A CRITICAL ANALYSIS OF THE TWO ENGLISH TRANSLATIONS OF THE FIRST ISIZULU NOVEL *INSILA KASHAKA:* A CORPUS-BASED APPROACH

by

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submitted in accordance with the requirements for the degree of

DOCTOR OF LITERATURE AND PHILOSOPHY

in the subject

LINGUISTICS – WITH SPECIALISATION IN TRANSLATION STUDIES

at the

University of South Africa

SUPERVISOR: PROF. CK MOROPA

November 2022
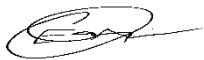
DECLARATION

Student number: **4418-234-1**

I declare that this thesis entitled "A CRITICAL ANALYSIS OF THE TWO ENGLISH TRANSLATIONS OF THE FIRST ISIZULU NOVEL *INSILA KASHAKA:* A CORPUS-BASED APPROACH" is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

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EN Nzimande   **Date**

DEDICATION

This thesis or qualification is dedicated to my late father, Lenard Kufakwezwe Nzimande, who sort of prophesied that 'I would become very educated when I grow up'. This qualification is full proof that his prophesy has materialised. Elders in African communities in the past, and perhaps still some of them in the present, had a natural and innate ability to foresee or predict things that will happen in future.

According to my mother, my father used to look at me when I was still a baby and say that, "This one will speak English through the nose as he grows up, I can see him". These are the words of my father quoted verbatim. It is a tendency of black South Africans to refer to someone who is highly educated as 'someone who speaks English through the nose'. '*IsiNgisi usikhipha ngamakhala*', they would say, which literally means 'he/she speaks English through the nose' and figuratively 'he/she is highly educated'. This probably emanates from the fact that the accent of a white person sounds as though they are speaking through the nose, when they speak English.

Hmm, zohamba insizwa kosala izibongo! (i.e. Literally: Hmm, young men will depart but their praises/praise names will remain!; Figuratively: Hmm, young men will perish but their praises/good deeds shall forever be remembered!) This is indeed true, as my father passed years ago but wherever I go, individuals who knew him still remind me of his praise names he was given as a young man (as is customary among black communities in South Africa). Other young men used to praise him as:

J.B. ndondo zomntwana! (Literally: J.B. beadwork of a baby/child; Figuratively: J.B. beadwork of a young girl/*intombi*).

ACKNOWLEDGEMENTS

ABSTRACT

Translating culture-specific items between different languages is a nerve wrecking task that often poses a great challenge to the translator. This can be ascribed to the fact that the items to be rendered are unknown or known, but not yet lexicalised in the target language. Translators faced with this challenge often have to make use of different approaches or strategies at their disposal in order to produce a comprehensible and acceptable translation in the target culture. Therefore, the aim of the present study was to determine and compare the approaches adopted by translators of the two English translations of the isiZulu novel *Insila kaShaka,* by Dr. JL Dube, in their endeavour to overcome the challenge of rendering items carrying cultural connotations. The first translation was produced by Prof. J Boxwell and appeared in 1951, and the second one was done by Mrs TN Nene and Mr RM Kavanagh and was released in 2017. Furthermore, the study seeks to determine whether the time period under which the two translations were produced as well as power relations between the two languages concerned had an influence on the choice of the approach employed by the translators. The study employed the corpus-based method for data analysis and interpretation, and a corpus-query software called 'ParaConc' for this purpose. Moreover, the approaches, namely descriptive translation studies, corpus-based translation studies and post-colonial translation theory were used as theoretical underpinnings of the research. The findings revealed that the translator of the first translation adopted the target text-oriented approach in his rendering of the novel while the translators of the second translation, on the other hand, strove to maintain equitable use of the source text-oriented and target text-oriented approach. The results further indicated that time period as well as power relations indeed exerted some influence on the choice of the approach employed by the translators.

Key terms: *Insila KaShaka, corpus, descriptive translation studies, corpus-based translation studies, post-colonial translation theory, source text, target text, corpus-based approach*

IQOQA (ISIZULU)

Ukuhumusha amagama aphathelene namasiko phakathi kwezilimi ezehlukene kungumsebenzi onzima kakhulu ovame ukumnika inkinga lowo ohumushayo. Lokhu kudalwa ukuthi lawo magama okumele ahunyushwe awaziwa noma awanawo amagama ahambisana nawo kulolo limi okuhunyushelwa kulo. Abahumushi ababhekene nale nkinga kuvame ukuthi basebenzise izindlela noma amasu akhona ukuze bahumushe ngendlela ezwakalayo neyamukelekile ngokosiko lolimi okuhunyushelwa kulo. Ngakho-ke, inhloso yalolu cwaningo ukuthola kanye nokuqhathanisa izindlela ezasetshenziswa abahumushi bezincwadi ezimbili zesiNgisi ezahunyushwa zisuselwa kwinoveli yesiZulu ethi *Insila KaShaka*, eyabhalwa nguDkt. J.L. Dube, ekulweni nenkinga yoluhumusha amagama amayelama nosiko. Incwadi yokuqala yesiNgisi yahunyushwa nguSlz. J. Boxwell yase ishicilelwa ngonyaka ka-1951, kanti eyesibili yona yahunyushwa nguNkk. T.N. Nene kanye noMnu. R.M. Kavanagh yase ishicilelwa ngonyaka ka-2017. Ucwaningo luphinde futhi lufune ukuthola ukuthi ngabe isikhathi izincwadi zesiNgisi ezahunyushwa ngaso kanye namandla lezi zilimi ezimbili ezazinawo ngesikhathi sokuhumusha kwaba nawo yini umthelela kwindlela abahumushi abayisebenzisa uma behumusha le ncwadi. Lolu cwaningo lusebenzisa indlela yokucwaninga esebenzisa i-*corpus*, kanti lusebenzisa ubuchwepheshe obubizwa nge-*ParaConc* okuyibo obusetshenziswa uma kuhlaziywa. Ucwaningo luzoncika kwinjulalwazi i-*Descriptive Translation Studies*, i-*Corpus-based Translation Studies* kanye ne-*post-colonial translation theory*. Imiphumela yocwaningo iveza ukuthi umhumushi wencwadi yesiNgisi yokuqala wasebenzisa indlela evuna ulimi okuhunyushelwa kulo uma ehumusha le noveli, kanti abahumushi bencwadi yesibili bona balwela ukusebenzisa ngokufana indlela evuna ulimi okususelwa kulo kanye naleyo evuna ulimi okuhunyushelwa kulo. Iphinde futhi iveze ukuthi isikhathi izincwadi ezahunyushwa ngaso kanye namandla lezi zilimi ezimbili ezazinawo ngaleso sikhathi ngempela kwaba nomthelela ekukhethweni kwendlela abahumushi abayisebenzisa.

KAKARETŠO (SEPEDI)

Go fetolela maina a setšo magareng ga Dipolelo tša go fapanafapana ke mošomo wo bothata kudu woo nako le nako o tlišago bothata bjo bogolo go mofetoledi. Se se ka dirwa ke gore maina ao a fiwago ga a tsebje goba a a tsebja fela ga a na tlhalošo mo lelemeng leo go fetolelwago go lona. Bafetoledi bao ba lebanego le bothata bjo gantši ba šomiša ditsela goba maano a go fapanafapana ao ba nago le wona gore ba ntšhe phetolelo ya go kwešišega le go amogelwa setšong sa polelo yeo go fetolelwago go yona. Ka fao, maikemišetšo a thuto ye ke go laetša le go bapetša ditsela tšeo di šomišwago ke bafetoledi ba diphetolelo tša Seisemane tše pedi tša padi ya isiZulu ya go bitšwa *Insila kaShaka*, yeo e ngwetšwego ke Dr J.L. Dube, maikemišetšo e le go fenya mathata a go fa maina ao a sepelelanago le setšo, Phetolelo ya mathomo e tšweleditšwe ke Prof. J. Boxwell gomme ya phatlalatšwa ka 1951, mola ya bobedi e tšweleditšwe ke Mdi T.N. Nene le Mna R.M. Kavanagh gomme yona ya phatlalatšwa ka 2017. E bile, thuto ye e nyaka go hwetša ge e le gore nakong yeo ge diphetolelo tše pedi di tšweletšwa le tswalano magareng ga dipolelo tše pedi tše, ge di bile le khuetšo mo go kgetheng ga tsela yeo e šomišwago ke bafetoledi. Thuto ye e šomiša tsela ya khophase go fetleka le go hlatholla data, le lenaneo la khomphutha la go nyakišiša khophase la go bitšwa 'ParaConc' e šomišetšwa wona mošomo wo. Ka fao, ditsela, tša go bitšwa '*Descriptive Translation Studies*', '*Corpus-based Translation Studies*' le teori ya '*Post-colonial translation*' di šomišwa bjalo ka diteori tše bohlokwa tša nyakišišo ye. Dikhwetšo di tšweleditšwe gore mofetoledi wa phetolelo ya mathomo o šomišitše tsela ya sengwalo sa mothopo ge a fetolela padi mola bafetoledi ba phetolelo ya bobedi, mo le lengwe, ba lekile ka maatla go šomiša ka go lekana sengwalo sa mothopo le tsela ya sengwalo seo se lebantšwego. Dipoelo di bontšhitše le go feta gore nako le ditswalano tše maatla di kgonne go huetša mo go kgetheng tsela yeo e šomišwago ke bafetoledi.

ABBREVIATIONS

The following abbreviations are used in the study:

DTS: Descriptive Translation Studies

CTS: Corpus-based Translation Studies

TT: Target text

ST: Source text

TT_1:   First target text (1951/first English translation)

TT_2:   Second target text (2017/second English translation)

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CHAPTER 1: INTRODUCTION

1.1   Background to the study

The translation of literary texts has always posed a challenge to the translator, especially if the text to be translated contains many culture-bound items. Guerra (2012:1) puts this aptly when she contends that:

> Literary texts display many linguistic peculiarities, as well as social and cultural aspects of our lives and, thus, we can assert that literary translation is one of the main ways of communication across cultures. Translating literary texts, however, is not an easy task, since it certainly poses many problems for the translator. One of the problems a translator can face arises from the fact that some words or phrases denoting objects, facts, phenomena, etc. … are so deeply rooted in their source culture (SC) and so specific (and perhaps exclusive or unique) to the culture that produced them that they have no equivalent in the target culture (TC), be it because they are unknown, or because they are not yet codified in the target language (TL).

What can be noted in the above quote is that the challenge of translating literary texts arises from the fact that language and culture are closely intertwined. Kussmaul (1995) echoes this sentiment when he posits that the close interconnection between language and culture often poses a challenge to translators. Therefore, one cannot talk about translation and exclude culture under which the translation activity takes place (Dlamini 2021). By culture is meant "the sum of repetitive, relevant and deliberate actions, activities, and products produced by a population. The sum is reproduced and preserved by systems of norms practiced in the population" (Bartsch 1987:294).

Furthermore, it can be observed from the above quote that the biggest hurdle arises when the text to be translated contains terms or phrases designating objects or phenomena deeply rooted in the culture in which they are embedded. According to Snell-Hornby (1995), this necessitates that the translator be both bilingual and bi-cultural in order to be able to render a good translation. 'Good translation' entails that the translation should be culturally and linguistically appropriate for the target readership (Dlamini 2021). Ndlovu (1997) concurs with this view when he maintains that a translator cannot simply replace the semantic meaning of ST words and expressions, but must take into consideration the cultural values of the target readership in their translation. Therefore, the translator must pay close attention to the cultural elements

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found in the source text (ST) and endeavour to render them in a manner that will be considered appropriate in the target text (TT) (Dlamini 2021).

The challenge is further exacerbated if the translation task is executed between languages that belong to different language groups or families that are characterised by distinct cultures. Dlamini (2021:123) supports this view when she contends that, "Undoubtedly, the greater the distance between SL and TT, the more cultural problems will arise in the translation." This is more likely to have been the case in the translation of the novel *Insila KaShaka* forming the focus of the present study, since it was translated from isiZulu into English. These two languages are quite diverse and therefore have distinct cultures, since isiZulu is an African language and English a European language. Furthermore, there is no literary text in the history of isiZulu literature embedded with as many cultural aspects as the novel being investigated in the present study. The translators of this novel, therefore, undoubtedly faced many challenges when translating it into English. Therefore, the present study will shed some light on how the translators of this novel dealt with the challenge of rendering culture-specific terms or items between languages as diverse as isiZulu and English.

After realising the challenge posed by the translation of culturally-loaded terms or items, some scholars devised translation strategies that translators can make use of in their endeavour to overcome this challenge. These scholars include, but not limited to, Newmark (1988), Venuti (1995), Baker (2012) and Munday (2016). Any translation is either source text-oriented or target text-oriented. These are more like the umbrella approaches or strategies that translators have to adopt when translating any piece of text. Therefore, some of the strategies devised by these scholars adopt the source text-oriented approach while others favour the target text-oriented approach to translation. Therefore, the present study was an attempt to investigate whether the translators of the two English translations of the novel *Insila KaShaka* adopted the source text-oriented or target text-oriented approach in their translation of culture-specific items found in the novel. The details of the English translations are provided in the following section.

1.2   The research problem

Although many studies have been conducted on novels translated from English into isiZulu, very little has been done in terms of novels translated from isiZulu into English. Quite a number

of isiZulu novels have been translated into English, including *Insila kaShaka*, firstly translated into English as *Jeqe, The body-servant of King Shaka*, in 1951 and secondly as *Insila, the eyes and ears of the king* in 2017; *UMamazane*, translated as *Mamazane* in 1999; *Inkinsela YaseMgungundlovu*, translated in 2008 as *The Rich Man of Pietermaritzburg*; *Mntanami! Mntanami!*, translated as *My child! My child!* in 2010, and others. Very few of these translations have received attention from researchers. It is necessary to investigate how the translation of these novels has been executed by the translators, in a similar way that many novels translated from English into isiZulu have been investigated. Therefore, the present study sought to investigate the translation of *Insila KaShaka*, as an attempt to fill this void in literature. The translation of this novel is a very interesting phenomenon, since this was the first novel ever to be written in the history of the isiZulu language. It was written by Dr JL Dube and published in 1932, and reprinted in 1961 (Dube 1961). It was set during the epoch of the renowned Zulu king, Shaka. During this period, Zulu people were still living a very traditional lifestyle and very much valued and embraced their culture and tradition. *Insila kaShaka* reflects this kind of lifestyle Zulu people lived during the reign of Shaka and the cultural practices and traditions that prevailed during this period, such as wearing traditional attire, *uselwa* ceremony (great first fruits harvest festival), *ukweshwama* ceremony (i.e. first eating of harvest), *ukusinda* (i.e. polishing house floor with cow dung), and so on.

Mtuze (1990:30) contends that, "there are certain cultural issues that are very difficult to put across in the other language especially if that language is a 'non-African language'." Therefore, a translator attempting to translate the novel forming the focus of the present research into English is more likely to face challenges, as it contains many culturally-loaded linguistic items, such as idioms, proverbs, ideophones, as well as terms designating cultural practices and traditions, as highlighted above. IsiZulu and English represent diverse cultures, and it is rarely the case that isiZulu culture-specific terms or items have equivalents in English. Therefore, an investigation into how the translators of *Insila kaShaka* dealt with the hurdle of translating culture-specific items found in the novel was necessary.

The first translation of the novel is titled *Jeqe, the body-servant of King Shaka*, and it was published in 1951 (Dube 1951). It was translated by Prof. J Boxwell. The second translation was titled *Insila, the eyes and ears of the king*, and was released in 2017 (Dube 2017). This translation was done by Mrs Thembani Ndiya Nene and Mr Robert Mshengu Kavanagh. Kavanagh argues that the reason for attempting the second translation of the novel was that

they wanted to come up with a more modern and decolonised translation, since the first one had been done many years ago. The present study, therefore, sought to investigate and compare the two translations by Prof. J. Boxwell and Mrs TN Nene and Mr R.M. Kavanagh. The investigation and comparison took into consideration the aspects of time and power relations, in terms of how these influenced the translators' choices in depicting isiZulu culture in the English translations. This would be indicated by the approach the translators adopted when rendering the novel, as mentioned in the previous section.

This study sought to consider the issue of power relations because the first translation was produced in 1951 when colonisation and apartheid were at their zenith. At the time, isiZulu was very much underdeveloped as compared to English, as its literature was still at the infancy stage. Since English was the language of the coloniser, isiZulu speakers, and all speakers of other South African indigenous languages for that matter, were obliged to use English in official or formal communication. IsiZulu and other South African indigenous languages were viewed as languages of little use which should only be reserved for communication at home and in the street. The second translation, on the other hand, was released in 2017 when isiZulu had acquired official status, similar to English (Constitution of the Republic of South Africa, 1996). Therefore, there is a gap of 66 years between the two translations. Furthermore, the second translation was produced when isiZulu had become the most spoken language in South Africa, with English among the least spoken languages. According to the 2011 census, isiZulu is spoken by 22.7% of the total South African population, whereas English is only spoken by 9.6% (Census 2012). Therefore, this study sought to investigate whether these power dynamics between isiZulu and English exerted some kind of influence on the approach the translators adopted in rendering the novel. The aspect of time is closely connected to that of power relations, as it has to do with the fact that the first translation was produced in the colonial period, whereas the second one was released in the post-colonial era. The study, therefore, sought to investigate whether these two time periods had an impact on the approach adopted by the translators.

1.3   The rationale

It has already been highlighted in the foregoing discussion that very little research has been conducted on novels translated from isiZulu into English. Ntuli (2016:7) puts this aptly when he contends that, "The translation of Zulu literature into English is an area that has received

relatively little attention because it is extremely rare." To be precise, only two studies have been conducted on novels translated from isiZulu into English. The first study was conducted by Ntuli (2016) on the isiZulu novel *Inkinsela yaseMgungundlovu,* which was translated by Prof. Nyembezi into English as *The rich man of Pietermaritzburg*. The second translation was done by Nzimande (2017) on the novel *UMamazane,* which was translated into English by Prof. Cope and Mr Mzolo as *Mamazane*. Therefore, the present study will make a contribution to the field of literary translation, as it is apparent that not sufficient research has been done in this area. It will make this contribution by looking at and comparing the two English translations of *Insila kaShaka*, since no study has attempted this thus far.

Moreover, the present study employs the corpus-based approach for data analysis and interpretation. This is an approach that is still very much in its infancy in the South African context, and studies that have utilised it are very few. This is even more so for studies conducted on translated literary works. Therefore, the present study will also attempt to contribute to the field of translation studies by adding to the body of knowledge pertaining to the application of the corpus-based approach to translated literary texts or translated texts in general. In some way, this will also create awareness of the method in South African researchers who were not aware of its existence. The research will enable them to learn about the pros and cons of the method, as well as the kinds of research that can be pursued through its application.

