng* is a famous social dance because of its history and the way the dance is performed triggers many controversial opinions. A '*Ronggeng*' dancer is "regarded as a girl who dances and sings for payment along with guests at a party" (Stevens & Schmidgall, 2004:839). Although there are many misinterpretations about the '*Ronggeng*' performance, it is still performed in West Java, especially in Ciamis. The dance is performed by several young women with their special dance clothes and attractive make up. When dancing and singing they are accompanied by traditional musical instruments. Since '*Ronggeng*' is a unique dance performance, there are many cultural terms that are unknown to the other culture especially the Western one. The Xitsonga culture has some dances as well which are unknown to the English culture and these dances are discussed in the next chapters.

Vlahov and Florin (1980) cited by Tellingner 2003) speak of '*realia*' and categorize these items as follows: (i) geographical geographic formations, man-made geographical objects, flora and fauna that is special to a certain place; (ii) ethnographic: food and drink, clothing, places of living, furniture, pots, vehicles, names of occupations and tools; (iii) art and culture: music and dance, musical instruments, feasts, games, rituals and their characters); (iv) ethnic: names of people, nicknames; and v) socio-political: administrative-territorial units, offices and representatives, ranks, military *realia*. The concept of culture is essential to understanding the implications of culture-specific items. Larson (1984: 431) defines culture as "a complex of beliefs, attitudes, values, and rules which a group of people share." The translator needs to understand these beliefs, attitudes values and rules of the source language audience in order to adequately translate it for people who have a different set of beliefs, attitudes, values and rules.

1.4 Research Problem

1.4.1 Problem Statement

It is of importance to note that the world we are living in, is full of different languages. South Africa has eleven official languages where every person has a right to use the language of his/her choice. These languages exist in the context of different cultures manifesting in different aspects of life. As far as the relationship amongst these languages is concerned, translation becomes a necessity.

There are some concepts in one language that are completely absent in another language. Concepts like '*Vujelejele*' in Xitsonga. This is a ceremony that takes place in the evening for the girls who are coming from the initiation school, it usually takes place at night before the main ceremony which takes place the following day '*Xinyumbendzana*' in Xitsonga, refers to a man who supports his in-laws and refuses to support his own parents. Concepts like these present challenges when a translator has to translate from Xitsonga into English because of the problems of lack of non-equivalents. Translators often face many challenges when it comes to the translation of cultural concepts.

A challenge that often arises is due to non-equivalence when translating between two cultures. As a result translators usually battle to get it right when translating cultural concepts. Other examples of the cultural concepts that do have an equivalent in English are concepts from Tshivenda. For example '*Dovhi*', Cultural food that is made of dried vegetables or dried meat, when cooked it is mixed with grained peanuts and several vegetables depending on one's choice, or '*Thopi*', a kind of food that is made of pumpkins that are cooked to a concentration wherein they end up looking like soft porridge. It is then mixed with mealie meal to make it look like porridge. It is yellowish in colour. Last but not least there is '*Tshikona*', a dance that is performed in a royal family specifically by males. They dance to the drums and rhythm of horns/trumpet that they blow. These horns are graded according to sizes and they produce different tunes. These tunes range from a soft one, soprano in musical to the bass ones. As they dance they form a circle or semi-circle chain.

Another example is '*Khweta*' from IsiXhosa. This is a ceremony which is practiced in the IsiXhosa tribe involves the process of how a young man boy proves his manhood. When they are of age, boys are sent to spend several days or weeks in a circumcision lodge during winter, where they are put through rigorous and often dangerous tests and rituals such as continuous dancing until exhaustion, and circumcision. Another example is '*Maza*'. This is a young Ethiopian boy from Hamar tribe who runs, jumps and lands on the back of a bull before then attempting to run across that backs of several bulls. This practice is done multiple times, and is usually done in the nude in order for the boy to prove his manhood. The above-mentioned cultural concepts present challenges to translators since they do not have any equivalence in English.

Finding the best equivalence for culture specific items in translation is one of the main concerns for each translator. Translators deal with some non-equivalence words for which they should find an appropriate equivalence. The translators need to find an equivalence with the same concepts in the target text (TT). One of the most difficult problems a translator faces is how to find lexical equivalence for the areas and aspects which are not known in the receptor culture i.e. there is not a readily available corresponding word or phrase in the receptor language.

"A translator has to consider not only the two languages but the two cultures too, since there will be some concepts in the source language, which do not have lexical equivalents in the target language. This may be due to differences of geography, customs, beliefs, worldview and various other factors" Larson (1998:16). Sometimes there are some words or phrases in one language which are unknown in another language. This phenomenon is called "semantic void or lexical gap," (Gambier et.al, 2004:11). In some cultures lexical gaps may be observed in the way that people make distinctions between different aspects of a concept. It is of paramount importance to know that each community has its own cultural specific concepts peculiar to its language. This study attempts to identify some strategies and methods for finding the meaning of cultural concepts which are applied by different translators in different literary texts. The study further attempts to determine whether the translators have been successful in conveying the embedded cultural concepts of the original text or not.

It is important to undertake the study because it will help translators from other languages too. Although the focus is on the translation of cultural concepts from Xitsonga into English, this does not mean that the study will not look into other African languages. As Leppihalme (1997:2) reports, some researchers consider “extralinguistic phenomena from natural to man-made. Extralinguistic problems are often expressed as lexical. Others see cultural-bound translation as mainly intralingual and pragmatic”. He adds “cultural oriented translation studies do not see ST and TT as samples of linguistic material. The texts occur in a given situation in a given culture in the world and each has a specific function and audience of its own” (Ibid 1997:3).

Many scholars agree with the fact that language is an expression of culture and the individuality of its speakers. They have, hence, deeply examined cultural terms, as well as the problems involved in their translation when there is a lack of equivalence between two languages and cultures (Kade 1981, Kutz 1983, Nord 1994, Rabadán 1991, & Venuti 1998).

It is true that translating ‘*realia*’ or cultural terms, such as those types mentioned above, causes many translation difficulties. However, this does not mean that they cannot be translated. In fact, along the lines of some translation scholars, particularly those of the Leipzig school (Kade, Jäger & Neubert), all languages can say, or are capable of saying the same things; but, as a rule, all of them say it in a different way. Indeed, should two languages say it in the same way, then we would not be speaking of two languages, but of one and the same language.

The translator can have recourse to several devices for solving the problem of bridging the gap across cultures, providing that he/she is culturally aware of those differences. He/she can rely on various procedures, techniques or strategies to deal with such translation problems. In Sapir and Whorf’s vision (1956), each language has its own way of structuring reality, hence the impossibility of translation. The main arguments against the possibility of translation are linguistic ones. For instance, we may analyse Dimitriu (2002) from the way in which the chromatic scale is expressed in different languages. The majority of idioms use only five to seven different terms or colours.

But in Hebrew, there is no differentiated term for blue, whereas red, white and black are dissociated. Instead, there is only one term for yellow and green. A Zimbabwean language named Shona contains only four colours. A Liberian idiom '*boosa*' has names for two. How should a person translate for these communities' realities which they cannot perceive? Another argument for the impossibility of translation is the lack of symmetry between languages. For example, the Eskimo language has 30 words for *snow*, Argentina has 200 names for *horse-skins* and the Arabic language comprises many synonyms for *camel*. Dimitriu '*ibidem*' presents some of the 'untranslatable terms', which relate to geographic, historic and socio-cultural experience: *gentleman*, *understatement* (English), '*charme*', *esprit* (French), *dor*, *taină*, *spațiu mioritic* (Romanian). Such instances caused Friederich Schleiermacher to say that there is not a single word in one language that has an exact correspondent in another language.

Scholars such as Jakobson (1959), Croce (1972) sustained the impossibility of translation by the very existence of poetry, full of connotations and stylistic devices, which cannot be translated. In an article which appeared as a reaction to the difficult translation of a Turkish book, *Ruhmana*, written by Saparmourat Turkmenbashi, into French, Mümtaz (2007) talks about the intracultural obstacle, inherent in a writer's work. He gives the example of Mungan, a very well-known contemporary Turkish writer who explains his difficulty when writing *Param Cinleri*. In his book, he wanted to use the word *stool* when describing the background for his theatre play.

In the area he lived, this word was called *kürsiyye* and had a very strong cultural significance, so it was difficult for him to transpose the term in Turkish. Hence, the difficulty to transfer a message from one culture to another in the same country. The major problem is related to the signifier/signified relation, because even in the case of the same country, the signifier can signify something else that it is socially signifying in another region. The examples offered by Kayaare are very illustrative and rely on a historical, psychological and ideological basis of inconvenience between the two cultures involved in the translation process (French and Turkish).

His conclusion is that the translator has a great responsibility in terms of comprehension, and moreover, knowledge of the author's *vouloir dire*, of his ideology. His transcoding work becomes a veritable investigation of the history, sociology, economy and ideology of a text. Thus, the translator becomes a mediator, with a sense of diplomatic issue, between two languages and sometimes between two cultures among the same language.

The translation of Cultural Specific Items (CSIs) has been and still is a debatable issue. Discussing non-equivalence in translation, Baker places CSIs in the section of the most common problems (1992). "Culture is the greatest obstacle to translation, at least to the achievement of an accurate and decent translation," (Newmark, 2010:172). Nord places CSIs into the section of pragmatic translation problems that result from "the contrast between the two communicative situations" Nord quoted in Shäffner and Wieserman (2001:24). Shäffner and Wieserman see CSIs as a problematic area in the process of translation and state that "in more traditional approaches, (CSIs) were often characterised as untranslatable," (Ibid 2001:32). Thus, according to Baker, Newmark, Nord, Shäffner and Wieserman, culture does evoke difficulties for the translator in the process of CSIs translation. Shäffner and Wieserman state that problems arise because "the target readers cannot (always) be supposed to be fully familiar with the source culture," (Op.cit. 2001:33). In other words the cause of such issues is usually the differences in cultures.

"Since translation is a kind of activity which inevitably involves at least two languages and two cultural traditions" Toury (1978:200). As this statement implies, "translators are permanently faced with the problem of how to treat the cultural aspects implicit in a Source Text (ST) and of finding the most appropriate technique of successfully conveying these aspects in the (TL). These problems may vary in scope depending on the cultural and linguistic gap between the two (or more) languages concerned" (Nida, 1964:130).

The cultural implications for translation may take several forms ranging from lexical content and syntax to ideologies and ways of life in a given culture. The translator also has to decide on the importance given to certain cultural aspects and to what extent it is necessary or desirable to translate them into the TL.

The aims of the ST also have implications for translation as well as the intended readership for both the ST and the (TT). Considering the cultural implications for a translated text, implies recognising all of these problems and taking into account several possibilities before deciding on the most appropriate solution for each specific case. Before applying these methods to the chosen text, this study examines the importance of culture in translation through a literature review. The different general procedures of treating the cultural implications for translation are examined as well as analysing the ST and the aims of the author. The translation process is also treated using specific examples found in the ST before discussing the success of aforementioned theoretical methods applied to the TT.

The problem about culture in terms of translation arises if the translator faces with some cultural terms or elements in the SL text which are unknown in the target TL since, as explained before, culture is unique and the same culture could have different terms. That is why the translator should be able to understand the culture of the TL as proposed by Vermeer in Hornby (1988) that the translator needs not only proficiency in two languages, he/she must also be at home in two cultures since language is an integral part of culture. The translator also need some strategies and techniques in translating cultural terms of one language to another language in order to produce a comprehensive text for the target reader.

1.4.2 Research Question

What are the challenges encountered in the translation of the cultural concepts from Xitsonga into English?

1.5 Aim and Objectives

The main aim of the study is to formulate strategies, methods and techniques of translating cultural concepts from Xitsonga into English with a view to bridging the gap between the two cultures. The study focused on the following objectives:

- To identify cultural concepts in Xitsonga.
- To describe cultural concepts in Xitsonga.
- To identify the problems/challenges faced in the translation of Xitsonga cultural concepts into English.

- To find the best methods and strategies of dealing with the translation of cultural concepts from Xitsonga into English.

1.6 Rationale of the Study

For one to be considered a good translator, it is of paramount importance that one must possess a good knowledge and understanding of two languages and also the culture of these languages. Having a knowledge of the two languages means a translator should also know their culture as well. Translators need to understand the subject matter of the original text and that of the target audience. This study is undertaken because there is a need for translators to find the best possible way to deal with the translation of cultural concepts. What translators should know and remember is that when they translate from one language to another, they are not only translating between the two languages but also between the two cultures.

The aim of the study has to do with the translation of cultural concepts from Xitsonga into English by finding the best possible way of bridging the gap between the two languages as well as the cultures. The translator can only bridge the gap between two languages when translating if he/she is competent in these two languages.

This view is supported by Mwepu (2008:90) when he indicates that not every speaker of languages can be a competent translator. There are many technical terms involved when translating documents. Words which do not have immediate equivalence add to the challenges of translation. This poses a challenge to the translators; he/she cannot be an expert in every subject area. The ultimate task of a translator is that he/she, if necessary has to intellectualise an indigenous language he/she is working on, whether by conscious effort or not. The researcher was prompted to undertake this study because translating cultural concepts presents a lot of challenges for translators and it is important to find the best possible way to overcome these challenges.

This study does not only focus on Xitsonga translators, but also on other South African language translators. It helps translators to make use of the correct strategies and techniques pertaining to the translation of cultural concepts of one language to another in order to produce a comprehensive text for the target reader.

This study is also useful to the Legal and Medical institutions, Department of Education, Language practitioners, lecturers in the field of translation as well as students pursuing and those hoping to pursue their studies in translation, language boards such as the Pan South African Language Board (PanSALB) and the Department of Arts and Culture about strategies, methods and techniques that translators can use to bridge the gap between two languages as well as the cultures.

1.7 Scope of the Study

The study focuses on the challenges that prevail when translating Xitsonga cultural concepts into English and on concepts that can be categorised as cultural concepts which are found in Xitsonga as the Source language and their translation into English as the Target language.

Thus the study is limited to only two languages. It is argued that the results and the recommendations of the study will be applicable to translation of the rest of South African languages. The scope of the research is a qualitative investigation of the way in which translators approach and deal with the translation of cultural concepts.

1.8 Plan of the Study

The study is divided into the following chapters:

- Chapter 1 serves as the background to the study.
- Chapter 2 focuses on the literature review.
- Chapter 3 focuses on the research methodology.
- Chapter 4 deals with the results presentation as found.
- Chapter 5 pays attention to the analysis and interpretation of the results.
- Chapter 6 deals with the research findings.
- Chapter 7 pays attention to the conclusion and research recommendations.

1.9 Ethical Considerations

The quality and integrity of this study has been ensured by making sure that ethical factors were taken into consideration; this included respecting the confidentiality and anonymity of the participants. The participants were not asked any personal information and the researcher ensured that all participants participated voluntarily and that they could pull out at any time if they feel uncomfortable. The participants were not subjected to any harm, be it emotional or physical. To ensure that the research is independent and partial the researcher disclosed the main aim of the study to the participants. Therefore, the researcher requested the participants' consent to conduct the interviews.

1.10 Summary

The chapter focused on the translation of cultural concepts from Xitsonga into English where the discussion included the introduction, definition of concepts where concepts like translation, interpretation, cultural concepts, Xitsonga and English were discussed; the background of the study; the research problem which is divided into the problem statement and the research question; the aim and objectives, the rationale of the study, the scope of the study, the research plan which plays a major role in outlining the shape the research will take and the ethical consideration.

CHAPTER 2: LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

This chapter focuses on reviewing literature of a number of scholars whose work was relevant to this study. The chapter also focuses on the theoretical framework wherein the major four theories discussed, in the chapter are Linguistic Theories, Functionalist Theories, Translational Action Theories as well as the Skopos Theory. The chapter also looks into the process of the translation, where it was clearly outlined that the process has to follow certain stages namely: the analysis stage, transfer and restructuring stages. Attention is also paid to the strategies of translation-above-level, the translation strategies for translating culture-bound terms, the procedures of translating culture-specific items, where the two major translation strategies namely: foreignisation and domestication are also discussed. The chapter concluded with a summary.

2.2 Literature review

There are quite a number of scholars who have conducted research on the translation of cultural concepts or the translation of culture specific-items or concepts. This chapter reviews the existing literature i.e. several theses, articles and papers related to the translation of cultural concept in different languages and other related topics as far as culture and translation are concerned. Several scholars have conducted studies on the translation of the cultural concepts or culture specific concepts or any other related topics on issues of culture and translation. It also looks at the theoretical framework of the study as a sub-section for this chapter wherein the theories, process, strategies, procedures, models, techniques of translation and the translation of culture specific-items are addressed. Furthermore, the translation principles of culture-specific items i.e. foreignisation and domestication, the ideology in translation, the methods and the theory of translation and culture, the categorisation of cultural words by Newmark will be discussed in detail.

Yang (2010) in his research “Brief Study on Domestication and Foreignisation in Translation”, states that domestication and foreignisation are concerned with two cultures, the former means replacing the source culture with the target culture and the latter means preserving the differences of the source culture. Only when there

are differences in both linguistic presentation and cultural connotation, domestication and foreignisation exist. Although Yang (2010) has discussed domestication and foreignisation, his study did not focus on the translation of cultural concepts in languages such as Xitsonga. However his study provides guidance to this study with regards to selecting the correct strategy between domestication and foreignisation, as these are some of the strategies that play a major role in trying to solve the issues of non-equivalence between any two languages as well as their cultures.

Geng (2009) in his study “An Analysis of Cultural Phenomena in English and Its Translation”, discusses the analysis of the cultural phenomena in English in terms of words, idioms and allusion. Throughout his study, he also tries to stimulate a deeper concentration on the approaches that could be used to deal with the cultural phenomena in translating from English into Chinese. He uses several methods that are commonly used, which are a literal translation. For example “borrowed garment never fits well”, free translation, I’m Dutchman if I go, and the use of both the literal translation plus the free translation in order to make the original meaning clear, vivid, and easily-understood, e.g. “If you had told Sycorax that her son Caliban was handsome as Apollo, she would have been pleased, witch as she was”. In addition, he states that domestication and foreignisation should go along with and complement each other. Though his study has to do with culture and his study looked into the cultural concepts, he didn’t however get into details to discuss the translation of the cultural concepts.

Judickaite (2009) in his study entitled “The Notions of Foreignisation and Domestication Applied to Film Translation: Analysis of Subtitles in Cartoon *Ratatouille*”, tries to find whether English culture-specific items are domesticated or foreignised in the Lithuanian subtitles of the cartoon *Ratatouille*. In the analysis, there are four foreignising strategies (preservation, addition, naturalization, and literal translation) and six domesticating strategies (cultural equivalent, omission, globalization, specification, creation, and equivalent).

There are 14 culture-specific items in the cartoon '*Ratatouille*' which are foreignised while 115 are domesticated. The most commonly used foreignising strategy in the Lithuanian subtitles of the cartoon is literal translation, while the most commonly used domesticating strategy is globalisation. Overall, it can be claimed that the culture-specific items in cartoon *Ratatouille* are mainly domesticated in the Lithuanian subtitles. Although Judickaite discussed culture in his study, he did not pay attention to the translation of the cultural concepts, which is the focus of this study.

Arifmulakmal (2009) in his research entitled "The Analysis of Cultural Expression in the Translation of "Introduction to Indonesian Language and Culture Handbook", discusses different kinds of Indonesian words and phrases expressing cultural concepts and their translations in English. In addition, he also investigates semantic features, translation procedures, the acceptability of Indonesian-English words and phrase translations. The terms related to Indonesian culture found in his study cover those related to material culture, ecology, social culture, and social organisation. Although the study did not address the translation of cultural concepts from Xitsonga into English, it is important to review it since it discusses culture.

Puspani (2003) also analyses cultural terms, in this case, terms related to Balinese culture and their translations in English. She discusses them in her study entitled "The Semantic Features of the Terms Related to Balinese Culture in the Novel *Sukreni Gadis Bali* and their Translations in *The Rape of Sukreni*". Semantic componential analysis is applied to her study and she investigates the occurrences of loss and gain of information. Through her analysis, she finds out terms related to Balinese culture which cover: terms used in everyday peasant life, terms related to historical phenomena, terms related to religious ceremony and address terms. She also establishes that the principle of loss and gain of information occurs in every transfer of source language cultural terms into the target language. Although her thesis also discussed culture, her study is different from this study because her focus was not on the translation of the cultural concepts.

Maasoum (2011) in his research "An analysis of cultural-specific Items in the Persian Translation of *Dubliners* based on Newmark states that different cultures influence the way members of the society view and perceive the world.

Using an appropriate and suitable method in dealing with Cultural-Specific Items is one of the main duties of every translator. In his study an attempt was made to show how the translation of *Dubliners* jointly by Safaryan and Salehhosseimi handled the translation of Cultural Specific Items in the story based on the model by Newmark (1998). This study is important to the current study because it addressed Cultural-Specific Items; even though they are slightly different from the study since this study focuses on the translation of the cultural concepts from Xitsonga into English.

Jacobson's (1959) argument is relevant to the study of Xitsonga and English translations. He states that other words are "untranslatable" but believes in the inevitability of "creative transposition," (Weissbort & Eyseteinsson 2006:330). Jakobson highlights the impact of translation which depends on the way in which the audience interprets the verbal signs. According to him the audience or the receiver of the message, may interpret a sign by means of another sign of the same language. This is called intralingual translation. On the other hand, the interpretation of the verbal sign by means of some other language signs is called interlingual and intersemiotic translation. He stresses that there is no full equivalence between code-units.

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

Nurlaili (2006) studied the translation strategies in translating Indonesian cultural lexical terms into English. The aim of this research was to analyse the equivalent occurring in translating the Indonesian cultural lexical items into English, the shift occurring in translating the Indonesian cultural lexical items into English, and to

describe the strategies used in translating the Indonesian cultural lexical items into English. The result of this thesis shows that the equivalent occurs more than shifts with the percentage of equivalent being 70% and shift 30%. There are three sub-categories of equivalents occurring in the translation; 30 or 15% transferences, 90 or 45% cultural equivalents, and 20 or 10% descriptive equivalents. Shifts or transpositions also occur in the translations, 12 or 6% class shifts, 34 or 17% unit shifts, and 14 or 7% intra-system shifts. Though the study by Nurlaili focused on the Indonesian cultural terms translated into English, it is relevant to this study which addresses translation of cultural concepts from Xitsonga into English.

Pratama (2009) in his research analysed the Balinese cultural terms with Indonesian and English translation found in the book *Tiga Satua Bali*. Moreover, it focused on what terms related to Balinese cultural terms found in the book. He aimed at seeing how those terms were translated into Indonesian and English languages and what extent of loss or gain of meaning was found in the translation. This study falls under qualitative research using a literary method. There are some theories used in this study; the meaning-based translation by Larson (1984), Nida about loss and gain, Vinay and Darbelnet in Venuti (2000) about translation procedures. The Balinese cultural terms in this study covered address terms indicating the honorific caste system, God and belief, religious ceremony, household and surroundings, traditional occupation, gambling, equipment, and daily activity. The result of this study shows that the frequency of procedures applied by the translator are as follows: borrowing 10.4%, calque 0%, literal 6.3%, transference 14.6%, modulation 2.1%, equivalent 62.5%, and adaptation 4.1%. Pratama's study is also relevant to this study since it focused on the translation of cultural terms.

Katan (2004) in his study discussed translating culture. The core of the study provides a model for teaching culture to translators, interpreters and other mediators. Katan introduces the reader to current understanding about culture and aims to raise awareness of the fundamental role of culture in constructing, perceiving and translating reality. He believes that culture is perceived throughout as a system for orienting experience, and the basic presupposition is that the organisation of experience is not 'reality', but rather a simplified model and a 'distortion' which varies from culture to culture. Each culture acts as a frame within which external signs or

'reality' is interpreted. He offered authentic texts and translations to illustrate the various strategies that a cultural mediator can adopt in order to make the different cultural frames he or she is mediating between more explicit. Katan's research is relevant to this study since it makes a contribution towards translating the culture.

Shokri and Ketabi (2014) in their research "Translating culture-specific items in Shazdeh Ehtejab: Examining Foreignisation and Domestication" indicated that the lexical presence of culture in a literary work mostly appears in form of culture-specific items. Due to cultural distance, translating these challenging elements, such as culture-specific items, is of real significance to the translation process. Translating these items entails, among others, adopting the dichotomy of Domestication or Foreignisation. Their study sought to find which of the strategies was used more frequently in the English translation of the Persian literary masterpiece Shazdeh Ehtejab, translated by Buchan (2005). To do so, at first, 34 culture-specific items were extracted and then analysed according to Newmark's categorisation (1998) of culture-specific items. Then these items were examined according to Aixelar's model of translation culture-specific items (1996), which divides all strategies into two broader categories of domestication and, to find the more frequent strategy.

The result showed that domestication with 82% percent was more frequent, which stood as the main approach of the translator. Moreover, as a subcategory of Domestication, synonym was the most frequent strategy with 39%. By applying domesticated equivalents, the translator hides the local colour of the source text. The findings in their study have a pedagogical implication for literary translation. The significance of their study to this study is that they examined the translation of culture-specific items where a couple of strategies were presented in order to find the most suitable strategy. Even though their study did not talk about the translation for cultural concepts from Xitsonga into English, their findings are likely to be a guide to this study in trying to find the more suitable strategy of translating the Xitsonga cultural concepts into English.

Saleh et al. (2011) stated that non-equivalence is a main source of problems in translating, especially the strange names given to dishes in which translators, even professionals, are unaccustomed with. This would need the highest effort in searching, depending on specialized dictionaries or personal interviews. Otherwise, the borrowing strategy is desirable to avoid inexact translations. Moreover, some food terms have cultural or religious implications which make them sensitive in translation thus requiring enough attention on the part of the translator to produce satisfactory translations that respect the cultural and religious values of the target readers.

Paluszkiewicz-Misiaczek (2005) pointed out that loaning words is useful when dealing with culture-specific concepts in translation. This also assists in the situation where a very new concept is introduced. The loan term can, and very frequently be followed with an explanation, which is very helpful when the term in question is mentioned several times in text. Then, once defined, it can only be applied if the reader does not have difficulties with accepting it and his consideration are not obstructed by other long explanations. The choice with which translators use loan terms depends on the purpose and the kind of words they use particularly anywhere in the text. Furthermore, the translator needs to protect and display some aspects of the original culture.

Al-Masri (2009) focused on cultural translation, especially addressing the issue of cultural non-equivalences which occur in the translation of Arabic cultural concepts. He reviewed the translation strategies that led to cultural incorrect translation and to highlight the important task of the translator as a cultural insider. He investigated the non-equivalence figurative language from Arabic into English. He concludes in his study with an indication that a translator has to understand the role of a cultural insider for both texts in order to provide a more reliable cultural translation.

Shunnaq (1993) focused on the two semantic cultural concepts; emotiveness and reoccurrence. The study recommends that a translator of Arabic political speech must give high consideration to the aforementioned semantic aspects. The translator must be conscious that what may be a useful repetition and emotiveness in the Arabic language may appear to be irrelevant and redundant in English. Furthermore, sentiment can be communicated by specific semantic ideas such as exaggeration, repetition and similes.

Ghussain & Al Latif (2003) pointed out that, translation complications often resulted from the dissimilarities between the source and the target language's cultures and linguistic rules. Moreover, Ghussain and Al Latif (2003) highlighted that their research is a practical step towards recognizing cultural and linguistic barriers in translation from the English language to the Arabic language. Likewise, Ghussain & Al Latif (2003) analysed 177 texts and recognized several linguistic and cultural difficulties in their translations. Results showed that cultural obstacles are typically the result of variations between Western; especially British culture and Arab Palestinian's culture. Students' selection of cultural literal translation, transplantation, translation by addition, translation by omission and the tendency of some students' to reflect their personal experiences when translating cultural words from Arabic language into English.

Maasoum and Davtalab (2011) stated that among various fields such as material culture, ecology, organisations, social culture, gesture and habits, the terms related to the realms of material culture occurred more frequently than those in other domains. The investigation of cases in this study recommends that among all the other strategies, in most situations the students applied general words and borrowing more than other approaches to deal with the lexical gap. These procedures are useful in various situations and the translator can perform his or her translation to be more trustworthy and real.

That study examined the collocation errors committed by the graduate translation students in a corpus of varied texts. Results showed that there were some weaknesses in proficiency in English lexical use in general and collocation clusters in particular.

This finding is in line with the common observation and research assertion that word collocation is a challenging area even for advanced English learners as Foreign Language users. It thus entails a formal, explicit focus on lexis, including collocation, in the teaching programs at all levels. It also suggests that graduate students of translation should make frequent reference to collocation dictionaries which display a wide range of word collocations, an advantage that is lacking in most of the ordinary current dictionaries. Besides, the study showed a differential trend of performance patterns implied by the difference in the subjects' means on the investigated collocation types.

Deeb (2005) also mentioned the problems in translation from English to the Arabic language. She provided a classification criterion by raking the problems faced in translating from English to Arabic, developed through two empirical research studies. By comparing the two groups' performance, the researcher could also find out the effects of translation experience/proficiency on the type and severity of problems. The taxonomy consists of four levels: supra, main, sub and sub-sub categories. The supra category includes problems of source language comprehension, target language production and translation process. The main category includes micro-language, macro-text level and strategy problems. The sub-category includes problems of grammar, vocabulary, spelling, rhetorical and stylistic devices, cohesion, register and style, background knowledge and culture. The sub-sub categories include 47 categories such as problems of word order, fixed expressions, spelling slips, irony, omission and additions. In that study it was found that one of the central problems manifested by errors in the subjects' translations is lack of cohesion. This often leads to failure to translate the source language text message as shown by the reaction of the target language recipient resulting in the text losing one of its main factors, which is acceptability.

Furthermore, Abbadi (2008) investigates translation problems from English into Arabic faced by students. It is a practical study regarding the investigation of real world translation. The objective of the study depended on the analysis of a translation corpus composed of 100 translations of source language texts created by professional translators. The analysis of errors indicated translation problems at the textual, grammatical and lexical levels.

It is also mentioned that, additional steps were used to analyse the mistakes present in the corpus, which are classification and target language readership assessments. The fundamental problems were then explained in light of the inseparably difficult nature of some categories, as described by available literature and translator capability.

Akbari (2013) in a research titled "The Role of Culture in Translation" his study first illustrates the crucial interplay between culture and language and then emphasizes the role of culture in translation. Within the scholars in the field of translation studies, a myriad number of individuals have theorized about the role of culture in translation and each of them has his /her own viewpoint, Akbari's study has tried to review them briefly and at the end some strategies for the translation of culture-specific items have been proposed.

Shobaky (2008) also introduced some of the difficulties encountered by linguistic translators from Arabic to English. In addition, the study was an attempt to determine the causes of obstacles in translation. The debate demonstrated that in order to give an equivalent impact of the source text, the translator must have good knowledge of the source language and its culture; more so the comprehension of the target language. Furthermore, Shobaky (2008) shows that the translation between two different stem languages for example, Arabic and English, is a difficult task. Therefore, a complete equivalent translation is a fantasy. Finally, the translation obstacles could be because of linguistic or cultural difficulties, but the main two reasons overlap each other.

Salehi (2012) in a study entitled "Reflections on Culture, Language and Translation" has made an attempt to define the concept of culture from different viewpoints in translation studies. In addition, to offer an analysis of researchers' views of the interaction between culture and language and also between culture and translation. He points out that, culture and translation are among the most determining and influential variables in human communication. It is generally believed that culture influences the translational discourse in a number of ways.

Swedish translation scholar, Pederson (2005), in his study entitled "How is culture rendered in subtitles?" investigates the translation problem which may be caused by what defines as "an *Extralinguistic Culture-bound Reference (ECR)*". He defines it as follows: ECR reference that is attempted by means of any culture-bound linguistic expression, which refers to an extralinguistic entity or process, and which is assumed to have a discourse referent that is identifiable to a relevant audience as this referent is within the encyclopaedic knowledge of this audience. His model aims for a "middle-of-the-road point of view, in which some things are intralinguistic and some are not.

The study of intralinguistic culture-bound references, such as idioms, proverbs, slang and dialects are not included in Pederson's model even though it is possible to modify for the study of those as well (Pederson, 2005:2). Pederson's proposed model, which contains all the strategies available to a subtitler, is based on data from investigation of one hundred Anglophone films and TV-programs and their Scandinavian subtitles (2005:2). In his model, the strategies for rendering ECRs into a target language are arranged on a Venutian Scale, ranging from the most foreignising to the most domesticating strategies. The strategies for rendering ECRs into a target language are listed as Retention, Specification, Direct Translation, Generalization, Substitution, Omission, and the use of an Official Equivalent.

In addition, Aziz & Lataiwish (2000) point out that all the cultural aspects have great significance to translation. And it seems that non-equivalence cultural equivalence appeared to likely block the progression of translation. The first technique provides a solution to this problem as explained in the footnote. Secondly, the method is to enlarge cultural consciousness of both translators and the reader of the source language through an over-expanding cognitive mapping and wider-world view. This is ensure the understanding of the differences in the target language with the source language without affecting the potential meaning and connotation of the changes in the target language text.

Bekkai (2010) tried to examine the issues of translating cultural loaded proverbs and idioms, using a random sample of 25 third-year students at the English Department in Mentouri University of Constantine. Cultural differences are the aspects of possible difficulties in translation from Arabic to English. These obstacles occur when one form of behaviour in one culture is almost non-existent in another, or when the similar cultural concept is designed and interpreted dissimilarly by both cultures. Therefore, it is not sufficient for translators to be bilingual, but they must be bicultural as well. The participants were assessed on the basis of a model answer suggested by two expert translation lecturers of the English Department at Mentouri University in Constantine.

The success of the translators' activity to overcome cultural problems depends on the capability of awareness on how culture generally functions to comprehend the unforeseen cultural meanings formed by values and conventions. This is in order to be able to match all of these with suitable linguistic and cultural responses. To conclude, the studies conducted on translation issues are focused on various types of translation related problems. Bekkai's study is an approach to the details of problems of translating from Arabic to English with some significant non-equivalence specific cultural concepts at the word level which are faced by the undergraduate students at university level in Sudan. The reviews of the previous studies help a great deal in identifying translation barriers in general and in determining which are significant enough to be studied and which are not. The findings obtained from the previous studies played a role in deciding on the frame of concepts that should be selected for this study. The current study deals with non-equivalence of specific cultural concepts at the word level that have not been discussed widely in the previous studies such as cultural problems related to food, religion and marriage.

Almubark, Manan & Al-Zubaid (2014), in their study investigate problems faced by undergraduate students in Sudan majoring in English language when translating specific cultural concepts from Arabic into the English language. To attain this aim, the researchers randomly selected 100 undergraduate students who were registered for the B.A program in the Department of English at Al Imam AlMahdi University in Sudan during the 2012/2013 academic year.

The researchers carried out a translation test that consisted of 18 sentences, which the learners were then required to translate from Arabic into English. Each sentence comprised of specific cultural concepts based on Newmark's (1988) classification of cultural terms. The researchers also carried out interviews with lecturers who specialize in translation to get further data from their point of view concerning these difficulties, the reasons and their proposed solution. The findings show that the undergraduate learners faced various types of complications when translating specific cultural concepts. These difficulties are frequently associated with; translating specific cultural concepts, unsuccessful attempts to attain the sameness in English, and lack of knowledge of translation techniques and translation strategies. Based on this result, these authors propose a solution to narrow the gap between specific cultural concepts such as figuring out programs that deals with specific cultural concepts that suit translators.

Durdureanu (2011) on "translation of cultural terms: possible or impossible?" The paper aims at answering the very question of the possibility or impossibility of the translation of culture, by presenting some of the most popular theories related to the culture-bound terms and their equivalents. Translation and culture are so interrelated that translators can no longer ignore cultural elements in a text. That is why, before analysing some translation theories related to cultural studies, it is very important to establish what culture is and what the problems raised by its passage into a different community are. Every language has its own way to perceive reality, which influences the way in which reality is expressed by the members of a community.

When translating, people find out things about others, about a world which is not theirs. If translation did not exist, it would be difficult to communicate with people from other countries, by communication meaning not only the transmission of words and phrases but also the sense of a text, because what translators should translate is messages, senses, and texts. Different translation scholars offer various ways in which translation problems could be solved so that the receiving audience may perceive the culture and the otherness of another world. Finally, to a certain degree by losing a part of the otherness of the source culture, culture can be translated by using some translation methods like the so-called equivalence, according to the functionalist theories.