Lastly, the present study was the first in South Africa to investigate the issue of asymmetrical power relations as reflected in translated literature. However, much research has been conducted on this area in other parts of the world, such as India, Bangladesh, United States and others. Therefore, this research will make a tremendous contribution by adding to the body of knowledge in the field of translation studies within the South African context on the influence of asymmetrical power imbalances in shaping translated products.

1.4 The research questions

The present study will endeavour to address the following research questions:

- Which approach did the translators of the two English translations of *Insila kaShaka* adopt in their translation of the novel?

- How did time, as a factor, have an influence on the translators' choice of the translation approach?
- Did power relations influence the choice of the approach adopted by the translators of the two English translations?

1.5   Aims and objectives

The aim of the present study was to investigate and compare the two translations by Boxwell (Dube 1951) and Nene and Kavanagh (Dube 2017), taking into consideration the aspects of time and power relations, and how these have influenced the translators' choices in depicting the isiZulu culture in the English translations.

The above aim was broken down into the following objectives:
- To investigate the approach adopted by the translators in the two English translations of *Insila kaShaka*
- To establish whether time had an influence on the choices translators made to render isiZulu cultural aspects in the English translations
- To determine whether power relations had an influence on the choice of the approach adopted by translators of the two English translations

By fulfilling the above aim and objectives, the present study will shed some light on the translation approaches used to address the challenges faced by translators when translating from an African language into English, especially in the case of translating a text carrying cultural connotations. The study will also contribute by uncovering how the issue of power relations has shaped the colonial and post-colonial translation in South Africa.

1.6   Delineation of the study

The present study investigated the approaches adopted by translators of the two English translations of the isiZulu novel *Insila kaShaka*. The focus was only on the translation of culture-specific terms or items as it would be practically impossible to analyse the entire novel within the scope of the present research. Furthermore, the original novel is so rich in isiZulu cultural aspects, as previously indicated, and it would not be possible to cover all of them in this research. Therefore, the study was limited to terms with a high frequency of occurrence in

the corpus/novel, terms denoting cultural artefacts/objects, terms designating cultural practices and idiomatic expressions. Moreover, there are many of these culture-specific items, and again, the scope of the present research does not permit for all of them to be analysed. Therefore, only culture-specific terms with a frequency of fifty (50) in the corpus were investigated. Furthermore, only twenty terms for terms denoting cultural artefacts, ten terms designating cultural practices and ten idiomatic expressions were analysed. More terms were included for terms designating cultural artefacts since this was the predominant cultural aspect in the original novel, as compared to other cultural aspects.

1.7   Organisation of the study

Chapter 2 provides a list of novels that have been translated from English into isiZulu and highlights studies that have been conducted on them thus far. Furthermore, the list of novels translated from isiZulu into English is given and a few studies conducted on them are discussed. Moreover, the corpus-based translation studies that have been conducted on a global scale are highlighted. Lastly, corpus-based translation research that has been done within the South African context is also discussed.

Chapter 3 focuses on the history of translation theory, from prescriptive approaches spanning the period from the 1950s/1960s to the descriptive models dominating the period 1970s/2000s. The discussion also indicates the approaches used as theoretical underpinnings of the present study. The chapter commences with the debate over the word-for-word versus sense-for-sense approaches, which spread to different parts of the world. It continues to the discussion of the equivalence-based approach, which reigned in the 1960s. The discussion of the functional approach (also known as the Skopos theory) of the 1970s as well as polysystem theory which dominated the same period of 1970s then follows. Furthermore, the Descriptive Translation Studies approach (DTS), which existed in the 1980s, and the cultural turn approaches dominating the period of the 1990s are highlighted. The chapter concludes with the discussion of the Corpus-based Translation Studies (CTS) paradigm which dawned in the 1990s and gained popularity in the 2000s.

Chapter 4 highlights the methodology followed in the present study. It begins with the discussion of qualitative and quantitative methods, which are both used in the present research. It continues to the discussion of the research design, namely content analysis which was used

by the present study. Furthermore, the definition of a corpus is provided, and different types of corpora are discussed. Moreover, the general process of designing a corpus is highlighted, followed by the discussion of various types of corpus-query software that can be used for purposes of corpus analysis. The chapter proceeds to the discussion of the process of designing a corpus for the present study. The discussion of corpus query tools used in analysing the corpus in the present study constitutes the last part of the chapter.

Chapter 5 presents and interprets findings obtained from the analysis of the two English translations of the isiZulu novel '*Insila KaShaka',* with regards to the translation of frequently occurring terms and terms denoting cultural artefacts. The chapter commences with the discussion of findings on the translation of terms with a high frequency of occurrence in the corpus, followed by the discussion of findings on the translation of terms denoting cultural artefacts/objects.

Chapter 6 dicusses and interprets findings on the translation of terms designating cultural practices, as well as those on the translation of idiomatic expressions. The chapter concludes by relating findings obtained to the issues of power relations and time in terms of how these have shaped the two English translations of the novel in question.

Chapter 7 reiterates the aims and objectives of the present research. However, it provides a brief summary of the chapters before highlighting how the aims and objectives of the study were fulfilled. After discussing the summary of findings pertaining to each objective of the study, the chapter proceeds to the discussion of the potential contribution of the present study, followed by the discussion of limitations that were observed with the present research. The chapter then concludes by highlighting implications for future research as well as recommendations based on findings obtained.

The following chapter discusses previous research that has been conducted thus far, which then informs the aim and significance of the present study.

CHAPTER 2: LITERATURE REVIEW

2.1   Introduction

Extensive research has been conducted particularly on novels translated between isiZulu and English, with a large body of research done on novels translated from English into isiZulu. The main objective of scholars who have conducted research of this nature has been to determine how translators of these literary works deal with the hurdle of translating terms and expressions that carry cultural connotations. Some scholars developed translation strategies specifically for dealing with the issue of non-equivalence that translators often encounter when translating between languages belonging to different cultures. Translators normally employ these translation strategies at their disposal in order to overcome the difficulty of rendering linguistic items that either do not exist or have not yet been lexicalised in the receiving culture. This will be evident in the following sections where previous research into the translation of literary texts is reported. Moreover, some scholars all over the world who have shown an interest in investigating the translation of literary texts, as well as other types of texts, have employed the corpus-based method. Consequently, an enormous volume of corpus-based translation studies research has been carried out internationally. Within the South African context, however, only a limited number of corpus-based translation studies have been conducted thus far, which could be attributed to the fact that corpus-based translation studies is still very new in South Africa. Furthermore, since the practice of translation within the South African context began with the translation of the Bible, some scholars have also been interested in corpus-based research which seeks to explore the translation of the Bible into various languages of South Africa.

Therefore, this chapter seeks to proffer a list of novels that have been translated from English into isiZulu as well as studies that have been conducted on some of them. The chapter further provides a list of novels translated from isiZulu into English, which is followed by a discussion of research that has been conducted on some of them. Lastly, corpus-based translation research that has been conducted internationally, as well as within the South African context, is highlighted, with more emphasis on studies conducted in South Africa.

2.2   Translated novels from English into isiZulu

A large volume of literary texts has been translated from English into isiZulu. These literary texts range from short stories to novels and dramas. In the past, the translation of literary works from English into African indigenous languages served as a tool to advance the literary system of these languages (Nyembezi 1961). It further provided the impetus for the development of original African language literary works by African authors (Moropa 2012). The translation of literary works from English into isiZulu might have been kick-started by the translation of the Bible in the 1800s, as the translation of literary works such as novels only followed after the translation of the Bible had long commenced.

A large number of novels originally written in English have made their way into the isiZulu literary system through translation. These include the *Pilgrim's Progress* written by J Bunyan, translated in 1883 as *Ukuhamba Kwesihambi* by JW Colenso; *Nada the lily* written by HR Haggard, translated in 1930 as *Umbuso kaShaka* by FL Ntuli; and PA Stuart's *An African Attila,* translated in 1930 as *Unkosibomvu* (Masubelele 2007). Bunyan's book was also translated into other indigenous South African languages, such as isiXhosa (*Uhambo Lomhambi),* Sesotho *(Leeto la Mokreste),* Setswana *(Loeto lwa ga Mokeresete)* and Tshivenda *(Lwendo la Muendi)* (Moropa 2012). Moreover, *Mamisa, the Swazi Warrior* by A Miller was translated in 1957 as *UMamisa iqhawe leSwazi*; *King Solomon's Mines* by HR Haggard was translated as *Imigodi YeNkosi uSolomoni*; and *Cry the Beloved Country* by A Paton in 1958 was translated as *Lafa Elihle Kakhulu* (Masubelele 2007). Furthermore, *Prester John* by J Buchan has also been translated in 1960 as *uPrester John* (Masubelele 2007). Furthermore, N Makhambeni translated *Tajewo's and the Sacred Mountain* by C Luck in 1985 as *Amathunzi ayewukela* and *No longer at Ease* by C Achebe in 1992 as *Kwakwenzenjani* (Masubelele 2007). Moreover*, The Voice of the Great Elephant* by J Seed was translated in 1988 by NS Ntuli as *Izwi Lendlovu Enkulu* (Masubelele 2007). Lastly, *Things fall apart* by C Achebe was translated in 1995 as *Kwafa gula linamasi* by CT Msimang and *Long walk to freedom* by NR Mandela was translated in 2001 as *Uhambo olude oluya enkululekweni* by DBZ Ntuli (Ntuli & Makhambeni 1998).

Since the list of novels that have been translated from English into isiZulu has been provided, it is worth looking at studies that have been conducted on the translation of some of them.

2.3   Previous studies on novels translated from English into isiZulu

Extensive research has been done on English novels that have been translated into isiZulu. This research has focused, to the large extent, on the translation of linguistic items carrying cultural connotations. For instance, Mkhize (2000) conducted two studies on the isiZulu translation of *Things fall apart*. The first study sought to investigate how the translator of the novel rendered English idioms into isiZulu. The results showed that the translator employed the strategy of cultural substitution, literal translation and replacement of source text literal expressions with target text idiomatic expressions in the translation of idioms as found in the novel. The second study was the analysis of the translation of administrative and religious terms. The findings revealed that the translator used, to the large extent, cultural substitution and transference as translation strategies (Mkhize 2000).

The translation of Haggard's *Nada the lily* has also been investigated by two researchers. The first researcher was Gauton (2000), who examined the transfer and rehabilitation of culture in the translation of the novel. The *tertium comparationis* (aspects forming the focus of the study) of her study included proper names, terms of address, and the descriptions of or terms denoting cultural artefacts, cultural institutions and cultural practices such as traditional healing, witchcraft, traditional healers, traditional practices, and others. The results revealed that the translator of the novel was successful in rehabilitating the Zulu culture in the translation. Therefore, the translation was regarded as fostering Zulu pride and nationalism (Gauton 2000). The second researchers who studied Haggards's *Nada the lily* were Hlongwane and Naudé (2004), who were rather concerned with investigating the translation of rhetorical forms. The rhetorical forms which formed the focus of their study were stereotyping, validation, individualisation and structuring. The findings of their study revealed that each rhetorical form was rendered using a different set of translation strategies. For the rhetorical form 'stereotyping', the results showed that the strategies, filial address, repetition, fixed expressions and participatory response were used. In rendering 'validation', the translator employed cultural substitution, functional and cultural equivalents, loanshift and lexical and semantic transfer as translation strategies. The strategies, catalysis, re-lexification and idiosyncrasy were used in the translation of the rhetorical form 'individualisation'. Structuring was rendered through the use of anacolutha, anastrophe, addition, paragraphing, punctuation and omission as translation strategies. The results showed that there were minor shifts in rhetorical form in early isiZulu translations which were the result of the pressure imposed on the translator by

norms of the target culture. However, the translator was also guided by norms of the source culture to remain as faithful as possible to the source text (Hlongwane & Naudé 2004).

Furthermore, the translation of A Paton's *Cry the Beloved Country* has been investigated by three researchers. The first study was done by Ndlovu (1997) for his master's studies. His study sought to investigate the translation of aspects of culture such as idiomatic expressions, proper names, figurative language, terms of address and aspects of contemporary life. The results of his research indicated that the translator of the novel relied, to a great extent, on the strategies of domestication, omission, transference, cultural substitution and addition in rendering the aforementioned cultural aspects. The findings further revealed that employment of these translation strategies resulted in some of the microstructural modifications causing macrostructural shifts in the final product of the translated novel. The macrostructural shifts that were noticeable were in the elements such as characterisation and focalisation (Ndlovu 1997). The second study was conducted by Ndlovu and Kruger (1998), which was converted from Ndlovu's (1997) master's studies research discussed above. The *tertium operationis* (the basis of analysis) which formed the focus of their research was terms of address. The findings showed that the translator employed cultural substitution and addition as translation strategies, in an attempt to render these culture-specific terms in a manner that is polite and acceptable in the Zulu culture (Ndlovu & Kruger 1998).

The third research was conducted by Ngcobo (2015), who sought to investigate the translation of speech act of naming. The study was only confined to terms of address, as one of the aspects of speech act of naming. Certain dialogues between Rev. Stephane Khumalo, who is the protagonist, and other characters of different social statuses, age groups and power were sampled from both the source and the target text to form the focus of the analysis. The sole reason for selecting characters of different social statuses, age groups and power was the fact that in the Zulu culture, respect is highly valued and exercised. There is a certain way in which the youth addresses and communicates with the elderly; and people of different social statuses and ranks within the community also address and communicate with each other in a certain manner to show respect. In the English culture, on the other hand, respect is conceptualised or defined completely differently. Therefore, the researcher was interested in discovering how the concept of respect has been captured in the isiZulu translation of terms of address. The results of the research revealed that the translator rather rendered terms of address in a manner that is culturally and socially acceptable to the target readership, instead of striving for a word-for-

word kind of translation. The translator took into account the fact that the source and target texts belonged to distinct cultures, and therefore opting for a word-for-word kind of translation would result in a final product that is unacceptable in the receiving culture. This entails that the translator adopted the target text-oriented approach in his rendering of terms of address as found in the novel, with the intention to retain or portray the Zulu culture of respect in the translation. The results showed that the translator managed to achieve this through the use of cultural substitution, addition and omission as translation strategies (Ngcobo 2015).

Moreover, the translation of Achebe's novel *No longer at Ease* has also been investigated by Masubelele (2011), and the aim of her study was to determine how domestication as a translation strategy has been employed by the translator of the novel to ensure that foreign elements are reduced in the isiZulu translation. The results of her study indicated that the translator employed isiZulu cultural and linguistic conventions to minimise foreign elements in the translation. None of the Igbo (the source culture) cultural practices and linguistic expressions were transferred to the isiZulu translation. The translator rather opted for the use of isiZulu cultural and linguistic expressions such as idioms, proverbs, similes, metaphors, and so on with which the isiZulu readership would be well acquainted. The translator, therefore, used the domestication strategy to its full potential in his endeavour to produce a translation that conforms to the norms and conventions of the target culture and is acceptable to isiZulu readers (Masubelele 2011).

Lastly, Nokele (2011) has also done a comparative analysis of the isiXhosa and isiZulu translations of Mandela's *Long walk to freedom*. In this research, she sought to investigate how metaphors have been rendered in these two translations. This study was quite interesting in the sense that it was also a comparative analysis of two different translations of a single source text, similar to the present study. However, the two studies were different in that Nokele's (2011) study compared translations into two different languages (isiXhosa and isiZulu), whereas the present study was a comparison of two different translations into the same language (isiZulu). The findings of Nokele's (2011) research revealed that the translators of the two translations succeeded in rendering most of the metaphors with equivalent (in form and meaning) metaphors. However, equivalents could not be found for other metaphors due to cultural differences that existed between the source culture and target cultures. Those metaphors for which equivalents could not be found were either translated through using the strategy of paraphrasing or that of omission. Since the study was comparative in nature, the

findings further showed that isiXhosa and isiZulu translators employed similar strategies in their rendering of metaphors embedded in the source text (Nokele 2011).

The aim of this section was to highlight previous research that has been conducted on the translation of novels from English into isiZulu. In the present study, it was necessary to provide such survey of literature to substantiate or prove the assertion, which was essentially the research problem, that the translation of English novels into isiZulu has been extensively researched. The isiZulu novels translated into English have not yet received enough attention from researchers. The present study, therefore, seeks to precisely fill this void in literature on the translation of novels between English and isiZulu.

Now that the list of novels that have been translated from English into isiZulu, as well as studies conducted on some of them have been discussed, it is necessary to consider isiZulu novels that have made inroads into the English literary system through translation.

2.4   Translated novels from isiZulu into English

As far as the history of translation of literary works between English and isiZulu is concerned, only a handful of isiZulu novels have been translated into English. These include JL Dube's *Insila kaShaka*, which was first translated into English by J Boxwell as *Jeqe, The body-servant of King Shaka*, in 1951 and then as *Insila, the eyes and ears of the king* by Thembani Ndiya Nene and Robert Mshengu Kavanagh in 2017 (Dube 2017). Furthermore, NH Mthembu's *UMamazane* was translated by AT Cope and DM Mzolo into English as *Mamazane* in 1999 (Mthembu 1999); CLS Nyembezi's *Inkinsela YaseMgungundlovu* was translated into English in 2008 as *The Rich Man of Pietermaritzburg* by S Ngidi (Ntuli 2016); and CLS Nyembezi's *Mntanami! Mntanami!* was translated in 2010 as *My child! My child!* by D Kunene (Masubelele 2007). Dube's *Insila kaShaka* and its two English translations formed the focus of the present study.

The aim of this section was to lay the groundwork for studies that have been conducted on novels translated from isiZulu into English, which are discussed in the following section.

2.5   Previous studies on novels translated from isiZulu into English

Although the translation of novels from English into isiZulu has been researched extensively, novels translated from isiZulu into English have not received much attention from researchers. A relatively small number of these novels have been investigated. The first study that has been conducted was the one by Ntuli (2016) on the translation of the novel *Inkinsela YaseMgungundlozi,* for his master's studies. His research was twofold: firstly, he sought to examine how the English translation was received in the postcolonial book history framework based on the debates surrounding the marketing of culture products from the Global South by a metropolitan audience. Secondly, he was concerned with examining Venuti's (1995) translation strategies, namely domestication and foreignisation. He sought to determine whether the translator employed foreignisation or domestication as a translation strategy when translating the novel. His research was based on the concept of translational norms, introduced into translation studies by Toury (1995). It was a hypothesis-testing study, and it sought to test the hypothesis of the polysystem theory that 'when literary texts from minor and less globally influential languages are translated into major and hegemonic languages, they tend to adopt the norms and conventions of those influential and hegemonic languages'.

Ntuli (2016) viewed English as a major language and isiZulu a minor language. In this study, he defined minor and major language in terms of the language's ability to give not only local but also international access. However, if the status of a language were gauged in terms of the number of speakers a language has, the picture would have been completely different. This is because isiZulu has by far the highest number of speakers within the South African context, whereas English is among the languages with a lower number of speakers, as previously indicated in Chapter 1. Adherence to the norms of the source text and culture would entail that the hypothesis is refuted, while leaning towards the norms of the target culture would mean that the hypothesis holds true. The findings of the study revealed that the translator favoured the norms of the target culture in the English translation of the novel. This, therefore, proved the polysystem theory hypothesis to be true. For the comparative analysis performed in the study regarding domestication and foreignisation, the results showed that the translator employed domestication in his translation of the novel. This entails that the translator was more concerned with producing a translation that is fluent and reader-friendly, in terms of Venuti's (1995) definition of domestication (Ntuli 2016).

Furthermore, the translation of *UMamazane* has also been investigated by Nzimande (2017), for his master's research. The aim of the research was to determine the translation strategy and procedures employed by the translators of this novel in the translation of aspects of culture as found in the novel. Part of the research was also to measure the effectiveness of the translation strategy and procedures employed by evaluating the fluency and reader-friendliness of the English translation. The study also sought to test the hypothesis of the polysystem that 'when literary works from minor and less globally influential languages are translated into major and hegemonic languages, they tend to adopt the norms and conventions of those hegemonic and globally influential languages', which was also tested by Ntuli (2016) in the study reported above (Even-Zohar 1990). The status of a language in terms of being major or minor in this study is once again measured in terms of its ability to provide global access. The translation of this novel presented an excellent and rare opportunity for the hypothesis of the polysystem theory to be further tested, since the translation of literary works from African indigenous languages into English is an extremely rare phenomenon (Nzimande 2017). This hypothesis in this study was also tested between the poles of domestication and foreignisation, similarly with Ntuli's (2016) research reported in the foregoing discussion. This hypothesis would hold true if translators employed domestication (substituting isiZulu cultural aspects with their English equivalents) as a translation strategy in translating aspects of culture found in the novel. However, if translators opted for foreignisation (retaining isiZulu cultural aspects in the English translation), the hypothesis would be refuted. The aspects of culture which formed the basis of Nzimande's (2017) study were proverbs, proper names, ideophones, cultural artefacts/terms, cultural practices and idioms.

The findings of the study revealed that domestication was the predominant strategy in the translation of the novel, while foreignisation was only employed in very limited instances. Furthermore, domestication was found to be very effective in the sense that it resulted in a translation that was fluent and read like the original. Foreignisation, on the other hand, appeared to be highly ineffective since it produced translations that were hugely distorted and incomprehensible, in the few instances in which it was used. This, therefore, entailed that the hypothesis of the polysystem theory was once again proven true, as using more domestication in the translation meant that the norms of the target culture prevailed. In the case of translation procedures, the findings showed that the procedures, borrowing the source language idiom, translation by a more general word, translation by cultural substitution, translation using a loan word or loan word plus explanation, translation by paraphrase using unrelated words,

compensation, translation by paraphrase using a related word and translation using an idiom of similar meaning and form, were used to render culture-specific items. Moreover, the procedures of translation by a more general word, translation by cultural substitution, translation using a loan word plus explanation, translation by paraphrase using unrelated words, compensation, translation by paraphrase using a related word and translation using an idiom of similar meaning and form were found to be very effective, as they resulted in a final product that is fluent and most likely to appeal to the target reader. On the other hand, the procedures of borrowing the source language idiom and translation using a loan word were found to be grossly ineffective, as they distorted the meaning and hindered comprehensibility of the target text. However, the fact that domestication was used predominantly and effectively and that the large number of the procedures used were effective entails that the overall translation was fluent and reader-friendly to the target readership (Nzimande 2017).

Moreover, Nzimande (2018) conducted another small-scale study of the translation of the novel *UMamazane*, as part of the more comprehensive and broader study for his master's research, which has already been highlighted in the above discussion. In this study, he sought to investigate whether the translators of the novel opted for domestication or foreignisation as a translation strategy in rendering proverbs found in the novel. The findings indicated that the translators predominantly used foreignisation in their rendering of proverbs appearing in the novel (Nzimande 2018).

However, the translation of the novel *Insila kaShaka* has never received any attention from researchers. The richness of this novel in the isiZulu culture necessitates an investigation of the ways in which its translators maneuvered through translation of culture-specific items as embedded in the novel. The many culture-specific items present in the novel must certainly have posed difficulties to the translators who translated the novel into English. Another striking fact about this novel is that it has been translated into English twice, an earlier translation and a more recent one. This is a fairly rare phenomenon in the translation of literary works written in the indigenous African languages. It would be interesting to investigate whether the translators of the two versions translated the novel in a similar manner.

What is even more interesting with the translation of *Insila kaShak*a is the long period of time between the two translations. The first translation was done in 1951 and the second one only emerged in 2017. There is essentially a gap of 66 years between the two translations, and it

would be interesting to investigate if time exerted some influence on the way in which the translators have rendered the two versions. It is important to highlight that the first translation was done during the apartheid regime when English was predominant and very much in power and the South African indigenous languages (including isiZulu) were less valued. The second translation, on the other hand, was produced in the period when the South African indigenous languages had attained official status and were in the process of being advanced. According to the 2011 Census, isiZulu is currently the most frequently spoken language in South Africa while English only ranks fourth on the list (Census 2012). However, it is important to note that even though South African indigenous languages in general and isiZulu in particular, have become official languages, they are not yet fully developed to the status or level enjoyed by English. English is still perceived as the language of power and prestige, as it gives international access, access to business, politics, institutions of higher learning, etc. The present study, therefore, sought to determine whether these power dynamics between English and isiZulu influenced the translators' choices of the translation approach adopted.

The following section provides a survey of corpus-based translation studies that have been conducted on a global scale, since the present study also adopted the corpus-based method.

2.6   Corpus-based translation studies on a global scale

Although very little has been done in the South African context regarding corpus-based translation studies, quite a number of corpus-based studies, within the area of translation, have been done in other parts of the globe. Most of these studies have focused on the so-called 'universal features' of translation. Kruger (2002:80) makes this assertion regarding universal features, "When compared to specific source texts, and to original writing in general, certain features seem to appear only in translated texts, giving them a unique character." These features unique to translated texts are termed 'universal features'. Baker (1993:243) defines universal features as, "features which typically occur in translated text rather than original utterances and are not the result of interference from specific linguistic systems." She goes on to argue that such features are "a product of constraints which are inherent in the translation process itself, and this accounts for the fact that they are universal (Baker 1993:246)." These features are considered universal due the fact that they have been found to not vary across cultures nor languages but are evident in all the languages of the world belonging to different cultures (Kruger 2002). Baker (1993) classifies universal features into different categories, and the most

popular among her categories are explicitation, simplification/disambiguation and normalisation/conventionalisation. Perhaps, it is necessary to briefly define these categories before highlighting studies that have been conducted on them.

Explicitation refers to the enhancement of understanding of translated text in the form of insertion of additional text or shift in cohesion (Baker 1992; Kruger 2002). Simplification or disambiguation can be defined as a process of making translated text easier to comprehend through utilisation of superordinate terms, familiar or common synonyms, circumlocutions, paraphrasing, breaking up of long sentences, omission of certain words or phrases, and so on (Kruger 2002; Baker 1992). Baker (1996:181-182) defines simplification crudely as "the tendency to simplify the language used in translation; in other words, the translator attempts to make things easier for the reader (but not necessarily more explicit)." Normalisation or conventionalisation, on the other hand, refers to, "a tendency to exaggerate features of the target language and to conform to its typical patterns (Baker 1996:183)." This definition makes it clear that normalisation is found where a translator adopts the target text-oriented approach to translation. According to Kruger (2002), normalisation is manifested in the use of punctuation marks, collocational patterns and distinctive grammatical constructions.

Now that a brief definition of these most researched universal features has been provided, it is worth looking at international language studies that investigated them.

Olohan and Baker (2000) conducted a study with the aim of investigating explicitation as a universal feature in a translated and non-translated English corpus. The definition of a corpus is provided in Chapters 3 and 4. Their research was based on the British National Corpus (BNC) and the Translational English Corpus (TEC). Their focus was on the omission and inclusion of the optional 'that' when used with the verbs 'say' and 'tell'. The findings of their study revealed more usage of 'that' with a variety of forms of the verbs 'say' and 'tell' in the TEC than in the BNC. In addition, they showed that the connective 'that' is more frequently used in the TEC than in the BNC. On the contrary, the results indicated that the 'zero' connective was used more regularly with all forms of the verbs 'say' and 'tell' in the BNC than in the TEC (Olohan & Baker 2000).

Moreover, Chen (2004) conducted a study on a parallel corpus of English-Chinese to investigate the use of explicitation in the translation of conjunctions. In addition, a corpus of

text originally written in Chinese was used. The findings of the study showed that there was a higher level of conjunctive explicitness in the Chinese translation than in both the English source text and original Chinese text (Chen 2004).

Furthermore, Nzabonimpa (2009) conducted research on English-French parallel corpus of legal texts. The study also made use of a corpus of French non-translated text. The aim of his study was to investigate how simplification as a universal feature was employed in rendering Latinisms (i.e. Latin loan words) as found in the corpus. The findings of the study revealed that there were more Latinisms in the English source text than in the French target text and the original French text. Nzabonimpa (2009) posits that French translators are less inclined to use terms that are not pure French, which accounts for the limited number of Latinisms in the French target text. The results, therefore, entailed that the translators used lexical simplification in translating most of Latinisms appearing in the source text (Nzabonimpa 2009).

Some corpus-based translation studies have been conducted specifically on the translation of literary texts. These include a study that was conducted by Kenny (2001b) on the German-English Corpus of Literary Texts (DECOLT), with the aim of investigating normalisation as a universal feature of translation. The study involved retrieving and analysing creative words that appear only once in the corpus (referred to as hapax legomena). The concordancer tool (one of the functionalities of corpus manipulation software) was used to retrieve English translations of these creative words. Lexicographic sources (dictionaries), native speakers and the BNC were then used to gauge creativity of the words extracted from the corpus. The findings of the study showed that certain translators might be more willing to use normalisation than others. They further revealed that those translators who opt for normalisation do so to a certain type of words, and they achieve this through the use of more habitual and familiar English words or expressions (Kenny 2001b).

The second example of a corpus-based study conducted on the translation of literary texts was the study done by Baker (2004), who sought to investigate variation within individual, translated texts. Her study was two-fold, with the first part based on material from the European Commission and the second part based on a subset of literary texts found in the TEC. For the first part of the study, Baker (2004) investigated stylistic variation in a German source text and its two English translations. The first translation was done by a translation agency and the second by a female freelance translator. The findings of the study indicated that the translation

by the agency showed sensitivity to sexist language and the use of a more authoritarian and formal language. The translation by the female translator, on the contrary, was characterised by no sensitivity to sexist language and the use of less authoritarian and less formal language (Baker 2004). The findings further revealed that there were recurring lexical phrases in different texts by different authors, which is a characteristic of stylistic variation (Baker 2004).

The second part of Baker's (2004) research was based on the TEC. The TEC consists of works by different translators as well as different translations by the same translator. In this study, she sought to examine the claim initiated by Venuti (1995) that translators in the Anglo-American world tend to be more concerned with producing fluent translations, as this is the translation strategy applauded by their readership. To test this claim, Baker (2004) examined repetition of lexical patterns in translated and non-translated English literary texts. A subset of the BNC was used as a comparable non-translated corpus. Baker (2004) was working under the assumption that the lexical make-up of translated English text should display the fact that the translators were concerned with producing a fluent translation, if the claim were to hold true. The findings of the study revealed that the distribution of lexical patterns in translated text was even less. They indicated a high recurrence of some lexical patterns in different texts by different authors. Baker (2004) argues that this recurrence of lexical patterns may be attributed partly to the fact that translators also have their own favourite expressions, independent of the author's style of writing. However, repetition of certain phrases may also signal use a translation strategy, rather than stylistic variation (Baker 2004). There are other corpus-based translation studies that have been conducted globally, which obviously cannot all be exhausted within the scope of the present research (Nokele 2015; Kruger 2002).

Now that the corpus-based translation studies that have been done thus far worldwide have been highlighted, it is worth turning the discussion to corpus-based translation studies now within the South African context.

2.7   Corpus-based translation studies within the South African context

Although corpus-based translation studies is still very much in its infancy in the South African context, a handful of corpus-based translation studies have been conducted on South African official languages. These include studies that focused on investigation of universal features (similar to the studies on international languages discussed above), translation of the Bible,

translation of technical texts, translation of literary texts and others. For instance, Kruger (2002) conducted a study which sought to demonstrate how corpus-based translation studies tools could be useful in the analysis of the translation of general and literary texts, as well the translation of the Bible. Kruger (2002) was rather concerned with providing a discussion of corpus-based translation studies as an emerging field in the South African context, as well as work that have been done thus far on corpus-based translation studies, both globally and in South Africa. The findings indicated that corpus-based translation studies tools could play a vital role in the analysis of general as well as literary texts. They further showed that corpus-based translation studies tools could be useful for the revision of existing Bible translations and for the development of new Bible translations (Kruger 2002).

In the field of corpus-based translation studies, Moropa has done quite applaudable work on a wide range of translated isiXhosa texts. She conducted a number of studies on universal features of translation. In the first study she conducted on universal features, she investigated universal features, namely simplification and explicitation, in an English-isiXhosa bilingual corpus of technical texts. The aim of her research was to determine whether an understanding of these features among African language translators can help address the plight of a lack of terminology in African languages in general and isiXhosa is particular. The corpus used in the study was derived from the 1997 Annual Report of the Department of Arts, Culture, Science and Technology, which was published in isiXhosa and a few other South African indigenous languages in 1998. The findings of the study showed that by using these universal features, the translators were able to create appropriate terms comprehensible to the isiXhosa readership (Moropa 2000). This, therefore, entailed that these universal features assisted African language translators in addressing the problem of a lack of terminology. Furthermore, the results indicated that the translators achieved simplification through utilisation of translation strategies, namely the use of a more general word (superordinate), breaking up of complex sentences, use of fewer words and paraphrasing. Regarding explicitation, the findings showed that the use of explanatory vocabulary and the use of the first demonstrative (this/these) and an emphatic absolute pronoun were employed as translation strategies (Moropa 2000).

For her doctoral studies, Moropa (2005) investigated the same universal features, namely simplification and explicitation, in order to determine whether these truly manifest themselves as universal features in the translation of official documents, such as annual reports, from English into isiXhosa (Moropa 2005). Furthermore, her research sought to establish whether

corpus-based research could contribute to the formulation of translation strategies specifically for rendering technical texts into isiXhosa, as well as to the creation of technical terminology for isiXhosa by translators and technical writers. The findings of the study revealed that simplification and explicitation were indeed features that appeared regularly in the translated texts. They further showed that the translation strategies, namely translation by paraphrase, using a more general word, using a familiar or common synonym, using a general word with extended meaning, using fewer words and breaking up sentences were employed for simplification. For explicitation, overuse of lexical repetition, expounding terms, using a demonstrative to translate the English article 'the' and using an ideophone to render preposition were used as translation strategies. Moreover, the findings indicated that the term-creation strategies, namely paraphrasing, using a loan word, derivation and compounding were utilised. Therefore, the findings showed that corpus-based research does contribute to the development of translation or term creation strategies for translating technical texts into isiXhosa, as well as to the development of technical terminology for the isiXhosa language (Moropa 2005).

Furthermore, Moropa (2011) also conducted a study in which she sought to investigate the link between simplification and explicitation as well as to establish whether the isiXhosa morphological system exerted some kind of influence on the link observed between these two universal features (Moropa 2011). Her study was based on English-isiXhosa parallel corpus. The results of the study indicated that breaking up of sentences in an attempt to simplify the translation often leads to the use of explicitation strategies such as lexical repetition, addition of explanatory text and insertion of a demonstrative at the beginning of the second sentence (second part of the sentence being broken up). Translators employed both of these strategies with the intention of producing a clear, precise and comprehensible translation (Moropa 2011). Furthermore, the findings revealed that isiXhosa morphological system indeed does influence the link between simplification and explicitation. The results showed that the splitting of sentences is, to the large extent, done in order to maintain the isiXhosa concordial or grammatical system. The use of the demonstrative at the beginning of the second sentence was found to result in more explicit sentences due to the qualifying function performed by the demonstrative (Moropa 2011).

Other than researching universal features, Moropa (2004) also conducted two other studies in order to show how corpus-based research can be useful in the creation of technical terminology by isiXhosa translators. She conducted the first study on an English-isiXhosa corpus containing

financial texts, in order to show how a bilingual and parallel corpus can serve as a resource for isiXhosa translators in particular and for African language translators in general. Furthermore, her study sought to determine the translation strategies used in the translation of financial terminology as embedded in the corpus. The findings of her research indicated that the availability of a well-designed parallel corpora translated from English into African languages enables African language translators to develop their own terminology for financial, scientific, technical, legal and many other technical fields. They further revealed that the translation strategies, namely using indigenised loan words, using fewer words, using a more general word, paraphrasing and compounding were employed in the translation of financial terms appearing in the corpus (Moropa 2004). Moropa (2004) then argues that these translation strategies can be tremendously useful in the creation of terminology for African languages in general and for isiXhosa in particular.

In the second study she conducted, Moropa (2007) used a bilingual corpus of English and isiXhosa texts (translated from English into isiXhosa) to show how corpus-query tools, namely ParaConc, can contribute to the identification and creation of isiXhosa technical terms. What is striking about her study is the fact that it used ParaConc, which is a software or corpus-query tool that was also used in the present study. The findings revealed that the strategies used by translators in the creation of isiXhosa terms were translation using a loan word, translation using a borrowed synonym, compounding, derivation and paraphrasing (Moropa 2007). They further indicated that four different types of loan words were used, namely pure loan word, pure loan word accompanied by explanation, indigenised loan word and indigenised loan word accompanied by explanation. These loan words were mainly used in the translation or creation of computer terms, financial terms and other technical terms (Moropa 2007).

Moreover, some South African scholars were interested in investigating the Bible translation by using the corpus-based approach. These included a study conducted by Naudé (2004) to determine how parallelism as a dominant feature in biblical Hebrew poetry is translated in different Afrikaans Bible translations. In essence, her research aimed to investigate the use of explicitation and simplification as translation strategies (universal features) in the translation of parallelism found in the original Hebrew text. The study was based on the corpus of Bible translations as well as religious literature, which was compiled at the University of the Free State (Naudé 2004). The results of the study showed that the regular translation patterns characteristic of explicitation and simplification are present in the Afrikaans Bible translations.