Rurangwa (2005) conducted a study on the translating Rwanda folktales into English: A culture-based analysis. The purpose of his study was to examine Rwandan folktales from a cultural point of view and discuss how they could be translated into English by taking into account cultural aspects that are typical of Rwandan culture. It was aimed at discussing some strategies which translators can use in order to solve culture-related problems while translating Rwandan folktales into the English language for an international audience in general and for children in particular. To lay a theoretical foundation to his study, an overview of folklore, culture and the relationship between language, culture and translation was given. Theories underlying cultural translation and underlying children's literature and its translation were also discussed. Although the study was aimed at analysing Rwandan folktales in general, it focused on four folktales. These were analysed and culture-bound problems that a translator may encounter when translating them were brought to the fore. In addition, one of them was translated as an illustration and a discussion of strategies used to address culture-bound problems was provided.

Outratová (2013) conducted a research wherein the study investigated the problem of culture specificity in translation. It dealt with translating Czech culture-specific expressions in promotional texts into English. It was concerned not only with culture specificity, but also with the translation strategies used in translating such concepts, and the translation process in general. Its goal was to connect both themes and to provide a suitable solution for the problem of how to deal with culture-specific expressions in source texts. Moreover, it would also describe the typical features of culture-specific expressions. The second part of the thesis consists of a practical analysis of the selected culture-specific expressions. Therefore, the main aim of that thesis was to discuss the phenomenon of culture-specific expressions and to give ways on how to deal with them. Even though it does not seem so at first, culture specificity is something that every translator has to deal with. It creates an important part of each text and its role should not be underestimated. Also Newmark (1988, 78) claims that "the difficulties of literal translation are often highlighted not so much by linguistic or referential context as by the context of a cultural tradition." This proves that culture specificity is really worth investigating: it occurs on all levels of language from words to grammar.

The aim of contemporary translators is not merely to literally translate the whole text, they also strive to preserve an impact on the reader, to evoke the same feelings and to provide the readers with the content involved in a text (Levý, 1983:50). Last but not least, one of the important functions of translation is to inform them about a foreign culture (Ibid, 1983:96).

On methodology, the analysed expressions have been selected from a list of problematic expressions related to informational and promotional materials created by Václav Řeřicha and David Livingstone. First of all, ten of Czech's "most culture-specific" expressions were elected from the list and organized alphabetically in a table which also includes their translation as written in the *English-Czech, Czech-English Dictionary* by Josef Fronek and the translation by a native speaker in the third column. After that, each word was described in relation to the characteristics of the culture-specific expression defined in the sixth chapter. It was then investigated whether or not the word had all the previously mentioned characteristics or not; in addition, the differences between the dictionary translation and the translation of the native speaker were dealt with. At the end, the particular strategy or strategies, if any, used for translating the word were found from the list mentioned in the fifth chapter. This method was applied separately to each word.

Rázusová M (2011) conducted a study on cultural words in translation class. Her paper deals with translation of cultural words. Using one word, *luggers*, she suggests possible ways of dealing with culture in translation class, as well as ways of finding out about the meaning of cultural words and ways of searching for the most appropriate equivalent in the target language. The introductory activity is intuitive translation, whose adequacy is verified through visualisation of the denoted object and through a search in monolingual and translation dictionaries, in dictionaries of synonyms, encyclopaedias, corpora and other referential sources. The found definitions are the basis for compositional analysis, which revealed a difference in the sense component *size of a vessel*, which influences the choice of the most suitable translation of a cultural word in the target language. Among interesting findings is also a coincidence between historical facts and the usage of the word *lugger*.

Agti (2005) conducted a study on “the study of English translation, by William Granara of the Arabic culture –specific terms in Tahar Wattar’s novel “Al Zilzal”. This dissertation examines the translation of some culture-specific terms from Arabic into English to provide insight into the cross-cultural process of translation and some of the various strategies involved when dealing with the translation of culture specific terms. The study aimed at shedding light on the cultural gaps that may pose problems while translating from one language culture into another. Furthermore, the analysis is carried out with regard to translation from the target reader’s point of view and translation from a sociolinguistic perspective. Culture-specific terms were identified in the original Arabic text, and put into the cultural categories suggested by Nida (1964: 91). Next, they were compared with their translation into English and analysed. An attempt was made to identify the translation strategies most probably selected by the translator. Their effectiveness was then dealt with in terms of producing a target language text carrying the same meaning as the source language text. On the basis of culture-specific terms translation analysis findings, some suggestions and recommendations were made to highlight the importance of being aware of how cultural factors affected translation.

Ranzato (2013) her study entitled “The translation of cultural references in the Italian dubbing of television series” described the strategies adopted by dubbing professionals (mainly translators) in their translations for dubbing of television series, from English into Italian. More specifically, it means to account for the norms governing the work of the translators in this field. In order to draw substantial conclusions, the analysis is conducted on a corpus of television fiction shows, which is not only sufficiently large but also varied in terms of genre, content, language use, and target audiences. The main focus of the analysis is the translation of culture specific references; a subject that has widely been recognised by scholars as being one of the most problematic translation issues, not only in the case of translation for dubbing but also in other areas such as literary and drama translation. One of the hypotheses presented is that the social and historical context in which dubbing originally came to be in Italy had an impact on its subsequent evolution and is relevant when dealing with issues of censorship and manipulation of contents.

The methodological foundations of this research rest on Toury's (1980, 1995) notion of norms in translation. Toury (1980: 51) considers norms to be central to the act and the event of translating. The ultimate aim of Toury's study is, therefore, to map out the strategies activated by translators in response to the cultural environment in which they operate, and to detect the norms that are prevalent in the case of dubbing television series into Italian. The analysis is carried out on a corpus of over 95 hours of television programmes, whole episodes of three fiction series belonging to different genres: *Friends* (sitcom, USA); *Life on Mars* (science fiction/police procedural drama, UK); *Six Feet Under* (drama, USA). All the culture specific elements present in the corpus have been detected and their adaptation into Italian analysed from a quantitative and qualitative point of view in order to highlight the prevalent translational behaviours.

Kashoob's (1995) study deals with the problems of translating "soft-sell" advertisements between Arabic and English. It is argued that a standardisation strategy of any international advertising campaign across cultures of soft-sell advertising is unsuccessful at any time in the case of Arabic and English. This stems not only from, besides the huge differences already existing between the two languages and cultures, such as socio-economic and socio-political, but also from the different methods and strategies adopted by the copywriters in employing various elements of humour, irony, persuasion, taboos (for example, sexual connotations). Furthermore, from conceptual sarcasm and cultural intertextuality, which are aimed at particular audiences, and the translation of which is determined by the elements of time and space. Localisation, according to the characters of the local market is thus the best solution for any successful cross-cultural advertising. The development of the role of culture and language in a given society has also been illustrated, followed by various approaches to cultural translation equivalence and cultural translation difficulties between Arabic and English. That thesis also contains a study of the techniques and methods of advertising. This includes elements of persuasion, strategies of standardisation, language and paralanguage of advertising, style of advertising and deviation in advertising from the norm of Standard English.

Baloyi (2015), in his study entitled “A comparative analysis of stylistic devices in Shakespeare’s plays, Julius Caesar and Macbeth and their Xitsonga translations” adopts a theory of Descriptive Translation Studies to undertake a comparative analysis of stylistic devices in Shakespeare’s two plays, Julius Caesar and Macbeth and their Xitsonga translations. It contextualises its research aim and objectives after outlining a sequential account of theory development in the discipline of translation; and arrives at the desired and suitable tools for data collection and analysis. Through textual observation and notes of reading, the current study argues that researchers and scholars in the discipline converge when it comes to a dire need for translation strategies, but diverge in their classification and particular application for convenience in translating and translation.

Baloyi’s study concluded that the Skopos theory has a larger influence in dealing with anticipating the context of the target readership as a factor that can introduce high risk when assessing the communicability conditions for the translated message. Contrariwise, when dealing with stylistic devices and employ literal translation as a translation procedure to simplification, the translator only aims at simplifying the language and making it accessible for the sake of ‘accessibility’ as it remains a product with communicative inadequacies. The study also concluded by maintaining that translation is not only transcoding, but the activity that calls for the translator’s creativity in order to identify and analyse the constraints encountered and decide on the corresponding translation strategies

All of these studies are relevant to this study since they focus on translation and culture. They analyse cultural terms by using different methods and theories. These studies can make a contribution to this study in terms of examples of the translation of cultural terms in each category and the analysis of the cultural terms using frame semantics.

2.3 Theoretical Framework

2.3.1 Translation Theories

According to Newmark (1981:19), translation theory is concerned mainly with determining appropriate methods for the widest possible range of texts or text categories. It also provides a framework of principles, restricted rules and hints for translating texts and criticising translation, a background for problem solving. Any theory should be concerned with translation strategies adopted to address difficulties and problems in certain complicated texts. Graham (In Ross, 1981:26) states that any substantial theory of translation assumes some formal inquiry concerning the general principles of accomplishment, the very principle which define an object and specify a method of study. A rigorous theory of translation would also include something like practical evaluation procedure with specific criteria. A survey of theories of translation is perhaps best furnished by Nida (1976:79) who indicates that due to the fact that translation is an activity involving language there is a sense in which any and all theories of translation are linguistic (ibid:66).

2.3.1.1 The Linguistic Theories

The linguistic theories of translation, according to Nida (1976:69), are based on a comparison of the Linguistic structures of the STs and TTs, rather than the comparison of literary genres and stylistic features of the philological theories. Their development is due to two factors; first, the application of rapidly expanding linguistics, the scientific study of language, to several fields such as cognitive anthropology, semiotics, pragmatics, and teaching translation/interpreting skills; and second, the emergence of Machine Translation (MT) which has provided significant motivation for basing translation procedures on linguistic analysis as well as for a rigorous description of SL and TL (Nida, 1971:70). According to Nida & Taber (1969:134) it is a linguistic translation that can be considered to be faithful because “it is one which only contains elements which can be directly derived from the ST wording, avoiding any kind of explanatory interpolation or cultural adjustment which be justified on this basis.”

Nida (1976:75) suggest a three stage model of translation process. In this model, ST surface elements (grammar, meaning, connotations) are analysed as linguistic kernel structure that can be transferred to the TL and restructured to form TL surface elements. His linguistic approach basically bears similarity with Chomsky's Theory of Syntax and Transformational Generative Grammar.

The contribution of linguistics to translation is twofold: to apply the findings of linguistics to the practice of translation and to have linguistic theory of translation, as opposed to other theories such as the literary theory of translation. There are however, differences among linguistic theories, the principal of which Nida maintains lies in the extent to which the focus in on surface structures or corresponding deep structures. Theories based on surface-structures comparisons involve the use of elaborate sets of rules for matching corresponding structures, whereas those based on deep-structures involve transformational analysis employed in teaching the methods of translation. The linguistic-based theories of translation dominated translation studies when the 1983 Afrikaans Bible translation came on the stage. (Fawcett, 1997). The dominating concept was equivalence, this means the main focus on the translation was on how the target should have an equivalent that is presented in the source text. Nida & Taber (1969:12) view translation as reproducing in the receptor language the closest natural equivalent of the source language, first in terms of meaning and second in terms of style.

The most familiar theoretical move of this period is a choice between translation cultivating pragmatic equivalence immediately intelligible to the receptor, i.e. sense-for-sense translation (dynamic equivalence (Nida 1964, Nida & Taber 1969), functional equivalence (De Waard & Nida, 1986), communicative translation (Newmark 1988), convert translation (House, 1981) and translation that is formally equivalent, designed to approximate the linguistic and cultural features of the foreign text, i.e. word-for-word translation (Nida 1964, Nida & Taber 1969), overt translation (House, 1981). A translation is judged to be good, bad or indifferent in terms of what constitutes equivalence to the source text which is a yard stick/criterion against which translators should judge their translation. This means that the source text should act as a guide to the translators and also that they should be loyal to it.

When looking into the linguistic and cultural differences between languages, translations always fall short of the equivalence ideal. This is a clear indication that languages are not the same, hence it is not always the case that translators find an equivalent while translating from one language to the other. It is also impossible to produce a translation, to be a mirror image of its original in accordance with equivalent-based prescriptive/normative theories. It is inevitable on translating that a certain amount of subjectivity and reformulation is involved. This means that translators should be given room to translate freely not to be channelled to follow the style of the source text. Bassnett-McGuire (1991) and Bassnett & Lefevere (1990) stated that the main shortcoming of prescriptive/normative translation theories is their total disregard for those sociocultural conditions under which translations are produced in order to comply with the requirements of acts of communication in the receiving culture.

The prerequisite conditions for the attainment of equivalence differ from one language culture to another. Heylen (1993:4) mentioned that a valid translation strategy, for example, turning prose into verse or vice versa in the past may be completely unacceptable today. The realisation that translations are never produced in vacuum, regardless of time and culture, and the desire to explain the-and culture bound criteria which are at play, result into a shift away from a normative and prescriptive methodology towards a descriptive methodology for study of subject (cf. Hermans 1985).

Varieties of linguists continued to dominate the field in the 1990s. Linguistic-oriented theorists such as Hatim and Mason (1990), Baker (1992) and Neubert and Shreve (1992) drew on text linguistics, discourse analysis and pragmatics to conceptualise translation on the model of Gricean conversation. Naude says in these terms, translation means communicating the foreign text by co-operating with the target reader according to four conversational maxims, namely: quality of information, quality of truthfulness, relevance or consistency of context, and manner or clarity. A translation is seen as conveying a foreign message with its implications by exploiting the maxims of the target community. Pragmatic-based translation theories assume a communicative intention and a relation equivalence, based on the textual analysis.

Translation is a semantic and pragmatic reconstruction of the source text by a top-down approach: text > paragraph > sentence > word. It locates equivalence at a textual and communicative level, not at the sentence and lexical level. The unit of translation is the entire text. This means that translators are not supposed to translate word for word but the meaning. There need be no correspondences let alone equivalence between segments of the original and the translation. Words only interest the translator in so far as they are elements of text – only texts can be translated, never words.

The Linguistic Theory of Translation focuses or pays much attention to the source text, without regard to the final product i.e. the target text product. It states that the target text must exactly match the information in the source text and this should be done fully so. It also maintains that the target text should be a mirror image of the source text. This however might present an argument on the possibilities of this happening when translating from one culture to the other culture since cultures differ. Since this theory had to be used before many theories were introduced, the source text is viewed in this theory as the yardstick of the target text. This means that the target text should follow exactly what is in the source text.

On the issue around the target being the mirror image of the source, this is likely to present challenges to translators because they may struggle to find the correct equivalents since languages differ. As a result the meaning is likely to be lost somehow or the purpose of the function of the translation might not be achieved. There are several cultural concepts from different language that cannot have an equivalent when translated into English which as a result bring about problem to translators and since the linguistic based approach focuses on the mirror image, translation might not take place because these cultural concepts lack an equivalent in English.

These are some of the cultural concepts from Tshivenda, Northern-Sotho and Ethiopian:

Tshivenda	Northern-Sotho	Ethiopian
<i>Dovhi</i>	<i>Betsana</i>	<i>Maza</i>
<i>Thophi</i>	<i>Malopo</i>	
<i>Tshikona</i>		

If the translator has to focus on fact that the target text has to be the mirror image or word for word translation when translating the above concepts, the target readership is definitely going to battle to understand any of them because they do not have an equivalent in English since word to word doesn't require any explanation of the concepts to cater for the target audience.

Scholars such as Baker (1992) & Newmark (1988) states that the notion of equivalence is problematic in the study of translation, and to overcome this problem, various translation strategies have been suggested by various authors within the field of translation. Although it is not easy to achieve exact textual equivalence, one may hint that equivalence could be achieved when a translation contains the meaning that is similar, or as close as possible to that of the Source text. For this to happen, it is important for translators to have a thorough grasp of semantics, which is "the study of the meanings of words"

According to Walpole (1941: 20), "the zeal to produce appropriate and satisfactory translations is shown in the ideological and theoretical changes that have taken place throughout the history of translation." In the beginning, translation theories were prescriptive and source text oriented. As a result, translators were expected to "translate equivalently according to the source text" (Spratt, 2002: 3). First priority was given to the source text as translators were required to preserve the meaning of the source text as *far* as possible. Consequently, some elements from the target language were either undermined or ignored. Those might have included some important cultural aspects of the target language.

Toury (1995) argues that a new perspective on translation, which gave rise to what we now know as “Descriptive Translation Studies” (DTS), developed. As the name suggests, DTS aims to describe rather than prescribe how translations should be done. Unlike Prescriptive Translation Studies (PTS), DTS is target text oriented. In Toury’s (1980) own words, DTS is “target-(rather than source-), solution- (rather than problem-) oriented”, and its main aim is to “describe and explain empirical phenomena about translation, and come up with a pure theory of translation” (Toury, 1980: 6). In addition, he argues that DTS is goal-oriented and that the translation is judged from the point of view of the target text, and not from the source text. According to Toury, the prospective position or function of a translation within a recipient culture, or a particular section thereof, should be regarded as an important factor governing the very make-up of the product, in terms of underlying models, linguistic representation or both. In addition, he argues “that translations always come into being within a certain cultural environment and are designed to meet certain needs of, and/or occupy certain ‘slots’ in it” (Toury, 1995: 12).

The above means that translators may be said to operate first and foremost in the interest of the culture into which they are translating. This means that during the 1970s, there was a shift towards understanding that the target system always has an effect on translation decisions. One major shortcoming of linguistic approaches is that they do not take cognisance of the contribution of the context in which an expression is used to the understanding of the message or text. Schäffner (2001: 8-9) observes that:

Studies conducted within a linguistic-based approach to translation concentrated on the systematic relationship between units of language systems, but often abstracted from aspects of their contextual use. A chosen Target Language (TL) form may well be correct according to the rules of language system, but this does not necessarily mean that the text as a whole appropriately fulfils its communicative function in the TL situation and culture.

2.3.1.2 Functionalist Theories

The 1970s and 1980s witnessed a shift from static linguistic typologies of translation and the emergence, in Germany, of a functionalist and communicative approach to the analysis of translation. These theories subsume the early work on text type and language function. Theory of Translational action, Skopos Theory (Baker, 2005:283; Shuttleworth & Cowie, 2007:157) and Text Analysis Model. The functionalist approaches seek to liberate translators from an excessively servile adherence to the source text, looking at translation as a new communicative act that must be purposeful with respect to the translator's client and readership.

(a) Text Type Theory

This is built on the concept of equivalence, which is the milestone on Linguistic Theories, the text rather than the word or sentence, is deemed to be the appropriate level at which communication is achieved and at which equivalence must be sought (Reiss, 1977: 114). Reiss links functionalist characteristics of text types to translation methods. The main characteristics of each text type can be in the following:

Informative: It is concerned with plain communication of facts': information, knowledge, opinions etc. The language dimension used to transmit the information is logical and referential; the content or 'topic' is the main focus of the communication.

Expressive: It denotes the 'creative composition' wherein the author uses aesthetic dimension of the language.

Operative: The purpose is to induce behavioural responses, i.e., to appeal to or persuade the reader or 'receiver' of text to act in a certain way.

Audiomedial: It refers to films and visual or spoken advertisements which supplement the other three functions with visual images, music, etc.

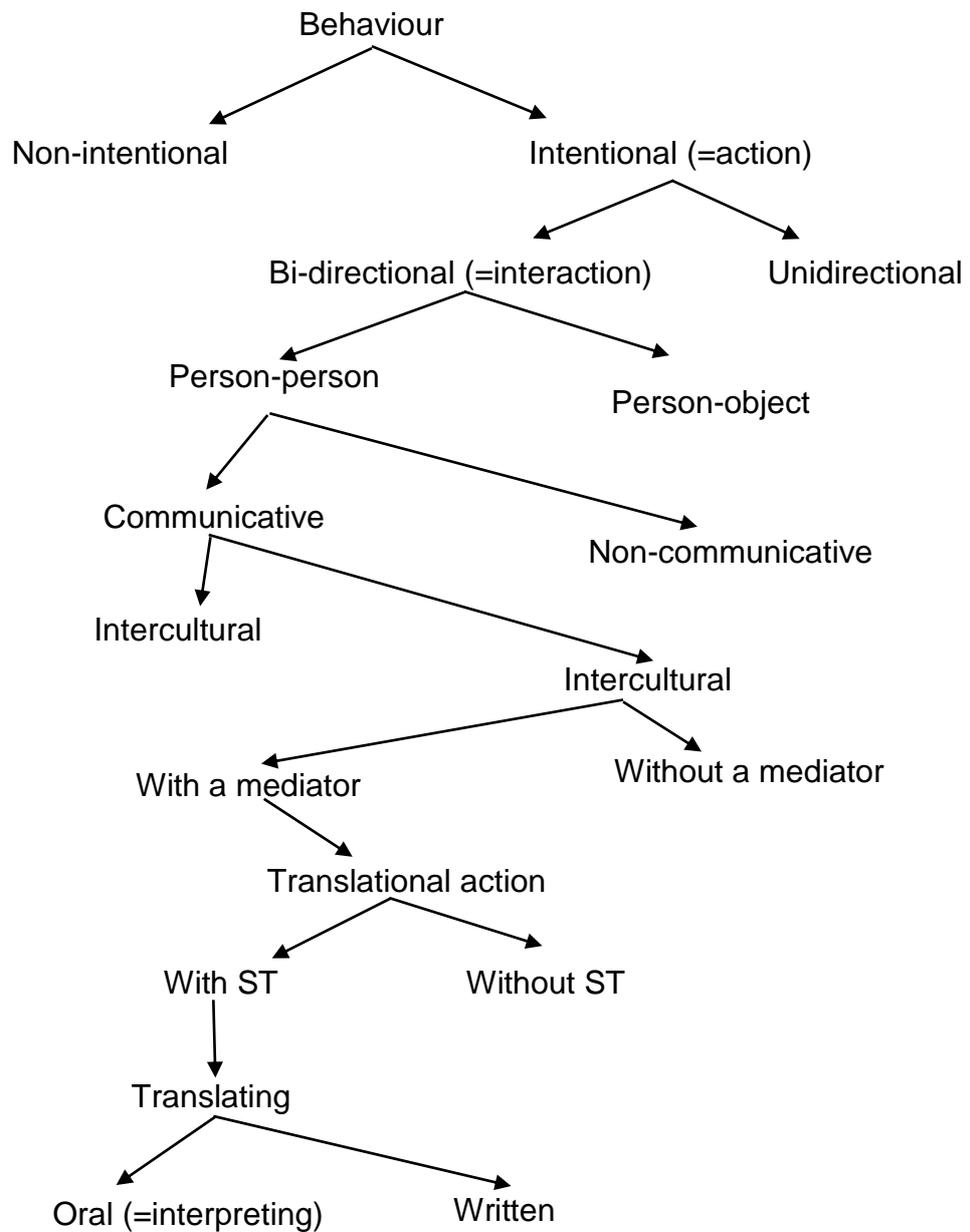
Reiss proposes (Ibid: 20) specific translation methods according to Text Type (TT). These methods can be described as follows:

- The TT of informative text should transmit the full referential or conceptual content of ST. The translation should be 'plain prose' without redundancy, but with the use of explication when required.
- The TT of an expressive text should transmit the aesthetic and artistic form of ST. The translation should use 'identifying' method, with the translator adopting the stand point of ST author.
- The TT of an operative text should produce the desired response in the TT receiver. The translation should create an equivalent effect among TT readers.
- Audiomedial texts require the 'supplementary' method, written words with visual images and music. The text type approach moves translation theory beyond a consideration of lower linguistic levels, the mere words beyond even the effect they create, towards a consideration of the communicative purpose of translation (Munday, 2001:76).

2.3.1.3 Translational Action Theory

This theory views translation as purpose-driven product-oriented or outcome-oriented human interaction with special emphasis on the process of translation as message-transmission or a translational action from a source text, and as a communicative process involving a series of roles and players the most important of whom are ST producer or the original author, the TT producer or the translator and TT receiver, the final recipient of the TT. The theory stresses the production of the TT as functionally communicative for the reader, i.e., the form and genre of the TT, for instance, must be guided by what is functionally suitable in the TT culture, which is determined by the translator who is the expert in the translational action and whose role is to make sure that the intercultural transfer takes place satisfactorily. Nord (2007:18) elucidates that translating (i.e. translation process) is essentially a purposeful activity or behaviour as displayed in the following figure (Nord's 2007:18 adapted) in which translation is viewed as a form of mediated intercultural communication.

Figure 1: Translation as a form of Mediated Communication



2.3.1.4 Skopos Theory

It is of paramount importance to note that within the functionalist approaches to translation, there is a “Skopostheorie” which was introduced by Vermeer (1978) in an endeavour to bridge the gap between theory and practice.

The word “skopos”, so says Nord, is a Greek word which means “purpose”, and the “Skopostheorie” is the theory that applies the notion of Skopos to translation (1997: 27).

This theory holds the view that the prime principle of determining any translation process is the purpose (Skopos) of the overall translational action. Furthermore, it argues that there are three possible kinds of purpose in the field of translation. Those are: “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 the 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. Vermeer 1989a: 100, in Nord, 1997:28). Nord argues, the word “skopos” is usually applied to refer to the purpose of the target text, and some of the related words used by Vermeer together with this word (skopos) are “aim”, “intention” and “function”. According Reiss & Vermeer (1984), the top ranking rule for any translation is the “skopos rule”, which says that a translational action is determined by its *skopos*, that is, ‘the end justifies the means’ (Reiss & Vermeer 1984 in Nord, 1997: 29).

The Skopos rule is explained by Vermeer in this way:

Each text is produced for a given purpose and should serve this purpose. The Skopos rule thus reads as follows: translate/interpret/speak/write in a way that enables your text/translation to function in the situation in which it is used and with the people who want to use it and precisely in the way they want it to function (Vermeer 1989 in Nord 1997: 29). Skopostheorie include the following terminology adopted from Vermeer (1983):

- Aim: The final result an agent intends to achieve by means of an action.
- Purpose: A provisional stage in the process of attaining an aim.
- Function: Refers to what a text means or is intended to mean from the receiver’s point of view.
- Intention: Conceived as an ‘aim-oriented plan action’ on the part of both the sender and the received.

The translation brief can be described as translating instructions. According to Nord, function and loyalty are also part of the functionalist approach.

In this context, function refers to the factors that make a target text work in the intended way whereas loyalty refers to the interpersonal relationship between the translator, the author of the source text, the target text receiver and the initiator. Nord (1997:40) argues for a translation-oriented model of text functions and refer to Reiss's translation-oriented text typology (1971) adopted by Bühler (1934) who created the 'organon model' of language functions and text genres. According to Reiss (1971 in Nord 1997:37), such text typologies assist translators in making specifications regarding a certain translation skopos.

Nord (1997:45) proposes a functional typology of translations and distinguishes between documentary and instrumental translation. Documentary forms of translation have the following function: they are a 'document of source-culture communicative interaction for target culture readership' (1997:48). Instrumental forms of translation function as an 'instrument for target-culture communicative interaction modelled according to source-culture communicative interaction' (1997:51). The former includes these forms of translation: interlineal translation, literal translation, philological translation and exoticising translation. The latter is of importance to this present study and includes the following forms of translation: equi-functional translation, hetero-functional translation and homologous translation. With regard to functionalism in literary translation, Nord (1997) refers to actional aspects of literary communication which include: the sender or author; the intention; the receivers; the medium; place, time and motive; the message; the effect or function.

Nord (1993) places the 'Skopos' above all other deciding factors involved in translation. According to Nord (1993:8), the 'Skopos' can be described as 'a more or less explicit description of the prospective target situation'. Hence, it stems from the instructions given by the 'initiator', i.e. the client for whom the translator is carrying out the translation project. In the model presented by Nord, the 'Skopos' can also be referred to as the essential meaning of the initiator's instructions. The usage of the term 'Skopos' is thus different from former definitions, for instance, from Vermeer, according to whom the translator establishes the 'Skopos' in accordance with the initiator's instructions.

This is in contrast to Nord's framework, where the translator does not have the freedom to determine such matters alone – the 'Skopos' continues to be 'subject to the initiator's decision and not to the discretion of the translator' (1993:9).

In accordance with a 'Skopos'-determined approach, Nord recommends the following:

- The translator interprets the ST not only with regard to the sender's intention but also with regard to its compatibility with the target situation.
- The TT should be composed in such a way that it fulfils functions in the target situation that are compatible with the sender's intention.
- The text world of the translation should be selected according to the intended TT function.
- The code elements should be selected in such a way that the target-text effect corresponds to the intended target text functions.

According to functionalism, translation is connected to both the ST and TT 'so far as to almost blur the borderline between translations and non-translations (Nord 1997). 'Skopostheorie' aims at preserving invariance of function between ST & TT-functional equivalence. Thus, after having taken the readership of the TT, the translator decides whether translation, paraphrasing or re-editing/re-writing will be the adequate step to take for the overall translational action.

'Translate/interpret/speak/write in a way that enables your text/translation to function in the situation in which it is used and with the people who want to use it and precisely in the way they want it to function' (Vermeer 1989a:20)

When culture-bound elements are transferred into another language, translators have a choice of various translation strategies available to them. Their choice of strategy often depends on the function of the target text, on the specific type of text to be translated as well as on the intended readership (c.f. Nord 1997, 1991). Two of the most widely spread translation strategies are the domesticating and foreignising approach, as Robinson (1997:167) explains. By means of the domesticating translation approach, the ST is accustomed to the cultural and linguistic values of the TT.

The Foreignising Translation Approach has been coined by Schlegel, Schleiermacher and Benjamin and is, nowadays, being advocated by Venuti and Berman.

These are some of the cultural concepts from Tshivenda, Northern-Sotho and Ethiopian which were presented in the Linguistic-Based Approach and they were not given any explanation. In the Functionalist Approach, cultural concepts enjoy the privileges of being translated through employing strategies in case of non-equivalence. Paraphrasing can be one strategy that translators can use in order to bridge the gap between the ST and TT readers.

Tshivenda

Dovhi: Cultural food that is made of dried vegetables or meat, when cooked mixed with grained peanuts.

Thophi: Food made of cooked pumpkin mixed with mealies to make it look like porridge.

Tshikona: A dance performed in the royal family specifically by males dancing to the drums or the rhythm of the horns blown.

Northern-Sotho

Betsana: A young woman who accompanies the bride to the groom's place especially during lobola negotiations.

Malopo: A dance done by people when they are communicating with the ancestors.

Ethiopian

Maza: A young boy from Hamar tribe who runs, jumps and lands on the back of a bull before then attempting to run across several bulls in order for him to prove his manhood.

Since the Functionalist Approach and the Skopos Theory focus on the loyalty plus function, if translators were to make use of explaining cultural concepts which do not have an equivalent in English, this would definitely cater for the target readership and the purpose of the translation shall have been achieved. According to the Functionalist Approach, a successful translation always preserves significant traces of the foreign source text. According to Robinson, foreignism in Translation Studies is historically related to literalism or word-for-word translation but not as radical as these two approaches. Foreignism does not mean adhering to the 'meanings of individual words in the original syntactic sequence, but rather on the survival of a flavour of the original in translation.' (Robinson, 1997:167).

Nord (1997) provides a Functionalist Approach to translation. Her argument focuses on the function or functions of texts and translations. In her book "Translation Theories Explained" (1997), she mentions that the Functionalist Approaches to translation evaluate translations "with regard to their functionality in a given situation-in-culture" (Nord, 1997:2). She also provides a historical overview which includes the development of modern functionalism in translation studies, and describes early functionalist views which led to the modern ones. Her view is that throughout history, translators, mainly literary or Biblical translators, have been arguing that different situations require different renderings of translations. For example, in one situation N ST orientation, which often includes a word-for-word fidelity to the ST, may be required, whereas in another situation, a TT orientation may be more appropriate. The decision to choose a translation strategy is not an easy one as Cicero (106-43 B.C.) once remarked "If I render word for word, the result will sound uncouth, and if compelled by necessity I alter anything in the order or wording, I shall seem to have departed from the function of a translator"

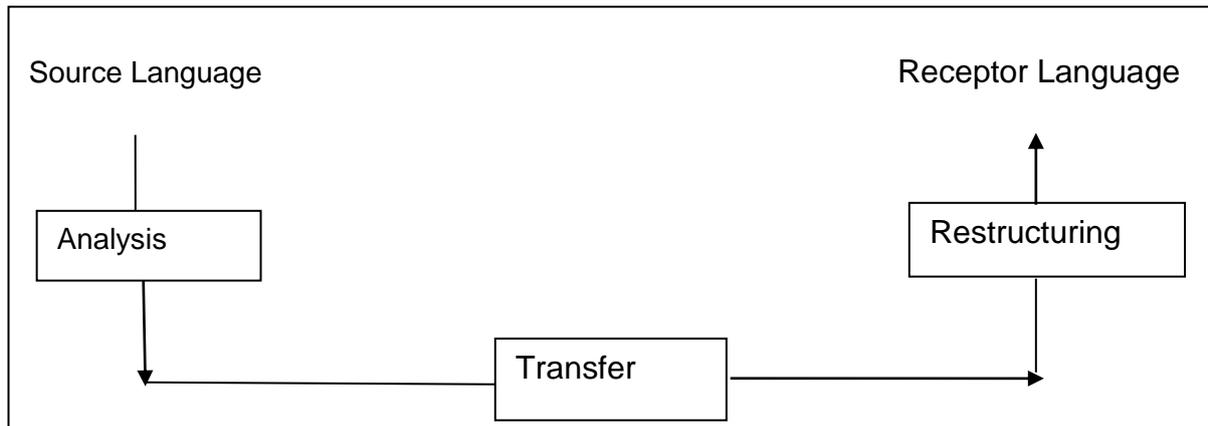
In "A Framework for the Analysis and Evaluation of Theories of Translation" (1976) Nida emphasizes the purpose of translation, the roles of both the translator and the receivers or recipients of translation, and also the cultural implications of the translation process. This is manifested when he argues that: When the question of the superiority of one translation over another is raised, the answer should be looked for in the answer to another question, 'Best for whom? The relative adequacy of different translations of the same text can only be determined in terms of the extent to which each translation successfully fulfils the purpose for which it was intended. In other words, the relative validity of each translation is seen in the degree to which the receptors are able to respond to its message, in terms of both form and content in comparison with: what the original author evidently intended would be the response of the original audience and how that audience did, in fact, respond. The responses can, of course, never be identical, for interlingual communication always implies some differences in cultural setting, with accompanying diversities in value systems, conceptual presuppositions, and historical antecedents (Nida 1976, in Nord, 1997: 5).

According to the Functionalist Approach a translation is viewed as to be adequate if the translated text is appropriate for the communicative purpose defined in the translation brief, e.g. accessibility of the translated text. The translator is therefore free to focus on particular aspects of the source text to the disregard of all others, if this is the requirement of the translation brief. But loyalty towards both the author and the readers of the translation compels the translator to specify exactly what aspects of the original have been taken into account and what aspects have been adapted (Nord, 1992:40).

2.3.2 The process of translation

Translation is a process consisting of serial activities of transferring the author's idea into another language with attention on the style of author's writing. Nida in Bassnett illustrates a model of translation process as follows:

Figure 2: The Process of Translation by Nida & Taber



From the diagram above, it can be stated that the process of translation consists of three stages, they are: analysis, transfer, and restructuring stages.

- Analysis stage

At this stage, in order to understand the entire content, the translator conducts an analysis in terms of linguistic aspects either grammatical or semantic analysis, that involves referential and connotative meaning of words, phrases, clauses, or whole texts.

- Transfer

After the translator understands the meaning or the message of the SL, he/she transfers the content or the message into the TL. In transferring, the translator finds the appropriate equivalence of SL words, phrases, clauses, sentences, or the whole text into TL, so that he/she would be able to convey the content exactly without any changes in meaning. This stage is not easy to do because sometimes there are some expressions in SL which have no equivalence in TL or are untranslatable into TL. For this case, the translator should consult the expert to find out the closest equivalence in TL though he/she masters the TL well.

- Restructuring

Nida & Taber (1974:33) state that the transferred material is restructured in order to make the final message fully acceptable in receptor language. It means that after the transfer is finished, it is necessary to restructure the result of transfer. Restructuring aims to make the text of TL better, accurate, and acceptable. In relation to this, restructuring covers adjusting activity. Here, the translation must be adjusted with the grammar of the TL. The translator should take into consideration the style of SL text, the readers or viewers of the translation, so that he/she could produce an appropriate or good way of expressing according to the type of SL Text, to the readers or viewers of the translation. In addition, so that he/ she could produce an appropriate or good way of expressing according to the type of SL text.

2.3.3 The Strategies of Translation above Word Level

Krings (1986: 18) defines translation strategy as a “translator’s potentially conscious plans for solving concrete translation problems faced in a text, or any segment of it with the aim of producing translations appropriate for the target system. Baker (1992) provides certain strategies that can be applied during the process of translation. These strategies are designed to deal with instances where there is a lack of direct conceptual and other types of equivalence between the two languages at word, sentence and textual levels. The strategies below have been adopted from Baker 1992 and the examples are from English and Indonesia

- Translation by a more general word (Superordinate).