This, therefore, proved that these two translation strategies were used to render parallelism in the Afrikaans Bible translations (Naudé 2004).

Furthermore, Marais and Naudé (2007) also conducted research in which they used a comparable corpus of religious texts originally written in Afrikaans and those translated from English into Afrikaans. Their study formed part of a more comprehensive research conducted by Marais (2005) for her master's studies. The aim of their research was to test the hypothesis that translations of the language for special purposes (LSP) texts do not exhibit the same norms of translation found in translations of language for general purposes (LGP) texts. In this study, religious text was viewed as forming part of LSP. The focus of their research was specifically on the occurrence of collocations in the non-translated and translated text. The findings proved that the occurrence of collocations between non-translated Afrikaans text and translated Afrikaans religious text (LSP) is not the same. This, therefore, entailed that the hypothesis held true (Marais & Naudé 2007).

Moreover, Wehrmeyer (2004) also conducted a study to explore ways in which the Bible and its translations can be used as a specific corpus that will assist in the production of new Bible translations, as well as in the evaluation of existing translations. Her research indicated that corpus and its tools allow for a direct and more comprehensive comparison of different translations of the Bible or translations and their source texts. The dawn of corpus-based translation studies enables researchers to perform comparison of the entire Bible, instead of comparing a few verses or chapters as is the case with manual research (Wehrmeyer 2004). Wehrmeyer (2004:222) puts the benefits of corpus-based research aptly when she contends, "What took a human months or even years of painstaking collection and comparison of raw data (and thus the bulk of research) may now be done in a relatively short time with corpus tools and indeed be relegated to appendices" (**own emphasis added**). The study further revealed that parallel biblical corpus also proves useful to other linguistic and literary studies, such as studies on culture-specific objects, figures of speech, universal features of translation and more (Wehrmeyer 2004). Moreover, her research showed that biblical corpus could also play a pivotal role in the production of new Bible translations, especially electronic Bible translations (Wehrmeyer 2004).

Furthermore, Masubelele (2007) also investigated the isiZulu translation of the Bible for her doctoral studies, in order to determine how written isiZulu has developed over time. Her study

was confined to a monolingual corpus of 12 isiZulu translations of the Book of Matthew. An important aspect to note about this study is that it was based on a monolingual corpus, unlike the studies highlighted in the foregoing discussion which relied on bilingual or parallel corpora, or both. However, different types of corpora will be discussed further in Chapter 3. The rationale behind selecting the translation of the Book of Matthew as the object of analysis was the fact that this was the first book of the Bible to be translated into isiZulu and should therefore enable tracing of the early isiZulu writing system (Masubelele 2007). The findings showed that, in some translations, slight changes in written isiZulu have taken place over time, and in other translations, enormous developments have been observed. They further revealed that Greek and Hebrew words began to make inroads into the isiZulu vocabulary through translation of the Bible (Masubelele 2007).

Masubelele (2004) further conducted a study on the 1959 and 1986 isiZulu translations of the Book of Matthew. Her study, in this instance, sought to determine whether the translators of these two versions adopted norms of the source text and culture or those of the target text. Similarities between this particular study and the present one can be noted. Both studies are based on two separate translations of a single source text and are concerned with investigating whether the translations are source text-oriented or target text-oriented. In addition, both studies investigated the translation of texts between English and isiZulu. However, the directionality of the translation differs since Masubelele's study investigated translation from English into isiZulu, whereas in the present study, it is the other way around. The results of the study revealed that the translators of the 1959 version adopted norms of the source text, whereas those of the 1986 translation favoured norms of the target culture (Masubelele 2004). The translators of the former version did not intend to depart too far from the source text, while those of the latter version strove for naturalness and used linguistic expressions with which isiZulu readers would be well acquainted (Masubelele 2004).

Within the South African context, Moropa is not the only scholar who has shown interest in exploring corpora of technical texts. Other researchers such as Madiba (2004) have also investigated this type of a corpus. Madiba's (2004) research was on an English-Tshivenda parallel corpus and its aim was to demonstrate how parallel corpora could be used as tools in the advancement of South African indigenous languages, similar to some of the studies conducted by Moropa on English-isiXhosa corpora. The English-Tshivenda corpus Madiba used forms part of the Special Language Corpora for African Languages, which is a corpus that

was developed for the purpose of supporting the creation of terminology for African indigenous languages. The corpus was also aimed at providing a resource for researchers who seek to investigate linguistic phenomena in their natural occurrences (Madiba 2004). Madiba's (2004) focus in this research was on translation equivalents or the lack thereof. The findings of his study indicated that bilingual parallel corpora could play an influential role in the development of the indigenous South African languages. Translation equivalents can be identified from such corpora, which can then be useful for translators, terminographers and lexicographers who partake in various language development projects (Madiba 2004).

Moreover, Gauton and De Schryver (2004) have also undertaken research to show how multilingual and parallel corpora can be used by translators as tools to find term equivalents when translating technical texts into isiZulu. It can be noted that all the studies on translation of technical texts discussed here share a common aim, that of demonstrating how bilingual and multilingual corpora can help alleviate the challenge of a lack of terminology for African indigenous languages. Gauton's and De Schryver's (2004) study made use of two corpora, namely a multilingual corpus of HIV/AID texts and a parallel corpus consisting of labour-related texts. The University of Pretoria Zulu Corpus (PZC) and the University of Pretoria Internet English Corpus (PIEC) were also used as reference corpora. Their study also had its focus on translation equivalents, and its findings demonstrated that specialised multilingual as well as parallel corpora could come in handy when translating highly technical texts into a language lacking in technical terminology, such as isiZulu. The corpus serves as a translation memory and a translator's tool in such instances (Gauton & De Schryver 2004).

Furthermore, Ndlovu (2009) conducted a similar study for his doctoral research on the translation of medical texts from English into isiZulu. The aim of his research was to determine the translation strategies used by translators to render medical terms in a manner that would make them easily accessible or comprehensible to isiZulu readers. It is, once again, interesting to note that this particular study and the one conducted by Gauton and De Schryver (2004) are similar to the present study in that they also investigated translation of texts between English and isiZulu. However, they differ from the present one in that their focus was on technical texts and the direction of translation was from English into isiZulu. The findings of Ndlovu's (2009) study revealed that the translators employed strategies such as using 'pure' loan words (transference), using general words with extended meaning, using indigenised loan words,

transference plus an explanation, paraphrasing, coinage and familiar words, in their attempt to make the medical terms accessible to the isiZulu readership.

Although, in the South African context, some research has been done on corpus-based translation studies, only a limited number of studies focused on the translation of literary works. Studies that have been conducted specifically on literary texts include a study that was done by Kruger (2004) on the two Afrikaans translations of Shakespeare's *The merchant of Venice*. One of the translations is a stage translation, whereas the other is a page translation. The relevance of this particular study to the present one is very much high, since it also sought to compare two different translations of the same source text. However, the two studies are different in that Kruger's (2004) study was done on a translation of dramatic texts and it compared translations that were serving a different purpose (stage and page translation). The present study, on the other hand, was conducted on the translation of a novel and the comparison in this case was of translations that served a similar purpose (making the source text accessible to the general English readership). Kruger's (2004) research was only confined to the translation of linguistic features of involvement, such as amplifiers, questions, private verbs, discourse markers, contractions, analytic negation, first and second person pronouns, emphatics, time and place adverbs, and causative subordination. She was particularly interested in investigating whether the stage translation or page translation displayed more of these features of involvement. The results revealed that the page translation contained more features of involvement than the stage translation. The stage translation is characterised by more features of spoken language, such as features of involvement, as compared to its page counterpart (Kruger 2004).

The second corpus-based research on literary texts was conducted by Nokele (2015), for her doctoral thesis, on the translation of Mandela's *Long Walk to Freedom*. Her study was based on a multilingual and parallel corpus of Mandela's English autobiography *Long Walk to Freedom* and its isiXhosa and isiZulu translations. It is apparent that this study also has striking commonalities with the present one. Firstly, it compared two distinct translations of a single source text, similar to the present study. Secondly, it involved isiZulu, which is one of the languages on which the present study focuses. Thirdly, it was focused on the translation of culture-specific items (i.e. metaphors), and the present study also investigated translation of culture-specific items. The combination of these three similarities makes Nokele's (2015) research more interesting and relevant for the present study. The two studies are, nevertheless, dissimilar in that Nokele (2015) analysed translations from English into two different but

related languages (isiXhosa and isiZulu), whereas the present research investigates two separate translations from the same (isiZulu) text into English. Furthermore, the directionality of the translation is also different since in Nokele's (2015) study, the translation was from English into South African languages while in the present research it was from a South African language (isiZulu) into English. In addition, Nokele's study (2015) investigated the translation of an autobiography, whereas the present study analysed translation of a novel. In her study, Nokele (2015) sought to determine how conceptual metaphors have been rendered in both isiXhosa and isiZulu translations. The findings revealed that most metaphors were rendered the same way in both translations, which entailed that the translators adopted a similar style of translation (Nokele 2015). Both translators rendered the metaphors in a manner that was acceptable to the receiving languages (Nokele 2015). Nokele (2015) then went on to contend that these findings re-affirmed the fact that isiXhosa and isiZulu are indeed related languages.

In view of the studies highlighted in the foregoing discussion, it becomes apparent that the contribution of the present study is twofold: firstly, it contributes to the body of literature on translation of literary texts and, secondly, it contributes to corpus-based research in the South African context. The fact that the present study was the only corpus-based study thus far within the South African context conducted specifically on the translation of novels, as is evident in the preceding discussion, makes its contribution even more indisputable. Given the richness in the Zulu culture of the novel *Insila kaShaka*, it was imperative to investigate how the translators of the two translations of this novel dealt with the translation of aspects rooted in the Zulu culture, as found in the novel.

Furthermore, since this was the first ever novel to be written in the entire history of isiZulu literary works and it has been translated into English twice, it was necessary to investigate and compare these translations. The long time period between the two translations also warranted investigation of the translation of the novel. The two translations were produced during different reigns in translation theory, as well as during periods when English and isiZulu were occupying different statuses within the South African society (the status of English has not changed significantly). The present study, therefore, sought to investigate whether time and power relations as factors influenced the translators' choices in rendering the novel into English. This might, perhaps, provide some indication as to why the book was translated into English two times. This investigation would be best achieved through utilisation of the corpus-

based method, as it provides excellent tools for a study of this nature to be conducted successfully and with less difficulty.

2.8   Conclusion

In this chapter, a list of various English novels that have been translated into isiZulu as well as studies that have been conducted on some of them have been highlighted. Moreover, a list of isiZulu novels that have been translated into English has also been provided. Subsequently, a handful of studies that have been conducted on novels translated from isiZulu into English were also discussed. These included, to the large extent, research that has been done on the so-called 'universal features' of translation, as well as studies which sought to investigate other (general) linguistic phenomena. In addition, corpus-based translation studies that have been done thus far on an international scale were also highlighted. Lastly, corpus-based translation studies that have been conducted to date in the South African context were discussed. The discussion encompassed studies that sought to investigate universal features of translation, studies on biblical texts (some of which sought to explore universal features), studies on technical texts (most of which were concerned with demonstrating the role corpus-based methods can play in the development of terminology for South African indigenous languages) and research on literary texts.

In the following chapter, the history of translation theory is provided. The discussion begins with the word-for-word approach, which is the earliest approach of translation studies, and concludes with the corpus-based translation studies paradigm.

CHAPTER 3: THE EVOLUTION OF TRANSLATION THEORY: FROM PRESCRIPTIVE TO DESCRIPTIVE APPROACHES

3.1   Introduction

Since its inception as an empirical discipline, translation studies has received constant interest from researchers from a variety of disciplines (Holmes 2000). The discipline attracted researchers from adjacent disciplines such as linguistics, linguistic philosophy, literary studies and others, as well as more remote disciplines such as information theory, cultural studies, post-colonial studies, mathematics, etc. The researchers who have shown interest in the discipline brought with them paradigms and methodologies in an attempt to advance it as a new and developing discipline (Holmes 2000). This culminated in multiple paradigm shifts taking place in translation theory, spanning the period of the 1950s to the 2000s.

The aim of this chapter is to provide a description of the main developments in translation theory, from the prescriptive approaches of the 1950s and 1960s to the more descriptive paradigms of the 1970s to the 2000s. The description is done in chronological order, starting with the word-for-word and sense-for-sense approaches of the 1950s and 1960s, followed by the equivalence-based approach of the 1960s and then the functional approach that emerged in the 1970s. It will be followed by the polysystem theory which also dawned in the 1970s, the Descriptive Translation Studies (DTS) of the 1980s which built from the polysystem theory, and then the cultural turn of the 1990s which encompasses a number of approaches (patronage and translation, gender and translation, and post-colonial translation theory). The Corpus-based Translation Studies (CTS) approach, which emerged in the late 1990s, is discussed in the last section of the chapter. This description was significant in the present study since some of these paradigms, such as the DTS approach, the post-colonial translation theory and the CTS approach, were used as theoretical underpinnings of the study. In some way, this lays some groundwork for data analysis and interpretation that are performed in the present study.

3.2   The word-for-word versus sense-for-sense approach

The debate over the best translation strategy between the **word-for-word** and the **sense-for-sense** approach to translation characterised the field of translation in the western world until the second half of the twentieth century (between the 1950s and 1960s) (Munday 2016). Even

now, vestiges of the debate over whether to translate literally or freely still surface as translators engage in the translation of a variety of texts. The distinction between word-for-word (i.e., literal) and sense-for-sense (i.e., free) translation was initiated by Cicero, Horace and Jerome as early as the first century BC, and their assertions revolutionised the field of translation (Zakhir 2009; Munday 2016). For instance, Cicero clearly outlines the strategy he employed in translating Greek oratory into Roman:

> And I did not translate them as an interpreter, but as an orator, keeping the same ideas and forms, or as one might say, the 'figures' of thought, but in language which conforms to our usage. And in so doing, I did not hold it necessary to render word for word, but I preserved the general style and force of the language.
>
> (Cicero quoted in Munday 2016:31)

From the remarks above, it is apparent that Cicero favoured the sense-for-sense approach in his rendering of the Greek oratory. Horace (in Munday 2016) also concurs with Cicero in his '*Ars Poetica'* when he contends that he strives for the production of a creative and aesthetically intriguing poetic text in the target language. His assertion, though not explicitly stated, entails that he also adopted the sense-for-sense approach, as the text cannot achieve creativity and delight if it is translated word for word (Munday 2016).

Jerome (in Munday 2016) also clearly indicates the strategy he adopted when translating a variety of texts from Greek into Latin. St Jerome is a renowned western classical Greek translator, who was commissioned by Pope Damasus in 382 AC to revise earlier translations of the New Testament in order to establish a standard and official Latin translation for use in churches (Munday 2016). His translation strategy is expounded in a letter he addressed to his friend Pammachius, in 395 AC:

> Now I not only admit but freely announce that in translating from the Greek – except of course in the case of the Holy Scripture, where even the syntax contains a mystery – I render not word-for-word, but sense-for-sense.
>
> (Jerome quoted in Munday 2009:3)

In the above quote, Jerome clearly states that he employed the sense-for-sense approach, except in the case of Biblical texts. He substantiates his choice by positing that the sense-for-sense approach permits for the content or sense of the ST to be transferred. The word-for-word approach, on the contrary, produces absurd translations with distorted sense of the original

(Munday 2016). In the case of translation of Biblical texts, Jerome (in Munday 2016) argues that the word-for-word approach comes in handy as this type of texts necessitates a textual kind of translation. Jerome (in Munday 2016) emphasises the fact that the meaning and syntax of Holy Scriptures are often mysterious and, therefore, attempting to render such texts sense for sense may result in alteration of the original sense. Altering the sense or meaning of a sacred text was a serious offense which could lead to a charge of heresy (Munday 2009; 2016).

It is perhaps vital to note that it is not only Jerome who deems it fit to adopt the word-for-word approach in the translation of Biblical texts, but most, if not all, of the early or first translators of religious texts tended to favour the literal (word-for-word) approach. Religious texts were believed to be inspired or even written by God himself and tampering (altering its sense) with the word of God was, and perhaps still is, forbidden (Munday 2009). In other parts of the world, tampering with Holy Scriptures had even more serious consequences. A classic example of this is the case of the French humanist Dolet from northern Europe who faced charges of blasphemy for adding the phrase '*rien du tout*' (meaning 'nothing at all') when translating Plato's dialogues (Munday 2016). Consequently, Dolet died at the stake for this act (Munday 2016). Furthermore, Luther (a German translator) faced similar charges, particularly for his addition of the word '*allein*' (meaning 'alone/only') when he rendered Paul's words in Romans 3:28. The Church, which imposed charges on him, contended that there was no Greek equivalent for the word in the ST and that his translation was implying that the belief of an individual is enough for a good life, therefore undermining the Word of God (Munday 2016). Luther, however, countered this argument and posited that he was simply translating in clear and pure German where the word '*allein*' would normally be used for emphasis (Munday 2016). The two examples above clearly indicate that the two translators who were criticised for their style of translating were advocating for a sense-for-sense kind of translation.

The same arguments and sentiments concerning the translation of religious texts also surfaced in other parts of the western world. For instance, Hung and Pollard (in Munday 2016) highlight the strategy that was used by Chinese translators to render Buddhist sutras from Sanskrit. They divide the history of Chinese translation into three phases, with the first phase (the Eastern Han Dynasty) characterised by the use of the word-for-word approach. The second phase (the Jin Dynasty as well as the Northern and Southern Dynasties) marked a shift from the word-for-word to the sense-for-sense approach. During this phase, translators were more concerned with producing translations that are smooth and comprehensible to the target reader (Munday 2016).

It seems that the translators of this phase were not governed by the same laws of avoiding altering the Word of God, which governed classical translators in all parts of the world. The third phase saw the use of both the word-for-word and sense-for-sense approach. Xuan Zang was the most influential translator of this phase, and he contended that the style of the source text should be the deciding factor as to which strategy to be employed (Munday 2016). He argued that the sense-for-sense approach was not to be employed when translating plain and simple texts (Munday 2016).

Furthermore, the word-for-word versus sense-for-sense debate also extended as far as the Arabic world. The debate was particularly fierce during the period 750 to 1250 AC when many Greek philosophical and scientific texts were translated into Arabic (Munday 2016). Baker and Hanna (2009:330) highlight the translation strategies that were employed by translators of this period:

> The first strategy was the word-for-word approach in which each Greek word was translated with a corresponding Arabic word. In the case where there was a lack of equivalence, the Greek word was loaned into the Arabic text.

It was later discovered that the word-for-word strategy was untenable and unfruitful, and a second strategy had to be devised:

> The second strategy rendered the Greek words sense-for-sense, and the result was a fluent translation with the meaning of the source text conveyed to the target language undistorted.
>
> (Baker and Hanna 2009:330)

Moreover, England was also not immune to the word-for-word and sense-for-sense debate. Translators in England, however, initiated a systematic approach to translation and clearly stated principles that should govern the translation process. For instance, the English poet and translator, Dryden, describes three strategies to be used by translators that he himself used in his 1680 translation of Ovid's *Epistles:*

(1) **'metaphrase'**: 'word by word and line by line' translation, which corresponds to literal translation

(2) **'paraphrase'**: 'translation with latitude, where the author is kept in view by the translator, so as never to be lost, but his words are not so strictly followed as his

sense'; this involves changing whole phrases and more or less corresponds to faithful or sense-for-sense translation

(3) **'imitation'**: 'forsaking' both words and sense; this corresponds to Cowley's very free translation and is more or less what today might be understood as adaptation.

(Dryden quoted Munday 2016:43)

It is clear that Dryden's first strategy corresponds with the word-for-word approach, the second strategy epitomises the sense-for-sense approach, as briefly highlighted in the description of these strategies. The third strategy represents a compromise between the two approaches and results in the formulation of a distinct language that adheres neither to the source language nor to the target language. Some scholars call this new language formed as a result of translation, the 'language of translation'. Dryden blatantly states that he prefers 'paraphrase' as a translation strategy and cautions other translators to refrain from using 'metaphrase' and 'imitation' (Munday 2016).

Dryden is not the only English translator who attempted to elucidate how the translation process should be executed. Tytler (in Munday 2016) also formulated laws that should govern the translation process. Tytler (in Munday 2016) is of the view that a good translation is target reader-oriented, as opposed to Dryden's belief that any good translation should be author-oriented or source language-oriented (Munday 2016). Tytler devised three general laws that should serve as guiding principles for any translation exercise:

1) The translation should give a complete transcript of the ideas of the original work.
2) The style and manner of writing should be of the same character with that of the original.
3) The translation should have all the ease of the original composition.

(Tytler quoted in Munday 2009:23)

It is essential to note that Tytler's (in Munday 2016) laws do not explicitly state whether the translator should adopt the word-for-word or the sense-for-sense approach when embarking on the translation process. However, what Tytler (in Munday 2016) does state is the fact that a translation should be oriented towards the target language, as highlighted in the foregoing discussion. He further highlights that his laws are hierarchically ordered according to their importance (Munday 2016). Moreoever, Tytler (in Munday 2016) recognises that the first two

laws are linked to the word-for-word versus sense-for-sense debate, with the first law corresponding to the sense-for-sense approach and the second law matching the word-for-word approach (Munday 2016). The hierarchical order of the laws, therefore, makes it clear that Tytler (in Munday 2016) also favoured the sense-for-sense approach, similarly with Dryden.

Another translator who attempted a systematic approach to the translation process was Dolet, although he was not from the English world but from France (Munday 2016). Dolet (in Munday 2016) also devised five principles of translation that are almost similar to Tytler's three laws:

(1) The translator must perfectly understand the sense and material of the original author, although he should feel free to clarify obscurities.

(2) The translator should have a perfect knowledge of both SL and TL, so as not to lessen the majesty of the language.

(3) The translator should avoid word-for-word renderings.

(4) The translator should avoid Latinate and unusual forms.

(5) The translator should assemble and liaise words eloquently to avoid clumsiness.

(Dolet quoted in Munday 2016:45)

A closer scrutiny of these principles made it apparent that Dolet (in Munday 2016) advocated for the sense-for-sense approach, as the third principle clearly states that the translator should avoid using the word-for-word approach. It can be seen that Dolet (in Munday 2016) advocated for a natural and comprehensible translation rather than a stilted and unintelligible translation.

Furthermore, the word-for-word versus sense-for-sense controversy also gained popularity in Germany (Munday 2016). The most notable translator who was influential when the debate between the two approaches was still intense was Schleiermacher. The most prominent of Schleiermacher's contributions to the debate was his distinction between the free (sense-for-sense) and literal (word-for-word) translation (Munday 2009). He maintains that, "Either the translator leaves the writer in peace as much as possible and moves the reader toward him, or he leaves the reader in peace as much as possible and moves the writer toward him" (Schleiermacher quoted in Munday 2016:48). Munday (2016) highlights that Schleiermacher favoured the approach that moves the reader towards the writer (i.e. the word-for-word approach). Schleiermacher (quoted in Munday 2016:48) contends that his method aims to,

"give the reader, through the translation, the impression he would have received as a German reading the work in the original language." To fulfil this aim, the translator must employ the **'alienating'**, foreignising (word-for-word) approach, as opposed to the **'naturalising'** (sense-for-sense) approach (Munday 2016). The alienating method adapts the TT to suit the norms and standards of the SL, contrary to the naturalising method which bends the norms and word usage of the SL so as to achieve or maintain faithfulness to the TL (Munday 2016).

It is pivotal to note that the alienating and naturalising poles correspond with Venuti's **'foreignisation'** and **'domestication'** opposites. According to Venuti (1995), any translation is either foreignised or domesticated. He defines foreignisation as, "an ethnodeviant pressure on target language values to also cater for linguistic and cultural differences of the foreign text, sending the reader abroad" (Venuti 1995:20). Domestication, on the other hand, refers to, "an ethnocentric reduction of the foreign text to target-language cultural values, bringing the author back home" (Venuti 1995:20). These definitions clearly demonstrate the connection between alienating and naturalising and foreignisation and domestication. Needless to say, the foreignisation strategy corresponds with the word-for-word approach, as it strives to produce a translation that closely resembles the ST. The domestication method, on the other hand, resembles the sense-for-sense approach since it endeavours to render the translation in a manner that adheres to the norms and conventions of the TT.

In the African context, there are no written records that indicate that the word-for-word versus sense-for-sense debate did reach the African continent. This can be attributed to two factors: (1) translation as a field of study is still very much in its infancy in the African continent; and (2) the culture of writing in Africa did not exist in the past and everything was passed from one generation to another through word of mouth (Bandia 2009). The predominant mindset among Europeans or colonialists in the past was that Africans were inferior and had to be 'educated' in order to be elevated to the European standards. Therefore, translation was not necessary at the time, as Africans only had to be fed European languages and culture (Olsen 2008). In ancient times, Africa was characterised by oral tradition in which the culture, tradition, teachings and other aspects of life were passed down from generation to generation by word of mouth. Bandia (2009) highlights that the African oral tradition had what other scholars refer to as 'professional linguists', who were entrusted with the task of serving as a mediator between the king or chief and his people. The professional linguists were more like spokesmen for the king or the chief and were highly respected in their communities (Bandia 2009). In the South

African context, professional linguists can be referred to as '*insila*' (the great messenger who serves as the eyes and ears of the king or chief) or '*induna*' (the governor of a village within the chief's territory, who reports to the chief) in the modern terminology.

The history of translation between European and African languages in the South African context commenced towards the end of the fifteenth century with the arrival of the first Europeans, who sought to extend their trade routes to the East (Dlamini 2021). The Europeans did not have any knowledge of African languages and Africans did not have any background in European languages. Therefore, the history of translation in South Africa can be said to date back to this period (Dlamini 2021). Europeans introduced the English and Dutch languages to Africans, with Dutch particularly having been brought by Jan van Riebeeck and his crew when they arrived in 1652 (Olsen 2008; Dlamini 2021). During this period, Khoisan was the only language that existed, as Khoikhoi people were the only inhabitants at the time. The Khoikhoi people, therefore, became the first interpreters to mediate between Khoisan, English and Dutch (Dlamini 2021; Olsen 2008).

The arrival of missionaries in the seventeenth century intensified translation activity. This culminated in the emergence of professional translators who were entrusted with translating the Word of God and literary texts into African indigenous languages (Olsen 2008; Dlamini 2021). The main motive for missionaries to engage in translation activity was to disseminate the Word of God and to 'educate' South Africans (Olsen 2008). For them, translation was a means through which to introduce Christianity, in an attempt to convert Africans (Dlamini 2021). Since the writing system did not exist when the missionaries arrived, they took it upon themselves to learn and record African languages. The missionaries then had to teach Africans the writing system they had developed for their languages, as an attempt to 'educate' and 'civilise' them (Olsen 2008). Therefore, missionaries used translation as a tool with which to convert Africans, while colonialists used it as a weapon to attain political and economic power (Olsen 2008).

The translation activity between Dutch and Khoisan led to the formation of Dutch-Khoi pidgin, which later gave birth to Afrikaans (Dlamini 2021). When the National Party assumed power in 1948, it introduced a bilingual policy to use English and Afrikaans as official languages. This led to the proliferation of translation activity, as all official documents had to be translated between English and Afrikaans. Therefore, this period marked the dawn of translation as a field

of study in South Africa (Dlamini 2021). Furthermore, in 1994, South Africa attained democracy and a multilingual language policy was introduced to give official and equal status to all the 11 official languages of South Africa (Dlamini 2021). This entailed that all the official documents had to be translated from English or Afrikaans into the nine indigenous languages. This resulted in employment of a large number of translators and interpreters, which further intensified the translation activity (Dlamini 2021). Moropa (2007:183) puts this aptly when she posits, "Since the dawn of democracy in South Africa and the advent of a multilingual language policy, there has been a significant increase in the demand for the translation of hegemonic languages (English and Afrikaans) into previously marginalised languages."

Now coming back to the word-for-word and sense-for-sense debate, Danquah (quoted in Bandia 2009:313), however, provides a glimpse of the existence of the word-for-word and sense-for-sense controversy in the African context when he highlights how Ashanti professional linguists translated or interpreted the king's or chief's words:

> Not only were they charged with repeating the words of their patron after him, acting as herald to make it clear to all of his audience and to add to his utterances the extra authority of remoteness, but they were also expected to "perfect" the speech of a chief who was not sufficiently eloquent, and to elaborate his theme for him. However, the 'linguist' was not expected to 'add any new subject-matter, but … he may extend the phrases and reconstruct the sentences and intersperse the speech with some of the celebrated witty and philosophical reflections for which they are justly celebrated to the credit of both himself and his chief.

When one takes a closer look at the above passage, it becomes clear that the linguists adopted the sense-for-sense approach since it is stated that they had to perfect the chief's speech and alter his sentences and phrases.

Another sign of existence of the debate in Africa appears when Bandia (2009) gives an account of how Tutuola, from West Africa, rendered Yoruba mythology into English. He describes Tutuola's translation strategy as a literal (word-for-word) one, with Yoruba's syntactic patterns transferred to the English text un-altered (Bandia 2009). However, Bandia (2009) highlights the fact that Tutuola was just a public service clerk with no proper educational background. This was probably the main cause for his adoption of the word-for-word approach, as he did not have a good grasp of the English language into which he was translating. The sense-for-sense approach demands that the translator be good in both the SL and the TL to produce a fluent and intelligible TT.

The second half of the twentieth century marked the emergence of more systematic approaches to translation, which were an attempt to redefine the word-for-word (literal) and sense-for-sense (free) concepts. The equivalence-based approach marked the beginning of such approaches, and the following section provides a detailed discussion of this approach.

3.3   The equivalence-based approach

In the second half of the twentieth century (1960s), scholars began to make attempts to revisit the word-for-word and sense-for-sense extremes (Munday 2016). In this period, a proliferation of work on the concept of 'equivalence' emerged in the quest for a more systematic approach to explicating translation phenomena. This marked the dawn of what can be referred to as the **'equivalence-based approach'**. In the equivalence-based approach, the focus was on correspondence in form (style) and content (meaning) between the ST and the TT. The most prominent debate during the reign of this approach was that of meaning and equivalence (Munday 2016). Jakobson (2000) performed an incredible amount of work regarding this debate, and one of the notions he advances is that there is no complete equivalence between code-units (words). Interlingual translation strives for equivalence in the message as a whole rather than the individual code-units (Jakobson 2000). Jakobson (2000) goes on to maintain that the meaning and equivalence debate centres on differences in terminology (words) and structure rather than the inability of languages to transfer a message into different languages. The fundamental point Jakobson (2000) raises here is that the problem of equivalence does not exist if one looks at equivalence in terms of the message as a whole conveyed by the ST rather than the individual words.

Eugene Nida is another proponent of the equivalence-based paradigm, who has done astonishing work on the concept of equivalence. His work derives from his practical involvement with the translation of the Bible, as well as his training of novice translators involved in the Bible translation project (Munday 2016). He shares somewhat similar sentiments with Jakobson regarding the issue of equivalence between different languages:

> Since no two languages are identical, either in the meanings given to corresponding symbols or in the ways in which such symbols are arranged in phrases and sentences, it stands to reason that there can be no absolute correspondence between languages.

Hence there can be no fully exact translations. The total impact of a translation may be reasonably close to the original, but there can be no identity in detail.

<div style="text-align: right">(Nida 2000:126)</div>

The assertion above vividly highlights the fact that the two scholars agree on the notion that no equivalence exists between two languages at lexical level. Nida (2000) begins to look at the notion of context and culture rather than discrete words in an attempt to establish equivalence between two languages. The meaning of words essentially depends on the context and culture in which they are embedded. Therefore, it is necessary to consider context and culture when one translates between two different languages, especially if the languages in question belong to different cultures.

However, the most prominent and popular contribution of Nida to the concept of equivalence is his two types of equivalence, namely **formal equivalence** and **dynamic equivalence**. Nida's two types of equivalence fundamentally mark his move away from the classic word-for-word (literal) and sense-for-sense (free) opposites (Munday 2016). Nida aptly defines formal equivalence as follows:

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

<div style="text-align: right">(Nida 2000:129)</div>

A closer look at the definition above reveals that formal equivalence actually matches the word-for-word approach. The degree of matching (poetry for poetry, sentence for sentence, concept for concept) between the ST and the TT that this type of equivalence strives for epitomises a 'literal' kind of translation. Nida (2000) argues that this type of translation is what is referred to as a 'gloss translation', in which the translator endeavours to recreate the form and content of the original as literally and as meaningfully as possible. Nida (2000), however, acknowledges the fact that such a translation would be grossly stilted and incomprehensible and would necessitate incorporation of footnotes to make the text accessible and intelligible to the target reader. Dynamic equivalence is defined by Nida as follows:

Dynamic equivalence is based on the so-called 'the principle of equivalence effect', in Nida's terms, in which the relationship between the receptor and the message should be substantially the same as that which existed between the original receptors and the message. A translation of dynamic equivalence aims at complete naturalness of expression, and tries to relate the receptor to modes of behaviour relevant within the context of his own culture; it does not insist that he understand the cultural patterns of the source-language context in order to comprehend the message.

(Nida 2000:129)

The above definition clearly indicates that dynamic equivalence typifies the sense-for-sense approach, as it is stated that it aims to achieve naturalness of expression. This type of equivalence, in essence, represents the target text-oriented or receptor-oriented paradigm, in which the grammar, lexicon and cultural references are modified according to the target language norms as an attempt to achieve naturalness of expression (Munday 2016). Formal equivalence, on the other hand, is typical of the source text-oriented approach where formal elements, such as grammatical units, source text meaning, and consistency in word usage, are reproduced (Nida 2000).

Furthermore, Nida (2000) mentions that dynamic equivalence is based on 'the principle of equivalent effect'. This principle stipulates that a good translation must produce the same effect or response produced by the original to its readers. Souter (quoted in Nida 2000:133) echoes this view when he contends that, "Our ideal in translation is to produce on the minds of our readers as nearly as possible the same effect as was produced by the original on its readers." According to Nida (2000:134), the principle of equivalence effect is one of the four basic translation requirements:

1) Making sense
2) Conveying the spirit and manner of the original
3) Having a natural and easy form of expression
4) Producing a similar response

The principle of equivalence effect undoubtedly corresponds with the fourth requirement in the above list. Dynamic equivalence strives to fulfil all four requirements. However, some circumstances compel one of the requirements to give way to the others (Nida 2000). This is

even more so for the first two requirements which are connected to the controversial issue of content (making sense) versus form (conveying the spirit and manner of the original) (Nida 2000). When a compromise has to be made, the word-for-word (form) and sense-for-sense (content) debate kicks in again. Nida (2000) concedes that equivalence in content must take precedence over correspondence in form, if the principle of equivalence effect is to be fulfilled. This, therefore, entails that Nida also leans towards the sense-for-sense pole. Compromise of meaning may lead to the loss of message or meaning conveyed by the ST. Contrarily, form may be modified and still produce the same equivalent effect on the receptor (Nida 2000).

Nida later modified his two types of equivalence and termed them formal equivalence '**formal correspondence**' and dynamic equivalence '**functional equivalence'** (Nida & Taber 1974). This reformulation, however, did not affect the meaning and principles governing the two concepts.

Newmark (in Munday 2016) criticises Nida's work and asserts that the equivalent effect's success is deceptive and that the void between emphasis on target and source language will forever remain the greatest challenge for translation theory. In an attempt to address the shortcomings of Nida's concepts, Newmark develops his own concepts, namely '**semantic translation**' and '**communicative translation**' (Munday 2016). With these concepts, Newmark particularly aims to close the gap mentioned above which exists regarding Nida's concepts (Munday 2016). Semantic translation aims to render the exact contextual meaning of the ST, even if it entails compromising 'meaning' (Newmark 1981). In essence, this approach adheres to the norms and laws of the original and endeavours to produce a literal translation. Newmark (1981), however, contends that there is a distinction between semantic and literal translation. The former is more flexible and takes into account the context in which the translation takes place, while the latter is uncompromising and strives for close adherence to the ST (Newmark 1981). Communicative translation, on the other hand, also strives to render the exact contextual meaning of the ST but ensures that the translation is acceptable and intelligible to the target readership (Newmark 1981).

When one closely scrutinises Newmark's concepts, it becomes apparent that his semantic translation matches Nida's formal equivalence and communicative translation corresponds with Nida's dynamic equivalence. This in turn entails that semantic translation adopts the 'word-for-word' approach and communicative translation adopts the 'sense-for-sense'

approach. Newmark (1981), however, plainly reveals his stance regarding the word-for-word and sense-for-sense poles:

> In communicative as in semantic translation, provided that equivalent effect is secured, the literal word-for-word translation is not only the best, it is the only valid method of translation.

<div align="right">(Newmark 1981:39)</div>

Newmark's (1981) remark above entails that the word-for-word approach is rather permissible in both semantic and communicative translation, as long as the translation produces the same response produced by the original to its readership.