This strategy refers to the use of a general word (Superordinate) to overcome a relative lack of specificity in the target language compared to the source language.

ST: Shampoo your hair with wella.

TT: Cuci rambutmu dengan wella

‘Shampooing’ can be seen as a type of ‘washing’ since it’s more restricted in its use: we can wash a lot of things but we only shampoo hair.

- Translation by more neutral / less expressive word.

This strategy is used if a word has no direct equivalent in a target language, or target language does not have a concept of that word. It also used when the translator feels that the translation of expressive word will sound impolite to the target reader, for example:

ST : She is a fussy girl

TT : Dia adalah gadis yang ramah

The word 'fussy' refers to the person who likes to talk on and on.

This term has negative meaning than 'ramah'. The translator chooses to translate 'fussy' into the word 'ramah' which conveys less expressive meaning.

- Translation by cultural substitution.

This strategy involves replacing a culture- specific item or expression with a target language item which does not have the same propositional meaning but is likely to have similar impact on the target reader. The main advantage of using this strategy is that it gives the reader the concept with which she/ he can identify something familiar and appealing.

ST : Tomorrow will be halloween party.

TT : Besok akan diadakan pesta topeng.

'Halloween party' is held every 31 October by Europe citizen, most of them who celebrate use mask and certain costume. In ancient time this party was used to scare off ghost, but today it is done just for fun party. The Indonesian translator replaced it with 'pesta topeng' to give thereader the concept with which she/he can identify, something familiar and appealing.

- Translation using a loan word or loan word plus explanation.

In this strategy, the cultural terms are not translated or the translation still uses the source language's terms. It happens since the translator finds difficulty to translate the culture-specific items, modern concepts, and buzz word, following the loan word with explanation is very useful to make the readers fully understand the term.

ST: Begitupun di Bali ragam yang unik pada kain gringsing dari desa Tenganan, adalah desain yang terlukis di langit yang di ciptakan oleh Batara Indra.

TT: This is true of Bali where the unique ornamentation of the gringsing cloths of Tenganan village are said to be designs painted in the sky, creations of Batara Indra. (Indonesian Ikats: IX)

- Translation by paraphrase using related word.

This strategy tends to be used when the concept expressed by the source item is lexicalized in the target language but in a different form.

ST : Obama is an Afro-American man.

TT : President Obama berdarah campuran Afrika-Amerika.

- Translation by omission.

This strategy may sound rather drastic, but in fact it does no harm to omit translating a word or expression in some contexts. If the meaning conveyed by a particular item or expression is not vital enough to the development of the text to justify distracting the reader with lengthy explanations, translator can and often simply omit translating the word or expression in question.

ST : Beberapa diantaranya yaitu kain kasang, tenun ikat lungsi yang ada di Jawa barat dan Jawa tengah.

TT : Among these are the kain kasang of west and central Java.

The term 'tenun ikat lungsi' is omitted because 'kain kasang' as one forms of 'tenun ikat lungsi'.

- Translation by illustration.

This is the strategy where the possibility of translating a word in TL with long explanation may be changed by providing physical pictures of the word. This is also to overcome the lack of equivalence in TL.

Giving a picture is simpler than paraphrasing.

For example:

ST: 'Kain Rongkong'

TT: Here is the translator uses illustration to give a perspective to the readers about one of designs in 'Kain Rongkong'.

It is important to examine the practicality of Translation Theories and their usefulness in providing approaches that help in the production of translation. Intuitive Theoretical Models have been proposed by modern scholars in the field, such as Nida, Catford, Newmark and Lefevere. Such models are applied to the real practice of translation and therefore have considerable impact on the translation process and procedure as a descriptive analytical schema applicable to various text types. The significance of such theoretical models is that they tend to take a linguistic orientation, and hence seen to be a reflection of modern linguistic thinking (an application of general linguistic theory), which attempts to provide a systematic insight into the nature of the translation process.

Therefore, it would be fair to state that 'translation theory' in its modern form, is largely the product of the second half of the twentieth century linguistic thinking. In the remainder of this chapter, some major approaches to translation will be outlined to shed some light on modern ways of thinking about translation as presented by major contributors such as the above mentioned authors. In his adaptation of these functional models, Newmark's contribution makes it clear that the functions of languages are relevant to text-typology and translation purposes on account of the fact that there is an unavoidable link between the function of a text and the translation methodology. Therefore, one might argue that the validity of Newmark's model stems from the notion that text-typology is directly linked with language functions, subsequently affecting the selection of a particular translation method over another.

However, modern translation theories in the second half of the twentieth century show a decisive distinction between various approaches. Newmark's model, for instance, makes a clear distinction between the semantic and the communicative approaches to translation. The former focuses on the notion that the translator has to render the text as closely as possible to the original (fidelity), emphasizing the semantic aspect of the translation (meaning). The objective is to reveal and convey the thought (message) involved in the original text. The latter approach attempts to produce via the target text the intended effect on the reader.

Accordingly, the core of the present study is presented in the empirical part of the thesis, chapter eight, showing that the most useful processes in translating poetic texts from one language to another are the strategies and techniques used in the translation from culture to culture. The objective is therefore to bring to light and judge the most common and preferred subjective translation methods used in the translation of poetic texts with reference to modern theories of the twentieth century which have helped to promote a systematic approach to the translation process. Such theories reflect the breadth of work of translation studies and enable readers to share in the exciting new developments that are currently taking place.

2.3.4 Strategies for the Translation of Culture-Bound Terms

Some of the translation strategies of comparative stylistics involve cultural aspects, especially when talking about equivalence and adaptation. They try to respond to the very problem of how to translate correctly from one language to another, from one culture to another. Nida & Taber (1964, 1969) deeply analyse the problem of cultural translation, the way in which it is encapsulated by language, providing classifications of cultural terms according to five major fields: ecology, material culture, social culture, ideological culture, linguistic culture. Some isolated lexical items including cultural false friends (e.g. English and Romanian *lyceum* and *gymnasium*), idiomatic cultural set phrases (e.g. to bury the hatchet, to wear a feather in one's cap, etc.) and collocations (e.g. the English distinction between lesser known languages, major languages and minor languages has no correspondent in Russian) account for some kind of loss throughout the crossing of cultural borders (cf. Dimitriu idem: 71).

Strategies are related to the mechanism used by translators throughout the translation process to find solutions to the problems they find. Strategies are procedures: conscious or unconscious, verbal or non-verbal, used by the translator to solve the problem that emerge when carrying out the translation process with a particular objective in mind (Molina & Albir, 2002).

Different theorists have provided different procedures of translating culture-specific concepts. Graedler (2000:3) suggests making up a new word or explaining the meaning of the SL expression in lieu of translating it. But the translator may also choose to preserve the SL term intact or to opt for a word in the TL which seems similar to or has the same 'relevance' as the SL term. Harvey (2000) defines culture-bound terms as those which "refer to concepts, institutions and personnel which are specific to the source language culture" (2000:2). He also offers four major techniques for translating these terms. The first one refers to functional equivalence. This technique implies using a referent in the target culture whose function is similar to that of the SL referent.

There are different opinions concerning this method. Weston (1991:23) describes it as 'the ideal method of translation', while Sarcevic (1985:131) says that it is 'misleading and should be avoided'. The second technique is the formal equivalence or 'linguistic equivalence', i.e. a word-for-word translation. The third one refers to transcription or borrowing. In other words, reproducing or transliterating the original term. This technique is part of the source language-oriented strategies. If the term is transparent or is explained in the context, it may be used alone, otherwise transcription is followed by an explanation or a translator's note. Finally, there is a descriptive or self-explanatory translation, according to which the translator uses generic terms to convey the meaning. It is appropriate in a wide variety of contexts where formal equivalence is considered insufficiently clear.

2.3.5 Translation Procedures of Translating Culture-Specific Concepts (CSCs)

Graedler (2000:3) puts forth some procedures of translating CSCs:

- Making up a new word.
- Explaining the meaning of the SL expression in lieu of translating it.
- Preserving the SL term intact.

- Opting for a word in the TL which seems similar to or has the same “relevance” as the SL term.

There are different models presented by Katan for understanding culture and communication:

(a) Trompenaar’s Layers

Trompenaar’s interpretation of the meaning of culture is in the form of a model which has three concentric rings or ‘layers of culture’ (1993:23).

- The outer layer artefacts and products
- The middle layer norms and values
- The core basic assumptions

(b) Hofstede’s Onion

Hofstede (1991:9) uses the metaphor of an onion in order to explain that culture consists of superficial and deeper layers. There are two main layers: practices and values. Hofstede groups symbols, heroes and rituals under practices and claims that ‘the core of culture is formed by values’.

(c) The Iceberg Theory

Hall (1952) explains that the most important part of culture is completely hidden; and what can be seen is merely the tip of the iceberg. Brake et al. (1995:39): ‘Laws, customs, rituals, gestures, ways of dressing, food and drink and methods of greeting, and saying goodbye. These are all part of culture, but they are just the tip of the cultural iceberg.’

The most powerful elements of culture are those that lie beneath the surface of everyday interaction. We call these value orientations. Value orientations are preferences for certain outcomes over others.

(d) Halls’ Triad of Culture

According to Hall (1952), culture consists of three levels:

- Technical culture: it is scientific, analysable and can be taught by any expert in the field. In a technical culture, there is only one right answer, which will be based on an objective technical principle.

- Formal culture: No longer is it objective, but it is part of an accepted way of doing things; sometimes they are taught; sometimes unconscious and conscious. Informal culture or out-of-awareness culture: acquired informally and 'out-of-awareness'.

Katan explains how cultures differ at these levels and provides examples of the effect this can have on translation. The translator has to be sensitive to such cultural issues. Katan also explains that the translator must understand the perceptions of reality in each of the respective cultures: how people think, feel and interpret. Each culture has different value orientations. Moreover, Hatim & Mason (1990:11) claim that translators need to be aware that their own culture influences their own perception, suggesting that 'inevitably we feed our own beliefs, knowledge, attitudes and so on into our processing of texts, so that any translation will, to some extent, reflect the translator's own mental and cultural outlook, despite the best of impartial intentions'. Furthermore, they explain that 'ideological nuances, cultural predispositions and so on in the source text have to be relayed untainted by the translator's own vision of reality' (1990: 224).

Robinson (1997) also suggests that translators need to be aware of cultural differences and their significance to translation. Robinson (1997:222) argues that cultures, the intercultural competence and awareness that arise out of the experience of cultures, are far more complex phenomena than it may seem to the translator who needs to know how to say 'wrap-around text' in German. The more aware the translator can become of these complexities, including power differentials between cultures and genders, the better translator he/she will be.'

However, Robinson points out that, according to Feminist and Postcolonial theorists in Translation Studies, we should be very careful about relying upon our own intuitions or *abductions* about cultural awareness and differences. He claims that cultural boundaries exist in what seem to be unified and harmonious culture.

For the Skopos Theorist and Functionalists, such as Vermeer, Reiss, Nord, Witte (cited in Baker 1997:305), culture is inextricably bound to translation. They adopt a social perspective on culture, so that Functionalists consider that communication, translation too, is a form of communication that is oriented towards particular goals, which assign particular text functions to texts and generate culture-specific text-types. By adopting extra-textual factors besides the cultural ones, J. Holz-Mänttari (1984) and C. Nord (1991, 1997) make an in-depth analysis of the act of translation and the cultural exchanges involved. Nord even uses the term *linguaculture*, in order to show the tight connection between these concepts. Other theorists such as Hervey & Higgins (1992) consider that the translation strategies dealing with culture-bound terms vary between the two poles of exoticism and cultural transplantation or naturalization. Dimitriu (2002:72) gives an example the opening of Hamlet's monologue, *to be or not to be: that is the question*, translated in 1887 as *Să mai trăiesc, ori să mor? Ce greu e de dezlegat cimilitura aiasta!* The excessive naturalization of the translation totally annihilated the loftiness of the original.

Indeed translators need to have experience and be culturally aware, but not only that, they also need to do a thorough research about the other culture before translating a text involving the two cultures. The translators need to go through a ST analysis before starting with the translation. This will enable them to be prepared for a translation. According to Nord (1991), a ST analysis examines the various aspects that might give rise to translation problems. Every text is the product of its social, cultural and historical milieu. Hence, every text analysis must take the relevant milieu, in which that text originated, into consideration. Both the macro- and micro-level of the text should be analysed in order to give insight to the meaning of and in the text to avoid any possible misunderstandings.

Wiersema (2003:23) suggests that literary translators should create a more genuine, culturally convincing text for the readers of the translated text by using what Venuti (1998) described as the 'foreignising' method of translation.

In his article 'Globalisation and Translation – A discussion of the effects of globalisation on today's translation', published in *De Linguaan*, a magazine for members of the Netherlands Society of Translators and Interpreters, in 2003, Wiersema argues that due to the current trend of globalisation, translators do not need to find and make use of a term in the TL if such a term would make TL lose credibility. To a certain extent, he assumes knowledge on the part of the reader and explains that an *excessive translation* strategy is nowadays redundant.

An excessive translation strategy is a translation that fails to foreignise/exoticise, i.e. use source-language terms in the target-language text to the degree that I believe is now acceptable' (Wiersema 2003:1)

Wiersema refers to examples of translated Mexican food names. For instance, there are several possibilities of translating the term *mole*. He recommends using the Spanish word – as it is done in the Dutch and English translations of *Arràncame La Vida* (1998) by Angeles Mastretta (*De Pijn van de Liefde*'Tear This Heart Out') -, instead of finding a term in the TL, such as the explanatory translation 'spicy sauce on a chocolate basis'. He explains that 'future translations need to be as foreignising as possible within the limits of reasonable doubt'. Foreignising translations can bring about awareness since they mirror the Source Cultures (SCs) in an appropriate and authentic fashion.

He goes on to argue that these foreign culture-bound elements may one day be incorporated into Dutch and/or English owing to the translators who have achieved to ameliorate their own languages with loan words. Since the effects of globalisation have long since played an important role in Translation Studies and since there is no indication that the very process of globalisation is receding, it has now become possible to retain the (here: Mexican) culture-bound elements in the TTs.

According to Wiersema (2003:2), there are three options for the translation of foreignisms: Adopting the foreign word without any explanation.

The most common strategies are the following (Chesterman, 2000:14):

- Syntactic strategies

Literal translation, loan, calque, transposition (word class change), unit shift (morpheme, word, phrase), structure changes at level of phrase.../clause.../sentence, cohesion change, change of rhetorical scheme (pattern), e.g. alliteration, repetition.

- Semantic strategies

Using a near-synonym, using an antonym and a negation, using a hyponym or a superordinate, changing between abstract and concrete, changing the distribution (condensing or diluting), change of emphasis, change of rhetorical rope (metaphor, personification)

- Pragmatic strategies

Cultural filtering (domesticating or foreignising), explicitation or implication, adding or omitting information, change of formality level, change of speech act (e.g. rhetorical question, speech representation), change of coherence, trans editing. Chesterman argues that understanding always involves interpretation or a subjective input with regard to time and place. Therefore, the reader's perception might not always coincide with the author's intention. He also claims that STs often contain source-culture (SC) bound features which he also refers to as 'culture bumps' (1997: 183). It is the translator's responsibility to remove these culture bumps by means of the various strategies he/she has available to him/her, so that the reader is not going to miss the meaning the author is trying to get across.

The translator has to be familiar with both the source and target culture in order to minimise misunderstanding and to also bridge the gap between these two cultures. His/her loyalty focuses on the readership as well as the author who aims at a broader readership so that 'communicative suffering' can be avoided. Since culture is embedded in language, it is possible that some words do not have an equivalent in another language – they are culture-bound to one language.

Baker (1992) summarises various strategies and procedures available to translators that help them solve problems of non-equivalence. According to Baker (1992: 2), the knowledge of strategies forms part of a theoretical, academic training which

- Minimizes the risks involved on any given occasion and prepares the student for dealing with the unpredictable
- Gives the practising doctor a certain degree of confidence which comes from knowing that his/her decisions are calculated on the basis of concrete knowledge rather than 'hunches' or 'intuition'

Common difficulties with regard to non-equivalence are culture-bound elements, also referred to as culture-specific concepts. The specific concept 'may be abstract or concrete' (Baker, 1992:21) and can be a religious belief, customs, food or any other culture-related aspect. According to Baker (1992:26), other types of non-equivalence include the following: the ST concept is not lexicalised in the target language; the ST word is semantically complex; the SL and TL make different distinctions in meaning; the target language lacks a specific term (hyponym); differences in physical or interpersonal perspective; differences in expressive meaning; differences in form, differences in frequency and purpose of using specific forms; the use of loan words in the ST.

2.3.6 Translation Techniques

Molina & Albir (2002) distinguished the translation method, strategies, and techniques. It is assumed that many scholars proposed the same techniques with different terms such as proposed by Vinay & Darbelnet in Venuti (2000).

They defined seven basic procedures which are divided into direct and literal translation, while Newmark (1988) proposed four basic procedures namely recognized translation, functional equivalent, naturalization, and translation label.

Molina & Albir (2002) suggest that the procedures refer to the final result of translation that should be called techniques rather than procedures. They proposed eighteen techniques in translation, but there are fifteen techniques used in translation namely:

- Adaptation

Replacing a ST cultural element with one from the target culture, e.g. to change *petak umpet* in Indonesian for hide and seek in a translation into English. Another example will be to change baseball, for *kasti* in a translation into Indonesia

- Amplification

Introducing details that are not formulated in the ST: Information, explicative paraphrasing, e.g., when translating from Indonesian (into English) to add the woman's Muslim wear to the noun *Jilbab*. Or adding *bulan puasa kaum Muslim* when translating a noun Ramadan, so it becomes *Ramadan, bulan puasa kamu Muslim*.

- Borrowing

Taking a word or expression straight from another language. It can be pure (without any change, e.g., to use the Indonesian word *sampur* in an English text. Or using the English word *harddisk* in an Indonesian text, or it can be neutralised (to fit the spelling rules in the TL), e.g. the term stylus translated into *stilus* in Indonesian.

- Calque

Literal translation of a foreign word or phrase, can be lexical or structural, e.g., the English translation bamboo windmills for the Indonesian *baling-baling bambu*. Or Secretariat general becomes *Sekretaris Jenderal* in Indonesia.

- Compensation

Introducing an ST element of information or stylistic effect in another place in the TT because it cannot be reflected in the same place as in the ST, e.g., the *tikar pandan* in Indonesia is translated into sleeping mat in English.

- Description

Replacing a term or expression with a description of its form or/and function, e.g., to translate the Indonesian *sampur* as *a long scarf wore by the dancer in Java*. Or the term panettone can be translated as *kue tradisional Italia yang dimakan pada saat malan tahum baru*

- Discursive creation

Establishing a temporary equivalence that is totally unpredictable out of context, e.g., the Indonesian translation of the book *Sukreni Gadis Bali* as *The Rape of Sukreni*.

- Established equivalent

Using a term or expression recognized (by dictionaries or language in use) as an equivalent in the TL, e.g., to translate the Indonesian expression *buah tak akan jatuh jauh dari pohonnya* as *like father, like son* in English. Or to translate the English word teacher as *guru* in Indonesian.

- Generalization

Using a more general or neutral term, e.g., to translate the Indonesian *kopiah* as *cap* in English. Or to translate the Indonesian words *ikan mujair* as fish in English.

- Literal translation

To translate a word or an expression word for word, e.g., to translate the Indonesian expression *buah tak akan jatuh jauh dari pohonnya* as *the fruit never fall far from its tree* in English.

- Modulation

To change the point of view, focus or cognitive category in relation to the ST; it can be lexical or structural, e.g., to translate the Indonesian *di luar kemampuan manusia* as *by the will of God*.

- Reduction

To suppress a ST information item in the TT, e.g., *upacara pembakaran mayat di Bali* in Indonesian in opposition to cremation when translating into English. It is in opposition to amplification.

- Particularisation

To use a more precise or concrete term, e.g., to translate *sawah* in Indonesian as *wet rice fields* in English. It is in opposition to generalisation.

- Transposition

To change a grammatical category, e.g., *kerikil* in Indonesian is translated into English as *pebble stones*, changing the word for the phrase, instead of keeping the word and writing: *stones*.

- Variation

To change linguistic or paralinguistic elements such as intonation and gestures that affect aspects of linguistic variation; changes of textual tone, style, social dialect, geographical dialect, etc. For example by introducing or changing dialectal indicators for characters when translating for the theatre, changes in tone when adapting novels for children.

According to Newmark (1988: 7), translation has been instrumental in transmitting culture, while Larson defines culture as “a complex of beliefs, attitudes, values, and rules which a group of people share” (Larson 1984: 431).

2.3.7 Translation of Culture-Specific Items (CSIs)

Translation is an activity which requires making a great number of decisions and consequently carries many risks of making mistakes (Meyer 2006: 230-232). Within main problem areas in translation the difficulties of rendering Culture-Specific Items (CSIs) are one of the most essential.

In such cases Davies notes that “The translator is portrayed as a mediator whose task is to make these various cultural manifestations accessible to the reader of the translation” (2003:68). Various attempts to provide solutions for translation of CSIs have been made (Davies, 2003:70).

Davies divides all the treatments of CSIs in translation in two approaches:

- When the distinction is made between two basic goals of the translator, i.e. preserving the characteristics of the ST or adapting it to the target audience, e.g., Venuti’s principles of *domestication* and *foreignisation*;
- When a list of alternative procedures for dealing with individual CSI is listed, e.g., Davies’s proposed translation strategies: *preservation*, *addition*, *omission*, *globalisation*, *localisation*, *transformation*, and *creation* (2003:70).

In fact, there have been various attempts to combine these two approaches. Davies notes that “procedures identified can be ranked on a scale according to their degree of adaptation” (2003:70). In other words, all translation procedures for dealing with CSIs are ranked in a scale beginning with a strategy that preserves the characteristics of SL culture most and ending with a strategy that displays the biggest adaptation to the TL culture. In this thesis the translation of CSIs will be analysed from both approaches Venuti’s foreignisation and domestication principles and translation procedures proposed by Davies’ preservation, addition, omission, globalisation, localisation, transformation, and creation.

The attempt to rank Davies' translation strategies along the continuum Venuti's domestication and foreignisation has been made by Jaleniauskiene and Čičelytė (2009: 33).

Figure 3: A continuum between foreignisation and domestication

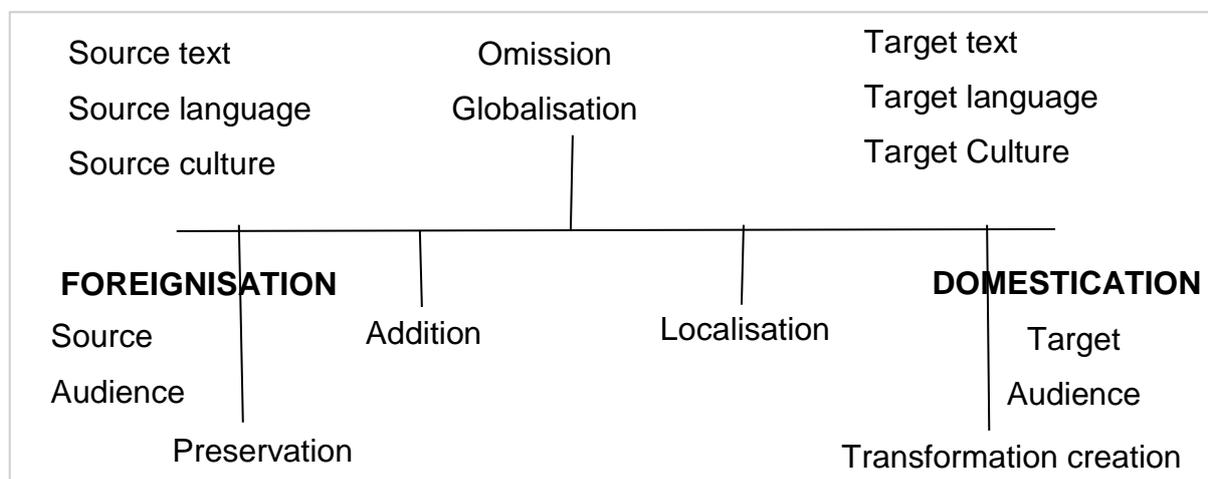


Figure 3 above presents Davies' strategies for dealing with CSIs as distributed along the continuum of the principles of domestication and foreignisation. The translation strategies of preservation and addition fall under the foreignisation principle, whereas the strategies of localization, transformation and creation fall under the domestication principle (Jaleniauskiene & Čičelytė 2009:33). The strategies of omission and globalization fall in between foreignisation and domestication, as the CSI is either omitted or globalised in the TT (Ibid, 2009: 33). However, in such cases the TT reader does not feel any strangeness of the foreign text, thus, the strategies of omission and globalisation will be considered closer to the domestication principle. This model, proposed by Jaleniauskiene and Čičelytė illustrates the relation between the two different theories, therefore it will be used as the basis for this thesis. Venuti's principles of foreignisation or domestication reveals the general tendency of CSIs translation, on the basis of which the relationship between source and target cultures can be revealed, whereas, Davies' taxonomy helps to specify which translation strategies for translating CSIs are the most usually employed by Sabonis in translation of Orwell's *Down and Out in Paris and London*.

2.3.8 Translation Principles of Culture-Specific Items: Foreignisation and Domestication

Domestication and foreignisation are strategies in translation, regarding the degree to which translators make a text conform to the target culture. Domestication is the strategy of making text closely conform to the culture of the language being translated to, which may involve the loss of information from the source text. Foreignisation is the strategy of retaining information from the source text, and involves deliberately breaking the conventions of the target language to preserve its meaning. These strategies have been debated for hundreds of years, but the first person to formulate them in their modern sense was Lawrence Venuti, who introduced them to the field of translation studies in 1995 with his book *The Translator's Invisibility: A History of Translation*. Venuti's innovation to the field was his view that the dichotomy between domestication and foreignisation was an ideological one; he views foreignisation as the ethical choice for translators to make.

In his 1998 book *The Scandals of Translation: Towards an Ethics of Difference*, Venuti states that "Domestication and foreignisation deal with 'the question of how much a translation assimilates a foreign text to the translating language and culture, and how much it rather signals the differences of that text'".

According to Venuti, every translator should look at the translation process through the prism of culture which refracts the SL cultural norms and it is the translator's task to convey them, preserving their meaning and their foreignness, to the TL text. Every step in the translation process - from the selection of foreign texts to the implementation of translation strategies to the editing, reviewing, and reading of translations - is mediated by the diverse cultural values that circulate in the target language.

He estimates that the theory and practice of English-language translation has been dominated by submission and by fluent domestication. He strictly criticises the translators who in order to minimize the foreignness of the target text reduce the foreign cultural norms to TL cultural values. According to Venuti, the domesticating strategy "violently" erases the cultural values and thus creates a text which is as if it had been written in the TL and which follows the cultural norms of the target reader.

He strongly advocates for the foreignisation strategy, considering it to be “an ethnodeliant pressure on [target-language cultural] values to register the linguistic and cultural difference of the foreign text, sending the reader abroad.” Thus an adequate translation would be the one that would highlight the foreignness of the source text and instead of allowing the dominant target culture to assimilate the differences of the source culture, it should rather signal these differences.

Translation principles such as Venuti’s domestication and foreignisation play an important part in CSIs translation.

Davies notes:

...discussion alternative treatments for CSIs often invoke the distinction between two basic goals of translation: that of preserving the characteristics of the source text as far as possible, even where this yields an exotic or strange effect, and that of adapting it to produce a target text which seems normal, familiar and accessible to the target audience” (Davies 2003: 69).

Davies notices that these goals are usually seen as the opposite ends of continuum (2003: 69). In fact, these notions have been discussed and named by a number of scholars such as Hervey & Higgins (1992: 84); Schleiermacher (2001:28) and Venuti 2001:244).

Schleiermacher was particularly interested in bringing the ST author and the TT reader together and, in order to achieve this, he proposed two solutions, i.e. to bring reader to the author or the author towards the reader (2001:28). The scholar is in favour of the first method applying which is where the TT should have the same effect on the TT reader as the ST did on the ST reader (Schleiermacher, 2001:28). Schleiermacher names this method *naturalising* and the opposite method *alienating* (2001:28). Hervey and Higgins use different terms for the opposite ends of the continuum. One extreme of the scale is called *exoticism* when cultural references are brought to the TC with the minimum adaptation or change and the opposite means is called *cultural transplantation* which aims at substituting CSIs from SL into the CSIs of TL (Hervey & Higgins, 1992:84).

As the De Pedro notes, none of the extremes is preferable in translation and a less drastic alternatives are preferred (2000:321). Discussing the translation of CSIs Venuti introduces the corresponding terms domestication and foreignisation (2001:244).

According to Venuti two translation strategies that have emerged since antiquity can be described as:

...deliberately domesticating in their handling of the foreign text, while the others can be described as foreignising, motivated by an impulse to preserve linguistic and cultural differences by deviating from prevailing domestic values (2001:244).

In other words, the translator retains the strangeness of the foreign text by foreignising it or adapts it to the target audience, i.e. domesticates it. According to Hatim, domestication is “a translation in which transparent fluent style is adopted to minimise the strangeness of the foreign text”, whereas foreignisation is “a translation which deliberately breaks target conventions by retaining something of the strangeness of the foreign text” (2001:230). The decision of the translator to keep closer to foreignisation or domestication might reveal important information.

Baker points out that the decision of the translator is based on how much licence is given to him/her and on the purpose of the translation (1992:31). Baker also states that: On a more general level, the decision will also reflect, to some extent, the norms of translation prevailing in a given community. Linguistic communities vary in the extent to which they tolerate strategies that involve significant departure from the propositional meaning of the text (Ibid, 1992:31). It might be said that, according to Baker, the decision of the translator will reveal certain norms prevailing in the given community (1992: 31). The tendency to foreignised the CSIs of the dominant culture leads to the fact that readers are becoming more familiar with foreign culture and accept foreignisation as a norm (De Pedro, 2000: 322).

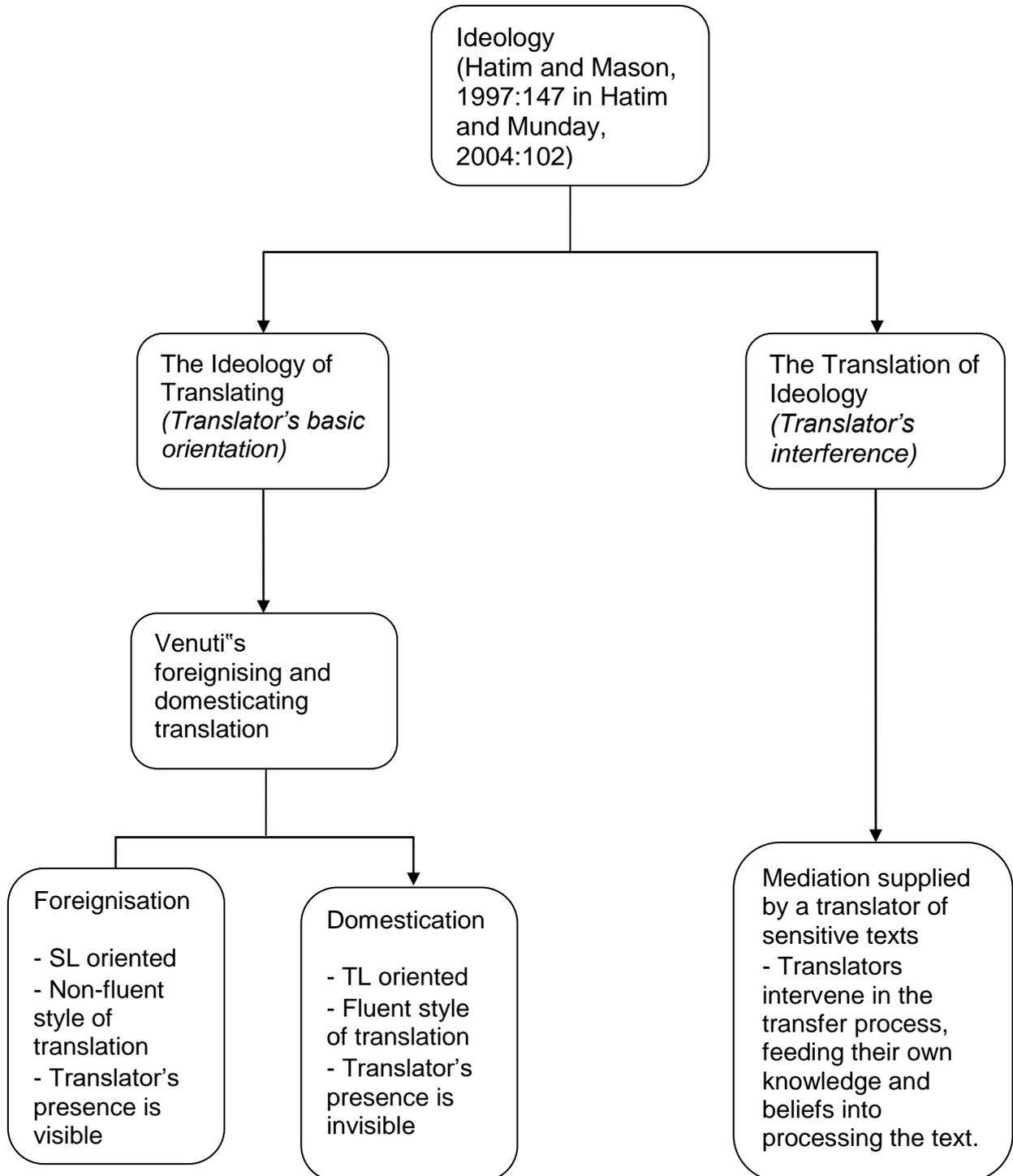
2.3.9 The Ideology in Translation

Hatim & Mason (in Hatim & Munday, 2004:102) state that ideology encompasses “the tacit assumptions, beliefs and value systems which are shared collectively by social groups”. They make a distinction between “the ideology of translating” and “the translation of ideology”. Whereas the former refers to the basic orientation chosen by the translator operating, within a social and cultural context (the choice, for example between Venuti’s domesticating and foreignising translation), in the translation of ideology they examine the extent of mediation supplied by a translator of sensitive texts.

Mediation is defined as “the extent to which translators intervene in the transfer process, feeding their own knowledge and beliefs into processing a text”. Concerning Venuti’s domestication and foreignisation, Hatim and Mason (1997:145) state that “thus, for Venuti, the translator cannot avoid a fundamental ideological choice and what had been presented by other writers as simply a personal preference comes to be seen as commitment, no doubt often in spite of the translator, to reinforcing or challenging dominant cultural codes”.

The opinion of Hatim and Mason on the ideology in translation above can be illustrated with a figure as follows:

Figure 4: Ideologies in Translation



From figure 4 above, Hornby (2005:770) states that ideology refers to a set of ideas that an economic or political system is based on. It also refers to a set of beliefs, especially one held by a particular group that influences the way people behave.

The definitions of ideology always have a connotation of politics. Ideology has been defined in different ways, ranging from the Marxist tradition of false consciousness, Althusser's (1971) ideological interpellation of a subject through the state's ideological apparatuses, Seliger's (1976) concept of a political belief system, Foucault's (1980) effect of ideological discipline on the human body, Terry Eagleton's (1991) power or belief, to Van Dijk's (1996) organized evaluative beliefs. Van Dijk's (1996) collective, shared beliefs are identical with Toury's norms (1999) because they all demonstrate the ideological realisation of the concept of appropriateness and correctness (Karoubi, 2003-2009 in Chung-ling, 2010).