Furthermore, there is an interesting commonality between Nida's and Newmark's concepts and those developed by Dryden and Schleiermacher as an early attempt at a systematic approach to translation. The relationship between their concepts and their stance on the word-for-word and sense-for-sense debate can be aptly represented in the following table:

Table 1: The relation between translation concepts devised by various scholars

SCHOLAR	WORD-FOR-WORD	SENSE-FOR-SENSE
Newmark (1981)	Semantic translation	Communicative translation
Dryden (1992)	Metaphrase	Paraphrase
Venuti (1995)	Foreignisation	Domestication
Nida (2004)	Formal equivalence	Dynamic equivalence
Schleiermacher (2012)	Alienating	Naturalising

Venuti's concepts have also been included simply for the reason that their connection with Schleiermacher's (2012) concepts has been discussed, and their correspondence with the concepts of the other scholars can undoubtedly be observed in the above table. The descriptions of the different concepts have deliberately not been provided in the table since the intention was not to offer a summary, but rather to vividly portray the resemblances that exist between them. Other concepts have been developed by other scholars, such as House's 'covert' and 'overt' translation (Nida 2000). Nonetheless, not all of them can be accommodated in the scope of this research.

The major contribution of the equivalence-based approach in advancing translation as a field of study can never be denied. However, the approach is not devoid of shortcomings. Some of the criticisms have been directed at the individual proponents of the approach. For instance, Nida has been heavily criticised for limiting the concept of equivalence to the word level, and other scholars have considered his principle of equivalent effect implausible and immeasurable (Munday 2016). Moreover, certain religious groups have also strongly lambasted him concerning the alterations he proposed should be made in order to achieve the equivalent effect. These religious groups maintain that the Word of God is sacred and should not be tampered with (Munday 20016). Newmark has also been castigated for being overly prescriptive in his approach, as well as for the terms he uses which rather resemble what he himself referred to as the 'pre-linguistic era' of translation studies (Munday 2016). Furthermore, the equivalence-based approach in its entirety has also been criticised. For example, Kenny (2009b) raises the concern that the definition of equivalence is too circular (i.e. translation defines equivalence and, in turn, equivalence is also expected to define translation). Moreover, Bassnett (2013) contends that the equivalence-based paradigm does not go beyond the lexical and grammatical level, and translation involves more than simply substituting lexical and grammatical units between two languages.

After the equivalence-based approach, translation theory continued to evolve and the 'functional approach' dawned as a new paradigm. The following section discusses the emergence of this new paradigm in translation theory.

3.4   The functional approach

In the 1970s, a paradigm shift in translation theory took place and the '**functional approach'** emerged. The most prominent proponent of the functional approach was Vermeer, who pioneered the so-called '***skopos* theory'**. The term '*skopos*' is of Greek origin and it means 'function', 'purpose' or 'aim' (Vermeer 2000; Reiss & Vermeer 2013). According to the *skopos* theory, it is the function of the target text to determine how the translation process is ought to be carried out, hence the theory forms part of or is referred to as the functional approach (Vermeer 2000). Any translation can be viewed as a form of action, and any action has a purpose or function (Reiss & Vermeer 2013). Reiss and Vermeer (2013) go further to put this in the form of a rule which they call the '*skopos* rule'. They formulate their rule as follows: "any action is determined by its purpose, i.e. it is a function of its purpose or *skopos*" (Reiss &

Vermeer 2013:90). They regard this as the highest rule underlying the translational action. However, rules underlying the translational action as formulated by Reiss and Vermeer (2013) are discussed at length below. The translational action then results in the production of what Vermeer terms '*translatum*', i.e. translated text (Vermeer 2000).

It has already been highlighted in the foregoing discussion that it is the function of the target text which determines how the translation task is to be executed. Therefore, it is apparent that the translation process cannot commence unless the intended function of the target text or the target audience is known (Reiss & Vermeer 2013). This now leads to the concept of '**commission**' or 'translation brief'. Vermeer (2000:229) defines a commission as, "the instruction, given by oneself or by someone else, to carry out a given action – here: to translate." In normal practice, the commission is given in the form of a translation brief, which details why, how and for whom the translation should be done (Vermeer 2000). The commission is usually done by publishers, organisations, companies, individuals, etc. who initiate the translation process. However, there are instances in which the translator initiates the translation themselves. In such cases, the translator will formulate the commission either explicitly or implicitly (including the *skopos*) themselves, which will guide them as to how they should execute the translation task (Vermeer 2000). The *skopos* or purpose should ideally be stated explicitly in the commission. Nonetheless, even if not stated clearly, the *skopos* can normally be deduced from the information provided in the commission (Vermeer 2000). In such instances, the purpose of the translation is referred to as implicit or implied *skopos* (Vermeer 2000).

Furthermore, the commission or *skopos* should be in line with norms and conventions of the target culture. This now introduces a new aspect to translation theory, that of 'culture'. Contrary to the equivalence-based approach, which seeks to achieve close resemblance of the source text, the functional approach is oriented towards the target text or target culture (Snell-Hornby 2006). Proponents of the functional theory view language as part of culture and contend that it is the purpose or function of the translation in the target culture which is paramount (Vermeer 2000; Snell-Hornby 2006). The functional model conceptualises language as a system that is not autonomous but dependent on culture, and the translator should therefore not be only bilingual but also bicultural (Snell-Hornby 2006). Reiss and Vermeer (2013) echo this view when they posit that translational action is not only a linguistic transfer but also a cultural transfer. Vermeer (cited in Snell-Hornby 2006:53) puts this view aptly when he argues that:

… a translation is not the transcoding of words or sentences from one language into another, but a complex form of action in which someone gives information about a text (source language material) under new functional, cultural and linguistic conditions and in a new situation, while preserving formal aspects as far as possible.

(Vermeer quoted in Snell-Hornby 2006:53)

This clearly marks a move away from source text-oriented approaches, which prevailed prior to the 1970s, to the models that rather favour or give priority to the target text and target culture. In the functional approach, translation is prospective rather than retrospective, as had been the case with the approaches of the 1950s and 1960s (Snell-Hornby 2006).

It has already been highlighted in the foregoing discussion that Reiss and Vermeer (2013) formulated rules for their *skopos* or functional model that should serve as underlying principles for the translation process. They developed quite a number of rules, but the following are the basic and most prominent ones:

1) A translational action is determined by its *skopos*.
2) It is an offer of information (*Informationsangebot*) in a target culture and TL concerning an offer of information in a source culture and SL.
3) A TT does not initiate an offer of information in a clearly reversible way.
4) A TT must be internally coherent.
5) A TT must be coherent with the ST.

(Reiss & Vermeer 2013:94; Munday 2016:127)

The rules above are ordered hierarchically according to order of importance. Rule 1 is the *skopos* rule as was briefly discussed in the foregoing discussion, and it is the most essential rule governing the translation process. What this entails is that the *skopos* or purpose of the TT is the overriding factor in determining how the translational action should be executed (Reiss & Vermeer 2013). Rule 2 brings in the concept of culture and the fact that the TT or *translatum* must reflect the norms and conventions of the target culture, in a similar way the ST conformed to the norms and laws of the source culture (Reiss & Vermeer 2013). This means that considering the target language cultural situation when embarking on the translation process is also highly essential and overshadows most of the rules. Rule 3 relates to the fact that the purpose or function of the TT is not expected to be similar to that of the ST. However, there

are instances in which the TT fulfils the same function as the ST, and that is referred to as 'functional constancy' (Snell-Hornby 2006). If the TT and ST fulfil different functions, Vermeer (2000) speaks of 'de-throning the source text'. By this, Vermeer (2000) means prioritising the target text and its cultural norms over the source text.

Rule 4 pertains to the naturalness and comprehensibility of the TT. It relates to what is called 'intratextual coherence', which means intelligibility of the TT in terms of language and culture under which it functions (Snell-Hornby 2006). This relates to what Reiss and Vermeer (2013) call 'coherence rule', which states that the TT must be construed as coherent or comprehensible in terms of the TT receivers' situation. In other words, the TT must be rendered in a manner that takes into account the TT readership's situation, knowledge and needs (Munday 2016). Rule 5, which is the last rule, concerns the fact that the TT should resemble the ST. The relation or linkage between the TT and ST is termed 'intertextual coherence', which refers to (close) correlation between the TT and the ST (Reiss & Vermeer 2013). The correspondence between the TT and the ST is normally evident when the function of the TT and the ST is essentially the same (Snell-Hornby 2006). This, however, does not entail that the translation must be a mere transcoding between the TT and the ST in order to achieve intertextual coherence. The *skopos* of the target text remains the deciding factor (Vermeer 2000). Furthermore, Rule 5 relates to what Reiss and Vermeer (2013) call 'fidelity rule', which stipulates that there must be correspondence between the TT and the ST. The coherence stipulated by fidelity rule is specifically concerned with three aspects, namely (1) the message of the ST received by the translator, (2) the interpretation of the message by the translator, and (3) the message conveyed by the translator to the target audience in the form of the TT (Reiss and Vermeer 2013). All these three aspects have to exhibit coherence among themselves (Reiss & Vermeer 2013).

The hierarchy of rules 4 and 5 clearly indicates that intratextual coherence takes precedence over intertextual coherence and that the coherence rule surpasses the fidelity rule. This entails that the translator must firstly seek to produce a TT that is natural and follows the rules and norms of the target language before attempting to achieve correspondence between the TT and the ST. Nord (1997), however, accentuates the fact that there needs to be coherence between the TT and the ST. The translator is not at liberty to completely depart from the ST (Nord 1997). However, the nature of the relationship between the TT and ST should be underpinned by the purpose or *skopos* (Munday 2016). In emphasising the importance of correspondence

between the TT and the ST, Nord (1997) goes further to introduce the concept of 'loyalty', which she defines as follows:

> Loyalty is this responsibility translators have toward their partners in translational interaction. Loyalty commits the translator bilaterally to the source and the target sides. It must not be mixed up with fidelity or faithfulness, concepts that usually refer to a relationship holding between the source and target *texts*. Loyalty is an interpersonal category referring to a social relationship between *people*.

(Nord 1997:125)

Loyalty serves the purpose of ensuring that the *skopos* of the TT is in line with the intentions of the ST author (Munday 2016). Loyalty, therefore, "limits the range of justifiable target-text functions for one particular source text and raises the need for a negotiation of the translation assignment between translators and their clients" (Nord 1997:126).

The functional approach contributed tremendously to translation theory, especially concerning the introduction of the concept of the 'function' of the TT as well as consideration of culture and context in the translation process. However, the approach also did not escape criticism. The most popular criticism levelled against it is the fact that not all texts or translations have a purpose or aim. This is even more so in the case of literary texts which are claimed to have no aim (Vermeer 2000). Vermeer (2000) counters this argument by contending that all actions have an aim. If the action is purported to have no aim or purpose, then it is not an action in the technical sense of the word (Vermeer 2000). Literary texts may not have an immediately realisable aim, but they often do have an implicit aim the translator or commissioner wishes to fulfil with the translation (Nord 2000). Moreover, the model has been lambasted for the use of unnecessary jargon, such as *'translatum',* when more popular terms, such as target text, could be used (Munday 2016). Lastly, the functional model has also been criticised for focusing exclusively on the purpose of the TT and not paying any attention whatsoever to the linguistic nature of the ST (Munday 2016). "Even if the *skopos* is adequately fulfilled, it may be inadequate at the stylistic or semantic level of individual segments" (Munday 2016:130).

Another approach emerged in translation theory, namely the 'polysystem theory', either as a direct or indirect result of the inadequacies of the functional approach highlighted above. The following section discusses this new paradigm in translation theory.

3.5   The polysystem theory

In the 1970s, another paradigm co-existed with the functional approach, namely the **polysystem theory**. The polysystem theory was developed by the Israeli Itamar Even-Zohar, building from the works of Russian formalists of the 1920s as well as the Czech structuralists which existed in the 1930s and 1940s (Munday 2016). The work of these formalists and structuralists was on literary historiography and linguistics, and Even-Zohar expanded on it to develop his own theory (Munday 2016). Although the polysystem theory emerged during the same period as the functional approach, Even-Zohar's criticism of the functional approach suggests that his approach might have dawned at a slightly later stage (perhaps in the late 1970s) than the functional approach. For instance, he discredits the functional theory by positing that, "Functionalism has profoundly altered both structures and methods, questions and answers, of every discipline into which it was introduced" (Even-Zohar 1990:10). He further contends that the functional approach has been characterised by disunification (Even-Zohar 1990). However, it is not clear what he meant by this second point. However, it is not the aim of the present study to discuss Even-Zohar's criticism of the functional approach; therefore, the above would suffice.

According to the polysystem theory, literature forms part of the cultural, social, historical and literary system. All these systems constitute what Even-Zohar terms 'polysystem' (Munday 2016). He aptly defines polysystem as:

> a multiple system, a system of various systems which intersect with each other and partly overlap, using concurrently different options, yet functioning as one structured whole, whose members are interdependent.

> (Even-Zohar 1990:11)

The relationship between the systems or sub-systems making up the polysystem is of a hierarchical nature, with some systems occupying the central position while others are at the periphery (Even-Zohar 1990). The position of different systems within the polysystem is characterised by great dynamism and there is a continuous struggle between the various strata to occupy the central position (1990). In this permanent competition, some literary types are pushed from the centre to the periphery while others fight their way into the centre (Even-Zohar 1990). The centre of the polysystem is referred to as the 'primary position' and the periphery

the 'secondary position' (Munday 2016). Furthermore, Even-Zohar (1990) introduces the concepts of canonised and non-canonised strata. He defines canonised strata as, "those literary norms and works (i.e. both models and texts) which are accepted as legitimate by the dominant circles within a culture and whose conspicuous products are preserved by the community to become part of its historical heritage" (Even-Zohar 1990:15). Non-canonised strata, on the other hand, refer to, "those norms and texts which are rejected by these circles as illegitimate and whose products are often forgotten in the long run by the community, unless they change their status" (Even-Zohar 1990:15).

The primary or central position is usually occupied by the innovatory systems, which actively participate in shaping the polysystem (Munday 2016). Innovatory strata actively participate by bringing in a new repertoire (i.e. the totality of laws, models and elements governing production of texts) (Even-Zohar 1990; 2000). The secondary or peripheral position, on the contrary, is normally occupied by more conservative strata, which insist on using existing models and elements within the polysystem (Even-Zohar 2000; Munday 2016). Moreover, canonised strata are usually associated with the central or primary position, whereas non-canonised strata are linked to the peripheral or secondary position (Even-Zohar 1990). However, it is possible that conservatism is found at the centre and innovatory at the periphery of the polysystem (Munday 2016). This entails that canonised strata may also be conservative and the non-canonised counterpart may be found to be innovatory. Furthermore, not only one centre and one periphery exist within the polysystem, but multiple centres and peripheries are hypothesised (Even-Zohar 1990). It is possible for a certain element to move from a periphery of one system into a periphery of a neighbouring system. The same element may then make its way into the centre of the adjacent system (Even-Zohar 1990).

In the case of translated literature, Even-Zohar (2000) maintains that its normal position within the polysystem is the periphery. This means that translated literature occupies the secondary position and plays the conservative role within the polysystem. However, it may happen that translated literature finds its way into the centre. When it occupies the central position, it plays the innovatory role and actively participates in shaping the centre of the polysystem (Even-Zohar 2000). In such a case, the distinction between translated literature and original writings becomes blurred (Even-Zohar 2000). It is often the leading writers who are involved in the translation process and translation becomes a vehicle for bringing new repertoires into the

polysystem (Even-Zohar 2000). Through translation, new models, principles, poetics, elements and so on are introduced into the target culture (Munday 2016; Even-Zohar 2000).

There are three instances in which translated literature may battle its way into the centre of the polysystem. The first instance is when **a literature is young and still undergoing the process of establishment** (Even-Zohar 2000). In this instance, the young literature transfers, through translation, ready-made or existing models, principles, elements and others from more established literatures (Munday 2016). It may be a mammoth task for young literature to produce all types of texts relevant for its audience and, as a result, translation becomes a means to import those text types that the young literature cannot immediately produce (Even-Zohar 2000). The second instance is when **a literature is either 'peripheral' or 'weak' or 'both'** (Even-Zohar 2000). Literatures in the periphery normally lack much-needed repertoires and often have limited resources, and it is through translation that this void can be filled easily (Munday 2016; Even-Zohar 2000). Munday (2016) contends that this phenomenon usually prevails in those smaller nations dominated by a language or a more dominant and hegemonic nation. This may hold true in the South African context since a large volume of a variety of literary texts (novels, drama, poetry, etc.) was translated from English into the various indigenous languages of South Africa as early as the 1900s until present. English was, and perhaps still is, the dominant language in South Africa in terms of hegemonic power and prestige.

The last case is when there is **a turning point or literary vacuum in the literature'** (Even-Zohar 2000). The dynamics within the polysystem may create a situation where, in the long run, more established systems might no longer be able to maintain the existence of the polysystem (Even-Zohar 2000). "This is all the more true when at a turning point no item in the indigenous stock is taken to be acceptable, as a result of which a literary 'vacuum' occurs" (Munday 2016:194). This situation then gives rise to foreign elements and models infiltrating the target system, which may consequently lead to translated literature occupying the central position (Even-Zohar 2000). When translated literature assumes the central position, the distinction between translated and original works becomes faint (Even-Zohar 2000). In this instance, the category of translated literature within the polysystem also includes semi- and quasi-translations (Even-Zohar 2000). The three instances in which translated literature may assume a central position are depicted in **Figure 1** below.
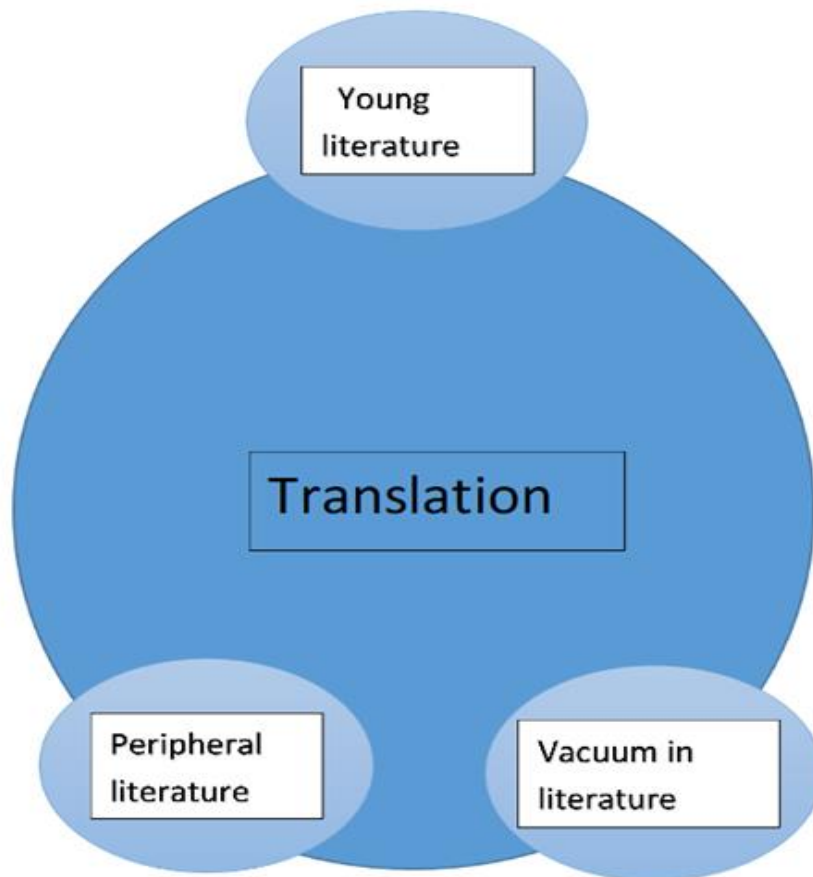
Figure 1: Conditions when translated literature assumes central position

(Adapted from Munday 2016:173)

Moreover, Even-Zohar (2000) maintains that the position of translated literature within the polysystem determines the translation strategy used. For instance, if it occupies the primary position, the translators are at liberty to violate the norms and models of the target literature and produce a translation that is a close match of the ST in terms of adequacy, meaning reproduction of textual relations of the ST (Munday 2016). If, on the contrary, it assumes the secondary position, the resulting translation will be non-adequate and oriented towards the TT (Even-Zohar 2000 and Munday 2016). In this instance, the translator is less concerned with achieving equivalence between the ST and the TT and more focused on employing the ready-made TT models matching the foreign text (Even-Zohar 2000). However, Even-Zohar (2000) highlights that translated literature does not only occupy a single position within the polysystem

but is also itself stratified. This entails that while a certain portion of translated literature may occupy a central or primary position, another may be found in the periphery (Even-Zohar 2000).