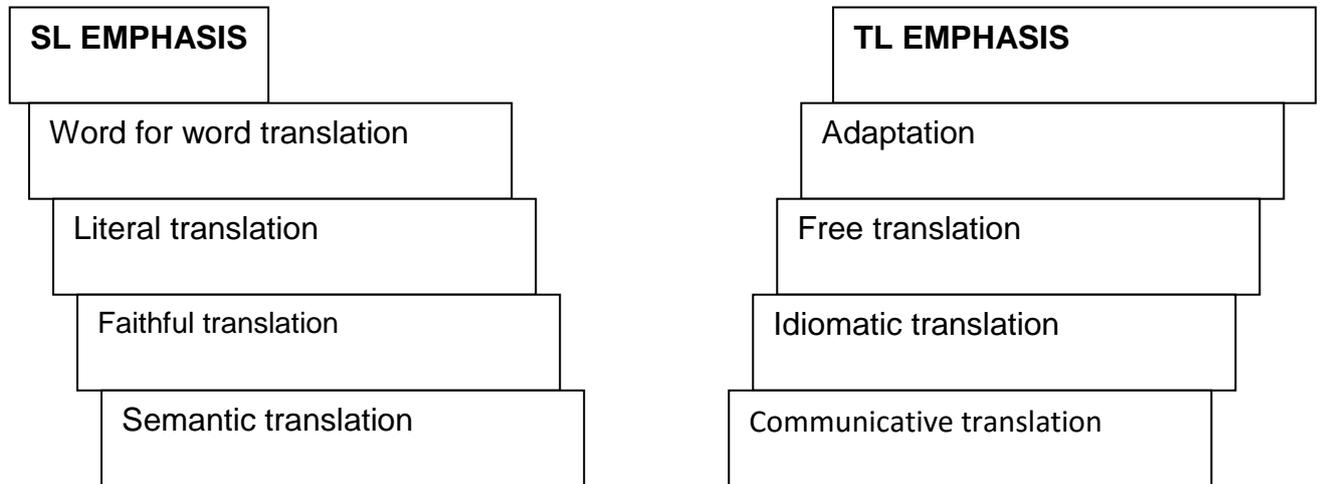
Chung-ling (2010) states that translation cannot be separated from ideology. The core reason is that ideology is often coded in the linguistic expression, so translation that engages in a transfer from one language into another language is selected as an effective tool of ideological operation.

Calzada-Pérez (2003:2) in Chung-ling (2010) state that all language use, including translation, is ideological. Additionally, Schäffner (2003:23) in Chung-ling (2010) states that ideological aspects can be determined within a translated text itself, at the lexical level, for example, in the deliberate choice or avoidance of a particular word and at the grammatical level, for example, in the use of passive structures to avoid an expression of agency. These arguments support the idea that translation is a site for ideological clashes, encounters, compromises and challenges. It can be concluded that ideology in translation refers to a perspective, belief and/or principle to which a SL text is oriented, whether it is oriented to SL or TL culture.

2.3.10 Methods of Translation

Translation method refers to the way in which a particular translation process is carried out in terms of the translator's objective (Molina & Albir, 2002).

Figure 5: Newmark's V diagram (Newmark, 1988:45)



Newmark suggests narrowing the gap by replacing the old terms with those of semantic and communicative translation:

Communicative translation attempts to produce on its readers as an effect as close as possible to that obtained on the readers of the original. Semantic translation attempts to render, as closely as possible the semantic and syntactic structures that the second language allows, the exact contextual meaning of the original. (Newmark, 1981:39)

If we relate this to culture, this means that if the translator applied the communicative method, he would adapt the foreign cultural terms or elements into the culture known in the target language to avoid the target reader from being confused about the culture in the source language. While the translator applied the semantic method, he would keep the source language cultural terms or elements to preserve the original culture for the target reader.

Newmark (1988) proposed some methods of translation. (See figure 5 above). Those methods are word for word translation, adaptation, literal translation, free translation, faithful translation, idiomatic translation, semantic translation and communicative translation.

- Word for Word translation

Word for word translation is a method of translation in which the text in SL is translated into TL in an interlineal way. In this method, the word order is preserved and the words in SL are translated one by one into TL by the most common meanings and out of context. The grammatical constructions in this method are not converted to their nearest TL equivalents.

The main use of word for word translation is to understand the mechanics of the source language or to construct a difficult text as a pre-translation process (Newmark, 1988:46).

- Literal translation

Literal translation, just as word for word translation, is a method of translation in which the text in SL is translated into TL one by one, out of the context, but the grammatical constructions in SL are converted into their nearest equivalents in TL (Newmark, 1988:46).

- Faithful Translation

Faithful translation is a method of translation which tries to translate the accurate contextual meaning in SL but is still within the constraints of the grammatical structures in TL. This method of translation translates cultural words from SL but preserves the degree of grammatical and lexical abnormality in the translation in TL. This method tries to be faithful to the original text and intentions of the SL writer (Newmark, 1988:46).

- Semantic Translation

Semantic translation is just like faithful translation but there are some distinctions. The distinctions between faithful and semantic translation are that faithful translation is promising and dogmatic, while the second one is more flexible, admits the creative exception to 100% fidelity and allows the translator's intuitive empathy with the original (Newmark, 1988:46).

- Communicative Translation

Communicative translation is a method of translation that tries to translate the contextual meaning of the SL into TL exactly, in a particular way so that both the content and language are easily acceptable and comprehensible to the readership (Newmark, 1988:47).

- Idiomatic Translation

Idiomatic translation is a method of translation that reproduces the messages from SL into TL but tends to distort the nuances of meaning by preferring colloquialism and idioms where these do not exist in SL (Newmark, 1988:47).

- Free Translation

Free translation is a method of translation which reproduces the content of SL into TL but without the same form of the SL. This method usually paraphrases the text in TL much longer than SL (Newmark, 1988:47).

- Adaptation Translation

Adaptation is the freest form of translation. This method translates the SL culture into TL culture and the text is rewritten and is usually used in translating plays and poetry in which the themes, characters, and plot in SL are usually preserved when they are translated into TL (Newmark, 1988:47).

2.4 Summary

The chapter focused on the literature review wherein views several authors on the translation of the cultural concepts, culture specific-concepts or items was reviewed by the researcher. The chapter also focused on the theoretical framework where the theories of translation namely the Linguistic Theory and the Functionalist Theory were discussed in detail. The distinction between Linguistics-based approach and the Functionalist based approach was clearly discussed. The strategies, methods, procedures, techniques of translations were also discussed. The framework also addressed translation principles of cultural items, the ideology in translation as well as categorisation of cultural words.

CHAPTER 3: RESEARCH METHODOLOGY

3.1 Introduction

This chapter provides an overview of the methodology used in the study. The discussion in the chapter is structured around research approach, research design, data collection, data analysis, research report, ethical consideration and summary.

3.2 Research Approaches

“Research approaches are plans and the procedures for research that span steps from broad assumptions to detailed methods of data collection, analysis, and interpretation,” (Creswell, 2014: 32). There are three types of research approaches namely; qualitative, quantitative, and mixed methods.” (Ibid, 2014:32)

According to De Vos et al (2002:79) the qualitative research paradigm in its broadest sense “refers to research that elicits participant accounts of meaning, experience or perception.” This means that it produces descriptive data in the participant’s own written or spoken words.

“Qualitative research is an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem,” (Creswell, 2014: 32). He also states that:

The process of research involves emerging questions and procedures, data typically collected in the participant’s setting, data analysis inductively building from particulars to general themes, and the researcher making interpretations of the meaning of the data. The final written report has a flexible structure. Those who engage in this form of inquiry support a way of looking at research that honors an inductive style, a focus on individual meaning, and the importance of rendering the complexity of a situation. (Ibid, 2014:32)

Maxwell (1998:100) enumerates five research purposes for which qualitative studies are particularly useful:

- Understanding the meaning that participants in a study give to the events, situations and actions that they are involved with; and of the accounts they give of their lives and experiences.
- Understanding the particular context within which the participants act, and the influence the context has on their actions.
- Identifying unanticipated phenomena and influences, and generating new, grounded theories about them.
- Understanding the process by which events and actions take place and;
- Developing causal explanation.

“Quantitative research is the investigation of phenomena that lend themselves to precise measurement and qualification, often involving a rigorous and controlled design,” (Polit & Beck, 2004:729).

According to Creswell (2014: 32) “quantitative research is an approach for testing objective theories by examining the relationship among variables. These variables, in turn, can be measured, typically on instruments, so that numbered data can be analyzed using statistical procedures.” This means that:

The final written report has a set structure consisting of introduction, literature and theory, methods, results, and discussion. Like qualitative researchers, those who engage in this form of inquiry have assumptions about testing theories deductively, building in protections against bias, controlling for alternative explanations, and being able to generalize and replicate the findings.

“Mixed methods research is an approach to inquiry involving collecting both quantitative and qualitative data, integrating the two forms of data, and using distinct designs that may involve philosophical assumptions and theoretical frameworks,” (Creswell 2014: 32). The purpose of this form of research is that both qualitative and quantitative research, in combination, provide a better understanding of a research problem or issue than either research approach alone.

The main focus of this study is on the translation of the cultural concepts from Xitsonga into English, therefore the research approach is a mixed method since the data will be collected using both qualitative and the quantitative methods. The researcher will arrange a questionnaire wherein respondents responded based on the knowledge they have on translation, the questionnaires were distributed amongst all the respondents.

Table 1: A breakdown of quantitative and qualitative approach (MacDonald and Headlam, 2008:9)

	QUANTITAVE	QUALITATIVE
<i>Aim</i>	The aim is to count things in an attempt to explain what is observed.	The aim is a complete, detailed description of what is observed.
<i>Purpose</i>	Generalisability, prediction, causal Explanations.	Contextualisation, interpretation, Understanding perspectives
<i>Tools</i>	Researcher uses tools, such as surveys, to collect numerical data.	Researcher is the data gathering instrument.
<i>Data collection</i>	Structured	Unstructured
<i>Output</i>	Data is in the form of numbers and statistics.	Data is in the form of words, pictures or objects.
<i>Sample</i>	Usually a large number of cases representing the population of interest. Randomly selected Respondents	Usually a small number of non-representative cases. Respondents selected on their experience.
<i>Objective/Subjective</i>	Objective – seeks precise measurement & analysis	Subjective - individuals' interpretation of events is important
<i>Research role</i>	Researcher tends to remain objectively separated from the subject matter.	Researcher tends to become subjectively immersed in the subject matter.
<i>Analysis</i>	Statistical	Interpretive

“The selection of a research approach is also based on the nature of the research problem or issue being addressed, the researchers’ personal experiences, and the audiences for the study,” (Creswell, 2013:31).

From the table above the researcher opts to use both qualitative and quantitative approaches because he is the data gathering instrument, which means he doesn't have to rely on other people to assist him, the data collection is unstructured, and this gives the researcher a chance to ask almost anything related to the research topic. It also gives respondents a freedom to participate. Another thing is that when it comes to sampling, the selected participants are in small numbers and they are experienced in the research topic. In the qualitative approach, the researcher becomes subjective in the subject matter.

3.3 Research Strategy

According to Mouton (1996: 175) "the research design serves to plan, structure and execute the research to maximise the validity of findings. It gives directions from the underlying philosophical assumptions to research design, and data collection".

Yin (2003:19) adds that "colloquially a research design is an action plan for getting from here to there, where 'here' can be defined as the initial set of questions to be answered and 'there' is some set of (conclusions) answers." Kothari (2004:48) states that "a research design is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure." In fact, the research design is the conceptual structure within which research is conducted; it constitutes the blueprint for the collection, measurement and analysis of data. As such the design includes an outline of what the researcher will do from writing the hypothesis and its operational implications to the final analysis of data.

Different research designs can be conveniently described if we categorize them as "research design in case of exploratory research studies, research design in case of descriptive and diagnostic research studies, and research design in case of hypothesis-testing research studies," (Kothari, 2004: 52)

Since there are numerous types of research designs that are appropriate for different types of research projects, the researcher chooses a research design in case of descriptive and diagnostic research studies. This is mainly because it is the design that the researcher knows make him/her understand the data from the respondents.

Descriptive research studies are those studies which are concerned with describing the characteristics of a particular individual, or of a group, whereas diagnostic research studies determine the frequency with which something occurs or its association with something else. The studies concerning whether certain variables are associated are examples of diagnostic research studies. As against this, studies concerned with specific predictions, with narration of facts and characteristics concerning individual, group or situation are all examples of descriptive research studies. Most of the social research comes under this category. From the point of view of the research design, descriptive as well as diagnostic studies share common requirements and as such we may group together these two types of research studies. In descriptive as well as in diagnostic studies, the researcher must be able to define clearly, what he wants to measure and must find adequate methods for measuring it along with a clear cut definition of 'population' he wants to study. Since the aim is to obtain complete and accurate information in the said studies, the procedure to be used must be carefully planned.

The research design must make enough provision for protection against bias and must maximise reliability, with due concern for the economical completion of the study. The design in such studies must be rigid and not flexible and must focus attention on the following:

- Formulating the objective of the study (what the study is about and why is it being made?)
- Designing the methods of data collection (what techniques of gathering data will be adopted?)
- Selecting the sample (how much material will be needed?)
- Collecting the data (where can the required data be found and with what time period should the data be related?)
- Processing and analysing the data.
- Reporting the findings.

In a descriptive/diagnostic study the first step is to specify the objectives with sufficient precision to ensure that the data collected are relevant. If this is not done carefully, the study may not provide the desired information. The choice of which design to apply depends on the nature of the problems posed by the research aims. Each type of research design has a range of research methods that are commonly used to collect and analyse the type of data that is generated by the investigations. This is due to the fact that the study will describe the information about what the respondents have said. Pandey and Pandey (2015: 18) mention that the “descriptive design relies on observation as a means of collecting data. It attempts to examine situations in order to establish what is the norm, i.e. what can be predicted to happen again under the same circumstances.” They also add:

Observation can take many forms. Depending on the type of information sought, people can be interviewed, questionnaires distributed, visual records made, even sounds and smells recorded. Important is that the observations are written down or recorded in some way, in order that they can be subsequently analysed. The scale of the research is influenced by two major factors: the level of complexity of the survey and the scope or extent of the survey (Pandey and Pandey 2015: 18).

Kothari (2004:31) states that research paradigms comprise of a number of research designs namely; narrative research, phenomenology, grounded theory, ethnographies and descriptive studies. Amongst the above, the researcher opts for the descriptive research design. Research design deals with a logical problem and not a logistical problem” (Yin, 1989: 29). Before a builder or architect can develop a work plan or order materials they must first establish the type of building required, its uses and the needs of the occupants. The work plan flows from this. Similarly, in social research the issues of sampling, method of data collection for example questionnaire, observation, and document analysis, and design of questions are all subsidiary to the matter of ‘What evidence do I need to collect?’ Too often researchers design questionnaires or begin interviewing far too early or before thinking through what information they require to answer their research questions. Without attending to these research design matters at the beginning, the conclusions drawn will normally be weak and unconvincing and fail to answer the research question.

A research design is different from the method by which data are collected. Many research methods texts confuse research designs with methods. It is not uncommon to see research design treated as a mode of data collection rather than as a logical structure of the inquiry. But there is nothing intrinsic about any research design that requires a particular method of data collection. Data for any design can be collected with any data collection method. How the data are collected is irrelevant to the logic of the design. Failing to distinguish between design and method leads to poor evaluation of designs. Equating cross-sectional designs with questionnaires, or case studies with participant observation, means that the designs are often evaluated against the strengths and weaknesses of the method rather than their ability to draw relatively unambiguous conclusions or to select between rival plausible hypotheses.

It should indicate the various approaches to be used in solving the research problem, sources and information related to the problem and, time frame and the cost budget. Essentially, the research design creates the foundation of the entire research work. The design helps perform the chosen task easily and in a systematic way. Once the research design is completed the actual work can be initiated. The first step in the actual work is to learn the facts pertaining to the problem. Particularly, theoretical methods, numerical techniques, experimental techniques and other relevant data and tools necessary for the present study have to be collected and learnt. It is not necessary that every theory, technique and information in the topic of research is useful for a particular problem.

A researcher has to identify and select materials which are useful to the present work. Further, the validity and utility of the information gathered should be tested before using them. Scientific research is based on certain mathematical, numerical and experimental methods. These sources have to be properly studied and judged before applying them to the problem of interest. This study used the mixed method wherein participants took part in the study by completing the questionnaire put together by researcher, selected participants also took part in the semi structured interviews. This enabled the researcher to collect the right data from specific individuals purposefully selected by the researcher.

The participants chosen were people dealing with translation issues on a day-to-day basis. This means data was collected through the use of questionnaires and also the question and answer method where the researcher raised questions to the participants with the expectation that they respond accordingly. The research design for this study is a descriptive and interpretive case study and was analysed thoroughly after the respondents have completed the questionnaire. Thereafter their answers were evaluated. Participants' observation and questionnaires were used as data collection.

3.4 Data Collection

Yin (2011:129) states that "Data can be defined as a collection of organised information or facts through experience, observation, experiment or similar situations external to the researcher." This study therefore looks into the three types of data collection methods namely; survey, observation and case study.

(a) Survey

Fellegi (2003:1) states that "a survey is any activity that collects information in an organised and methodical manner about characteristics of interest from some or all units of a population using well-defined concepts, methods and procedures, and compiles such information into a useful summary form." (ibid, 2003:1) continues to say that:

A survey can be thought to consist of several interconnected steps which include: defining the objectives, selecting a survey frame, determining the sample design, designing the questionnaire, collecting and processing the data, analysing and disseminating the data and documenting the survey.

The questionnaire in the survey method is selected as it is relatively economical and has the same questions for all the participants and the respondents will remain anonymous. The main reasons for the questionnaires to be administered is to get information from all the respondents who are familiar with the translation as a whole.

There are several steps of a survey namely;

- Formulation of the Statement of Objectives
- Selection of a survey frame
- determination of the sample design
- questionnaire design
- data collection
- data capture and coding
- editing and imputation
- estimation
- data analysis
- data dissemination
- Documentation.

From the above, it is clear that surveys are a good way of gathering a large amount of data, providing a broad perspective. The survey of this study was in the form of questionnaires wherein the researcher developed questions to be completed by respondents. Since surveys can be administered electronically, by telephone and by mail, the researcher can also send questionnaires to respondents who are not within his/her reach electronically. Electronically administered surveys have a wide reach, are relatively cheap to administer, information is standardised and privacy can be maintained. Questions within the survey can be asked in several ways and include: closed questions, open-ended and scaled questions, and multiple choice questions. Closed questions are usually in the format of yes/no or true/false options. Open-ended questions on the other hand leave the answer entirely up to the respondent and therefore provide a greater range of responses.

Rossouw (2003:127) states that “questionnaires refer to both documents that are completed by an interviewee in a direct person-to-person situation, and those documents are mailed or handed to people for compilation without the assistance of the researcher.”

From the above definition, it means that the researcher is the one in charge of making sure that the questionnaires reach the respondents and to also make sure he agrees with the respondents on when the questionnaires are to be submitted or collected.

(b) Observation

“When undertaking observational fieldwork the researcher is also known as the 'ethnographer' as he/she attempt to discover the practices and meanings that the members of the group under study take for granted,” (Denzin, 1989). “By observing a group of people, the researcher sets out to identify the meanings people develop about their existence,” (Bowling, 1997:311). In participant observation, the researcher adopts the perspective of those studied.

For example, a study might be interested in the rules of the waiting room in a GP practice. The researcher in his/her observing role would adopt the perspective of a patient waiting to be called in to see the doctor. He/she would observe the interaction of the people present, e.g. the receptionist, other patients, cleaning staff, an occasional appearance of a nurse. However, this does not mean simply adopting a passive watching role; the researcher might also interact with those that he/she is observing.

Observation can involve a combination of methods, including e.g. unstructured conversations/interviews, notes on observations, recordings (audio and video) and illustrative material (floor maps, information material). Nevertheless like all data collection methods, observation does have its limitations. These include observer bias (the influence the observer's presence might have on the situation he/she is watching), and the difficulty of replicating the data.

Since the researcher has identified some areas which need attention when it comes to the study, he believes the responses from the respondents yielded more results to be linked to what he has already observed when it comes to the translation of the cultural concepts.

(c) Case Studies

Yin (1984: 23) defines the case study research method as “an empirical inquiry that investigates a contemporary phenomenon within its real-life context; when the boundaries between phenomenon and context are not clearly evident; and in which multiple sources of evidence are used. Yin (1994:64) states:

As a research method deployed within social and behavioural scientific research, the case study is utilised in order to gain an in-depth contextualised examination of social interaction within a single social setting; this may be within an organisation or focused on the playing-out of a specific social process.

Matthews and Ross (2010:114) state that, “An important question to ask about the data to collected and analysed pertains to the unit of data. Data can pertain to either the macro or micro level.” Macro-level data are collected, for an example, from organisations, countries, systems and social entities, while micro-level data are at the level of the individual, word, or text. In the case of translation research, macro level might pertain to professional translator associations, country-specific laws regarding language and translation, to translation practices. Micro-level might pertain to the use of specific strategies in a translated text, individual translation strategies or length of time taken to translate a text.

A researcher requires many data – gathering tools or techniques. Tests are the tools of measurement and the guide the researcher in data collection and also in evaluation. Tools may vary in complexity, interpretation, design and administration. Each tool is suitable for the collection of certain types of information. One has to select from the available tools those which will provide data he seeks for testing hypotheses. It may happen that existing research tools do not suit the purpose in some situation, so researcher should modify them or construct his own. Different tools used for data collection are questionnaires, Interviews, Schedules, Observation Techniques and Rating Scales.

“The empirical phase, which involves the actual collection of data, is followed by preparation for data analysis,” (Polit and Hungler 2004:51).

“Data collection begins with the researcher deciding from where and from whom data will be collected,” (Talbot, 1995:472). The researcher has to know who the respondents for his/her study are. This enables him/her to gather data that brings positive and required results.

3.5 Research sampling

According to Creswell (1998:110), “sampling is the process of finding people or places to study; to gain access to study; and to establish a rapport so that participants provide relevant data. “During the process of sampling, the aim is to get a sample that is as representative as possible of the target population,” (Mouton, 1996:110). “The sample is chosen from the study population that is commonly referred to as the target population or accessible population,” (Burns and Grove, 2003:233).

“The participants that are chosen meet the eligibility criteria set for the study. Eligibility criteria are the reason or criteria for including the sample in the study,” (Polit and Hungler 2004:290). Here a small group is selected as representative of the whole universe. It works with the objective to obtain accurate and reliable information about the universe with minimum of cost, time and energy and to set out the limits of accuracy of such estimates. It makes exhaustive and intensive study possible with much less time, money and material. It’s more popular in research work. Random sampling is used in this research. A number of a minimum of 20 participants will be selected from different language divisions dealing with language issues. The selected participants were requested to take part in the completion of the questionnaire.

3.6 Population

“Population is defined as an aggregate or totality of all the objects, subjects or members that conform to a set of specifications,” (Polit and Hungler 2004:290). “The population includes all elements that meet certain criteria for inclusion in a study,” (Burns & Grove, 2003:43).

For the purpose of this study, the population comprises of all language practitioners. This includes all students who are studying towards translation and who are dealing with translation from various Xitsonga divisions within the Limpopo Province and outside the Province. i.e. University of Limpopo, University of Venda, Department of Arts and Culture and PANSALB both in Polokwane and Pretoria and any other department that has language practitioners. The questionnaire was in English since the groups of people selected were able to understand the language wherein these participants were asked to share knowledge dealing with the translation of the cultural concepts.

3.7 Sample size

Sample size refers to the number of items to be selected from the universe to constitute a sample. This is a major problem before a researcher. The size of sample should neither be excessively large, nor too small," (Kothari, 2004:73). Therefore,

This means that sample size should be optimum, an optimum sample is one which fulfils the requirements of efficiency, representativeness, reliability and flexibility. While deciding the size of sample, researcher must determine the desired precision as also an acceptable confidence level for the estimate. (ibid, 2004:73)

In general, sample sizes in qualitative research should not be too large that it is difficult to extract thick, rich data. At the same time, as noted by Sandelowski, the sample should not be too small that it is difficult to achieve data saturation (Flick, 1998; Morse, 1995), theoretical saturation (Strauss and Corbin, 1990:136), or informational redundancy (Lincoln and Guba, 1985). Quantitative researchers often fail to understand the usefulness of studying small samples. This is related to the misapprehension that generalizability is the ultimate goal of all good research and is the principal reason for some otherwise sound published qualitative studies containing inappropriate sampling techniques.

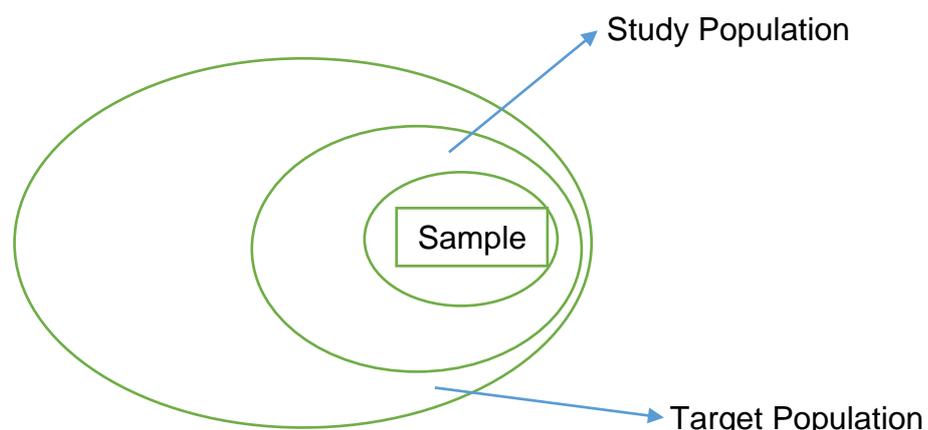
An appropriate sample size for a qualitative study is one that adequately answers the research question. For simple questions or very detailed studies, this might be in single figures; for complex questions large samples and a variety of sampling techniques might be necessary.

In practice, the number of required subjects usually becomes obvious as the study progresses, as new categories, themes or explanations stop emerging from the data (data saturation). Clearly this requires a flexible research design and an iterative, cyclical approach to sampling, data collection, analysis and interpretation. This contrasts with the stepwise design of quantitative studies and makes the accurate prediction of sample size difficult when submitting protocols to funding bodies (Marshall, 1996).

For the purpose of this study, the population sample was drawn from language practitioners who are dealing with translation in various divisions. A minimum number of 20 language practitioners and students who are studying towards the translation degree was selected as the sample size of the study wherein purposive sampling as a non-probability based sample was used. The respondents were derived from the same sampling list, this was an added advantage to the researcher because they were already known and they were contacted for appointment by the researcher. From the target population, respondents dealing with translation on a day to day basis were the study population.

The study population is decided from the target population, from the target population, a sample is drawn and the sampling size diagram can be presented as follows:

Figure 6: The Sampling Size Diagram Chaturvedi (2014:9)



Random sampling was used in this research. A minimum number of 20 participants was selected from different language divisions dealing with language issues.

The selected respondents were requested to take part in the completion of the questionnaire.

3.8 Data Analysis

“Data analysis is a mechanism for reducing and organising data to produce findings that require interpretation by the researcher,” (Burns and Grove, 2003:479). “Data analysis is a challenging and a creative process characterised by an intimate relationship of the researcher with the participants and the data generated,” (De Vos et al, 2002:339). Coffey and Atkinson (1996:189) states that Qualitative data analysis needs to be conducted with rigour and care.

The analysis of the data for this study was carried out by using thematic content analysis; and by looking for patterns and themes as well as raptures in the data. Thematic analysis is a qualitative analytic method for ‘identifying, analysing and reporting patterns (themes) within data. “It minimally organises and describes your data set in (rich) detail. However, frequently it goes further than this, and interprets various aspect of research topic, (Braun & Clarke, 2006:79). The questions in the interview guide were presented in a form of themes.

In phenomenological research, the analysis begins as soon as the first data are collected. They may consist of no more than a single interview. When the researchers prepare to attend to the data, their first task is a conceptual one: the clarification of their own preconceptions of the phenomena under study. This is “bracketing” and means “suspending as much as possible the researcher’s meanings and interpretations and entering into the world of the individual who was interviewed,” (Tesch, 1990:92). The actual data analysis occurs when the researchers read the entire data set. Phenomenology reading is more than casually taking note of the content. “The researchers immerse themselves in the data, read and reread, and dwell with the data, in order to achieve closeness to the data and a sense of the whole. When they are satisfied that the text has become accessible to them, they can delineate all ‘meaning units’ throughout the entire interview transcription, decide which ones are relevant to the research questions asked, and then bind the meaning units that contain them,” (Ibid, 1990:91). Data analysis requires that researchers dwell with or become immersed in the data.

“Data analysis is done to preserve the uniqueness of each participant’s lived experience while permitting an understanding of the phenomenon under study. This begins with listening to the participants’ descriptions and is followed by reading and rereading the verbatim transcriptions,” (Henning, 2004:127). As the researcher became immersed in the data, she identified and extracted significant statements.

Braun & Clarke’s (2006:101) ‘guide’ to the 6 phases of conducting thematic analysis:

- Becoming familiar with data.
- Generating initial codes.
- Searching for themes.
- Reviewing themes.
- Defining and naming themes.
- Producing the report.

The response of the language practitioners or participants was analysed and this guided the researcher to identify the themes for the data presentation and analysis chapters. The themes for this study were also drawn from the interview questions that the researcher asked the participants. Data was interpreted through a descriptive and explanatory method. Data from language practitioners was interpreted and analysed. “To find answers to research questions, we need to collect appropriate data for analysis. Data can be spoken or written, non-verbal, structured in different ways, produced by individuals or groups, be factual or representing opinions, and it can include the researcher’s own reflections,” (Matthews and Ross, 2010:181).

3.9 Writing the Report

It is important for the researcher to know writing a report at the end of study involves making an interpretation or understanding of the data. The research report is the key aspect of the research and it is very critical that the researcher has to present the report. Furthermore, it is necessary that the report stands to the expectations of the researcher. The study is clearly reported by looking into its structure and content.

The report that the researcher writes, comprises of the general introduction, literature review, research methodology, data presentation, interpretation of the results, research findings, conclusion and recommendations.

3.10 Ethical Considerations

Since the study used the qualitative method, the researcher had to interact deeply with the participants by entering their personal domains of values, weaknesses, beliefs and many more to collect data. Silverman (2000:201) reminds researchers that “they should always remember that while they are doing their research, they are actually fact entering the private spaces of their participants.”

Creswell (2003:65) states that “the researcher has an obligation to respect the rights, needs, values and desires of the informants, and also stressed that the ethical code for researchers is to protect the privacy of the participants and to convey this protection to all individuals involved in the study.”

Miles and Huberman (1994) list several issues that researchers should consider when analysing data. They caution researchers to be aware of these and other issues before, during and after the research has been conducted. Some of the issues involve the following:

- Informed consent (Do participants have full knowledge of what is involved?)
- Harm and risk (Can the study harm participants?)
- Honesty and trust (Is the research being truthful in presenting data?)
- Privacy, confidentiality, and anonymity (Will the study intrude too much into group’s behaviour?)
- Intervention and advocacy (What should researchers do if participants display harmful or illegal behaviour)

Silverman (2000:201) states that the relationship between the researcher and the subject during an interview needs to be considered in terms of the values of the researcher and cultural aspects, this is due to the fact that one unexpected concern relating to ethical issues is cultural sensitivity.

Since this study is about the translation of the cultural concepts, the researcher had to make sure that he pays more attention to the sensitivity of cultural issues. The quality and integrity of this study was insured by making sure the ethical factors were taken into consideration; this included respecting the confidentiality and anonymity of the participants, this means that the participants' names were not used for any other purposes, nor was the information shared that revealed their identity in any way.

The participants were not asked any personal information and the researcher ensured that all participants participated voluntarily and could pull out at any time when they felt uncomfortable and also that the research was only for academic purposes. The participants were not subjected to any harm, be it emotional or physical. To ensure that the research was independent and impartial, the researcher disclosed the main aim of the study to the participants. The researcher strictly adhered to all ethical guidelines and this served as standards about the honesty and trustworthiness of data collected and the accompanying data analysis. Therefore, the researcher requested the participants' consent to conduct the interviews.

3.11 Summary

This chapter focused on the research methodology of the study. It looked at the research methods where they were discussed and their distinctions were clearly tabulated. Between these research methods the researcher had to choose the model which his study was based on when collecting data.

The chapter also focused on the research design, the research approaches and these were also discussed in detail. A section on research sampling was also discussed looking into the types of sampling and also the stages that take place in the selection of a sample as well as the strategies of the sampling and finally the target population was discussed.

Attention was also given to data collection, data population and data analysis wherein methods of gathering information from participants were discussed. Interviews as one of the most important aspects of this study was the data collection technique used and was divided into unstructured, structured and semi-structured questions.

Amongst these, the researcher had to pick one that was part of this study as a method for the collection of data. In the data analysis, thematic analysis was chosen as the appropriate and important one for this type of study. The section on the ethical considerations was attended to and discussed in detail as a way of showing the researcher's understanding of the importance of considering the participants' well-being before, during and after the interview.

CHAPTER 4: PRESENTATION OF RESULTS

4.1 Introduction

This chapter focuses on the presentation of the results from data gathered wherein the attention is on the two main data collection methods i.e. observation and survey. The study is organised into observation results, survey (questionnaire) results and lastly the summary of the chapter is presented.

4.2 Observation Results

This section focused on results drawn from the comparison of how some cultural concepts were translated from the Xitsonga, Northern-Sotho and Tshivenda bilingual dictionaries. The aim was to find out if the authors or lexicographers have properly translated the identified cultural concepts from the aforementioned languages into English. The section also includes results where six students (two from each language) from a third year translation class were given few cultural fixed expressions that were translated into English from their mother tongues.

4.2.1 Observation on identifying the cultural concepts

This observation focused on identifying the cultural concepts from the selected bilingual dictionaries wherein these dictionaries from Xitsonga, Northern-Sotho and Tshivenda are compared. The researcher identified the cultural concepts from the bilingual dictionaries to find out how they are transferred into English. The researcher also identified four culturally-fixed expressions and requested the six translation students to translate them into their languages i.e. Xitsonga, Northern-Sotho and Tshivenda.

The cultural concepts identified from the bilingual dictionaries (Xitsonga, Northern-Sotho and Tshivenda) are presented as follows:

- (a) Xitsonga: *Xirhengele* (Xitsonga – English Dictionary (XED), 1982:245)
- Northern-Sotho: *Lengeta* (Sesotho sa Leboa–English Dictionary (SED), 2006:45)
- Tshivenda: *Ludongo* (Tshivenda-English Dictionary (TED), 1989:141)

- (b) Xitsonga: *Matshutshu* (XED, 1982:98)
 Northern-Sotho: *Lekokoro* (SED, 2006:44)
 Tshivenda: *Mathuthu* (TED, 1989:184)
- (c) Xitsonga: *Xitiko* (XED, 1982:248)
 Northern-Sotho: *Sebeso* (SED, 2006:92)
 Tshivenda: *Tshivhaso* (TED, 1989:218)
- (d) Xitsonga: *Thugamama* (XED, 1982:193)
 Northern-Sotho: *Lethumusa* (SED, 2006:48)
 Tshivenda: *Thungamamu* (TED, 2015:191)
- (e) Xitsonga: *Xuvuru* (XED, 1982:254)
 Northern-Sotho: *Lesoboro* (SED, 2006:47)
 Tshivenda: *Shuvhuru* (TED, 1989:338)
- (f) Xitsonga: *Xitheve* (XED, 1982:248)
 Northern-Sotho: *Legogwa* (SED, 2006:42)
 Tshivenda: *Thovo* (TED, 1989:377)
- (g) Xitsonga: *Dulu* (XED, 2005:6)
 Northern-Sotho: *Letlolo* (SED, 2006:48)
 Tshivenda: *Dulu* (TED, 2005:18)
- (h) Xitsonga: *Tshopi* (XED, 1982:206)
 Northern-Sotho: *Kgodu* (SED, 2006:32)
 Tshivenda: *Thopi* (TED, 2015:189)
- (i) Xitsonga: *Ngoma* (XED, 1982:128)
 Northern-Sotho: *Koma* (SED, 2006:37)
 Tshivenda: *Ngoma* (TED, 1989:274)

The culturally-fixed expressions given to students to translate are as follows:

- (a) Xitsonga: *Ku thusa n'wana*
Northern-Sotho: *Go ntshetsa ngwana kantle*
Tshivenda: *U thusa n'wana*
- (b) Xitsonga: *Ku biya/tiyisa muti*
Northern-Sotho: *Go thekga mutsi*
Tshivenda: *U fara mudi*
- (c) Xitsonga: *Ku tlhavela munhu*
Northern-Sotho: *Go bofa sedutla*
Tshivenda: *U thavhela muthu*
- (d) Xitsonga: *Ku hluvula*
Northern-Sotho: *Go hlobola*
Tshivenda: *U bvula dzinguvho*
- (e) Xitsonga: *Ku phahla*
Northern-Sotho: *Go pasa*
Tshivenda: *U pasa*

4.2.2 Observation on describing the cultural concepts

This observation focused on the description of the cultural concepts as identified in dictionaries. The identified cultural concepts from the dictionaries' description are presented according to how they are described by the lexicographers, and the presentation was also about students' description of cultural concepts or phrases. The main aim for this was to establish if the cultural concepts are properly translated by both students and authors/lexicographers.

The cultural concepts identified from the bilingual dictionaries (Xitsonga, Northern-Sotho and Tshivenda) are presented and translated into English as follows:

- (a) Xitsonga: *Xirhengele*
English: Large potshed used as dish or pups, pigs (Xitsonga-English Dictionary (XED), 1982:245)
Northern-Sotho: *Lengeta*

- English: Piece of a broken clay pot (Sesotho sa Leboa-English (SED), 2006:45)
- Tshivenda: *Ludongo*
- English: Shallow plain earthenware dish for serving savoury, also used as cover or lid for pot (Tshivenda–English Dictionary, 1989:141)
- (b) Xitsonga: *Matshutshu*
- English: Maize grains boiled whole (XED, 1982:98)
- Northern-Sotho: *Lekokoro*
- English: Boiled grain (SED, 2006:44)
- Tshivenda: *Mathuthu*
- English: Ripe maize grains boiled whole as they are (TED, 1989:184)
- (c) Xitsonga: *Xitiko*
- English: Fireplace (XED, 1982:248)
- Northern-Sotho: *Sebeso*
- English: Fireplace (SED, 2006:92)
- Tshivenda: *Tshivhaso*
- English: Fireplace (TED, 1989:218)
- (d) Xitsonga: *Thugamama*
- English: Young girl whose breast are just starting to develop (XED, 1982: 193)
- Northern-Sotho: *Lethumusa*
- English: Uninitiated young girl (SED, 2006:48)
- Tshivenda: *Thungamamu*
- English: Girl whose breasts are beginning to bud who just reached the age of puberty (TED, 2015:191)
- (e) Xitsonga: *Xuvuru*
- English: Uncircumcised male (XED, 1982:254)
- Northern-Sotho: *Lesoboro*
- English: A boy/man who did not go to a circumcision school (SED, 2006: 248)

- Tshivenda: *Shuvhuru*
 English: Uncircumcised lad or man who hasn't been to initiation school (TED, 1982: 248)
- (f) Xitsonga: *Xitheve*
 English: Narrow sleeping mat for one person only (XED, 1982:248)
 Northern-Sotho: *Legogwa*
 English: Mat, sleeping mat (SED, 2006:42)
 Tshivenda: *Thovo*
 English: Mat of rushes for sleeping and sitting (TED, 1989:377)
- (g) Xitsonga: *Dulu*
 English: Granary or barn (XED, 2005:6)
 Northern-Sotho: *Letlolo*
 English: Grainbin, granary (SED, 2006:48)
 Tshivenda: *Dulu*
 English: Granary, grain-elevator, grainbin (TED, 2015:18)
- (h) Xitsonga: *Tshopi*
 English: Porridge of pumpkin and maize flour, hence the yellow brownish colour (XED, 1982:206)
 Northern-Sotho: *Kgodu*
 English: Pumpkin broth (SED, 2006:32)
 Tshivenda: *Thopi*
 English: Pumpkin porridge (TED, 2015:189)
- (i) Xitsonga: *Ngoma*
 English: Circumcision lodge and rites (XED, 1982:128)
 Northern-Sotho: *Koma*
 English: Circumcision school/Initiation school (SED, 2006:37)
 Tshivenda: *Ngoma*
 English: Circumcision rites (TED, 1989:274)

The culturally-fixed expressions given to students are translated into English as follows:

- (a) Xitsonga: *Ku thusa n'wana*
English translation 1: To strengthen a child
English translation 2: To protect a new born child
Northern-Sotho: *Ku ntshetsa ngwana kantle*
English translation 1: To help protect a baby
English translation 2: To give a baby protection
Tshivenda: *U thusa n'wana*
English translation 1: To treat a new born baby with traditional medicines
English translation 2: To protect a child that is still an infant
- (b) Xitsonga: *Ku biya/tiyisa muti*
English translation 1: To protect the house hold spiritually or traditionally
English translation 2: To fence around the home
Northern-Sotho: *Go thekga motsi*
English translation 1: The protection done in the family by traditional healers
English translation 2: To perform rituals to protect a home
Tshivenda: *U fara mudi*
English translation 1: To use traditional ways to protect a family
English translation 2: To protect a family
- (c) Xitsonga: *Ku tlhavela munhu*
English translation 1: To strengthen someone
English translation 2: Protecting someone
Northern-Sotho: *Go bofa sebutla*
English translation 1: To give someone power
English translation 2: Vaccinating someone in a traditional way
Tshivenda: *U thavhela muthu*
English translation 1: To enhance one's performance in fighting
English translation 2: To protect someone
- (d) Xitsonga: *Ku hluvula*
English translation 1: To do a cleansing ceremony
English translation 2: The ending of a mourning period

Northern-Sotho:	<i>Go hlobola diaparo tsa go roula</i>
English translation 1:	To cleanse after mourning period
English translation 2:	To end the mourning period
Tshivenda:	<i>U bvula dzinguvho.</i>
English translation 1:	To perform cleansing ceremony
English translation 2:	Ceremony done after mourning
(e) Xitsonga:	<i>Ku phahla</i>
English translation 1:	To worship the ancestors
English translation 2:	To make sacrifices to the ancestors
Northern-Sotho:	<i>Go pasa</i>
English translation 1:	To make sacrifice to the gods
English translation 2:	To worship the ancestors
Tshivenda:	<i>U pasa</i>
English translation 1:	To appease the ancestors
English translation 2:	To make sacrifices to the ancestors

4.2.3 Observation on identifying the problems presented by cultural concepts

This observation focused on the problems that translators face when translating cultural concepts. This section also focused on scholarly work by authors like Newmark, Dweik & Shakra, and Saleh et al. Newmark (1988:78) maintains that translation problems caused by culture-specific words arise due to the fact that they are intrinsically and uniquely bound to the culture concerned and, therefore, are related to the “context of a cultural tradition”.

The researcher has observed that the more a translator is aware of the complexities of the differences between cultures, the better he or she will translate. Therefore, language and culture are closely related to and also inseparable from each other. Translating CSIs in literary translations is seemingly one of the most challenging tasks to be carried out by a translator because it involves the difficulty of producing well-translated texts, along with being faithful to the message.

Some scholars indicate that there are problems which must be addressed, such as the challenges that appear from the lack of understanding of specific cultural concepts between African languages and English, which exist because of the cultural variations. One of the translators that the researcher has interacted with has indicated that translating cultural elements can be a demanding task due to the fact that such elements have specific meanings in the culture and language in which they arise but not necessarily in others.

Scholars like Dweik and Shakra (2011) carried out informal open-ended meetings with professionals in the area of translation to get more data from a specialists' outlook in viewing these difficulties. The outcome of that research showed that the undergraduate learners encountered various types of challenges when translating cultural concepts. These difficulties are mainly associated with; first, unawareness with cultural expressions; second, failure to attain the correspondence in the target language; third, ambiguities of some cultural concepts and fourth, shortage in acquaintance of translation methods and translation techniques.

In light of these issues, the researchers recommend reducing the differences between cultures through creating extra programs which deal with cultural dissimilarities, awareness and consciousness, particularly preparing the translator alongside academic programs. Saleh et al. (2011) stated that non-equivalence is a main source of problems in translating, especially the strange names given to dishes in which translators, even professionals, are unaccustomed with. This would need the highest effort in searching, depending on specialized dictionaries or personal interviews.

4.2.4 Observation on strategies and methods of dealing with the cultural concepts

This is the observation of the researcher's knowledge on selection of correct strategies that assist in a case where they come across cultural concepts. This section examines the strategies and methods used in the translation of the cultural concepts and they are applied in the translation. It also looks into how applying strategies and methods helps in producing a good text.

The researcher's observation comes from Ivir (1987:43), wherein he has indicated that in order to have a good translation, a translator has to select the correct strategies and procedures to assist his or her to achieve their purpose. He identified three strategies namely: Literal translation, substitution and borrowing. Literal translation is often regarded as the procedure for filling of the cultural and lexical gaps in translation, in this procedure, Ivir mentions that a SL word or phrase as a translation unit, is translated into a TL word or phrase, without breaking the TL syntactic rules. Substitution is a procedure that is available to the translator in cases in which the two cultures display a partial overlap rather than a clear-cut presence vs. absence of a particular element of culture, in this procedure, a SL cultural item is substituted by a Target Language term (TLT).

Omission is necessitated not only by the nature of cultural element but by the nature of the communicative situation in which such an element appears, in this procedure SL word or phrase, as a translation unit, is dropped in the TLT. Borrowing is a frequently used procedure and one that assured a very precise transmission of cultural information, in this procedure, the SL word is brought into the target language text. Otherwise, the borrowing strategy is desirable to avoid inexact translations. What can be observed is that some food terms have cultural or religious implications which make them sensitive in translation thus requiring enough attention on the part of the translator to produce satisfactory translations that respect the cultural and religious values of the target readers.

The researcher's observation is that employing the right strategies can help bridge the cultural gaps between languages and produce a comprehensible translation which mirrors the contents of the original text. Translation scholars have proposed different strategies and procedures. After interacting once more with honours students, one of them indicated that according to her observation, the essential strategy is to work in a group with diverse linguistic and cultural knowledge. Where the translator gets stuck with cultural concept, he/she can easily refer to other with the expert knowledge to resolve his/her translation problem. What the translator usually do is to make use of borrowing as one of the strategies.

This is a situation where a concept is borrowed as it is from the source language to be used in the very same context of its origin.

Northern-Sotho: *Morula*

English: Marula fruit

What should be clear when it comes to translating is that translators are not just translating for themselves and not for the sake of translating, but they translate having the target readers/readership or audience in mind. Paying attention to your audience as a translator before you start with your translation task will enable you to employ or use the correct or relevant methods of translation to assist in the translation of cultural concepts. Translators should always bear in mind that the target audience solemnly relies on them to give out the correct interpretation from the source text, and if the translator fail to recognise or use the correct methods, the skopos of the translation is likely not to be achieved. The researcher's observation in a case of methods to be used is that most translators turn to fail to recognise the suitable methods, as a result even if they end up translating, the translation is dull and uninteresting because it still has some foreign explanations which still need further translations or interpretations. Results of Survey (Questionnaires)

This section focuses on the results from the respondents wherein they have completed and gave their responses in the questionnaire. The researcher distributed 30 questionnaires to the respondents to complete. Out of the distributed questionnaires only 24 were completed and returned and six questionnaires were not returned. Which makes it 80%, as compared to the 20% of those which some respondents did not return and the researcher believes this is still a good number because it will still yield the anticipated results. The study is not going to be affected by those questionnaires which were not returned. Since this is a mixed method study, it is important to pay attention to both the quantitative and the qualitative approach wherein the number of the respondents is linked to the quality of the study. The most important thing is that all the respondents had a sound knowledge of translation. The responses to the questions by the respondents were quantified and also presented in a form of percentages and graphs in Chapter five. For this chapter, the presentation is in a form of tables followed by brief explanation.

4.2.5 Respondents' age

The table below depicts the respondents' age range.

Table 2: Age range of the respondents

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18-25	9	37.5	37.5	37.5
	26-35	6	25.0	25.0	62.5
	36-45	5	20.8	20.8	83.3
	46-55	3	12.5	12.5	95.8
	56-Above	1	4.2	4.2	100.0
	Total	24	100.0	100.0	

The table presents the age distribution of the 24 respondents. The age range of the respondents is from 18 to 56 and above. Fifteen respondents are under the age of 35 while nine respondents are older than 35 years. However there were respondents who did not return the questionnaire so their age is unknown to the researcher.

4.2.6 Respondents' highest qualification

The table below presents the respondents' highest education qualification

Table 3: Distribution of the respondents 'highest academic qualification

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Undergraduate degree	6	25.0	25.0	25.0
	Postgraduate degree	18	75.0	75.0	100.0
	Total	24	100.0	100.0	

This table shows the distribution of the respondents' highest academic qualification. The table shows that there are six respondents who possess an undergraduate degree, and eighteen respondents hold postgraduate degrees.

4.2.7 Respondents' occupation

The table below addresses the respondents' occupation

Table 4: Distribution of the respondents' occupation

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Student	8	33.3	33.3	33.3
	Language practitioner	8	33.3	33.3	66.7
	Lecturer	8	33.3	33.3	100.0
	Total	24	100.0	100.0	

This table shows that eight respondents are lecturers, eight respondents are language practitioners and eight respondents are students.

4.2.8 The number of times respondents translate

This table below is on the number of times respondents translate

Table 5: Number of times respondents' perform the translation duty

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Daily	4	16.7	16.7	16.7
	Often	4	16.7	16.7	33.3
	Freelance	3	12.5	12.5	45.8
	Sometimes	12	50.0	50.0	95.8
	Hardly	1	4.2	4.2	100.0
	Total	24	100.0	100.0	

This table indicates how often respondents perform translation duties. Twelve respondents have indicated that they translate sometimes; four respondents mentioned that they translate daily; four respondents indicated that they are freelancers; three respondents showed that they translate often and one respondent indicated they hardly translate.

4.2.9 The importance of translating cultural concepts

The table below looks at whether translating cultural concepts is important or not

Table 6: Importance of translating cultural concepts

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very important	15	62.5	62.5	62.5
	Important	8	33.3	33.3	95.8
	Not important	1	4.2	4.2	100.0
	Total	24	100.0	100.0	

This table indicates the importance of translating cultural concepts. Fifteen respondents mentioned that it is very important; eight respondents said it is important and one respondent stated that it is not important.

4.2.10 The translatability of cultural concepts

The table below focuses on whether cultural concepts are translatable or not

Table 7: The possibility or translatability of cultural concepts

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Possible	21	87.5	87.5	87.5
	Impossible	3	12.4	12.4	100.0
	Total	24	100.0	100.0	

This table addresses the translatability of the cultural concepts where twenty-one respondents indicated that it is possible versus the three respondents who indicated that it is impossible.

4.2.11 Challenges of translating cultural concepts

The table below addresses whether translating cultural concept presents challenges or not

Table 8: Challenges in translating cultural concepts

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very challenging	19	79.2	79.2	79.2
	Challenging	5	20.8	20.8	100.0
	Total	24	100.0	100.0	

This table shows that nineteen respondents indicated that it is very challenging and five respondents indicated that it is challenging.

4.2.12 Identifying cultural concepts in the source text

The below table is on whether identifying cultural concepts is easy or not

Table 9: On whether respondents find it easy or not to identify cultural concepts

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very easy	10	41.7	41.7	41.7
	Easy	7	29.2	29.2	70.8
	Not easy	7	29.2	29.2	100.0
	Total	24	100.0	100.0	

This table indicates how easy it is to identify cultural concepts wherein ten respondents stated it is very easy; seven respondents mentioned that it is not easy and seven respondents stated that it is easy.

4.2.13 Strategies that can be used to overcome the challenges of translating cultural concepts

This table is on whether respondents are familiar with the strategies that can assist in the translation of cultural concepts or not.

Table 10: Strategies that can assist the challenges of translating cultural concepts

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	19	79.2	79.2	79.2
	No	4	16.7	16.7	95.8
	Other	1	4.2	4.2	100.0
	Total	24	100.0	100.0	

Nineteen respondents stated that they are familiar with the strategies, four respondents mentioned that they are not familiar with the strategies and one respondent has opted for other unspecified strategies.

4.2.14 The best strategies in the translation of the cultural concepts

The table below focuses on the best strategy that works in the translation of the cultural concepts

Table 11: Strategies that can work best in the translation of cultural concepts

		Literal translation	Borrowing	Illustration	Paraphrasing	other
Strategies	Strategy that does not work best	21	18	17	13	21
	Strategy that works best	3	6	7	11	3
	Total	24	24	24	24	24

Eleven respondents indicated that paraphrasing can work best, seven respondents mentioned illustration can work best; six respondents mentioned that they think borrowing can work best, three respondents stated that literal translation can work best and other, two respondent mentioned cultural substitution can work best and one respondents stated communicative can work best.

4.2.15 Some of the challenges that are faced by translators when translating cultural concepts

The table below focusses on the challenges that are presented by the presence of cultural concepts.

Table 12: Challenges faced by translators when translating cultural concepts

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Non-equivalence	8	33.3	33.3	33.3
Not recognising cultural concepts	1	4.2	4.2	37.5
Low level of translation	2	8.3	8.3	45.8
All of the above	13	54.2	54.2	100.0
Total	24	100.0	100.0	

The table is on the challenges faced by translators on translation of cultural concepts. Thirteen respondents mentioned that all of the above are challenges. Eight respondents indicated that non-equivalence is a challenge, two respondents indicated that low level of translation is a challenge, whereas one respondent indicated that not recognising the cultural concepts bring about these challenges.

4.2.16 Types of translation that respondents are most comfortable with

The table below checks on the type of translation the respondents are comfortable with

Table 13: Types of translation respondents are comfortable with

		Health	Technical	General	Legal	Financial	Other
Types	Types you are not comfortable with	20	23	3	22	23	0
	Types you are most comfortable with	4	1	21	2	1	0
	Total	24	24	24	24	24	24

Twenty-one respondents indicated that they are comfortable with general translation, four respondents indicated that they are comfortable with health translation, two respondent mentioned they are comfortable with legal translation, one respondent stated they are comfortable with technical translation, one respondent indicated they are comfortable with financial translation.

4.2.17 Suitable methods for the translation of cultural concepts

The table below addresses the methods that the respondents consider to be the suitable for translating cultural concepts

Table 14: Methods of translation suitable for translating cultural concepts

		Word for word	Faithful	Semantic	Free	Other
Methods	Methods not suitable	22	14	15	18	23
	Methods suitable	2	10	9	6	1
	Total	24	24	24	24	24

Ten respondents mentioned faithful translation as a suitable method, nine respondents stated that that semantic translation is the suitable one, six respondents chose free translation as suitable, and two respondents indicated word for word the suitable one, whereas one respondent indicated other where they mentioned communicative translation.

4.2.18 Respondents' understanding of culture-bound concepts/items or cultural concepts

On the definition of culture-bound concepts/items; sixteen respondents had a common understanding of what the concept means, what is clear from their responses is that they agree that cultural concepts are concepts which are bound to one specific culture wherein they are found in one culture but not found in the other culture. Three respondents indicated that culture-bound concepts are those that are found in one language and might not be found in another language; two respondents, one respondent indicated that culture bound concepts are beliefs, religious, values and customs of a particular language, one respondent stated that culture bound concepts are those concepts that do not have an equivalent when translated, one respondent indicated that culture bound concepts are those that articulate ideas in African languages and one respondent stated that these are concepts such as names of rituals, traditional attire and food.

4.2.19 Strategies that one applies in a case where they come across a cultural concept that does not have an equivalent

Thirteen respondents indicated that they make use of paraphrasing or an explanation, five respondents mentioned they would rather use borrowing or borrow the concepts, and four respondents stated that they rather make use of illustrations while two respondents opted for direct translation.

4.2.20 Things that happen in a situation where a translator fails to recognise cultural concepts in a source text

Twelve respondents mentioned that the translator is likely to lose the meaning when transferring the information from the source text into the target text, eight respondents indicated that translators might end up mistranslating and out of context, one respondent stated that the translator might end up omitting the cultural concepts unaware; one respondent indicated that the translator might end up not being faithful when translating for the target audience; one respondent mentioned that the target audience might end up not knowing the cultural concept left out in the target text and one respondent indicated that the translator is likely to be stuck and not continue with the translation.

4.2.21 Challenges that one comes across when translating cultural concepts

Fourteen respondents indicated that non-equivalence brings about the challenges, six respondents indicated that the challenge is not knowing the correct meaning of the concepts, three respondents stated that failing to recognise the cultural concepts can be a challenge whereas one respondent indicated that culture shock can also bring challenges.

4.2.22 The best way to deal with the challenges of translating cultural concepts

Fourteen respondents indicated that making use of strategies can overcome the challenges, seven respondents mentioned that consulting other translators, native language speakers and other sources can help with the challenges, two respondents stated that familiarising themselves with different cultures can also assist to deal with

these challenges and one respondent indicated that having knowledge of the source language is advisable.

4.2.23 The importance of having a knowledge of two languages and cultures when they are translating

Four respondents indicated that it is important to have a knowledge of two languages as well as cultures because translators get to overcome the challenges when translating cultural concepts, four respondents mentioned that one is able to translate from one language to the other without any difficulty, three respondents stated that having a knowledge of the two languages and cultures assist the translators to easily identify cultural concepts, three respondents indicated that this helps translators to find the best equivalent while translating, two respondents stated that it is important because translators avoid distortion of meaning and also help to avoid misguiding their target readers, two respondents indicated the knowledge of two languages and cultures is needed mainly because one cannot translate into a language or a culture they are not familiar with. One respondent stated that this helps translators to avoid losing meaning while translating and to avoid omitting important information, one respondent mentioned that one has to know the kind of strategies to use, one respondent indicated that it is important to have a knowledge of the two, this can enable them to translate something they are sure of. One respondent mentioned that it is important because translators are likely not to battle when it comes to translating and one respondent stated one is able to give a good translation.

4.2.24 The major role that strategies play in the translation of cultural concepts

Nine respondents indicated that the major role is that it gives translators a solution on how to deal with non-equivalence, two respondents stated that strategies break the boundaries created by the language gap and they also serve as a bridge between two cultures. Two respondents mentioned that they make people to understand the target text better, two respondents stated that they play a critical role if the best strategy is chosen, two respondents mentioned that the major role is to overcome difficulties of translating cultural concepts.

One respondent indicated that they help translators to achieve a near equivalent translated text, one respondent indicated that strategies provide a tested guide to translators, one respondent mentioned that the strategies are very crucial because they make translation seem easy. One respondent indicated that strategies help in explaining the cultural concepts, one respondent stated that strategies help the translator to be aware of what to do in terms of translating, one respondent mentioned that strategies help translators to know the kind of style to use, one respondent stated that they make it profitable for translators not to miss the real meaning and one respondent mentioned that they help translators to send the correct message to the target audience.

4.2.25 Advantages of employing strategies in the translation of the cultural concepts

Eleven respondents mentioned that employing makes translators have a better understanding of the text and also the target users in turn understand the translated text. Six respondents mentioned that employing strategies enables the text to be perfectly translated and brings the meaning that is very close to the source text and also helps to deal with non-equivalence. Two respondents stated that employing strategies ensures that the meaning from the target text reads almost the same as the source text, one respondent stated that the product/the outcome can never disappoint if strategies are followed, one respondent mentioned employing strategies help produce a good translation, one respondent stated that employing strategies provide a quick method which can be effectively used by translators and one respondent mentioned making use of strategies makes translators end up carrying out the message as intended by the translation brief.

4.2.26 What respondents find interesting when translating cultural concepts

Eleven respondents mentioned that what interest them is that they learn new cultural concepts and also to be exposed to both languages. Two respondents stated that they find it interesting because they learn about a particular culture. Three respondents indicated that what interests them is that they get to know and understand cultural things about what they are and what they represent. Two respondents, stated that they enjoy when they have to paraphrase the cultural

concepts which do not have an equivalent. One respondent, stated that cultural concepts are their favourite because they are hard to translate, one respondent indicated that cultural concepts are interesting to translate because the translator shows or displays knowledge of the two cultures. One respondent mentioned that they find it interesting to translate because it gives them a chance interact with elders in the villages about the unknown concepts. One respondent indicated what interest them most is teaching another person about their cultural concepts and one respondent indicated that finding an equivalent when translating cultural concepts interest them.

4.2.27 The role strategies have played addressing the challenges of translating cultural concepts

The table below addresses strategies used in the translation of the cultural concepts

Table 15: Two major strategies that address the challenges presented by cultural concepts

Strategies	Cultural concepts											
	Xinyumbadzana	Musevetho	Xiendlahivomu	Xibelani	Tinjhovo	Xinghwimbhi	Vukhomba	Ndzheko	Xinkambana	Xinombhela	Magava	Dema
Foreignisation	3	3	4	3	3	4	3	3	2	3	4	2
Domestication	21	21	20	21	21	20	21	21	22	21	20	22
Total	24	24	24	24	24	24	24	24	24	24	24	24

Strategies	Cultural concepts										
	Muchongolo	Mukhinyavezo	Nkambani	Ntundzwana	Jomela	Ndyelo	Xirhundzu	Khuwana	Madeha	Xikhuwana	Masindza
Foreignisation	1	1	3	2	3	3	2	4	3	3	2
Domestication	23	23	21	22	21	21	22	20	21	21	22
Total	24	24	24	24	24	24	24	24	24	24	24

This table focuses on the two major strategies that can be used to address the challenges when translating cultural concepts. 23 respondents chose domestication for the translation of 'Munchongolo' and 'Mukhinyavezo' while one respondent chose foreignisation, twenty-two respondents opted for domestication for the translation of 'Xinkambana', 'Dema', 'Ntundzwana', 'Xirhundzu' and 'Masindza' while two respondents opted for foreignisation, twenty-one respondents chose domestication for the translation of 'Xinyumbadzana', 'Musevetho', 'Xibelani', 'Tinjhovo', 'Vukhomba', 'Ndzheko', 'Xinombhela', 'Nkambani', 'Jomela', 'Ndyelo', 'Madeha', and 'Xikhuwana' whereas three respondents chose foreignisation and twenty respondents opted for domestication for the translation of 'Xiendlahivomu',

'Xinghwimbhi', 'Magava' and 'Khuwana' while four respondents opted for foreignisation.

4.2.28 Cultural concepts that are known and unknown to the respondents

For the above, twelve respondents indicated that they know all the cultural concepts presented on the questionnaire and 12 respondents indicated that they do not know most of them.

4.3 Summary

The chapter focused on results from the observation wherein the main focus was on the researcher's observations on the translation of the cultural concepts. These observations were not only those that the researcher has observed himself but also the observation on the respondents he has interacted with to find out their own observations when it comes to cultural concepts. The chapter also addressed the results from the survey wherein the responses from the respondents were presented, respondents were requested to complete the questionnaires and return them to the researcher in order for him to present the results before analysing and presenting them in the following chapter.

CHAPTER 5: ANALYSIS AND INTERPRETATION OF THE RESULTS

5.1 Introduction

This chapter focuses on the analysis and interpretation of the research results from the data presented from Chapter Four. The chapter is structured around analysis and interpretation of results on observation, and analysis interpretation of results on survey and also includes the summary.

5.2 Analysis and interpretation of results on observation

This section focuses on the analysis and interpretation of the results drawn from the cultural concepts which were identified from the three different bilingual dictionaries i.e. Xitsonga, Northern-Sotho and Tshivenda bilingual dictionaries. The analysis and the interpretation also focuses on fixed expressions from the above-mentioned languages given to the translation students to translate into English. The section is on the analysis and interpretation based on the four main objectives of the study wherein they are matched with the results from chapter four. The objectives below are discussed:

- The analysis and interpretation of the results of observation on identifying cultural concepts
- The analysis and interpretation of the results of the observation on describing the cultural concepts
- The analysis and interpretation of the observation on identifying the problems presented by cultural concepts
- The analysis and interpretation of the observation on the strategies and methods of dealing with cultural concepts

5.2.1 Analysis and interpretation of the results of the observation on identifying cultural concepts

The cultural concepts extracted from the three bilingual dictionaries were useful to the researcher, and they were presented very well by the lexicographers/authors. However some cultural concepts were not found in these dictionaries and this made

the researcher see a gap that needs to be filled by having more cultural concepts added into these bilingual dictionaries. Identifying these cultural concepts from the three dictionaries was not the duty of the researcher alone, he requested assistance from two translation lecturers, one has knowledge of Northern-Sotho and the other knowledge of Tshivenda, and working with them was very helpful to this study.

5.2.2 Analysis and interpretation of the results of the observation on describing the cultural concepts

Some of the cultural concepts from the bilingual dictionaries were properly defined/described and the researcher was able to understand their English translation. This means that the target readers are also able understand these cultural concepts without any difficulty. The Xitsonga concepts '*Thugamama*' and Tshivenda '*Thungamamu*' managed to give the same English description for the above cultural concepts. It is clear that the target readers are to understand these concepts without any challenges. Since any translation has a purpose, the researcher agrees that the lexicographers have achieved their purpose for translating these concepts. The Northern-Sotho concept '*Lethumusa*' description is not far-fetched but one can argue that the translation of the meaning is still not clear and need to be explained further. The lexicographers should have translated it as an uncircumcised girl whose breasts are beginning to show or develop. Both languages have the same English translation or description of '*Xuvuru*' (Xitsonga), '*Lesoboro*' (Northern-Sotho) and '*Shuvhuru*' concepts and it is clear that the target readers are able to understand them without any hustle. Therefore the researcher believes the purpose of the translation has been achieved. Both the cultural concepts in Xitsonga '*Tshopi*', Northern-Sotho '*Kgodu*' and Tshivenda '*Thopi*' have been explained and given a proper description in the target language.

This means that the target readers can understand that the above refers to a porridge made of pumpkin but the meaning is still hidden since the whole process of how this porridge is prepared is not clear. The lexicographers managed to have a proper description of '*Ngoma*' in Xitsonga, '*Koma*' in Northern-Sotho and '*Ngoma*' in Tshivenda concepts and target readers are able to understand them without any difficulties. The explanation from the lexicographers have met the purpose of the translation. The researcher was interested the English translation of the selected

cultural concepts from the three bilingual dictionaries, his interest was to find out if the English translations are the same from the three languages.

5.2.3 Analysis and interpretation of the observation on identifying the problems presented by cultural concepts

Some of the cultural concepts were not described or translated properly and this presents challenges to the researcher as the target reader in terms of getting a proper meaning. The cultural concepts '*Xitiko*' in Xitsonga, '*Sebeso*' and '*Tshivhaso*' in Tshivenda has been given the same equivalent or description which is 'fireplace', however this description is misleading and target readers are likely not to understand this, mainly because 'fireplace' can be anywhere people put fire for different purposes. What lexicographers should have done rather was to give a further description as to what kind of a 'fireplace' this is instead of translating it as a 'fireplace'. These concepts cannot be described as a 'fireplace' but paraphrasing explaining them as the fireplace place prepared at the centre of a traditional kitchen. The three cultural concepts were translated differently and if the description is not clear it becomes hard for the target readers to understand what they really mean and represent. This is a proof enough that identifying cultural concepts is easy but translating or giving them proper description becomes a challenge to the translators. The translation from Northern-Sotho into English is the only one which the meaning is close, if one comes across the concept, they would have an idea of what '*Lengete*' but the Xitsonga concept '*Xirhengele*' and Tshivenda concept '*Ludongo*', the meaning for the is still foreign in the target text as a result they need to be explained further.

5.2.4 Analysis and interpretation of the observation on strategies and methods of dealing with the cultural concepts

The English translation 'mat' translated from '*Xitheve*' (Xitsonga) and '*legogwa*' (Northern-Sotho) are misleading in the sense that target readers are likely not to understand the kind of mat they are referring to. This concept stands for different kind of mats, what the lexicographers should have done was to give a clear description or paraphrase it as a traditional mat made of reeds.

The researcher believes this is a result of failing to employ proper strategies and methods, the lexicographers should have used the paraphrasing strategy followed by an explanation, by so doing they should have managed to give a more proper description that would be understood by target readers. The Tshivenda lexicographers have managed to give a proper description of the concept '*Thovo*' and target readers are likely to understand this concept without any problems. The lexicographers have an English equivalent for both the cultural concepts '*Dulu*' in Xitsonga, '*Letlolo*' in Northern-Sotho, and '*Dulu*' in Tshivenda. This implies that knowing the right strategies always assist in giving a correct equivalence, in this case lexicographers opted for the literal translation to translate these cultural concept. The only challenge for the target readers is not being familiar with the translated concept. The researcher commends the lexicographers for finding the correct an equivalence for the cultural concepts. The translation or the explanation of the cultural concepts '*Matshutshu*' in Xitsonga, '*Lekokoro*' in Northern-Sotho, and '*Mathuthu*' in Tshivenda has one thing in common, which is 'boiled grains', but this is not clear what this cultural concept really means. However the Xitsonga and the Tshivenda lexicographers tried to have a proper translation wherein the target readers are likely to understand the cultural concepts because of the description, for the translation of these cultural concepts paraphrasing as one of the strategies was used. Northern-Sotho lexicographers just translated the cultural concept as 'boiled grains', which is not clear what kind of grains they are referring.

Culturally-fixed expressions presented in Chapter Four for the translation students to translate are analysed and interpreted as follows:

- (a) From the translations done by the students, it is clear that the English Translation 1 (ET1) & English Translation (ET2) for '*go ntshetsa ngwana kantle*' in Northern-Sotho and the English Translation 2 (ET2) for '*ku thusa n'wana*' in Xitsonga and '*u thusa n'wana*' in Tshivenda are translated more or less the same since they both have 'the protection of the baby'. Even though this translation sounds good, it can however be translated further as 'giving protective medication against sickness to the new born babies'. The ET1 for Xitsonga talks of to 'strengthen a child', which is arguable. The ET2 for Tshivenda translation focuses on 'to treat the child', which is also not clear as of what the child is treated from.

- (b) The ET1 for '*ku biya muti*' in Xitsonga focuses on 'the protection of the household', this is in line with the ET1 for '*go thekga motsi*' Northern-Sotho, ET1 '*u fara mudi*' for Tshivenda as well as the ET2 '*go thekga motsi*' for Northern-Sotho which the researcher agrees with. The ET2 '*u fara mudi*' for Tshivenda just translated this as 'to protect a family', this does not say much about what is protected. The ET2 for '*ku buya muti*' in Xitsonga completely lost it by translating this into 'fencing a home' which is just a literal meaning and doesn't carry out the correct meaning.
- (c) The ET2 for '*u thavhela muthu*' in Tshivenda and for '*ku tlhavela munhu*' in Xitsonga have one explanation in common, which is to protect someone, this is questionable because it is not clear as to what they are protected from. ET1 for '*ku tlhavela munhu*' focuses on to strengthen someone, this is also not clear, a further explanation is needed. ET1 for '*go bofa sebutla*' in Northern-Sotho is translated into to give someone power, even on this one as well, it still needs to be explained further. ET1 for '*u thavhela muthu*' is translated into to enhance some's performance, which seem to be the correct way of translating. ET2 for '*go bofa sebutla*' is translated into vaccinating someone in a traditional way, and this also is still not perfectly translated.
- (d) ET1 and ET2 for both fixed expressions in English seem to have one explanation in common which cleansing ceremony and end of the mourning period. This is properly translated.
- (e) The ET 1 for '*ku phahla*' in Xitsonga and '*go pasa*' in Northern-Sotho have one explanation in common which is to worship the gods or ancestors, this however can be argued about because worshipping and making sacrifices might be slightly different even though they are likely to be used in the process of communicating with ancestors. ET1 for '*ku phahla*' in Xitsonga, ET1 for '*go pasa*' in Northern-Sotho and ET2 for '*u pasa*' in Tshivenda have managed to give a proper explanation as well as ET1 for '*u pasa*' in Tshivenda has been described properly.

It is very clear to the researcher that there is a need for translators to familiarise themselves with the cultural issues in different languages in order for them to be

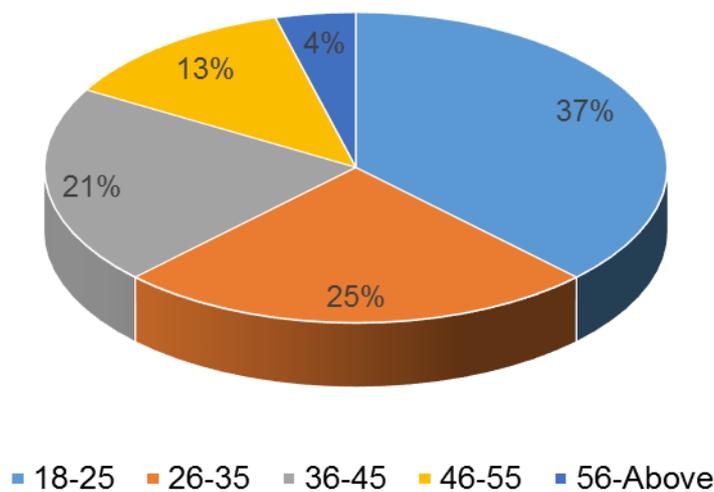
aware and know of the cultural events and activities taking place in their own languages and cultures, this can assist them in producing a proper translation when it comes to the translation of cultural concepts.

5.3 Analysis and interpretation of survey results

5.3.1 Respondents' age

The figure below displays the respondents' age range.