Despite the enormous contribution the polysystem theory made in advancing translation theory, it has also been criticised on a number of aspects. Firstly, the approach has been lambasted for relying too heavily on the historically-based Formalist model, which may not necessarily be relevant for translation studies from the 1970s going forward (Gentzler in Munday 2016). Secondly, the exclusive focus on the abstract model, i.e. conceiving of literature as a polysystem of which translated literature forms part, while ignoring the 'real-life' situations under which texts and translators function has been found to be another weakness of the theory (Gentzler in Munday 2016). Lastly, Even-Zohar has also been criticised for restricting his model to literature. The question of how far the model can go concerning other text types, such as scientific texts, is yet to be answered (Gentzler in Munday 2016).

The polysystem theory gave birth to yet another approach in translation theory – the 'Descriptive Translation Studies'. The following section discusses this new approach introduced into translation theory.

3.6 The Descriptive Translation Studies

In the 1980s, a new paradigm in translation studies dawned – the **'Descriptive Translation Studies' (DTS)**. The DTS was pioneered by Gideon Toury, building on Even-Zohar's polysystem theory as well as his early work of the 1970s (Munday 2016; Rosa 2016). Toury was working closely with Even-Zohar in Tel Aviv, which might explain the reliance of his approach on Even-Zohar's polysystem theory (Munday 2016). Toury commenced with the development of DTS as an approach in the early 1970s, and his work gained popularity in the 1980s, and was fully developed in the 1990s (Rosa 2016). Toury's model is descriptive-explanatory in nature and aims to describe or account for how translations have been done (Toury 1995). This, therefore, marks a move away from the prescriptive approaches characterising the period prior to the 1970s, which rather sought to prescribe how translation should be done (Rosa 2016).

According to the DTS, translations are 'facts of the target culture'. This entails that the position and function of a text are determined primarily within the context and realities of the target culture (Toury 1995). This led to the DTS being regarded as a 'target-oriented' approach (Toury 1995). This marks a further shift away from the source text-oriented approaches of the 1960s (and prior), which considered the source text to be paramount and the yardstick against which to analyse the target text as a mere reproduction of it (Rosa 2016). However, it is necessary to note that the move away from source text-orientedness to target text-orientedness was initiated by the functional approach in the 1970s. This, therefore, indicates that the period of the 1970s marked the official abandonment of source text-orientedness, as it has been highlighted in the foregoing discussion that the origins of the DTS also date back to the early 1970s.

Although Toury's model marks a move away from the source text-oriented approaches, he re-introduces the concept of equivalence, which characterised the earlier prescriptive approaches. Nevertheless, he still abandons the definition of equivalence as prescriptive, invariant and a-historical and considers equivalence to be functional-relational, descriptive, variable and historical (Rosa 2016). Toury (1995) further contends that any text is a translation if it functions as such in the target culture. Therefore, if a text is regarded as a translation of certain original, equivalence is the relationship between the two texts (Toury 1995). This kind of equivalence will show the variable profile as accepted and determined by the target system (Rosa 2016). Therefore, any descriptive study on such texts will aim to determine the functional, variable and relational equivalence as manifested in the texts in question (Rosa 2016).

Furthermore, Holmes (2000) identifies three kinds of research that can be, or are, conducted within the DTS, namely the product-oriented, function-oriented and process-oriented studies. **Product-oriented DTS** is concerned with the description of individual translations or comparative description of various translations of the same source text (either translations into the same language or translations into different languages) (Holmes 2000). These descriptions often culminate in the analysis of larger corpora of translations, such as translations into a specific language, time period, discourse or text type and more. (Holmes 2000). **Function-oriented DTS** rather focuses on contexts than on texts. It is concerned with investigating the function a translation fulfils in the target culture, as well as its value and influence within the target context (Holmes 2000; Rosa 2016). This branch of research received less attention from researchers than the product-oriented branch (Holmes 2000).

The focus of **process-oriented DTS** is on the act or process of translation itself. It concerns itself with investigating or describing what goes on in the translator's mind during the translation process (Holmes 2000). This area of research has also received relatively little attention, which may be ascribed to the fact that investigating internal or mental processes, i.e. the decision-making process that goes on in the mind of the translator during translation, is quite a complex task (Holmes 2000). More studies of this nature might eventually lead to the establishment of a branch of translation studies that might be termed 'translation psychology' or 'psycho-translation studies', or something of that sort (Holmes 2000). Toury (1995), however, emphasises the interdependency between these three kinds of research and contends that it should be considered mandatory if one seeks to adequately explicate translation phenomena. It is perhaps worth noting that the present study falls within the product-oriented branch of DTS, as it is a comparative description or investigation of two translations (into the same language) of a single source text.

In developing the DTS, Toury (1995:3) aims to develop "a descriptive and systematic branch of translation studies proceeding from clear assumptions and armed with a methodology and research techniques made as explicit as possible and justified within translation studies itself." Toury (1995) proposes a three-phase methodology for DTS. The first phase is concerned with identifying and describing texts that are regarded as translation within the target context (Toury 1995). In the second phase, a textual analysis of the ST and TT is performed in an endeavour to identify the relationship that exists between corresponding segments in the ST and the TT (Toury 1995). According to Toury (1995), these corresponding segments are referred to as 'coupled pairs'. In this phase, the TT is mapped onto the ST in order to see where the two correspond and differ and to identify the coupled pairs. The corresponding segments are, therefore, not predetermined but vary according to the texts being analysed (Toury 1995). The third phase involves formulating generalisations or laws of translation based on the patterns observed during the comparison of the ST and TT in the second phase. This will consequently help in identifying implications for future research (Toury 1995).

Furthermore, Toury (1995) proposes two tentative laws of translation that this process can help to establish, namely the 'law of growing standardisation' and the 'law of interference'. The law of growing standardisation stipulates that, "in translation, textual relations obtaining in the original are often modified, sometimes to the point of being totally ignored, in favour of [more]

habitual options offered by a target repertoire" (Toury 1995:268). This clearly indicates that the law favours the target text-oriented approach, in which the ST patterns are altered to suit the rules and patterns of the TT. The law of interference, on the other hand, maintains that, "in translation, phenomena pertaining to the make-up of the source text tend to be transferred to the target text" (Toury 1995:275). This law obviously adopts the source text-oriented approach, where foreign elements are transferred from the ST to the TT. Interference between the ST and the TT is considered a 'default', and the transfer of foreign elements can be either a 'negative interference', i.e. altering the structure and patterns of the target system, or a 'positive interference', i.e. making use of features and patterns existing in the target culture and with which the target readership is familiar, (Toury 1995).

When taking into account intercultural prestige and power relations between the languages forming part of the translation activity, the law of interference may be reformulated to state that, "tolerance of interference, and hence the endurance of its manifestations, tend to increase when translation is carried out from a 'major' or highly prestigious language/culture, especially if the target language/culture is 'minor', or 'weak' in any other sense" (Toury 1995:278). This relates to one of the objectives of the present study, which is to determine whether power relations influenced the choice on the part of the translators to either adopt the source text-oriented or target text-oriented approach. It has already been mentioned in Chapter 2 that the translations forming part of analysis in the present study are from a minor or less influential language (isiZulu) into a more prestigious and powerful language (English). It is important to re-iterate that in the present study English is construed as prestigious and powerful in terms of providing international access, as well as access to business, education and more opportunities in general. If the number of speakers of the two languages within the South African context were to be factored in, the picture would be completely different, as isiZulu has by far the largest number of speakers.

Furthermore, Toury (1995) conceives of translation as a norm-governed activity, and it is the norms that determine the type and extent of equivalence between the ST and the TT. Translators serve as cultural agents who play a social role in those communities in which they function. Therefore, acquiring norms that guide one in terms of acceptable and forbidden kinds of behaviour within a certain social and cultural environment is a prerequisite for becoming a translator (Toury 2000). Norms are, in essence, socio-cultural constraints specific to a society, culture and time. They are acquired through socialisation and education, where individuals

belonging to a particular community or society that learn what kind of behaviour is accepted in that community or society (Munday 2016). Toury defines norms aptly as:

> The translation of general values or ideas shared by a community—as to what is right and wrong, adequate and inadequate—into performance instructions appropriate for and applicable to particular situations, specifying what is prescribed and forbidden as well as what is tolerated and permitted in a certain behavioural dimension.
>
> (Toury 2000:199)

Norms are said to be situated between two extremes, namely 'rules' and 'idiosyncrasies' (Toury 2000). Rules are the strongest and relatively absolute constraints, where breaking them often results in a legal fine or caution (Munday 2016; Toury 2000). Idiosyncrasies, on the other hand, are the weaker constraints that are less binding than rules (Toury 2000). Norms themselves are also graded, with some more rule like and stronger and others more like idiosyncrasies and weaker (Toury 2000). However, the status of norms is not fixed but often changes along the two extremes through the process of rise and decline (Toury 2000). For instance, idiosyncrasies or idiosyncratic-like norms may advance and become more normative. Norms may also gain more potency and become as binding as rules, or they may become weaker and approach the idiosyncrasies pole (Toury 2000). The position of norms between the extremes of 'rules' and 'idiosyncrasies' is shown in **Figure 2** below.

Another objective of the present study was to determine whether time may have an influence on the choice of the approach the translators adopt, since the first translation of the novel forming the focus of the present study was produced in 1951 and the second one only in 2017. Should the findings reveal that the translators of the 1951 employed a different approach than those of the 2017 translation, that might entail that the norms operating in the source or target culture, or both cultures may have changed to become more rule-like or more idiosyncratic during the 66-year time gap between the two translations.

Figure 2: The position of norms on a continuum

(Adapted from Munday 2016:177)

According to Toury (2000), three kinds of norms are realised and often operate at different stages during the translation process. These are the 'initial norm', 'preliminary norms' and 'operational norms'. **Initial norm** refers to the general choice made by the translator to adopt either the norms and culture of the source text or those of the target text (Toury 2000). Subjection to the norms of the ST results in a translation that is 'adequate' and often incompatible with the norms and practices of the target culture (Toury 2000). Therefore, it can be argued that translations of this nature tend to be incomprehensible and reader-unfriendly on the part of the target readership. If, on the contrary, norms of the TT are adopted, then the resulting translation will be said to be 'acceptable' (Toury 2000). Adopting the TT norms will undoubtedly result in a translation that is natural and intelligible to the target readers. The concept of initial norm, once again, relates to the main aim of the present study, which was to determine if translators of the novel adopted the source text-oriented or target text-oriented approach in their translation of the novel into English.

Preliminary norms are concerned with translation policy and directness of translation (Toury 2000). Translation policy refers to factors determining the type of texts (e.g. literary or non-literary) to be translated into a particular language or culture or at a particular time (Toury 2000). It is often human agents or groups (e.g. publishing houses, companies, organisations, etc.) who design translation policies and commission translations (Toury 2000). Directness of

translation has to do with factors governing whether the translation event has to be executed directly from the source text or through an intermediary language. It also involves factors governing whether the target culture has tolerance for using mediating language, selection of language/s preferred for mediation, as well as whether the mediating language should be divulged or concealed (Toury 2000).

Operational norms have to do with the factors governing the translation task itself (Toury 2000). They encompass 'matricial norms' and 'textual-linguistic norms'. Matricial norms concern themselves with the completeness of the translation and include phenomena such as addition of passages or footnotes, omission or relocation of passages or segments, segmentation of text (e.g. breaking up of sentences) (Toury 2000; Munday 2016). Textual-linguistic norms are factors governing the selection of TT textual and linguistic material, such as lexical items, phrases, stylistic features, and others to replace corresponding ST material (Toury 2000; Munday 2016). The different types of norms described here can be represented diagrammatically in **Figure 3** below.
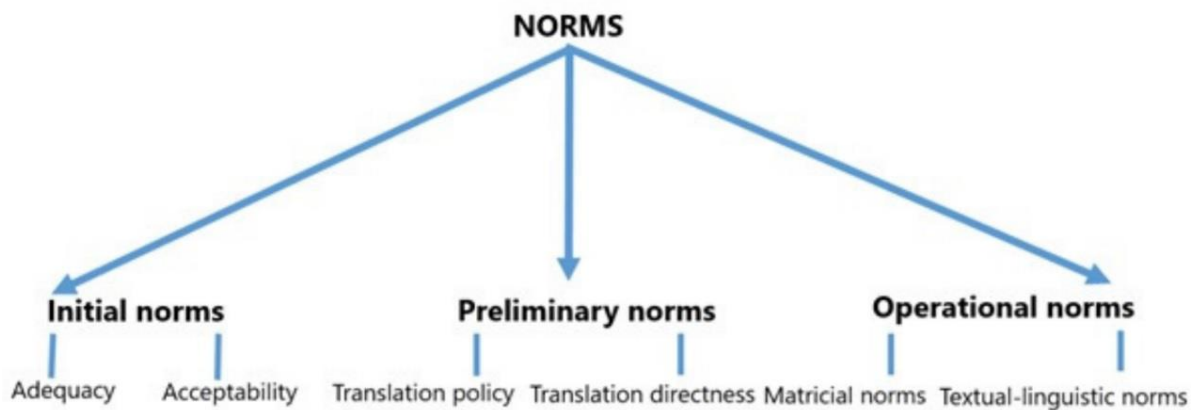
Figure 3: Toury's different kinds of translation norms

DTS is used as the theoretical underpinnings of the present study. Some of the relevancies of the DTS to the present study have already been highlighted in the foregoing discussion. The present study was descriptive in nature as it sought to describe translation phenomena as manifested in the two English translations, i.e. *Jeqe, The body-servant of King Shaka* and *Insila,*

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the eyes and ears of the king, of the isiZulu novel *Insila KaShaka*. Since the DTS is concerned with 'describing' translations, it was undoubtedly the perfect model to be used for analysis in the present study. Furthermore, since the present study was concerned with determining whether the translators of the two English translations of the novel adopted the source text-oriented or target text-oriented approach, the decision made by the translators would then be linked to the concept of norms. If the translators adopt the source text-oriented model, it would mean that the norms of the source language and culture were in operation when the translation task was executed. If, on the other hand, the analysis reveals that the target text-oriented approach prevails, it would mean that the norms of the target language and culture were predominant in the translation of the novel.

DTS made a tremendous contribution to translation theory, especially its descriptive-explanatory aspect as well as its introduction of the concept of norms. Despite this enormous contribution, the approach did not escape criticism. One of the criticisms levelled against it is concerning its exclusively target text-oriented stance, which ignores factors such as ideological and political factors that might influence translation (Hermans 1995). The approach has further been castigated for the two laws (the law of growing standardisation and the law of interference) that Toury proposed, which seem to contradict his target text-oriented position. The law of growing standardisation advocates for a target text-oriented approach while the law of interference, on the other hand, favours the source text-oriented approach. This is contrary to the exclusively target text-oriented position the approach claims to take (Munday 2016). Lastly, Toury has been criticised for abstractness of the concept of norms he proposed, which are only reconstructed through investigating the translations that are supposedly governed by them (Munday 2016). The decisions taken by translators during the translation process may be unconscious and, therefore, one can never be certain that what is depicted in the translation is a reflection of the norms that were in operation during the translation process.

Some scholars attempted to incorporate concepts such as ideology, politics, gender, power relations and postcolonialism into translation theory. This attempt marks the emergence of the so-called 'cultural turn' in translation studies. This is discussed in detail in the following section.

3.7 The cultural turn

In the 1990s, another paradigm shift in translation theory took place. A set of approaches encompassed under the umbrella term **'the cultural turn'** emerged. It is Bassnett and Lefevere who introduced the concept of cultural turn in their collection of essays entitled *Translation, History and Culture*, published in 1990 (Munday 2016). The cultural turn marks a move away from consideration of text as the sole unit of study to the incorporation of cultural, political and ideological context in which the text is embedded (Mizani 2009). It focuses on how language and culture interact, on the way in which culture influences the translation process and on issues of history, convention and context (Bassnett & Lefevere quoted in Munday 2016:198). According to Snell-Hornby (quoted in Munday 2016:198), "The move from translation as text to translation as culture and politics is what is called 'the cultural turn'."

However, one may contend that the consideration of culture in translation studies, in essence, dates back to the 1970s and 1980s when the functional approach, the polysystem theory and the DTS were introduced. As mentioned, the functional approach considers the function or purpose that a translation aims to fulfil in the target culture to be the determining factor as to how the translation task should be performed. Furthermore, it has been highlighted that the polysystem theory construes of literature, including translated literature, as forming part of cultural, historical and literary system. Moreover, it was explicated that the DTS views translation as 'facts of the target culture' and that any text is considered a translation if it functions as such in the target culture. Therefore, it can be seen that all these three approaches do consider the cultural context in which a translation functions. The view that glimpses of the cultural turn were seen as early as the 1970s is also supported by certain scholars. For instance, Mizani (2009:50) posits that, "It can be said that the first concept in cultural translation studies was cultural turn that was presaged by the work on polysystem in 1978 by Even-Zohar and on translation norms in 1980 by Toury."