Figure 7: Percentage of the age range of the respondents

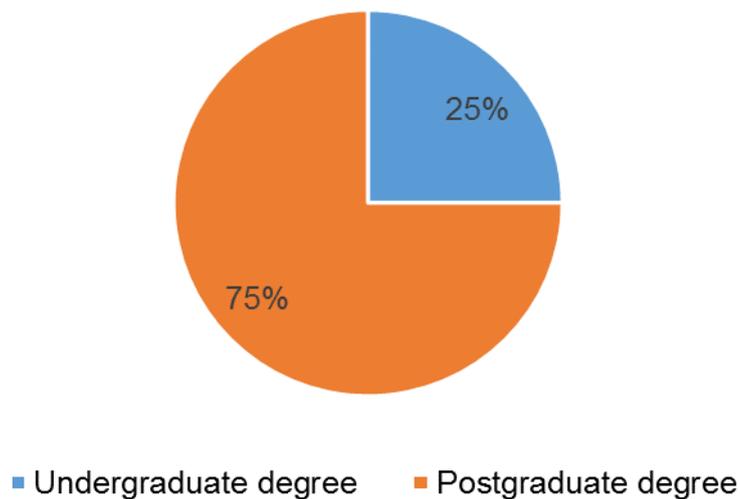


The figure pays attention to the twenty four respondents' age distribution. The age range of the respondents is from 18 to 56 and above. 37% of the respondents are between the ages 18-25, 25% of the respondents are between the ages 26-35, 21% of the respondents are between the ages 36-45, 13% of the respondents are between the ages 46-55 and 4% of the 24 respondents is between the ages 56-above. The fact that there are different age groups shows that the issue of translating cultural concepts or any other translation is not for a specific age group but is spread across all the ages.

5.3.2 Respondents' highest qualification

The figure below presents the respondents highest qualification

Figure 8: Percentage of the distribution of the respondents' highest academic qualification

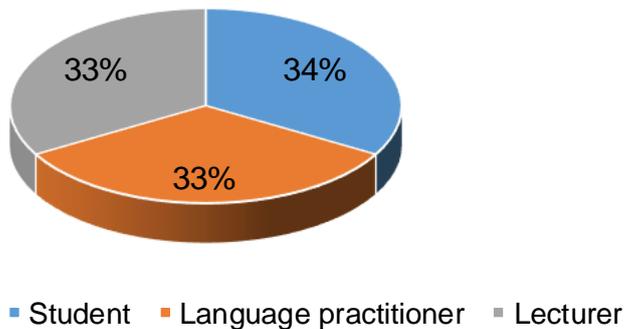


This figure above shows the distribution of the respondents' highest academic qualification. 75% of the respondents possess a postgraduate degree and 25% shows that the respondents are undergraduates. It is clear from the figure shown that all the respondents are educated. The researcher feels this is a good thing because the study needed someone who has a knowledge of both Xitsonga and English, and because of the respondents' level of education, the researcher believes this study is of a high standard.

5.3.3 Respondents' occupation

The figure below addresses the respondents' occupation

Figure 9: Percentage of the distribution of the respondents' occupation

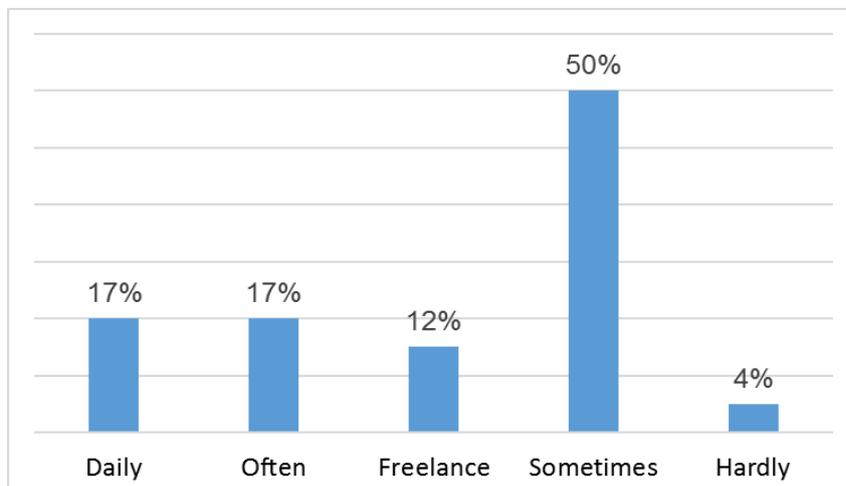


This figure displays respondents' occupation. The figure above shows that 33% of the respondents are lecturers, 33% of the respondents are language practitioners and 34% of the respondents are students. These are people who have knowledge and a better understanding when it comes to translation of the cultural concepts from Xitsonga into English.

5.3.4 The number of times respondents translate

This figure below is on the number of times respondents translate

Figure 10: Percentage of the number of times respondents' who perform the translation duty

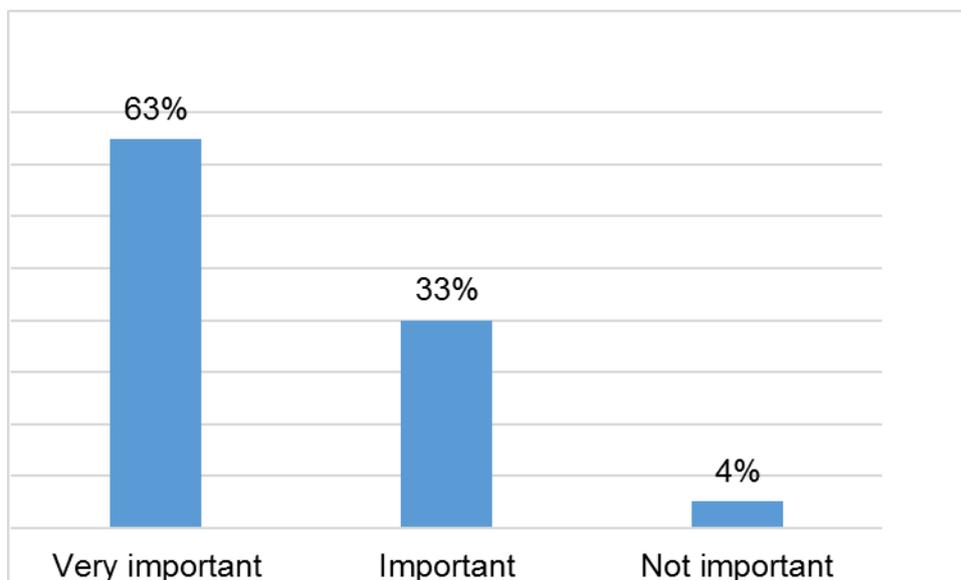


The figure above indicates how often respondents perform the translation duties. The results show that 50% of the respondents indicated that they translate sometimes, 17% of the respondents mentioned that they translate daily, 17% indicated that they are freelancers, 12% showed that they translate often and 4% of the 24 respondents indicated they hardly translate. The results from the figure above show that even though respondents differ on the number of times they translate, they do translate.

5.3.5 Importance of translating cultural concepts

The figure below looks at whether translating cultural concepts is important or not

Figure 11: Percentage on the importance of translating cultural concepts

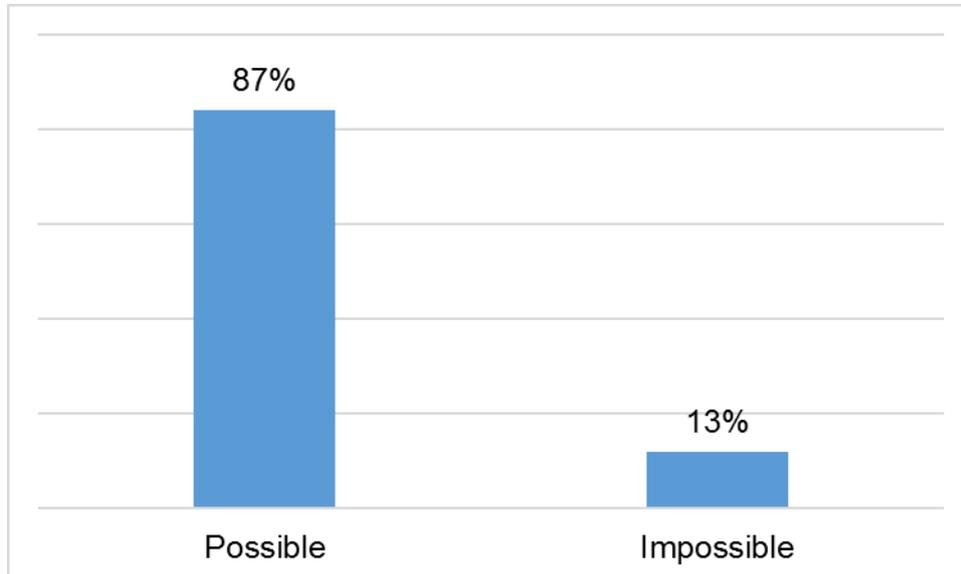


The above figure shows the importance of translating cultural concepts where respondents were asked how important it is to translate them. The main aim was to find if respondents see a need to translate. The results show that 62% of the respondents indicated that it is very important to translate cultural concepts, 33% of the respondents indicated that it is important and 4% of the 24 respondents stated that it is not important. It is very clear from the highest percentage that respondents see the importance of translating cultural concepts, wherein the highest percentage indicated it is very important.

5.3.6 Translatability of cultural concepts

This figure below focuses on whether cultural concepts are translatable or not

Figure 12: Percentage of the possibility or translatability of cultural concepts

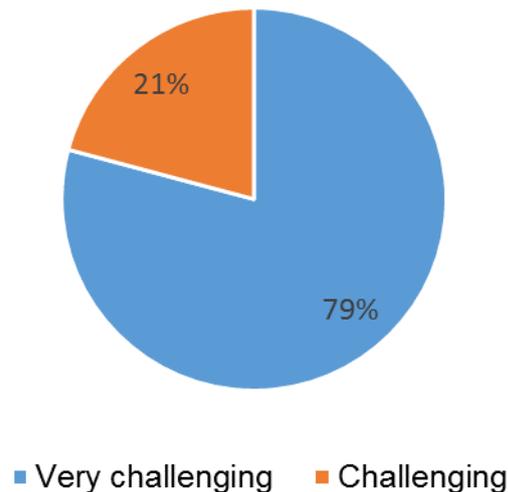


This figure above is on the translatability of the cultural concepts where 87% of the respondents indicated that it is possible and 13% of the respondents indicated that it is impossible. What the researcher interprets from the above responses is that even though cultural concepts or the translation of cultural concepts present challenges, it is however possible. This is supported by Durdureanu (2011:61) who states that “according to the great amount of the translation strategies and methods offered by scholars, the translation of culture specific concepts are to a certain degree of acceptability, possible. In order for translators find it possible to translate cultural concepts they must have good knowledge of the source language and its culture, this will make it easier for them to transfer the correct meaning into the target text.

5.3.7 Challenges of translating cultural concepts

The figure below addresses whether translating cultural concept presents challenges or not

Figure 13: Percentage of the challenges of translating cultural concepts

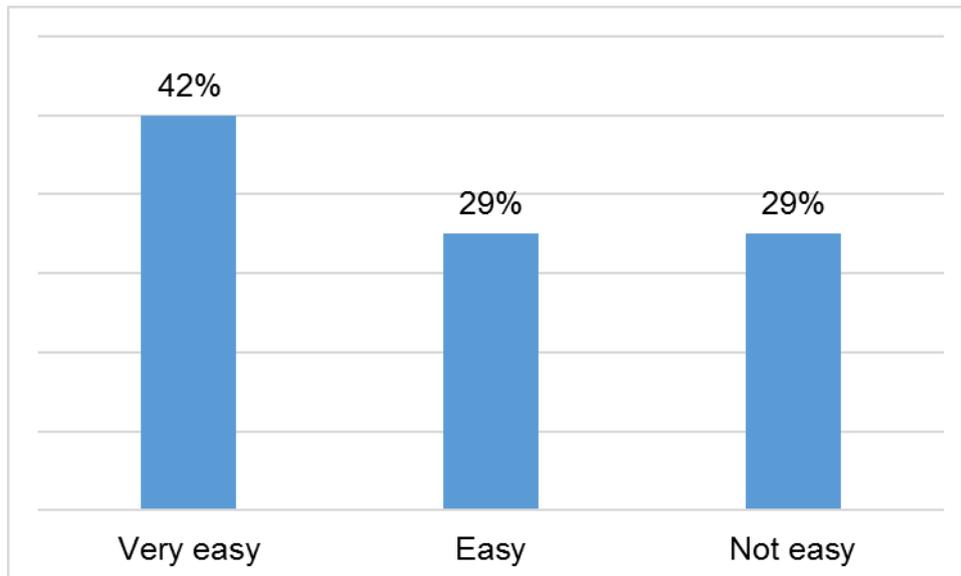


This figure above focuses on how challenging it is to translate cultural concepts. The result shows that 79% of the respondents indicated that translating cultural concepts is very challenging to translate and 21% of the respondents indicated that it is challenging. What is common about the respondents' answers is that they are both in agreement that translating cultural concepts is indeed challenging. Larson (1984:95) states that "indeed the most difficult problems in translating literary texts is found in the differences between cultures, different cultures have different focuses." The researcher agrees that the challenges of translating concepts are brought about by the cultural differences or different cultures. This is also confirmed by Zare-Behtash (2010:1) who states that "translating culture-specific in literary translation seem to be one of the most challenging tasks to be performed by a translator." Still on the challenges of translating cultural concepts, Robinson (1997:222) suggests that "translators need to be aware of the cultural differences and their significance to translation in order to translate properly." The researcher fully agrees with Robinson, because without the knowledge of the two cultures or an in-depth knowledge of the two cultures, translating cultural concepts is likely to present challenges.

5.3.8 Identifying cultural concepts in the source text

The figure below shows whether identifying cultural concepts is easy or not

Figure 14: Percentage of whether respondents find it easy or not to identify cultural concepts

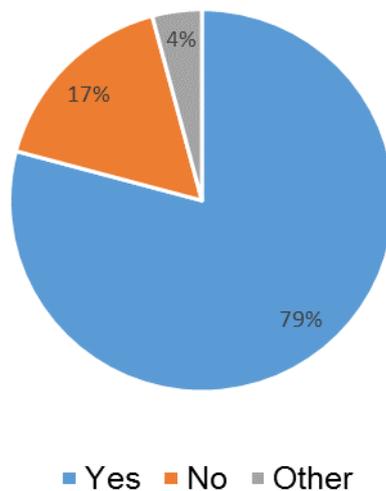


The figure above focuses on how easy it is to identify cultural concepts. The results shows that 42% of the respondents stated that it is very easy to identify cultural concepts, 29% of the respondents mentioned it is not easy and 29% of the respondents stated it is easy. The highest number of respondents opted to state that it is very easy, this shows that they understand that a source text is likely to have cultural concepts and the likelihood is that the possibility of being able to translate these concepts is guaranteed and the fact that there are two groups of respondents who have the same percentage and stated that is easy and the other mentions it is not easy to show how complex it is to deal with cultural concepts. The fact that the highest percentage of the respondents feels it is very easy to identifying cultural concepts is an indication that the problem lies with the actual process of translating cultural concepts instead of the identifying them.

5.3.9 Strategies that can be used to overcome the challenges of translating cultural concepts

The figure below indicates whether respondents are familiar with strategies that can assist in the translation of cultural concepts or not.

Figure 15: Percentage of strategies that can assist the challenges of translating cultural concepts

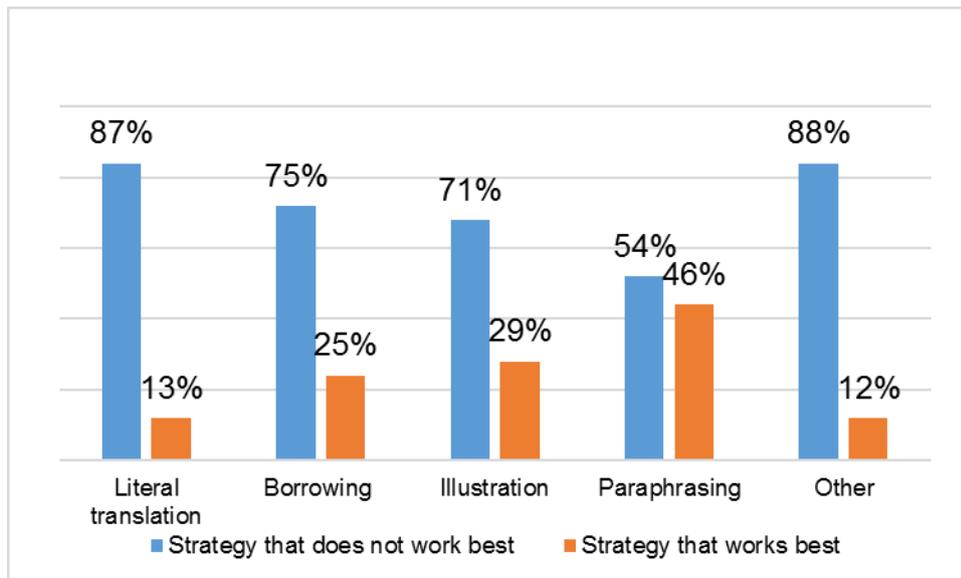


The figure above focuses on whether respondents are familiar with the strategies that can be used or assist in the translation of the cultural concepts or not. The results show that 79% of the respondents stated that they are familiar with the strategies, 17% of the respondents mentioned they are not familiar with the strategies and 1 respondent, 4 % of the 24 respondents opted for other.

5.3.10 The best strategies in the translation of cultural concepts

The figure below figure focuses on the best strategy that works in the translation of the cultural concepts

Figure 16: Percentage of the strategies that can work best in the translation of the cultural concepts



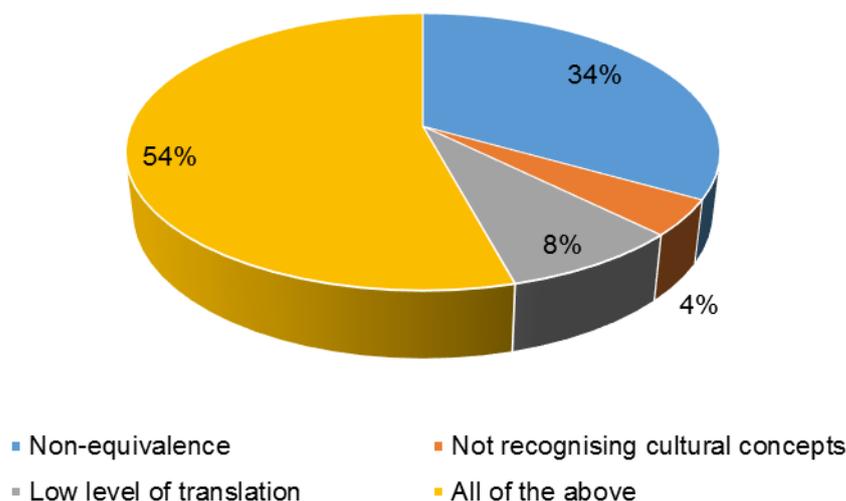
The figure above focuses on the strategies that can work best in the translation of the cultural concept. The results drawn from the respondents show that 46% of them indicated that paraphrasing can work best against 54% who disagree, 29 % of the respondents mentioned that illustration can work best as compared to 71% who do not think so, 25% of the respondents mentioned that they borrowing can work best against 75% who disagree, 13% of the respondents stated that literal translation can work best and 87% seem to disagree, 12% mentioned other strategies i.e. cultural substitution and communicative can work best while 88% of the respondents disagree. The fact that paraphrasing dominated clearly shows respondents understand that the translation of the cultural concepts work best when they are explained in the target language. Newmark (1988:91) proposes paraphrasing as one of the translation strategies wherein he mentions that “paraphrasing is when the meaning of the culture-bound term is explained.” The researcher understands that the translator has to be familiar with the best strategies that can assist them in producing a good translation.

Paluszkiewicz-Misiaczek (2005) pointed out that loaning words is useful when dealing with culture-specific concepts in translation. This also assists in the situation where a very new concept is introduced. The loan term can, and very frequently be followed with an explanation.

5.3.11 Some of the challenges that are faced by translators when translating cultural concepts

The figure below figure illustrates the challenges that are presented by the presence of cultural concepts

Figure 17: Percentage of the challenges faced by translators when translating cultural concepts



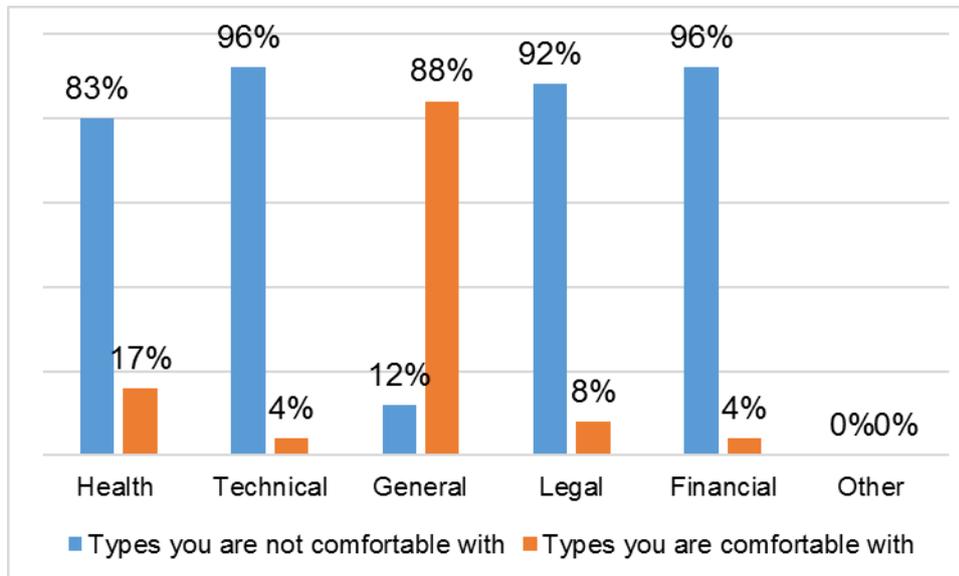
The figure above focuses on the challenges faced by translators on the translation of cultural concepts. The results indicate that 54% of the respondents mentioned that all of the above are challenges, 34% of the respondents indicated that non-equivalence is a challenge. 8% of the respondents indicated that low level of translation is a challenge, 4% indicated that not recognising the cultural concepts bring about these challenges. The fact that the highest number of respondents selected all of the above statements indicate that indeed cultural concepts present challenges when transferred into a target text.

Larson (1998:150) states that “one of the most difficult problems in translating is found in the differences between cultures, the source language culture and that of the target language. Different cultures have different focuses. When cultures are similar, there is less difficulty in translating.” This is because both languages probably have terms that are more or less equivalent for various aspects of the culture. When cultures are very different, it is often very difficult to find equivalent items (Ibid, 1998:150). Larson also notes that “the translator needs to understand beliefs, attitudes, values and the rules of the source language audience in order to adequately translate them for people who have a different set of beliefs, attitudes, values and rules.” (Larson, 1984:431) This can be linked to the cultural issues between Xitsonga and English when it comes to the translation of the cultural concepts, the two languages are different and their cultures are different as well, it is up to translator to familiarise themselves with both languages and culture in order to perform an acceptable translation task. The fact that the highest percentage of the respondents opted for all the above challenges as their answer shows that they really understand and acknowledge that indeed cultural concepts bring challenges in the process of translation.

5.3.12 Types of translation that respondents are most comfortable with

The figure below checks on the type of translation the respondents are comfortable with

Figure 18: Percentage of the types of translation respondents are comfortable with

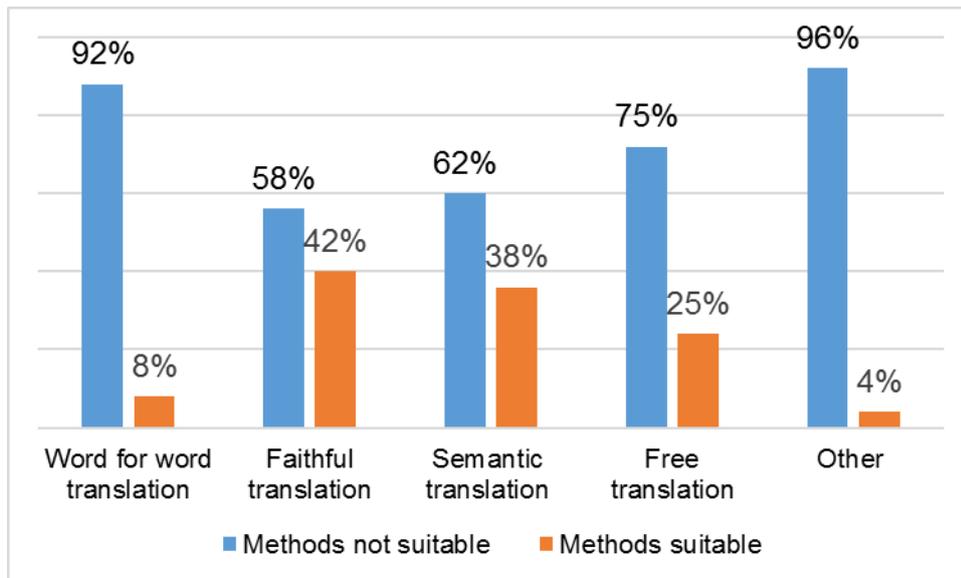


The above figure focuses on the type of translation respondents are comfortable when translating cultural concepts. The results show that 88% of the respondents indicated that they are comfortable with general translation, 17% of the respondents indicated that they are comfortable with health translation, 8% of the respondents mentioned they are comfortable with legal translation, 4% of the 24 respondents stated they are comfortable with technical translation, 4% of the 24 respondents indicated they are comfortable with financial translation.

5.3.13 Suitable methods for the translation of cultural concepts

The figure below shows the methods of translation suitable for translating cultural concepts

Figure 19: Percentage of the suitable methods for the translation of cultural concepts



The figure above focuses on the methods of translation that are suitable in the translation of cultural concepts. The results show that 42% of the respondents mentioned that they opt for faithful translation as the suitable method. 38% of the respondents stated that that semantic translation is the suitable one, 25% of the respondents chose free translation as the one suitable, and 8% of the respondents indicated word for word is the suitable one, whereas 4% of the 24 respondents indicated other where they mentioned communicative translation. The response from the respondents who opted for faithful translation is supported by Newmark (1988:46) who states that “this method of translation translates cultural words from SL but preserves the degree of grammatical and lexical abnormality in the translation in TL, it tries to be faithful to the original text and intentions of the SL writer.” It is only a linguistic translation that can be considered ‘faithful’, because it “is one which only contains elements which can be directly derived from the ST wording, avoiding any kind of explanatory interpolation or cultural adjustment which can be justified on this basis Nida & Taber (1969).

Newmark (1998) states that “different cultures influence the way members of the society view and perceive the world so using an appropriate and suitable method in dealing with the Cultural Specific Items is one of the main duties of every translator.”

5.3.14 Percentage of the respondents understanding of culture-bound concepts/items or cultural concepts

The results on the definition of culture-bound concepts show that 67 % of the respondents had common understanding of what the concept means. What is clear from their responses is that they agree that cultural concepts are those which are bound to one specific culture wherein they are found in one culture but not found in the other culture. 13 % of the respondents indicated that culture bound concepts are found in one language but not present in the other language, 8% of the respondents indicated that culture-bound concepts are beliefs, religious, values and customs of a particular language, 4% of the 24 respondent stated that culture bound concepts are those concepts that do not have an equivalent when translated. Of the 24 respondents, 4% indicated that culture bound concepts are those that articulate ideas in African languages and 4% of the 24 respondents stated that these are concepts such as names of rituals, traditional attire and food. It is very clear from the responses provided by respondents that culture-bound concepts or cultural concepts are deeply rooted to one language and they also have a lot to do with the fact that these concepts are available in one language but not in another language.

5.3.15 Percentage of strategies that one applies in a case where they come across a cultural concept that does not have an equivalent

The results show that 54% of the respondents indicated that they make use of paraphrasing or an explanation, 21% of the respondents mentioned they would rather use borrowing or borrow the concepts, 17% of the respondents stated that they rather make use of illustrations, 8% of the respondents opted for direct translation.

The researcher agrees with the respondents who prefers paraphrasing because it is very hard to get an equivalent in another language since the two differ and their culture differs. Making use of paraphrasing or explaining the cultural concepts is highly recommended and the target readers get to understand these cultural concepts without any problem.

5.3.16 Percentage of things that happen in a situation where a translator fails to recognise cultural concepts in a source text

The results show that 50% of the respondents mentioned that translator are likely to lose the meaning when transferring the information into the target text, 34% of the respondents indicated that translators might end up mistranslating or translating out of context. Of the 24 respondents, 4% stated that the translator might end up omitting the cultural concept unaware, 4% indicated that the translator might end up not being faithful when translating for the target audience. Of the respondents, 4% mentioned that the target audience might end up not knowing the cultural concept left out in the target text and 4% of the respondents indicated that the translator is likely to be stuck and not continue with the translation.

5.3.17 Percentage of the challenges that one comes across when translating cultural concepts

The results show that 58% of the respondents indicated that non-equivalence brings about the challenges; to support the issue on non-equivalence as one of the challenges, 25% of the respondents indicated that the challenge is not knowing the correct meaning of the concepts. Of the 24 respondents, 13% stated that failing to recognise the cultural concepts can be a challenge; whereas 4% of the 24 respondents indicated that culture shock can also bring challenges.

Saleh et al. (2011) stated that “non-equivalence is the main source of problems in translating, especially the strange names given to dishes in which translators, even professionals, are unaccustomed with”. This means they concur with the respondents that coming across cultural concepts where there is non-equivalence between the two languages present challenges.

To further allude on the non-equivalence as one of the challenges, in his study Al-Masri (2009) indicated that in order to deal with the issue of non-equivalence the translator has to understand the role of a cultural insider for both texts in order to provide a more reliable cultural translation. In this case the translator has to understand the role of a cultural insider for both Xitsonga and English texts in order for them to produce a good translation. The researcher agrees with all the respondents on the challenges that translators come across while they translate, non-equivalence is the major challenge and failing to explain or know what the cultural concepts mean is also a challenge, failing to recognise the cultural concepts is also a challenge because the translation is loses a meaning. The issue of different cultures having different concepts is also a challenge and as a translator, one has to be familiar with both the cultures.

5.3.18 Percentage of the best way to deal with the challenges of translating cultural concepts

The results show that 58% of the respondents indicated that making use of strategies can overcome the challenges, 29% mentioned that consulting other translators, native language speakers and other source can help with the challenges. This is can be supported by the view that a translator does not work in vacuum but make use of other translators' expertise. Of the 24 respondents, 8% stated that familiarising themselves with different cultures can also assist them to deal with these challenges and 4% of the 24 respondents indicated that having a knowledge of the source language is advisable. In a case where translators come across the challenges during the translation process, employing strategies always help and choosing the best strategies make the translation to read as it should and the meaning is retained.

5.3.19 Percentage of the importance of having a knowledge of two languages and cultures when they are translating

The results show that 17% of the respondents indicated that it is important because translators get to overcome the challenges of translating cultural concepts, 17% of the respondents mentioned that one is able to translate from one language to the other without any difficulty.

Of the 24 respondents, 72% of the respondents indicated that it helps translators to find the best equivalent while translating, 8% of the respondents stated that it is important because translators avoid distortion of meaning and also helps to avoid misguiding their target readers. Among the 24 respondents, 8% indicated that the knowledge of two languages is needed, one cannot translate into a language they are not familiar with, and 4% of the respondents stated that this helps translators to avoid losing a meaning while translating and to avoid omitting important information. Of the 24 respondents, 4% mentioned that one has to know the kind of strategies to use, 4% of the 24 respondents indicated that it is important because translators might translate something they are not sure of, 4% of the 24 respondents mentioned that it is important because translators are likely not to battle to translate and another 4% of the 24 respondents stated one is able to give a good translation.

5.3.20 Percentage of the major role that strategies play in the translation of cultural concepts

The results show that 38% of the respondents indicated that the major role is that it gives translators a solution on how to deal with non-equivalence, 8% of the respondents stated that strategies break the boundaries created by language gap and they also serve as a bridge between two cultures, 8% of the respondents mentioned that they make people to understand the target text better. Of the 24 respondents, 8% stated that they play a critical role in the translation task if the best strategy is chosen, 8% mentioned that the major role is to overcome difficulties of translating cultural concepts, 4% of the 24 respondents indicated that they help translators to achieve a near equivalent translated text. Another 4% of the 24 respondents indicated that strategies provide a tested guide to translators, 4% of the respondents mentioned that the strategies are very crucial because they make translation seem easy. Yet another 4% of the 24 respondents indicated that strategies help in explaining the cultural concepts, 4% of the 24 respondents stated that strategies help the translator to be aware of what to do in terms of translating. Of the 24 respondents, 4% mentioned that strategies help translators to know the kind of style to use, 4% of the 24 respondents stated that they make it profitable for translators not to miss the real meaning and 4% of the 24 respondents mentioned that they help translators to send the correct message to the target audience.

5.3.21 Percentage of the advantages of employing strategies in the translation of the cultural concepts

The results show that 42% of the respondents mentioned that employing strategies makes translators have a better understanding of the text and also the target users in turn to understand the translated text. Of the respondents, 25% mentioned that employing strategies makes the text to be perfectly translated and bring the meaning that is very close to the source text and also helps to deal with non-equivalence. 8% of the respondents stated that employing strategies ensures that the meaning from the target text reads almost the same as the source text, 4% of the 24 respondents stated that the product/the outcome can never disappoint if strategies are followed. Of the 24 respondent, 4% mentioned employing strategies help produce a good translation, 4% of the 24 respondents stated that employing strategies provide a quick method which can be effectively used by translators and another 4% of the 24 respondents mentioned making use of strategies makes translators end up carrying out the message as intended by the translation brief.

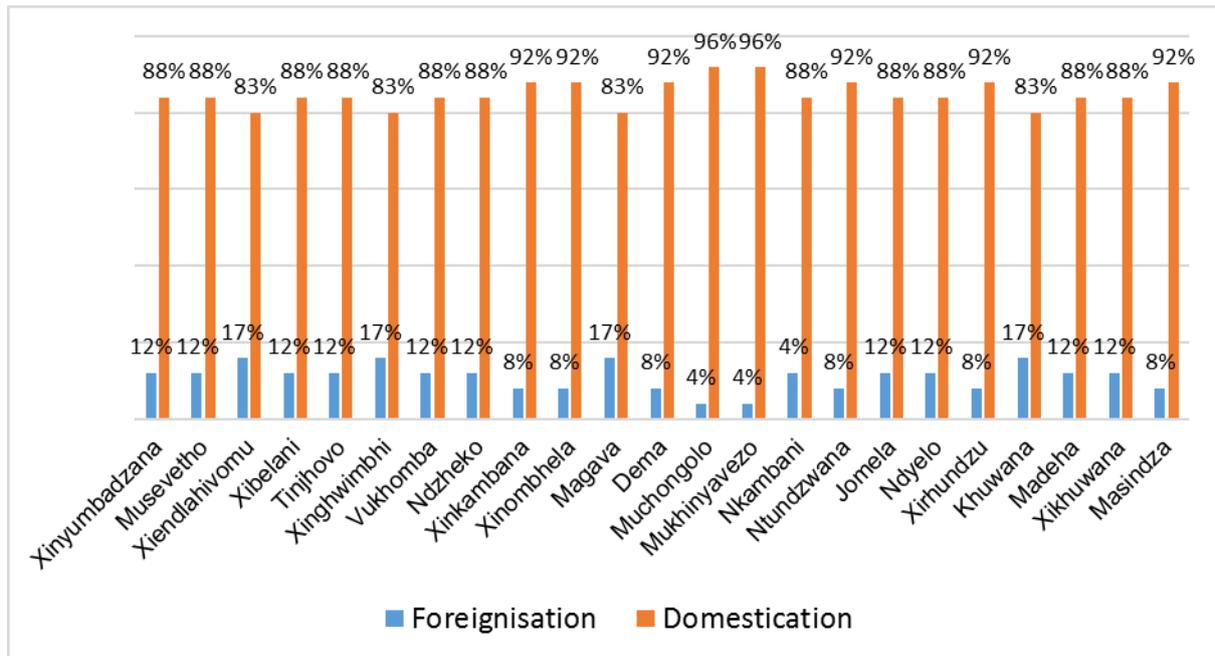
5.3.22 Percentage of what respondents find interesting when translating cultural concepts

The results show that 45% of the respondents mentioned that what interest them is that they learn new cultural concepts and also to be exposed to both languages, 8% of the respondents stated that they find it interesting because they learn about a particular culture. Of the respondents, 13% indicated that what interests them is people get to know and understand cultural things about what they are and what they represent, 8% of the respondents stated that they enjoy when they have to paraphrase the cultural concepts which do not have an equivalent. Of the 24 respondents, 4% stated that cultural concepts are their favourite because they are hard to translate, 4% of the respondents indicated that cultural concepts are interesting to translated because the translator show or display the knowledge of the two cultures. Of the respondents, 4% mentioned they find it interesting to translated because it gives them a chance interact with elders in the villages about the unknown concepts, 4% of the 24 respondents indicated what interest them most is teaching another person about their cultural concepts and 4% of the 24 respondents indicated that finding an equivalent when translating cultural concepts interest them.

5.3.23 Percentages of the role that strategy has played or dominated in addressing the challenges of translating cultural concept

The figure below addresses the strategies used in the translation of the cultural concepts

Figure 20: Two major strategies that address the challenges presented by cultural concepts



The figure above is on the two major strategies that are used to address the challenges when translating cultural concepts. 96% chose domestication for the translation of ‘*Muchongolo*’ and ‘*Mukhinyavezo*’, 4% chose foreignisation; 92% opted for domestication for the translation of ‘*Xinkambana*’, ‘*Dema*’, ‘*Ntundzwana*’, ‘*Xirhundzu*’ and ‘*Masindza*’ 8% respondents opted for foreignisation; 87% chose domestication for the translation of ‘*Xinyumbadzana*’, ‘*Musevetho*’, ‘*Xibelani*’, ‘*Tinjhovo*’, ‘*Vukhomba*’, ‘*Ndzheko*’, ‘*Xinombhela*’, ‘*Nkambani*’, ‘*Jomela*’, ‘*Ndyelo*’, ‘*Madeha*’, and ‘*Xikhuwana*’ whereas 13% chose foreignisation and 83% opted for domestication for the translation of ‘*Xiendlahivomu*’, ‘*Xinghwimbhi*’, ‘*Magava*’ and ‘*Khuwana*’ while 17% opted for foreignisation.

From the above given, it is clear that domestication is one of strategies that dominated with the highest percentage and the researcher believes that respondents feels the best way to dealing with the translation of cultural concepts is making use of an explanation. What is also clear to the researcher is that domestication is associated with paraphrasing mainly because the translated concepts or the translation purpose seem to have been achieved. This can be linked to Skopos Theory as one of the theories in the functionalist approach, which states that each and every translation should serve a certain purpose and that one does not translate for the sake of translating but translates a text that is understood by the target audience. This is supported by Chesterman who states that “the skopos of the target language text is therefore determined by the target audience’s requirements, as defined by the translator, the skopos theory is purpose oriented,” (Chesterman, 1989:173).

What the researcher understands from the above is that Skopos Theory is concerned with translation results that will deliver the correct meaning to the target audience. The translator has to take into account the requirements given by the commissioner in the translation brief. And this is what domestication has achieved since the highest number of respondents opted for the cultural concepts that have been domesticated. The Functionalist Theories i.e. Skopos Theory hold the view that translation does not necessarily have to aim for equivalence but the most important thing is that the translation should achieve its purpose. Foreignisation is associated with literal meaning mainly because after using foreignisation to translate the presented concepts, the explanation still carries strange or foreign explanations which can still be translated. This is linked to the linguistic theories, and in terms of linguistic theories, the target text is expected match the source text as fully as possible.

The source text is viewed as a yard stick of translation. According to (Jawad, 2006) “linguistic theories that strive to have a mirror image of a source language without taking in to account differences in languages.” This means that the possibility of having strange explanations in the target language is very high, since languages and cultures differ it is highly unlikely for the target text to take the mirror image shape

mainly because the purpose of the translation is likely not to be achieved as translators focus on producing the text that is similar to the source.

The translator retains the strangeness of the foreign text by foreignising it or adapts it to the target audience, i.e. domesticates it. This is what the researcher did while presenting the Xitsonga cultural concepts, wherein the cultural concepts were translated using both the foreignisation and domestication in order to find the strategy that works best. According to Hatim, domestication is “a translation in which transparent fluent style is adopted to minimise the strangeness of the foreign text”, whereas foreignisation is “a translation which deliberately breaks target conventions by retaining something of the strangeness of the foreign text” (Hatim, 2004:230). The decision of the translator to keep closer to foreignisation or domestication might reveal important information. The fact that the highest percentage of the respondents opted for domestication clearly shows that the strangeness of the foreign text has been minimised when translating the cultural concepts and as for foreignisation there is still the strangeness, this is revealed by the fact that a few percentage of the respondents chose this strategy as the one that dominates.

This is in line with what Shokri & Ketabi (2014) discussed in their article “Translating culture-specific items in Shazdeh Ehtejab: Examining Foreignisation and Domestication” Their study sought to find which of the strategies was used more frequently in the English translation of the Persian literary masterpiece Shazdeh Ehtejab, translated by Buchan (2005). The researcher also sought to find the most dominating strategy between foreignisation and domestication when translating the above Xitsonga cultural concepts. Their study focused on 34 culture specific items were extracted and then analysed according to Newmark’s categorisation (1998) of culture-specific items. This is not different from this study because 23 Xitsonga cultural concepts were identified and translated into English wherein foreignisation and domestication strategies were used to translate the above mentioned cultural concepts. The aim was to find which strategy amongst the two dominated in the translation of these cultural concepts and also to find which strategy respondents feel has helped translating these cultural concepts properly. The result of their study showed that domestication with 82% was more frequent, which stood as the main approach of the translator.

Moreover, as a subcategory of domestication, synonym was the most frequent strategy with 39%. It is clear that by applying domesticated equivalents, the translator hides the local colour of the source text. The link between their study and this study is that, from the above presented Xitsonga cultural concepts, domestication as one the strategies dominated with the highest percentages for each concepts as shown on figure 20 above. It was selected by respondents as the most appropriate strategy or the strategy that managed to assist in the translation these cultural concepts in a manner that ensured that there were no foreign explanations in the target text.

The Xitsonga cultural terms in this study covered address terms indicating the traditional ceremonies, i.e. *'Musevetho'*, *'Vukhomba'*; traditional dances i.e. *'Munchongolo'* and *'Mukhinyavezo'*, *'Xinombhela'*; traditional games i.e. *'Dema'*, *'Magava'*; traditional utensils i.e. *Ntundzwana'*, *'Khuwana'*, *'Xirhundzu'*, *'Xinkambana'*, *'Jomela'*, *'Ndyelo'*, *'Ndzheko'*, *'Nkambani'*, *'Xikhuwana'*; traditional attire/clothing *'Masindza'*, *'Xibelani'*, *'Tinjhovo'*, *'Madeha'*; traditional names for people i.e. *'Xinyumbadzana'*; traditional games i.e. *'Magava'*, and traditional food i.e. *'Xiendlahivomu'*, *'Xinghwimbhi'*. However these are not the only cultural concepts that are there in Xitsonga, the researcher just selected the few that he feels needed to be addressed for the purpose of his study.

5.3.24 Percentage of the cultural concepts that are known and unknown to the respondents

The results show that 50% of the respondents indicated that they know all the cultural concepts presented and 50% indicated that there are some concepts they were not familiar with, they only see or hear of them for the first time. These are some of the cultural concepts that these respondents mentioned they are not familiar with, from the 50% respondents who indicated no, the following cultural are presented as follows: 100% of the respondents mentioned they do not know *'Dema'*; 83% indicated they do not know *'Ntundzwana'*; 67% of the respondents indicated they do not know *'Mukhinyavezo'*; 42% of the respondents mentioned they do not know *'Madeha'*; 33% of the respondents indicated they do not know *'Xinghwimbhi'*, 33% of the respondents mentioned they do not *'Xinombhela'*; 25% of the respondents indicated they do not know *'Xirhundzu'*; 25% of the respondents

indicated they do not know '*Xinyumbadzana*'; 25% of the respondents mentioned they do not '*Musevetho*'; and 25% of the respondents indicated they do not know '*Magava*'. This is an indication that translators need to have a knowledge of the two cultures in order for them to produce a good translation.

5.4 Summary

This chapter focused on the results of the analysis and the interpretation. The focus was on analysing and interpreting the results on observation wherein the main focus was on the researcher's observations on the translation of how the cultural concepts were presented and analysed in the three selected bilingual dictionaries i.e. the Xitsonga, Northern-Sotho and Tshivenda dictionaries. The qualitative approach was used for this sub-section. The main aim was for the researcher to observe if the cultural concepts were properly presented and properly described as well. The observation also addressed six selected translation students from Xitsonga, Northern-Sotho and Tshivenda languages who were given cultural fixed expression to translate into English. The main aim was to find if they are able to interpret and translate these fixed expressions properly. The chapter also focused on the analysis and interpretation from the survey wherein the answers from the respondents were analysed and interpreted. For this sub-section the SPSS was used for quantitative approach.

CHAPTER 6: RESEARCH FINDINGS

6.1 Introduction

This chapter examines the research findings. It constitutes of this introduction, the research findings on observation, research findings on survey and then the summary.

6.2 The research findings on observation

This sub-section pays attention to the findings drawn from the objectives of the study. On observation, the findings were linked to the objectives of the study wherein the researcher had to identify the Xitsonga cultural concepts presented in the Xitsonga-English bilingual dictionaries (Cuenod R, 1982 and Xitsonga National Lexicographic Unit, 2005). The main aim for the researcher was to observe how the Xitsonga cultural concepts were presented and translated in the bilingual dictionaries and to also find if lexicographers or authors managed to properly translate them into English. The finding was also about the selected Xitsonga cultural fixed expressions where the selected participants were requested to translate them into English. The observation also addressed on the Northern-Sotho bilingual dictionary (Sesotho sa Leboa National Lexicographic Unit, 2006 and Tshivenda bilingual dictionaries (Van Warwelo NJ, 1989 and Mathiva M.E.R, Milubi NA & Madadzhe RN, 2015). The researcher deemed it fit to look into how the cultural concepts were presented and translated in order to find if these languages including Xitsonga have something in common when it comes to the translation of cultural concepts. The objectives are discussed as follows:

6.2.1 On identifying cultural concepts in Xitsonga

The study found that it is possible to identify Xitsonga cultural concepts in the source text, this was evident from the identified Xitsonga cultural concepts wherein the researcher identified 10 Xitsonga cultural concepts and how they were translated into English by lexicographers and authors. To find the possibility of identifying Xitsonga cultural concepts, the researcher compared the three bilingual dictionaries from the three languages namely; Xitsonga (Cuenod R, 1982 and Xitsonga National Lexicographic Unit, 2005), Northern-Sotho (Sesotho sa Leboa National

Lexicographic Unit, 2006) and Tshivenda (Van Warwelo NJ, 1989 and Mathiva M.E.R, Milubi NA & Madadzhe RN, 2015). The researcher had to identify cultural concepts presented by the lexicographers in the aforementioned bilingual dictionaries. As much as this sub-section focused on the other two languages namely: Northern-Sotho and Tshivenda, the study however focused mainly on the translation of the Xitsonga cultural concepts. The reason the researcher looked into the other two languages was to find out if they are likely to yield the same results as those of Xitsonga and also to find if lexicographers approach the translation of the cultural concepts using the same method of translating or not. The other finding was that it is easy to identify cultural concepts presented in the text, the fact that the researcher was able to identify these Xitsonga cultural concepts from the Xitsonga bilingual dictionary is a proof enough that identifying them is not challenging.

The researcher also identified five Xitsonga cultural fixed expressions wherein they were to be translated into English. The fact that the researcher identified these Xitsonga cultural fixed expressions without any difficulty is a proof that it is possible to identify the Xitsonga cultural concepts as well as the Xitsonga cultural fixed expressions. The researcher believes that the only way translators can be able to identify cultural concepts without any problem is when they have a sound knowledge of their own language i.e. Xitsonga before they can possess the second language, in this case English.

6.2.2 On describing the cultural concepts from Xitsonga

The finding from this objective is that describing Xitsonga cultural concepts is not an easy task and it is not always the case that translators find an equivalence or a good explanation for a particular cultural concept. Though the objective is on the description of the cultural from Xitsonga, the researcher saw it proper to include the descriptions of both Tshivenda and Northern-Sotho with the hope of proving that the deceptions are going to yield same results. The 27 cultural concepts identified in the three bilingual dictionaries i.e. Xitsonga (Cuenod R, 1982 Xitsonga National Lexicographic Unit, 2005), Northern-Sotho (Sesotho sa Leboa National Lexicographic Unit, 2006) and Tshivenda (Van Warwelo NJ, 1989 and Mathiva M.E.R, Milubi NA & Madadzhe RN, 2015) were defined and described in English or translated into English.

Another finding is that the description or the explanation for some of these cultural concepts had foreign meaning, foreign in the sense that the explanation still needed to be translated or explained further in the form of translation, this means that the concepts were literally translated. The fact that lexicographers could not get the correct description for some of the cultural concepts supports the finding that it is not easy to define or to describe cultural concepts. The cultural concepts like '*Xitiko*' in Xitsonga, '*Sebeso*' in Northern-Sotho and '*Tshivhaso*' in Tshivenda were translated literally and their translation was 'fireplace', these cultural concepts have been foreignised in the sense that the description is not a correct equivalence of what the above mentioned cultural concepts really mean.

Another example is that of '*Xitheve*' (Xitsonga) and '*legogwa*' (Northern-Sotho) which the English translation was a 'mat'. The researcher noticed that these cultural concepts were translated literally, as a result the target audience may not understand and know the kind of a mat the lexicographers are referring to. This can be supported by the view that there are different types of mats that one can think of the minute he/she sees the concept 'mat', for an example, we have a car mat, door mat, floor mat, table mat. This is a proof enough that translators need to be specific when they give a description of the cultural concepts, in this case a Xitsonga cultural concepts being translated into English.

6.2.3 Identifying the challenges in the translation of Xitsonga cultural concepts into English.

The study reveals that presence of the cultural concepts in the source text make the translation duty very challenging and make the translators not to have the best translation. Saleh (2013:1) states that "the culture specificity of texts means that texts cannot be directly translated from a SL to a TL and in fact poses problem to translators when they encounter cultural items in the text they are to translate."

He went on to mention that:

Of particular interest to researchers is the translation of literary texts which are usually replete with cultural items. Therefore, it goes without saying that literary-text translators should be familiar with both the source and the target cultures (Ibid, 2013:1)

The above statements from Saleh support the finding that translating cultural concepts presents challenges to translators when it comes to the translation of cultural concepts. The researcher has identified that if the cultural concepts have no equivalence in the target text, this brings about challenges to the translators, and this again supports the finding that translating cultural concepts is very challenging. "All of the culture-specific concepts which occur in the source language but are totally unknown in the target language are the most notorious for the creation of problems with finding equivalents," (Paluszkiewicz-Misiaczek, 2005:244). Regarding this statement, translators should also be aware of not only the source culture but also the target culture. Armstrong is among those who believed that just a bilingual and bicultural translator is able to carry out a complete translation. The researcher fully agrees with this finding that not knowing how to best handle the presence of the cultural concepts definitely hinders the translators to produce good translation.

6.2.4 Finding the best methods and strategies of dealing with the translation of cultural concepts from Xitsonga into English.

The study found that choosing the best strategies and methods as well as techniques enables translators to bridge the gap between the two cultures i.e. Xitsonga and English cultures, this means that the purpose of their translation is achieved. The finding is that for the description and explanation of the Xitsonga cultural concepts paraphrasing played the most important role and that literal translation was also used to translate some of these cultural concepts. From the data analysis and interpretation of this study, it was clear that the target readers are to understand the Xitsonga cultural concepts wherein the paraphrasing strategy was used and also the faithful translation as one of the methods.

The paraphrasing strategy was used to give a proper description of '*Ngoma*' in Xitsonga, '*Koma*' in Northern-Sotho and '*Ngoma*' in Tshivenda concepts, wherein the English translation was 'Circumcision lodge/rites/school'.

The fact that lexicographers were faithful in their translation proves that the finding on choosing the right strategy enables translators to give the best translation is correct. In the process where the translators fail to employ the correct strategies, target readers are likely to be misled in the translation, i.e. the Xitsonga cultural fixed

expression *'ku biya muti'* was mistranslated into 'fencing a home' wherein literal translation was used. This is misleading to the target readership. The researcher believes this example supports the finding that choosing the best strategy assist in maintaining the meaning intended in the source text and can also help translators not to mistranslate in terms of meaning.

6.3 The research findings on survey on the translation of Xitsonga cultural concepts into English

In Chapter Five, the results were analysed and interpreted in the form of bar and pie chart graphs. Interpretation of the results was based on the analysis drawn from these graphs. Below are the findings from the survey which are linked with the objectives of the study:

6.3.1 Importance of translating Xitsonga cultural concepts into English

The study has shown that translating cultural concepts from Xitsonga into English is very important. This is a proof enough that there is a need for translation to take place in order to bring the speakers of the two languages to one understanding. This means that whatever is in one language should be transferred into another language. What is important is that cultures differ as well as languages, as a result the gap between the two should be bridged and the only way to bring the languages, cultures and speakers together is through the translation of the cultural concepts.

This finding can be supported by the fact that there are number of Xitsonga cultural concepts in the study which needed to be translated into English, and the fact that the lexicographers, the respondents as well as the researcher focused on translating the cultural concepts from Xitsonga into English shows the importance of translating cultural concepts.

This means that if the English speakers were to come across the translated cultural concepts from Xitsonga they would have a better understanding of these translated cultural concepts. Translating between cultures means bringing the two worlds together and the most important thing about translating cultural concepts is that the target readers must have the same meaning and understanding of these concepts more or less the same with the SL readers.

In this case the Xitsonga and the English cultures were brought together wherein the Xitsonga cultural concepts were translated into English. And since each and every translation must serve a certain purpose or must have a skopos, translating cultural concepts remain a key factor between the source text as well as the target text. The researcher believes that the fact that the study found that translating cultural concepts is very important, it therefore means that translators should understand that they need to always strive to find a better way of dealing with bridging the gap between the languages as well as cultures when it comes to the translation of the cultural concepts.

6.3.2 Translatability of the Xitsonga cultural concepts into English

The study found that it is possible to translate Xitsonga cultural concepts or the Xitsonga cultural concepts are translatable. This was confirmed by the highest percentage of the respondents. It can be concluded that theoretically a text which is embedded in its culture is both possible and impossible to translate into other languages. In the case of translating Xitsonga cultural concepts into English, translation is possible.

Wolfgang (2001:1) supports this finding by stating that “translatability, however, requires construing a discourse that allows for transposing a foreign culture into one's own. Such a discourse has to negotiate the space between foreignness and familiarity, which is in the nature of a ‘black box’ that defies explanation.” The researcher is of the view that, the fact that two main strategies i.e. foreignisation and domestication were employed by the researcher to translate the Xitsonga cultural concepts into English prove that it is possible to translate them, however it all depends on translators choosing the best strategy that can make the cultural concepts be understood better by target readers. The Xitsonga cultural concepts wherein the domestication strategy was used made it highly possible for the respondents as target audience to understand them better. It is against this background that the researcher agrees that bringing in strategies can make translation of the cultural concepts possible.

6.3.3 Challenges of translating Xitsonga cultural concepts into English

The study found that translating Xitsonga cultural concepts is very challenging; these challenges have to do with cultural differences, lack of equivalence and failure to recognise cultural concepts. This means that translators are faced with the biggest task before they start with the translation. The challenges are brought about by the fact that languages differ and that translators fail to find a balance between the two languages as well as the cultures. The knowledge of the two languages or the two cultures might not be the only thing that makes translators face challenges, but the fact that they do not have a good knowledge of their own languages and cultures can also play a major role in coming across these challenges.

On the issue of non-equivalents, Baker (1992:26) states that “SL word may express a concept which is totally unknown in the target culture. It can be abstract or concrete. It may be a religious belief, a social custom or even a type of food.” Baker in her book *‘In Other Words’* argues about the common non-equivalents to which a translator come across while translating from SL into TL, while both languages have their distinguished specific culture.

She put them in the following order:

- Culture specific concepts
- The SL concept which is not lexicalized in TL
- The SL word which is semantically complex
- The source and target languages make different distinction in meaning
- The TL lacks a super ordinate
- The TL lacks a specific term (hyponym)
- Differences in physical or interpersonal perspective
- Differences in expressive meaning

This is supported by the fact that some cultural concepts in Xitsonga have presented challenges when transferred into English. It should be noted that the transfer of culture-specific concepts is always problematic in the comprehension and production because concepts differ from one culture to another.

The issue of the challenges in the translation of cultural concepts is supported by James (2002:1) who indicates that “translators are faced with the problem of how to treat cultural aspects implicit in a source text (ST) and finding the most appropriate technique of successfully conveying these aspects in the target language (TL).” The researcher full agree with the finding that it is very challenging to translate Xitsonga cultural concepts into English, and if translators do not pay attention to the cultural differences that are there between the source language and the target language, these challenges are likely not to be solved.

6.3.4 Identifying Xitsonga cultural concepts in the text

The study revealed that it is very easy to identify cultural concepts in Xitsonga. The highest number of the respondents agreed that it is indeed very easy. This finding is supported by Newmark (1988:95) who states that “most cultural words are easy to detect since they are associated with a particular language and cannot be literally translated.” He went on to say many cultural customs including Xitsonga are described in ordinary language, where literal translation would distort the meaning and thus the translation may include an appropriate descriptive-functional equivalent.

This means that literal meaning is not recommended in the translation of Xitsonga cultural concepts. The researcher agrees with this finding in the sense that he had to identify Xitsonga cultural concepts from the dictionaries and it was not an impossible task. However identifying and recognising Xitsonga cultural concepts has to do with the knowledge that one has in his/her language or culture. The fact that it is easy to identify Xitsonga cultural concepts has a lot to with the fact that their description are culture-bound and if translators are aware of these then identifying them can never be a problem.

As much as there are respondents who agreed that it is easy to identify the cultural concepts in Xitsonga, another finding is that there were those who indicated it is not easy since dealing with cultural concepts is very complex. The researcher believes that those who find it very difficult to identify Xitsonga cultural concepts are those who might not have a good knowledge of their own languages, and failing to have this knowledge means that translators are definitely going to fail to translate. One of

the study's objectives was about identifying the Xitsonga cultural concepts, and the researcher believes this objective has been met.

6.3.5 Strategies that can be used to overcome the challenges of translating Xitsonga cultural concepts

The study revealed that being familiar with the strategies that can be used to overcome the challenges of translating Xitsonga cultural concepts can be very helpful, a high number of respondents agreed that they are indeed aware of the strategies used. "Translators also have at their disposal a few useful strategies to implement in order to overcome various obstacles connected with the lack of equivalence, cultural untranslatability and with loss in translation," (Baker, 1992:65). The other finding is that there are those who are not familiar with the strategies and this is likely to result in them failing to produce a proper translation. The study results have demonstrated that the use of strategies when dealing with the translation of Xitsonga cultural concepts is likely to be the best way of dealing with non-equivalence when they are translated into English.

The study found that paraphrasing, where the Xitsonga cultural concepts is explained or described in English is the best strategy that can be used in the translation of Xitsonga cultural concepts, Paraphrase is one of the most common strategies in the translation of Xitsonga cultural concepts.

In using this kind of a strategy, the researcher transferred the meaning of Xitsonga cultural concepts into English. Translation by paraphrase is another strategy of the possible ways in coping with problematic items in translation. When using it, the translator has two possible solutions at his disposal. When the concept expressed by the Xitsonga item, is localised in the English language but in a different form, or the frequency with which a certain form is used in Xitsonga is significantly higher than would be natural in the English language, the translator usually resorts to paraphrase with the use of related words. If the situation arises when the concept expressed by the Xitsonga item is not lexicalized at all in the English language, the translator can try to paraphrase it with the use of unrelated words.

The main advantage of translation by paraphrase (no matter whether with the use of related or unrelated words) is that it is possible to achieve a high level of precision in specifying the meaning of a word or concept that poses difficulties in translation. The researcher highly supports this finding because the Xitsonga cultural concepts presented in the questionnaire were paraphrased in a form of an explanation into English, and this made respondents not to fail to understand what most of the cultural concepts meant. To support the findings on the strategies, the researcher feels it is of paramount importance to look into some strategies introduced by Newmark (1988) for dealing with cultural gap are as follows:

- Naturalization: A strategy when a SL word, in this case Xitsonga is transferred into TL (English language) text in its original form.
- Couplet or triplet and quadruplet: Is another technique the translator adopts at the time of transferring, naturalizing or calques to avoid any misunderstanding: according to him it is a number of strategies combine together to handle one problem.
- Neutralization: Neutralization is a kind of paraphrase at the level of word. If it is at higher level it would be a paraphrase. When the SL item is generalized (neutralized) it is paraphrased with some culture free words.
- Descriptive and functional equivalent: In explanation of source language, i.e. Xitsonga, cultural item there is two elements: one is descriptive and another one would be functional. Descriptive equivalent talks about size, colour and composition. The functional equivalent talks about the purpose of the SL cultural-specific word.
- Explanation as footnote: The translator may wish to give extra information to the TL reader.
- Cultural equivalent: The SL cultural word is translated by TL cultural word. In the case of this study, the Xitsonga cultural words are translated into English.

One of the objectives of the study was to find the best strategies that can assist in the translation of the cultural concepts, in this case paraphrasing was used as the most dominating strategy and from the above it is clear that this objective has been achieved.

6.3.6 Types of translation that respondents are most comfortable with in the translation of Xitsonga cultural concepts into English

The study revealed that general translation wherein the translation of Xitsonga cultural concepts falls under is the most preferred one amongst the other types of translation. The main reason why translators prefer this type is mainly because it is one of the most common types of translation and the one that is most used due to the fact that it is the simplest type of translation as it implies only ordinary, day to day speech. This type of translation does not usually demand a specific expertise or a specialised background for a translator. The researcher believes that this is the simplest of translation types, it allows a translator quite a lot of leeway because its source material mostly uses layman terms and ordinary, everyday speech. There's no need to understand special terminologies, and most translation work fall into this particular type.

This is again proof enough that translation duties presents serious challenges to translators, these challenges were clear from the answers provided by the respondents in the translation of the Xitsonga cultural concepts and if one does not pay much attention to the best way of dealing with the types of translation, he/she end up not giving out the best translation.

The study also found that translators shy away from most types of translation i.e. health, technical, financial and legal which are very complex, and need a better understanding before translators can commerce with the translation job.

6.3.7 Suitable methods for the translation of Xitsonga cultural concepts

The finding revealed that the faithful translation method is the most suitable method in the translation of Xitsonga cultural concepts. It should be clear from the finding that faithful translation method simply means the translator aims to convey the author's intention of the text (what the author was intending to communicate) as faithfully as possible into another language. The fact that faithful translation was chosen by most respondents as the most suitable in the translation of Xitsonga cultural concepts clearly indicates that they understand that faithfulness plays a major role in the translation process as well as in the translation of Xitsonga cultural concepts into English.

Being a faithful translator means that you know the best approach when it comes to the translation of the cultural concepts. In this case, it means the best approach when it comes to the translation of Xitsonga cultural concepts. In this study, faithfulness has to do with knowing how best to translate cultural concepts from Xitsonga into English. In the translation process, one question that arises is as translators, who are you faithful to? And the best answer would be faithfulness has to go to all parties involved i.e. being faithful to the Xitsonga text, the English text, the translation itself, the translator, and all this will make the translator to be faithful to the target readership.

If translators are able to do this, then the skopos of the translation is definitely achieved. The researcher supports this finding because the concepts he has presented on the questionnaire for the respondents were translated using the faithful translation method and this made the English translation from the Xitsonga cultural concepts become well understood by the respondents. Though it is clear in the whole study that translating cultural concepts from Xitsonga into English presents challenges to the translators, it was however found that translating the cultural concepts is possible and the gap between the two cultures can be bridged by employing relevant translation methods. This is linked with the objective on finding the best method of dealing with the translation of cultural concepts.

6.3.8 Respondents' understanding of Xitsonga cultural concepts

The study found that cultural concepts in one language denote specific concepts that may not exist in another language. The translator has to find a way that can help the reader understand these source cultural references which are outside his cultural background. The study highlighted that Xitsonga cultural concepts cannot be treated in isolation from social, cultural and religious context of which is an important part. The study also highlighted that it is very important to take note of the words around social, cultural and religious context in order to find appropriate cultural equivalent in the target language. Due to the cross-cultural differences, i.e. the cross-cultural differences between Xitsonga and English, the translator had to understand how the original message is expressed in Xitsonga and how it should be received by the foreign readers in English.

To support this, Aixela (1996) who focused on culture-specific items as those textually actualized items whose function and connotations in a source text involve a translation problem in their transference to a target text, whenever this problem is a product of the nonexistence of the referred item or of its different intertextual status in the cultural system of the readers of the target text. He continues to say:

This definition leaves the door open for any linguistic item to be a CSI depending not just on itself, but also on its function in the text, as it is perceived in the receiving culture, i.e. insofar as it poses a problem of ideological or cultural opacity, or acceptability, for the average reader or for any agent with power in the target culture (Ibid, 1996:58)

In this case Xitsonga is the source language and English is the foreign (target) language. The study also found that a culture-specific expression is a concept unknown to a target culture, closely connected to a particular culture, and does not have any true equivalent in a source language. Such concepts are usually related to the areas of ecology, material culture, gestures and habits, organisations and customs. If translators are aware of what culture-bound concepts or cultural concepts are, they are definitely not going to battle to understand and also to give proper description mainly because they know they have a lot to do with cultural aspects.

6.3.9 What happens in a situation where a translator fails to recognise Xitsonga cultural concepts in a Xitsonga text

It is clear from the study that the translation should have or serve a certain purpose, translators are not just translating for the sake of translating. Having the readership in mind before one starts the actual translation is exactly what each and every translator should do. The study revealed that in a case where translators fail to recognise Xitsonga cultural concepts in a Xitsonga text, they end up failing to produce a good translation, as a result the target readers i.e. English readers fail to get the correct meaning that was intended by the Xitsonga text as the source text or the original text, also that the translator end up mistranslating or translating out of context. This can be confirmed by the fact that if translators do not have a knowledge of the two languages and cultures and failing to recognise Xitsonga cultural concepts in the Xitsonga text, this can make it impossible for the translation to take place.

This finding is supported by Nida (1964) who believed that differences between cultures may cause more severe complications for the translator than do differences in language structure. Regarding translation of cultural elements he paid more attention to dynamic equivalence which tries to relate the receptor to modes of behaviour relevant within the context of his own culture without insisting that he understand the cultural patterns of the source-language context. Another finding is that the translator ends up omitting the cultural concept since they are not aware of their existence in the source text, this makes the target readership to end up not receiving the same message as the source text receivers.

6.3.10 Challenges that one comes across when translating Xitsonga cultural concepts

The study reflected that the translation of the cultural concepts from Xitsonga into English has shown that there are some difficulties when translating due the cultural differences. This means that the Xitsonga cultural concepts might not have an equivalent when translated to English. These difficulties hinder translator to be able to send out the correct message to the target audience. Another thing is that it is important to note that the translation of cultural concepts present challenges to translators because they are not easy to understand and cannot be reproduced easily into the target language culture. This implies that it is important for the translators to have a knowledge of both cultures, i.e. a knowledge of both the Xitsonga and English cultures in order for them to bridge the gap that may exist between the two cultures.

This can also mean that if the translator fails to have the knowledge of both cultures, they are likely to misrepresent and also misinterpret the situation described in the source text when it comes to transferring that into the target text, and not only the misinterpretation but can also result in the translation inadequacies. The study also found that both non-equivalence and not recognising Xitsonga cultural concepts are challenges that translators face while they translate cultural concepts. Discussing non-equivalence in translation, Baker places CSIs in the section of the most common problems. Newmark supports this claim as he sees “culture as the greatest obstacle to translation, at least to the achievement of an accurate and decent translation,” (Newmark, 2010:173). The above scholars support the finding that indeed non-

equivalence brings challenges to translators, as a result the translation end up not interesting. If translators fail to find the best approach in dealing with non-equivalence, translation is likely to take another direction wherein the English readers are not going to receive the same message that is intended by the Xitsonga text.

The study also revealed that one of the most challenges in the translation of the Xitsonga cultural concepts is when translators fail recognise them in the Xitsonga text. This mainly arises because translators do not have a sound knowledge of their own languages and culture and this results into them failing to produce a good translation. This finding can be linked to one of the findings in the study wherein some respondents indicated that it is not easy to identify Xitsonga cultural concepts in the Xitsonga text. This finding is supported by Shäffner & Wieserman who stated that “problems arise because the target readers cannot (always) be supposed to be fully familiar with the source culture and its cultural concepts” (2001:33). It is clear from the study that the differences between Xitsonga and English and the variation in their cultures make the process of translating a real challenge.

This means that in order for the translation duty to take place swiftly, translators need to be aware of what takes place in both languages and cultures. This is in line with one of the objectives on identifying the challenges that are presented by the cultural concepts and it is clear that this objective has been realised.

6.3.11 The best way to deal with the challenges of translating Xitsonga cultural concepts

The study revealed that some terms are deeply rooted in people’s culture and their understanding becomes difficult for a foreigner. This means that Xitsonga cultural concepts are only understood by those who belong to Xitsonga and the only way the English speakers are able to understand the Xitsonga cultural concepts is when they are translated. The Xitsonga cultural concepts may not have equivalence in an English. Thus, their translation poses problems to the translator. The fact that translating Xitsonga cultural concepts presented challenges made the researcher resort to a range of translation strategies to handle them, wherein foreignisation and domestication were chosen as the main strategies in the translation of the Xitsonga

cultural concepts into English. The study also highlighted that it is very critical and necessary for the translator to observe the cultures of both the source and target languages. In this study the two cultures are Xitsonga culture as well as the English culture and that the translator should be accurate when mentioning issues in the translation. To support this, Davies notes that “The translator is portrayed as a mediator whose task is to make these various cultural manifestations accessible to the reader of the translation,” (Davies, 2003:68).

The above supports the view that all translation procedures for dealing with CSIs are ranked in a scale beginning with a strategy that preserves the characteristics of SL culture, i.e. Xitsonga culture most and ending with a strategy that displays the biggest adaptation to the TL culture, i.e. English culture.

6.3.12 Importance of having knowledge of two languages and cultures when translating cultural concepts from Xitsonga into English.

The study found that the importance of having a knowledge of the two languages and cultures, in this case the knowledge of Xitsonga and the Xitsonga culture as well as the knowledge of English and the English culture help translators not to face challenges when translating cultural concepts and also that they are able to do the translation duty without any problems. This finding is supported by Vermeer (2000:222) who remarked that “language is part of culture, meaning that one cannot exist without the other.” This means that translators do not have a choice but to have a knowledge of the Xitsonga and English as well as their cultures.

Lotman (1978:232) states that “no language can exist unless it is steeped in the context of culture, and no culture can exist which does not have at its centre the structure of natural language.” Another finding is that translators are able to employ the best approach when translating, especially in a situation where they have to employ strategies that assist them in the translation of the cultural concepts.

Paluszkiwicz-Misiaczek (2005) states that people’s knowledge on the customs and culture of the people who belong to a language into which a text is translated is indispensable.

She went on to say that life would be much easier for translators if languages were simply a nomenclature for a set of universal concepts, since then it would be very easy to translate from one language to another. Any source language concept could be easily replaced with a TL name.

6.3.13 Major role that strategies play in the translation of Xitsonga cultural concepts from Xitsonga into English

The study found that employing strategies in the translation of Xitsonga cultural concepts plays the most important role in retaining the meaning and to make sure that the purpose of the translation is achieved in the TL, and also make sure the translator as well as the translation is faithful to the target readership. Another finding is that the major role that strategies play is that it gives translators a solution on how best they can handle a situation where they come across non-equivalence, and also that the strategies break the boundaries between the two languages as well as the two cultures. The study found that the advantages of employing strategies make the translator's duty to be the easiest and also to have a better understanding of the approach they need before they start the translation process. Another finding is that it helps the translator to deal with the issue of non-equivalence perfectly. This is in line with the objective on the strategies that are used to assist in the translation of Xitsonga cultural concepts.

6.3.14 The role strategy has played or dominated in addressing the challenges of translating Xitsonga cultural concept from Xitsonga into English

Respondents were given Xitsonga cultural concepts which were translated into English wherein foreignisation and domestication strategies were employed in the translation. The study revealed that the domestication has dominated as the strategy that played a role in addressing the challenges of translating Xitsonga cultural concepts from Xitsonga into English. Foreignisation appeared to have a few respondents who supported it, mainly because the translation that used this strategy still had foreign concepts, foreign in the sense that the English translated concepts still carried the translation that could still to be translated further.

The study also found that domesticating Xitsonga concepts would be possible when the experiences tend to overlap between cultures and the same situation can be reproduced in the English culture.

The domestication worked because the Xitsonga cultural concepts were described and explained thoroughly which made it easy for the respondents to understand the cultural concepts presented to them. The study made a discovery that foreignisation is associated with literal translation, and domestication with paraphrasing. The researcher believes that the reason domestication dominated is mainly because the Xitsonga cultural concepts translations were described in a way that it would be hard for target readers, in this case English readers not to understand them.

These findings are in line with the presentation in Chapter two, literature review on the translation principles such as Venuti's domestication and foreignisation which plays an important part in CSIs translation.

The translator retains the strangeness of the foreign text by foreignising it or adapts it to the target audience, i.e. domesticates it. This is in line with the finding of this study wherein amongst the 24 Xitsonga cultural concepts presented, the highest number opted for domestication as the strategy that they think worked best in addressing the challenges presented by the translation of the cultural concepts, this means that respondents didn't find any strangeness in the cultural concepts where the domestication strategy was used.

This means that foreignisation in the translation of the Xitsonga cultural concepts didn't achieve any purpose as far as the translation in this study is concerned. In each of the cultural concepts presented foreignisation had the lowest percentage as compared to domestication. Baker (1992:31) points out that "the decision of the translator is based on how much licence is given to him/her and on the purpose of the translation." The study also noted that translation is judged successful if the target language audience has come to understand what a source language audience has understood. Looking into the case of translating from Xitsonga into English, this means that English audience as the target language audience should have the same understanding as the Xitsonga audience, wherein Xitsonga is the source language.

The researcher believes that from all the 24 cultural concepts presented in the questionnaire the strangeness in the target text has been minimised by adopting domestication strategy.

6.3.15 Xitsonga cultural concepts that are known and those unknown to the respondents

The study found that most of the respondents knew the Xitsonga cultural concepts presented in the questionnaires, this revelation is a proof enough that translators are likely to give a proper description in a case where there are requested to translate the Xitsonga cultural concepts. The study also revealed that not all of the 24 Xitsonga cultural concepts presented were not known to some respondents, the study found that the following Xitsonga cultural concepts are the ones that some respondents were seeing for the first time: *Dema*, *Ntundzwana*, *Mukhinyavezo*, *Madeha*, *Xinghwimbhi*, *Xinombhela*, *Xirhundzu*, *Xinyumbadzana*, *Musevetho*.

This finding supports the view that it is necessary and it is of outmost importance that translators familiarise themselves with their own languages as well as their cultures before attempting to perform translation duties. The researcher believes that not knowing some of the Xitsonga cultural concepts results into poor transference because translators are likely not to give a proper description of the unknown cultural concepts, this means that the translation ends up not being faithful to the target readers.

6.4 Summary

The chapter looked at the findings of the results from the observation and the survey. The study had to match the objectives with the findings, the main aim was to check if the objectives of the study have been achieved by the researcher. The findings from both the observation and the survey indicate that the study managed to pay attention to the objectives of this study. The study had to address the four objectives in the form of linking them to both the observation and the survey. On the observation, the researcher had to focus on identifying the Xitsonga cultural concepts which were translated into English by lexicographers or authors.

The main aim for identifying the Xitsonga cultural concepts was to find if they were properly translated and also to find if the target readership was to understand the translated Xitsonga cultural concepts without any challenges. These Xitsonga cultural concepts were translated into English, and the researcher found that most of them were not properly translated since they still need further explanation even after the actual translation has taken place.

The findings were drawn from the questionnaire wherein the answers provided by the respondents were presented. The answers provided by the respondents were also linked to the four objectives of the study, this was done in order for the researcher to find if the objectives of the study were met or not. It is clear from the findings that the objectives of the study from both of the observation and the survey have been achieved.

CHAPTER 7: CONCLUSION, SUMMARY OF THE CHAPTERS AND RECOMMENDATIONS

7.1 Introduction

This chapter starting with this introduction focuses on the conclusion which includes the summary of the study or how the whole study was organised; the recommendations of the study, as well as the summary for this chapter.

7.2 Conclusion

This study focused on the translation and interpretation of cultural concepts from Xitsonga into English. The main aim was to find the strategies and methods of translating cultural concepts from Xitsonga into English with the view to bridge the gap between the two language and cultures, and also aimed at answering the following research question: What are the challenges encountered in the translation of the cultural concepts from Xitsonga into English? In answering this question, it was found that non-equivalence plays a major role in the translation of the cultural concepts, another challenge is not recognising that a source text has cultural concepts, and also failing to give a proper description for a particular cultural concept presents challenges as well.

In this study, the researcher had to find the best possible way of attending to the research objectives as well as the research question. In an attempt to answer the research question and also to elaborate further on the objectives of the study, the researcher arranged questions in a form of a questionnaire which were circulated and answered by selected respondents. The study focused on the following objectives:

- To identify cultural concepts in Xitsonga.
- To describe the cultural concepts in Xitsonga.
- To identify the problems/challenges in the translation of the Xitsonga cultural concepts into English
- To find the best methods and strategies of dealing with the translation of cultural concepts from Xitsonga into English

The researcher believes the above objectives of the study have been realised since they all have been deeply attended to in a form of discussions in the previous chapters and from the previous chapters, cultural concepts were identified in the three bilingual dictionaries from three different languages namely Xitsonga, Northern-Sotho and Tshivenda. This was done by the researcher, also on identifying the cultural concepts, the researcher identified some cultural fixed expression wherein selected participants were made to translate them into the three different languages namely Xitsonga, Northern-Sotho and Xitsonga.

The identified cultural concepts from the three dictionaries were described/defined by the lexicographers and the researcher had to find if the descriptions were properly done or not. It was found that most of the cultural concepts were described properly and those which were not properly done are those that brought challenges to the target readers when it comes to finding a proper meaning. The researcher also believes the study has managed to iron out some areas of translation which are not talked about more often, especially the issues revolving around culture and culture specific concepts in the translation of cultural concepts from Xitsonga into English. There are scholars who conducted a study on the translation of cultural concepts or culture-specific items as well as culture-bound concepts, however this study focused on the translation of cultural concepts from Xitsonga into English which none of the scholars or researchers have touched on before.

Based on this, the researcher believes that the study will contribute and also play a major role in the understanding of the complexity of translating cultural concepts not only from Xitsonga but also in other African languages. This study focused on the major four theories namely: The Linguistic Theories, Functionalist Theories, Translational Action Theories as well as the Skopos Theory. On the Functionalist Theories, the discussion was based on the function plus loyalty, this indicates that the translated text should be functional to the target readership, functional in the sense that it the target text should serve the purpose intended by the source text, i.e. what the source text reader receive should be what the target text reader receive.

In the case of this study, the SL being Xitsonga and the TL being English. The Xitsonga translations transferred into English should be functional in order for its skopos (purpose) to be achieved. The theory touched on the importance of the translation brief which is provided by the client or the commissioner. What is clear from the study is that the translation brief plays a major role in translation because it gives a clear guide to the translators on what shape the translation should take.

The importance of loyalty during the process of the translation was also discussed, and this looked into answering the following question: who should translators be loyal to when performing the translation duties? And the answer to this question, translator first needs to remember and be aware that translation process involves the ST, the TT, the translation, the translators, and the ST readership as well the TT readership. It is therefore the translators' duty to make sure that loyalty takes place during the process of translation.

On the issue of loyalty, this study established that in order for the translation to be functional or to have a skopos or serve a purpose, the translators should be loyal to the source text, the target text, the translation, themselves as translators, the source text readership and the target readership. Being loyal to the above-mentioned means that the purpose of the translation can be achieved without any hustles or challenges. It is clear from this study that Functionalist Theories are by far the best theories mainly because they allow the translation process to take place without any hiccups. This is supported by the view that translators are allowed to find the best possible ways that can assist them in a case of where there is non-equivalence, in the case of this study focusing on Xitsonga as the source language and English as the target language.

The study also revealed that the issues of finding an equivalent can be a possibility if translators understand that they have the freedom to employ strategies in a case of where they come across non-equivalence. It is clear from the study that employing the right strategies and methods that can assist in the translation of cultural concepts from the ST into the TT (in this case from Xitsonga as the ST into English as the TT) can assist in finding the best way of solving the challenges presented by the translation of cultural concepts.

In this study the most dominating strategy was paraphrasing with faithful translation as the most dominating method. This means that in order for the translation to serve a certain purpose, translators should understand that in a case of non-equivalence, right strategies and methods can always assist achieve this purpose. The Functionalist Theory also indicates the importance of the freedom of translators during the translation process, free in the sense that they are allowed to employ anything that can assist them to achieve the skopos of the translation. This freedom however might see the translators losing the intended purpose of the ST. The study has noticed that the most important thing in translation is that the meaning should always be retained at all cost.

As far as the Linguistic Theory is concerned, they don't really give a leeway to the translators mainly because they stress that the target text should be the mirror image of the source text, mirror in the sense that the target should follow the same manner in which the source text is presented, the challenge when it comes to this theory is that the translators should not add or omit anything in the source while transferring the meaning into the target text, this means that the target text should follow the same style of writing as that of the source text, which is likely to be an impossible practice because of different languages and cultures.

Mainly because languages and cultures differ, the style of translating is likely to differ also. Based on the above submission, the researcher is of the view that linguistic theory might not help translators achieve the intended purpose when it comes to translation. Having mentioned that, the translators fully support the Functionalist Theory which also touches on the Skopos Theory as it is the one that can assist in the translation of the cultural concepts from Xitsonga into English. Therefore Functionalist Theory and Skopos Theory are highly recommended for this study.

The feedback from the respondents clearly indicates that it is possible though challenging to bridge the gap between the two languages as well as the two cultures when translating. A number of respondents indicated the importance of employing strategies and methods when translating the cultural concepts as this assist in finding the most appropriate way of translating cultural concepts.

It is the researcher's view that it is indeed possible to translate cultural concepts, though this can be done by employing strategies, methods and techniques as they bring solutions in solving the challenges and difficulties brought about by the translation of the cultural concepts.

7.3 Summary of the Chapters

This section presents a brief overview of the study, and is in a form of a summary wherein the chapters of the study are divided into general introduction, literature review, research methodology, presentation of the results, analysis and interpretation of the results, research findings and lastly the conclusions of the study, summary of the chapters as well as the recommendations of the study.

7.3.1 Chapter 1: General Introduction

Chapter 1 starting with the introduction is outlined and introduces the background to the study, the definition of the concepts, i.e. translation, interpreting, cultural concepts, Xitsonga and English were defined and also discussed in details. The research problem which covered the problem statement and the research questions were discussed. The aim and objectives of the study were established wherein the main aim of the study was to formulate strategies and methods of translating cultural concepts from Xitsonga into English with a view to bridge the gap between the two cultures.

The research focused on the following objectives: to identify cultural concepts in Xitsonga, to define/describe the cultural concepts in Xitsonga, to identify the problems/challenges in the translation of the Xitsonga cultural concepts into English and to find the best methods and strategies of dealing with the translation of cultural concepts from Xitsonga into English. The discussion was also on the rationale of the study, the scope of the study, the plan of the study, the ethical consideration, as well as the summary of the chapter.

7.3.2 Chapter 2: Literature Review

The chapter focused on the literature review wherein different scholars whose studies were relevant to this study were reviewed. The chapter revealed that translation of cultural concepts presents challenges to the translators, and also revealed that in order for these challenges to be addressed, translators must find the best way of dealing with these challenges. The most important way to dealing with these challenges is to employ strategies, methods, procedures as well as techniques that can assist in the translation of these cultural concepts, in this study the translation of cultural concepts from Xitsonga into English. The focus was also on the theoretical framework, where the translation theories were discussed.

The major four theories discussed in the chapter are Linguistic Theories, Functionalist Theories, Translational Action Theories as well as the Skopos Theory. The literature suggest that for the translation of the translation of the cultural concepts, translators must select the best theory that is likely to address the issues revolving around the challenges of translating cultural concepts, in a case of this study the translation of cultural concepts from Xitsonga into English.

The chapter also looked into the process of the translation, where it was clearly outlined that the process has to follow certain stages namely: the analysis stage, transfer and restructuring stages. The attention was also given to the strategies of translation above level, the translation strategies for translating culture-bound terms, the procedures of translating culture-specific items, where the two major translation strategies namely: fereignisation and domestication were discussed in detail and these were also on the translation principles of culture-specific items, these are the two strategies that most scholars can be used as the major strategies that can be used in the translation of the cultural concepts, this was also applied in the case of translation of the Xitsonga cultural concepts into English as well as the Northern-Sotho and Tshivenda cultural concepts.

The section also focused on the ideology in the translation, the methods of translation where most scholars believe that in order to translate the cultural concepts, translators must be able to choose the correct methods that can assist in this regard. These methods of translation were adopted by Newmark (1988:45).

A brief discussion on the Theory of Translation and Culture was presented, followed the discussion on the categorization of cultural words which includes ecology, material culture, social culture organisation, customs, activities, procedures and concepts, gestures and habits were presented. The chapter was concluded by the summary presentation.

7.3.3 Chapter 3: Research Methodology

Chapter 3 focused on the research methodology of the study. The discussion was on the introduction of the chapter, the research approaches namely quantitative and qualitative. The study used a mixed method approach for the collection of data where more data was drawn from the quantitative method mainly because more questions were presented in the questionnaire for the respondents to complete. The study also focused on the research design, data collection where the three main data collection tools were discussed, these tool are survey, observation and case study.

For the purpose of this study, survey (where the researcher prepared a questionnaire to be completed by respondents) and observation (where dictionaries from the three languages namely; Xitsonga, Northern-Sotho and Tshivenda were compared in a form of identifying the cultural concepts presented by lexicographers) were as the main tools for collecting data.

The research sampling was discussed where 24 respondents/participants were selected from different language divisions dealing with language issues on a day-to-day basis. The study also discussed the population of the study, this population included lecturers from the Department of Translation Studies and Linguistics as well as the department of Xitsonga, the language practitioners from different language divisions, followed by the students from both the Xitsonga and Translation Department at the University of Limpopo. The sampling size was discussed as well, the discussion was also on data analysis, and a brief discussion on writing report was presented, followed by the discussion on the ethical consideration as well as the of the study.

7.3.4 Chapter 4: Presentation of the Results

This chapter looked at the presentation of the results from the observation and the results from the survey. This chapter started with the introduction, followed by the observation wherein themes were developed focusing on the four main objectives of the study. The following observations were presented and discussed in a form of themes; observation on identifying the cultural concepts, observation on defining/describing the cultural concepts, observation on identifying the problems/challenges presented by cultural concepts and the observation on the strategies and methods of dealing with cultural concepts.

This applied the qualitative approach. On the presentation of the results from the survey, the researcher developed a questionnaire which contained a number of questions to be answered by respondents and this applied quantitative approach. The questions on the questionnaire were also presented in a form of themes and were discussed. See (Appendix B) for the questions that were asked to the respondents/participants. The chapter concluded by the discussing the summary.

7.3.5 Chapter 5: Analysis and Interpretation of the Results

The chapter focused on the analysis of results on observation and survey. Analysis on survey was carried out through figures. The results presented in Chapter Four have been analysed and interpreted in this chapter. The analysis and interpretation of the results from the observation was in a form thematic analysis, wherein the objectives of the study were in divided into themes and discussed. The analysis and interpretation of the results from the survey were drawn from the questions presented in the questionnaires wherein respondents were requested to respond to these questions.

The questions were organised into themes and the respondents' answers were thoroughly analysed and interpreted. The analysis and interpretation of the results from the observation used the qualitative method, and the analysis and interpretation of the results from the survey employed the quantitative method where results were analysed and interpreted from the graphs both the bar and pie chart. From this, the analysis was on the percentage form where the study had to find in percentage how did respondents respond to each question that were asked to them.

7.3.6 Chapter 6: Research Findings

The chapter is on the research findings for the whole study, the section focused on the findings from the observation and the survey. On observation, the findings were linked to the objectives of the study where the researcher had to identify cultural concepts from three different bilingual dictionaries. The finding was also on the selected cultural expression from Xitsonga, Northern-Sotho and Tshivenda where participants were requested to translate them into English. And on survey, the findings were drawn from the questionnaire wherein the answers provided by the respondents were presented, analysed and interpreted in order for the findings to be clearly drawn and be concluded.

7.3.7 Chapter 7: Conclusions, Summary of the Chapters and Recommendations

This chapter focused on the conclusion of the study wherein the focus was addressing and concluding the whole study based on what it entailed as well as summarising what the study touched on. The summary of the chapters looked into summarising the chapters of the study and also touched on what each of these chapters focused on. The chapter also focused on the recommendations of the study wherein the researcher made recommendations on what should be done by translators when it comes to best way of translating cultural concepts.

The recommendations were based on the findings of the study from chapter 6, these findings were drawn from both the observation and the survey and the researcher strongly believes that if they are taken into consideration by both the translators, language practitioners and any person interested in translation issues, the translation of cultural concepts is likely not to present challenges to them since the study suggested the best possible solution in handling translation. This chapter was concluded summary wherein it was summarised based on what the whole chapter focused on.

7.4 Recommendations of the study

This section focuses on the recommendations of the whole study, these recommendations were addressing the findings of the study from Chapter 6 and the focus was on the observation and the survey. Therefore the recommendations are to be divided into the observation as well as the survey.

7.4.1 The research recommendation of observation on the translation of Xitsonga cultural concepts

This sub-section pays attention to the recommendation made by the researcher as far as the observation is concerned.

7.4.1.1 On identifying cultural concepts in Xitsonga

The researcher believes that translators, authors as well as lexicographers need to be able to identify cultural concepts without any challenges since translating them depends on these practitioners. The study therefore recommends that they should not shy away from having a sound knowledge of the languages they are translating from and into. In this case, a sound knowledge of both Xitsonga and English is recommended. Since the target readership depends on translators when it comes to the translation of cultural concepts or any other translation, identifying these cultural concepts should be taken into consideration. And having identified them give translators an idea on how best they are going to translate them into the target language.

7.4.1.2 On the observation on defining/describing the cultural concepts in Xitsonga

In order for translators to be able to define and describe cultural concepts in the process of translation, they first need to understand them. This enables them to be able to transfer the correct meaning into the target language. As much as describing cultural concepts is not an easy task and it is not always the case that translators find an equivalent or a good explanation for a certain cultural concept, however, translating them into the target language is possible and this possibility can only be a

reality if translators understand that the translation process involves two languages as well as two cultures.

As a result having a knowledge of the two languages as well as cultures is a crucial factor. The study therefore recommends that translators, lexicographers as well as authors should be knowledgeable when it comes to the cultures of the languages they translating from and into. In this case, they should be knowledgeable in both Xitsonga and English. This knowledge can assist translators not to battle or face challenges when translating cultural concepts, in a case where they face challenges, the knowledge they possess can assist them in finding the best suitable approach in terms of translating cultural concepts. The concept '*thugamama*' has been a proper description mainly because the lexicographers' knowledge of both Xitsonga and English.

7.4.1.3 Observation on identifying the problems/challenges in the translation of the Xitsonga cultural concepts into English.

Translators should be able to detect and deal with the problem faced when translating the cultural concepts, failing which they are likely not to convey the naturalness or even the source text's true intention. It should also be noted that translating cultural concepts entails sufficient knowledge about the culture, demanding sensible approach by translators.

7.4.1.4 Observation on finding the best methods and strategies of dealing with the translation of cultural concepts from Xitsonga into English.

Having found that choosing the best strategies and methods to enable translators to bridge the gap between the two cultures, the study therefore highly recommends that translators be aware and familiarise themselves with the strategies and the methods of translating cultural concepts. This helps them in achieving the purpose of their translation and also to send the correct message to the target readership since they depend on the translators when it comes to translation of the cultural concepts or translation in general.

Paraphrasing was used as one of the strategies in the description and explanation of the cultural concepts and it has played a major role in making sure some of the cultural concepts that are properly translated. The researcher is of the view that, if a strategy helps in achieving the skopos of the translation then make use of it. In the case where literal translation method was used, the translated version did not carry out the intended meaning of the cultural concept, as a result this is likely to be misleading to the target readership. Therefore the researcher strongly believes that employing literal translation method might not be a good idea and cannot be recommended to be used in the translation of the cultural concepts.

7.4.2 The research recommendations on survey (questionnaire) in the translation of Xitsonga cultural concepts

This sub-section addresses the recommendations of the study drawn from the findings in Chapter 6. And these recommendation are based on the questions entailed in the questionnaire where in respondents were given to respond.

7.4.2.1 Importance of translating Xitsonga cultural concepts

The study recommends that translators must see the translation of the cultural concepts as an important aspect in the language sector. It is against this background that the researcher believes that the only way to produce a good translation is for the translators to take into account that bringing the two cultures and languages is very important when it comes to translation of cultural concepts.

Since the main aim of this study was to bridge the gap between Xitsonga and English in terms of translating cultural concepts, the only way this can happen is when translators understand that translating cultural concepts is very important. Therefore, translators should take into consideration that translation of cultural concepts is very important. The ST readers as well as the TT reader depends on translators since they act as a link between the two languages as well as the two cultures. In a case of this study, they act as a link between Xitsonga and English. The importance of translating cultural concepts start with translators understanding that the best way to produce a good translation cannot be reality if they fail to find the best possible way in a case where they come across foreign items in the source text.

7.4.2.2 Translatability of cultural concepts

The fact that the study found that it is possible to translate Xitsonga cultural concepts or the Xitsonga cultural concepts are translatable clearly shows that though translators might come across challenges and difficulties in the translation of cultural concepts, translating is however possible. The study highly recommends that translators should be able to select the best translation strategies and methods since they provide solutions to solving the untranslatability and to solve the issue and dispute between foreignisation and domestication. The translation should be done and understood in or within the context, by so doing the translator avoids misrepresenting the information in the target language from the source language.

Since translating the cultural concepts is not an easy task, it needs severe study and a complete knowledge as well as the accuracy on the culture of both the source and the target language. In the case of this study Xitsonga and English. Having a complete knowledge enables translators to find cultural concepts translatable.

Translators should find the best way of dealing with the untranslatability of cultural concepts and this can be done by detecting and realising that a source text has cultural concepts and failing to deal with cultural untranslatability is likely to result in translators failing to convey the true intention of the source text when it comes to the translation of the cultural concepts.

7.4.2.3 Challenges of translating Xitsonga cultural concepts into English

Since the study found that translating Xitsonga cultural concepts is very challenging and these challenges are brought about by cultural differences, lack of equivalence and failure to recognise cultural concepts. These surely hinder the translators from producing the best translation in terms of translating cultural concepts or translation in general. Therefore translators have to find the best possible way of dealing with these challenges in order for their translation to serve a certain purpose or to have skopos.

The study recommends that translators should familiarise themselves with the two languages as well as the two cultures to overcome these challenges. It is clear from the study that if translators do not pay attention to the cultural differences that exist between the SL and the TL, in this case between Xitsonga and English, these challenges are likely not to be solved. Based on this, the study recommends that translators should indeed pay attention to the differences that are in terms of culture when it comes to the languages they are translating from and into.

The study also shows that cultural knowledge in translating is one of the most important areas where translators show their weakness and strength. When the translator has a knowledge of the two cultures, it becomes easy for them to translate cultural concepts and also give the equivalent in terms of meaning. Nida (1964:130) acknowledges the difficulty of the task of translation where he states “difference between cultures may cause more severe complications for the translator to different languages”.

The study also recommends that translators find appropriate strategies to translate cultural concepts. Since these challenges might be brought by the differences between cultures and they are likely to cause complications for translators. Appropriate strategies and methods are recommended to overcome these challenges. And since translation is not done in vacuum, the study also recommends that in a case of translating cultural concepts, they should work with other translators as well as other language practitioners in order for them to find the best solution in a case where they come across challenges.

7.4.2.4 Identifying Xitsonga cultural concepts in the text

Identifying cultural concepts in a source language can only be possible if translators have a sound knowledge of the languages they are translating from and into, not only the language but the knowledge of the two cultures. This means that translating cultural concepts can become a reality if translators understand that they should never fail to recognise the cultural concepts in the Xitsonga text. The study recommends that translators should familiarise themselves with cultural concepts that are found in the Xitsonga.

This can be done by possessing a sound knowledge of the Xitsonga culture and language. In order for translators to achieve their knowledge of cultural concepts, they need to be able to identify and be familiar with the cultural concepts before they start with the translation process.

7.4.2.5 Strategies that can be used to overcome the challenges of translating cultural concepts

The study recommends that translators must familiarise themselves with the correct strategies in order for them to perform the translation task without any problems. In a case of the cultural concepts, it was clear in the study that paraphrasing dominated, where a cultural concept is explained or described. As the best strategy that can be used in the cultural concepts, paraphrase is one of the most common strategies in the translation of cultural concepts. The researcher highly recommends this strategy since it helps translators to achieve the translation purpose intended.

Employing strategies that can help in unpacking the meaning of the ST item. In this study, the other strategy that has achieved the purpose of unpacking the meaning of the source items is domestication. As a result the researcher strongly recommends that translators make use of this strategy in the translators of the cultural concepts since they help in achieving the purpose or the skopos of the translation. Adhering to the strategies that works best helps translators in sending the correct meaning to the target readership. The researcher believes that in case where translators fail to recognise suitable strategies, this results to the translation being dull and uninteresting because it still has some foreign explanations which still needs further interpretations.

7.4.2.6 Types of translation that respondents are most comfortable with in the translation of Xitsonga cultural concepts

This study shows that translators tend to shy away from the most types of translation i.e. health, technical, financial and legal which are very complex, as a result their knowledge is limited to a specific type of translation which in the long run might have a negative impact in terms of the much needed skills when it comes to translating cultural concepts from Xitsonga into English.

The study recommends that translators must not only be comfortable with one type since this hinders them from getting to know the other types of translation. Translators should be able to try other types of translation since they are not always going to be given general translation to translation. Having a vast knowledge of the other types of translation is highly recommended.

7.4.2.7 Suitable methods for the translation of Xitsonga cultural concepts

The best translation method helps the translators to be able to translate without hustles, having said that, this study therefore recommends that translator must ensure that they select the best translation methods that can assist them not to struggle while they translate. They should not just choose a particular method because they like it, but choosing the method that helps achieve that skopos of the translation is highly recommended.

Having the target readership in mind always assists in selecting the right methods of translation that assist in the translation of the cultural concepts. Failing to recognise or use the correct method, the skopos of the translation is likely not be achieved. Literal translation should be avoided because it fails to translate the genuine meaning.

7.4.2.8 What happens in a situation where translators fails to recognise Xitsonga cultural concepts in a Xitsonga text

The study revealed that translators fail to recognise Xitsonga cultural concepts in a Xitsonga text, as a result they end up failing to produce a good translation and as a result the target readers i.e. English readers fail to get the correct meaning that was intended by the Xitsonga text as the source text or the original text. On this finding the study recommends that translators should try their utmost best to recognise that the source has cultural concepts which needs a serious attention when it comes to them properly translated.

Failing to recognise Xitsonga cultural concepts in the Xitsonga text can make it impossible for the translation to take place. The study also revealed that the translator end up mistranslating or translating out of context.

The researcher believes that this is due to that fact that most translators are unable to possess a good knowledge of the two languages and cultures. Based on this, this study highly recommends that translators have a good understanding as well as the knowledge of both Xitsonga and English in order for them to find a balance between the two during the translation process.

7.4.2.9 Challenges that one come across when translating Xitsonga cultural concepts

The study recommends that translators should be familiar with the translation strategies that are available to deal with the translation of cultural concepts from Xitsonga into English. This study also recommends that translators be aware of the strategies and methods in order for them to overcome the challenges presented by the translation of cultural concepts from Xitsonga into English. The correct strategies, methods and procedures assist in the best way to translate cultural concepts.

7.4.2.10 The best way to deal with the challenges of translating cultural concepts

Translators need to have a knowledge and also to be aware of the cultures of the languages they are translating, this makes the translation process to take place without any hustle. Therefore, the study recommends that translators must be able to identify cultural concepts in the source text, and the only way this can happen is when they have familiarised themselves with the two languages and cultures. Failing to have a knowledge of two languages and cultures as translators, translation is going to be an impossible practice. The study therefore recommends that translators should work with other translators who belong to the same language and same culture to end up being good translators.

Translators need to be careful when translating cultural concepts since some of them might be wrongfully interpreted. This can only be possible if translators are able to understand both the two languages and the cultures. Observing the cultures of both the source and target language is necessary.

7.4.2.11 The importance of having a knowledge of two languages and cultures when they translate cultural concepts from Xitsonga into English

The study recommends that translators learn about cultures of both the source and target language, in the case of this study cultures of both the Xitsonga and English need to be learned. This enables the translators to have a better understanding of what needs to be done in terms of translating cultural concepts. Translators need to know that languages and cultures are two aspects which cannot be separated, as a result familiarising themselves with the two is highly recommended.

The knowledge background of the translators when it comes to both their languages and cultures influence their translation. Since the target readers depend on them for information, possessing this knowledge is necessary as this enables translators not to mislead the target readership in terms of the correct meaning intended by the source text writer.

The translators' knowledge and expertise as well as experience is highly recommended as it contributes a lot in the translation. The study also recommends that translators should be aware of the beliefs, attitudes, values as well as the rules of Xitsonga and culture as this able them to adequately translate in the English.

7.4.2.12 The major role that strategies play in the translation of Xitsonga cultural concepts from Xitsonga into English

Strategies play a major role in the translation of cultural concepts, as a result, selecting the best strategies that assist in producing a good translation. The study recommends that translators familiarise themselves with the best strategies available. These strategies help in dealing with the challenges they come across in the translation of cultural concepts. For those who are interested in the study or taking the study further when it comes to the translation of the cultural concepts, the need to be aware that each language has its own culture.

This study recommends that they need broader understanding of cultural concepts in both the language they need to translate from and into. The study also recommends that they should have a deeper understanding of the strategies, methods as well as

procedures and how to apply them in the case of the translation cultural of the cultural concepts.

7.5 Limitations of the study

Though the study managed to address issues around the translation of cultural concepts from Xitsonga into English, and the researcher believes this has been properly done. The study however, did not touch on all the cultural concepts in Xitsonga since there are a quite number of all those concepts, events, items that have a lot to do with cultural issues in Xitsonga. Another limitation is that some of the practitioners who have a vast knowledge in the translation field failed to partake in the study and the researcher believe their expertise and knowledge was needed in contributing to solving the challenges that translators face during the translation process.

7.6 Summary

This chapter concluded the whole study, also focused on the summary of the whole study where this was done in a form of dividing the section according to all the chapters of the study, this was followed by the recommendations of the study and lastly the summary of this chapter was presented.

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Appendix A

PO Box 108
Sovenga
0727
Cell: 0761148599
15 October 2016

Dear Sir/Madam

I Thembheka Abraham Makamu, a Doctor of Literature student at the University of South Africa (UNISA) is undertaking a study on the translation of the cultural concepts from Xitsonga into English. The aim of this study is to bridge the gap that exists between the two languages (Xitsonga and English) as well as their cultures.

I therefore request that you assist me in completing the following questionnaire. This research is very important to me as it will assist the field of translation.

I kindly request that you spare a few minutes of your time to answer the questionnaire. Please be informed that your responses will remain confidential, the information provided will not be shared with anyone and will only be used for the purpose of this study. Your anonymity is guaranteed.

Your assistance in this regard will be appreciated.

Yours sincerely,

Makamu TA (Mr)
PhD Student (UNISA)

Date

Appendix B

DEMOGRAPHIC QUESTIONS

Please put an (X) on the correct answer.

1. What is your Age?

18 – 25
26 – 35
36 – 45
46 – 55
56 – Above

2. Highest Education/Qualification

Grade 12
Diploma
Undergraduate Degree
Postgraduate Degree

3. Occupation

Student
Educator
Language Practitioner
Lecturer
Other

KNOWLEDGE QUESTIONS

Please put an (X) on the correct answer.

4. How often do you translate?

Daily
Often
Freelance
Sometimes
Hardly

5. How important is it to translate cultural concepts?

Very Important
Important
Not Important

6. How translatable are cultural concepts?

Highly Possible
Possible
Impossible

7. How challenging is it to translate cultural concepts?

Very Challenging
Challenging
Not Challenging

8. How easy is it to identify cultural concepts in the source text?

Very Easy
Easy
Not Easy

9. Are you familiar with the strategies that can be used to overcome the challenges of translating cultural concepts?

Yes
No
Other

10. Amongst the given strategies below, which one do you think can work best in the translation of cultural concepts?

Literal Translation
Borrowing
Illustration
Paraphrasing
Other

If other, then which strategy or strategies do you think work best?

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11. What are some of the challenges that are faced by translators when translating cultural concepts?

Non equivalence
Not recognising cultural concepts
Low level of translation
All of the above

12. Which of the following types of translation are you most comfortable with?

Health
Technical
General
Legal
Financial
Other

If other, which type do you prefer most?

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13. Amongst the given methods of translation, which one (s) do you think is/are suitable for the translation of cultural concepts?

Word for word translation
Faithful translation
Semantic translation
Free Translation
Other

If other, which method of translation do you prefer?

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Please answer the following questions by writing down your answers on the space provided.

14. What do you understand by culture-bound concepts/items or cultural concepts?

15. What do you do in case where you come across a cultural concept that does not have an equivalent?

16. What is likely to happen in a situation where a translator fails to recognise cultural concepts in a source text?

17. What are the challenges that one may come across when translating cultural concepts?

18. How can translators deal with the challenges of translating cultural concepts?

19. Why do you think it is important for translators to have knowledge of the two languages and cultures when they are translating?

20. What is the major role that strategies play in the translation of cultural concepts?

21. What are the advantages of employing strategies in the translation of cultural concepts?

22. What interests you most when translating cultural concepts?

23. For the purpose of this section, the two strategies namely: Domestication and Foreignisation will be used wherein respondents are expected to choose the strategy that they think has addressed the challenges presented by cultural concepts.

(a) Domestication refers to “an ethnocentric reduction of the foreign text to target-language cultural values, it designates the type of translation in which a transparent, fluent style is adopted to minimize the strangeness of the foreign text for target language readers,” (Venuti, 1995: 4).

(b) Foreignisation refers to “an ethnodeviant pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad, it means a target text is produced which deliberately breaks target conventions by retaining something of the foreignness of the original,” (Ibid, 1995: 20)

Please put an (X) on the strategy that you think has played a role in addressing the challenges of translating cultural concepts.

SOURCE TEXT	FOREIGNISATION		DOMESTICATION	
Xinyumbadzana	A man who does not support his family		A man who prefers supporting his in-laws and does not care about supporting his own family	
Musevetho	Girls' initiation school		An initiation school attended by young girls	
Xiendlahivomu	It is a traditional samp		Soft mealies cooked and dressed by ground peanuts	
Xibelani	A traditional woven skirt		A traditional skirt made by specific traditional material garment worn by woman, usually for the purpose of dancing	
Tinjhovo	Piece of animal skin (put on waist).		A piece of clothing made of cow hide, usually worn by males	
Xinghwimbhi	Cooked pumpkin mixed with nuts.		Pumpkin dish cooked and seasoned by ground nuts that have been ground and salt	
Vukhomba	Initiation for women		Initiation school for women and young women as an indication of and preparation for womanhood	
Ndzheko	A calabash		A calabash with a handle usually used for drinking water and traditional beer	

SOURCE TEXT	FOREIGNISATION		DOMESTICATION	
Xinkambana	A traditional dish		A small traditional dish made of clay	
Xinombhela	A traditional game		A traditional game played at night accompanied by singing of young boys and girls standing a distance from each other. The singing continues as they meet in the middle	
Magava	A game using stones		A traditional game where small stones are put together inside a small circle where two or more players compete by taking the stones in and out of the circle. The one who gathers more stones wins	
Dema	A game using watermelons		A traditional game wherein a raw watermelon is cut into two pieces where males use sharpened canes to point at each to see who is good in measuring	
Muchongolo	A traditional dance		A traditional dance performed by males in the form of a celebration in an event	
Mukhinyavezo	A traditional dance		A traditional dance performed by older women or grannies where they put on their traditional regalia	

SOURCE TEXT	FOREIGNISATION		DOMESTICATION	
Nkambani	A traditional bowl		A big traditional bowl made of clay	
Ntundzwana	A traditional basket		A traditional basket made of hard reeds with a lid used to carry maize meal, nuts and beans when visiting relatives, also used as a food warmer	
Jomela	Traditional cup		This is a traditional container made of clay used for drinking home brewed or traditional beer	
Ndyelo	A traditional plate		A traditional wooden plate mostly used by the head of family	
Xirhundzu	A traditional basket		A traditional basket made of hard reeds without a lid used to carry raw traditional food like mealies, beans and nuts from the farm. It is mostly carried by woman on their heads	
Khuwana	A big traditional container		A big traditional container made of clay used for water storage. It makes water to remain at constant temperature	
Madeha	Ankle bracelets		Traditional leg bracelets worn by women on both legs above the ankles	

SOURCE TEXT	FOREIGNISATION		DOMESTICATION	
Xikhuwana	Used to store beer		A small traditional container made of clay used to store home brewed traditional beer	
Masindza	Hand bracelets		Traditional hand bracelets worn by women. They range from copper, silver and gold	

24. Amongst all the cultural concepts presented above, are you able to recognise all of them or do you know all of them? If your answer is no, please list those that you are unable to recognise or those you do not know or see for the first time.

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THANK YOU