Nevertheless, it can be argued that the concept of the cultural turn was officially introduced into translation studies by Bassnett and Lefevere in the 1990s. Gentzler (quoted in Snell-Hornby 2006:50) concurs with this sentiment when he refers to Bassnett and Lefevere's 1990 volume and contends that, "it was then that translation studies officially took the cultural turn, and while many scholars were inching toward the cultural turn in the early 1990s, Bassnett and Lefevere were the first to articulate the position." The cultural turn did not only emerge in

translation studies, but also in other fields of study, such as linguistics, cultural studies, literary studies, history, geography, among others (Bassnett 2007). Therefore, the concept can be said to re-affirm the interdependency and the interdisciplinary nature of research undertaken by scholars belonging to different disciplines or fields of study. In translation studies, the cultural turn encapsulates a number of approaches including those focusing on feminism, colonialism, power relations and so forth (Munday 2016). The present study focused on those approaches concerned with patronage and translation, gender and translation, and the post-colonial translation theory.

3.7.1 Patronage and translation

Lefevere (1992) worked within the DTS paradigm and the polysystem theory, but went beyond these approaches to introduce the ideological, social and cultural contexts in which translation as an activity is embedded (Hermans 2009; Munday 2016). His work focuses on aspects such as ideology, power and institution, which are regarded as exerting significant control over the reception, acceptance or rejection of translations or literary texts in general (Lefevere 1992). His key concept is **'patronage'**, which he generally defines as any person or institution that has a major influence on the translation process (Hermans 2009). These persons or institutions are then referred to as 'patrons'. Patrons include individuals possessing certain powers, groups of people, i.e. the media, political parties, publishers, religious bodies, etc., and institutions, i.e. academies, critical journals, and most importantly, the educational establishment, that regulate the dissemination of literature (Lefevere 1992).

According to Lefevere (1992), patrons are the ones responsible for, or who exert control over, rewriting, i.e. translation, of literature as well as its distribution to the public. The motivation to rewrite literature may be ideological or poetological. If it is ideological, it adheres to or boycotts the dominant ideology. If it is poetological, it either conforms to or rejects the reigning poetics (Munday 2016). Lefevere (1992) maintains that it is the ideology that is more essential in patronage than in poetics. He further posits that, "if linguistic considerations enter into conflict with considerations of an ideological and/or poetological nature, the latter tend to win out" (Lefevere 1992:39). The ideological considerations refer to the patron's ideology imposed upon the translator or the translator's own ideology (Munday 2016). The poetological considerations refer to reigning poetics in the target culture (Munday 2016). Both the

ideological and poetological considerations determine the translation strategy which a translator employs in tackling a specific translation problem (Munday 2016).

Furthermore, there are two main factors that control the literary system in which translation is embedded, namely the 'professionals within the literary system' and 'patronage outside the literary system' (Lefevere 1992). Professionals include critical reviewers (who make comments that shape the literary text and influence its reception), academics and educators (who influence the selection of books to be used in institutions or schools) and the translators themselves (who work within or decide on the poetics and ideology that will shape the translated text) (Lefevere 1992; Munday 2016). It has already been highlighted in the foregoing discussion that patronage includes powerful persons or institutions who control the writing, translation and dissemination of literature.

Furthermore, Lefevere (1992) identifies three components of patronage that interact in a variety of combinations, namely the ideological, the economic and the status component. The ideological component is concerned with controlling the selection as well as developing both subject matter and form (Lefevere 1992). The definition of ideology that Lefevere (1992) adopts is not limited to politics as he contends that, "Ideology would seem to be that grillwork of form, convention, and belief which orders our actions" (Lefevere 1992:16). Lefevere seems to view ideology as performing the same function as Toury's concept of norms, which is to govern the selection of texts to be translated, the translation process and the reception of translated texts in the target culture. The economic component is concerned with the compensation of writers and rewriters for the work they do, either in the form of pension/fees or permanent appointment (Lefevere 1992). Today, payment to writers and translators can be in the form of translator's fees or royalties. In the case of other professionals such as critical reviewers and educators, the remuneration can be in the form of salaries or wages (Munday 2016). The status component involves a variety of aspects, but, generally, it has to do with the beneficiary of the remuneration or compensation behaving in a manner conforming to the standards and expectations of the patron (Lefevere 1992; Munday 2016). Lefevere (1992:16) puts this aptly when he maintains that, "Acceptance of patronage implies integration into a certain support group and its lifestyle …"

Moreover, Lefevere (1992) contends that patronage can be either differentiated or undifferentiated. Patronage is said to be differentiated if the three components (ideological,

economic and status component) do not depend on each other (Munday 2016). Lefevere (1992:17) provides an apt explication of this when he states that, "Patronage is differentiated … when economic success is relatively independent of ideological factors, and does not necessarily bring status with it, at least not in the eyes of the self-styled literary elite." On the contrary, patronage is considered undifferentiated if all the three components are provided by one person, group or institution (Lefevere 1992). This might apply in the case of totalitarian states in which the ruler strives to maintain stability of the state or system by which the state is governed (Lefevere 1992; Munday 2016).

Patronage and translation have been discussed in detail; therefore, the discussion is turning to gender and translation.

3.7.2   Gender and translation

The cultural turn also focuses on the representation of different genders in translated texts. Von Flotow (2007) contends that there are two paradigms focusing on gender and translation. The first paradigm concerns the generally held notions of asymmetrical power relations between men and women in society, with women perceived as inferior and subordinate to men (Von Flotow 2007). Snell-Hornby (2006:100) echoes this view when she maintains that, "Like postcolonial studies, the subject of Gender Studies, of which '*Feminist Translation Studies*' forms part, developed in reaction to asymmetrical power relationships, as caused by patriarchal hegemony." These power imbalances are reflected in translated texts, and research of gender and translation sought to explore patriarchal elements as well as misrepresentation of women in translation (Von Flotow 2007).

Proponents of the feminist theory envisage some kind of parallelism between the status of women in society and that of translated texts. Women in society are portrayed and often treated as inferior and subordinate to men, in the same way that translated texts are often perceived as inferior to the original texts (Munday 2016). The main objective of the **feminist translation theory** was to identify and critique such relegation of women and translation to the subordinate position in society and literature (Simon 1996). One of the proponents of the feminist translation paradigm is Simon, who has done a large amount of work on gender and translation. A part of Simon's work is the exhaustive discussion of influential women translators and the role they played in the history of translation (Von Flotow 2007; Munday 2016). Simon, for

instance, quotes one of the female translators, namely Susanne de Lotbiniere-Harwood, detailing the translation strategy she adopts to make the female translator recognisable:

> My translation practice is a political activity aimed at making language speak for women. So my signature on a translation means: this translation has used every translation strategy to make the feminine visible in language.

(Susanne de Lotbiniere-Harwood quoted in Simon 1996:15)

Simon (1996) provides 'linguistic markers of gender' as one of the strategies translators can use to make female translators visible in the translation. Linguistic markers of gender that can be used for this purpose may include the English pronouns 'she' and 'her', which are used to refer to females, as opposed to 'he' and 'him', which represent males. Furthermore, Simon (1996) presents women's versions of Bible translation and discusses how feminist translation paradigms have sought to eliminate (make woman visible) gender bias in Bible translation in order to reflect the contemporary position and status of women in society. Moreover, Chamberlain (2000) also discusses parallelism between the status of women and that of translation in society and literature. Chamberlain, however, uses a metaphor of equating the translation to a wife and the original to a husband (or father/author). In doing this correlation, she argues that the injustices realised in traditional marriages in which the wife (translation) is accused of crimes the husband (original) is deemed incapable of committing, is also seen in the case of translated and original texts (Chamberlain 2000). The injustices Chamberlain (2000) refers to here clearly relate to the fact that translation has been viewed as inferior and subordinate to the original writing, in a similar way that the wife is seen as subordinate and submissive to the husband.

The second paradigm concerning gender and translation, as proposed by Von Flotow (2007), focuses on identity and translation and considers issues of diversity of sexual orientation (Von Flotow 2007). Von Flotow (2007) contends that, nowadays, it is impossible to identify anyone as male or female since there are so many other factors to be considered, i.e. since, in the modern world, sexes such as gay and lesbian have been introduced. Work that followed this approach explored the representation of identity in general in translated texts. A classic example of such work is the research conducted by Harvey (2000) in which he investigated markers of gay identity in translated French and American English texts. In the case of French translation, Harvey (2000) discovered that linguistic markers of gay identity are either omitted

or rendered as derogatory in the translation. Harvey (2000) contends that this trend reflected the general rejection of gay identity in France. The American English translation, on the contrary, makes use of additions and lexical items that make the gay identity visible in the translation (Harvey 2000). According to Harvey (2000), such a translation strategy may have been commissioned by the US publishers with the aim of supporting gay identity and gay community in general to ensure good reception of the translation by the USA society, thereby maximising its sales.

It was stated earlier that the cultural turn also encompasses post-colonial translation theory, which is, in essence, an introduction of post-colonialism into translation studies. Therefore, it is time now to look at the contribution that post-colonialism made to the field of translation studies.

3.7.3   Post-colonial translation theory

Another focus of the cultural turn has been on post-colonialism and translation. In the 1990s, translation studies researchers began to develop some interest in the role of language and translation in the colonisation process as well as in the post-colonialism period (Snell-Hornby 2006). Munday (2016:209) puts this aptly when he states that:

> In subsequent years it is in fact **post-colonialism** that has attracted the attention of many translation studies researchers. Though its specific scope is sometimes undefined, post-colonialism is generally used to cover studies of the history of the former colonies, studies of powerful European empires, resistance to the colonialist powers and, more broadly, studies of the effect of the imbalance of power relations between colonized and colonizer.

It is this interest in post-colonialism and translation that gave birth to the so-called **post-colonial translation theory.** The main focus of post-colonial translation theory is the asymmetrical power relations which characterise the colonial and post-colonial era (Munday 2016; Snell-Hornby 2006). Proponents of this paradigm particularly focused on the dominance of European languages or languages of the coloniser in different parts of the world, and how this is manifested in translated texts. Munday (2016) posits that the same parallel observed between translation and the status of women in society is seen in the case of colonised and minority languages. The asymmetrical power relationships between dominant and minority languages are seen as reflecting the power imbalances between the coloniser and the colonised (Munday 2016).

There are two main arguments to this power differential. The first argument concerns the fact that the translation between dominant and minority or local languages has been largely unidirectional, with a huge proportion of translations from dominant to minority languages (Venuti 1995). Translation from hegemonic languages has been perceived as a means of enriching the local languages with high-prestige commodities, which they often lack. It was seen as a vehicle through which the colonial ideologies and values were disseminated to the colonised (Hermans 2009). Venuti (1995) focuses specifically on the translation from English and argues that the low percentage of translations into English is indicative of a lack of acceptance of cultural diversity by English community. The second argument centres on translation from minority to dominant languages. Translation into hegemonic languages serves the purpose of adding to the anthropological knowledge the coloniser keeps in its knowledge centre about the colonies (Hermans 2009). The main argument concerning translating into dominant languages is put aptly by Munday (2016:210) when he contends that:

> The linking of colonization and translation is accompanied by the argument that translation has played an active role in the colonization process and in disseminating an ideologically motivated image of colonized peoples.

Research has shown that translation from a major language into a minor language during and after the colonial era has often created a distorted and false image of the colonised (Munday 2016; Venuti 1995). A number of researchers have done incredible work on this second argument and most of them focused on translation into English, as one (and probably the most influential) of the hegemonic languages. The legacy of colonial rule made English the most influential language and a lingua franca in many parts of the world, especially the former colonies (Schäffner 2007). Snell-Hornby (2006) provides India and South Africa as a prime example of countries in which local languages have existed concomitantly with English, and where English has often been predominant. She further elucidates the dominance of English as follows:

> The omnipresence of English as a consequence of "McWorld" has meanwhile reached such proportions that, from the role of the freely accepted lingua franca, one might say it has reverted to being a dominant language … used by people and institutions in various parts of the globe for economic or political survival (or profit).
>
> (Snell-Hornby 2006:140)

Snell-Hornby (2006) and Schäffner (2007) link the dominance of English to its former role as the hegemonic language of the British Empire. One of the researchers who sought to explore and explain the dominance of English in the colonial and post-colonial epochs was Spivak (2000). Spivak (2000) researched the role and distortions that the translation of Third World literature from Bengali (an official and national language of Bangladesh) into English has had (Munday 2016). Spivak (2000) criticises western feminists for advocating for translation of literature from outside Europe into English as the language of power. She maintains that such translation is expressed in 'translatese' and somewhat disguises the identity of less politically influential cultures (Munday 2016). This is aptly explained by her when she contends that:

> In the act of wholesale translation into English there can be a betrayal of the democratic ideal into the law of the strongest. This happens when all the literature of the Third World gets translated into a sort of with-it translatese, so that the literature by a woman in Palestine begins to resemble, in the feel of its prose, something by a man in Taiwan.

(Spivak 2000:399 – 400)

Spivak's work clearly links to the works of feminist theorists discussed in the foregoing discussion. Spivak (2000) posits that translators translating from Bengali into English and other hegemonic languages produce TTs that are often too oriented towards the target language and culture as they endeavour to make the Bengali culture accessible to the western readership. In her own translation strategy, Spivak (2000) takes into consideration the linguistic and cultural situation in which the original is embedded (Munday 2016). In other words, she employs a source text-oriented approach, as opposed to the previous target text-oriented approach that often altered the image of the Bengali culture in particular and less politically powerful cultures in general.

Furthermore, Bassnett and Trivedi (in Snell-Hornby 2006) also focused on translation between Indian languages and English in order to explore asymmetrical power relations as manifested in translated texts. Their work focused on "the struggle of various local languages against 'the one master-language of our post-colonial world, English'" (Munday 2016:211-212). They see translation as a one-way process, with texts being translated into English and not the other way around (Snell-Hornby 2006). The translation of these texts into English is often characterised by target text-orientedness, as translators have to abide by the European norms in the translation process. In order to counter this dominance of English, Bassnett and Trivedi advocate for 'a

new politics of in-betweenness' (Snell-Hornby 2006). By the new politics of in-betweenness they mean creating a 'new English' which will consider the cultural and linguistic situation of the source text. This new English or 'hybrid' language is, in essence, what was referred to as 'the language of translation' in Chapter 2. Bassnett and Trivedi (quoted in Snell-Hornby 2006:96) take this a step further to describe the translation strategy that can be used to create such a language, which is translation "by approximating thought-structures and speech patterns or by translating local speech rhythms, idioms and culture-specificities from Indian languages into English." The strategy they describe makes it clear that they advocate for a source text-oriented approach when translating from a local language into English.

Moreover, Niranjana is another scholar who investigated the influence of power imbalances on post-colonial literary translation. She views literary translation as one of the tools that were used to promote and perpetuate colonial rule (Munday 2016; Snell-Hornby 2006). This is aptly put by her when she states, "Translation as a practice shapes, and takes shape within, the asymmetrical relations of power that operated under colonialism" (Niranjana quoted in Munday 2016:210). Niranjana's work focuses on the way in which translation into English has been used by the coloniser to create a falsified and often distorted image of the 'East' (Munday 2016). She contends that the enforcement of the coloniser's ideological values by the coloniser takes many forms, including ethnographers who developed the writing system for indigenous languages, missionaries who entrusted themselves with the role of being linguists and translators, and who developed and operated schools for the indigenous people/colonised (Munday 2016). Although Niranjana's work was focused in India, it was a perfect epitome of the situation in South Africa. In the South African context, it is missionaries who built and ran schools for South Africans and who developed the grammar or writing system for the South African indigenous languages. Scholars such as Malcon Guthrie, Joseph Greenberg, Clement Doke and Carl Meinhof played an influential role in the recording of grammar for the indigenous languages of South Africa. This, on its own, was a form of promotion of western ideological values, as explained by Niranjana in the case of India.

Niranjana (in Snell-Hornby 2006) particularly focuses on how Indian texts were translated into English only to serve the purpose or aims of the British colonisers. She provides an example of William Jones, who arrived in India in 1783, and used translation to enforce European ideological values. Niranjana argues that Jones's translation assisted in creating a falsified image of a submissive and indolent Hindu society, which has often been taken to represent the

truth by later writers (Snell-Hornby 2006). She further contends that Jones's translation was underpinned by factors such as the fact that the natives were seen as unable to provide true accounts of their own culture and laws and only the European translator could do that, the coloniser sought to provide Indians with their own 'laws' and, lastly, the coloniser endeavoured to purify the Indian culture and speak on its behalf (Snell-Hornby 2006).

Niranjana (in Munday 2016) goes on to recommend that such European domination needs to be countered, similarly with other scholars whose work has already been discussed. She recommends that the post-colonial translator should seek to identify and erase in the translation any aspect of colonialism. She maintains that this should not be seen as a simple case of avoiding textual representations, but rather a case of "dismantling the hegemonic west from within … , deconstructing and identifying the means by which the west represses the non-west and marginalizes its own otherness" (Niranjana quoted in Munday 2016:211). It is clear that Niranjana is also proposing a source text-oriented approach when translating into English in the post-colonial era, as a means of rooting out vestiges of colonialism and European domination.

Another scholar who advocated for the dismantling of English or European domination was Venuti (1995) who states that most texts translated into English are marked by a high level of fluency. A translation is considered fluent when it makes use of the linguistic patterns, style and register of the target culture, which then makes it comprehensible and easy to read (Hermans 2009). We have already briefly highlighted in Chapter 2 the two translation strategies, namely domestication and foreignisation that were devised by Venuti (1995). His argument centres on these two strategies. Venuti's (1995) definitions of these two strategies have already been provided in the foregoing discussion. A fluent translation is achieved through the use of domestication as a translation strategy. Foreignisation, on the other hand, transfers the linguistic and cultural elements of the source text into the target text, resulting in a translation that lacks fluency and comprehensibility.

Venuti (1995) contends that translating texts fluently into English often makes them sound like original English texts, which then creates an impression that other cultures feel, think and write like the English culture. This, in turn, will lead to the English readers not being inclined to read works from other cultures (Hermans 2009). Translating fluently somewhat marginalises translations and makes them invisible among other works, which also makes the translator

invisible (Venuti 1995). Being invisible in the text, the translators also become socially invisible (Venuti 1995).

Venuti (1995) proposes the use of foreignisation, which he also practices in his own translation as a means of countering the ideological effects of fluency. With foreignisation as a translation strategy, Venuti (1995) seeks to exploit the linguistic patterns and registers of English and make the translator visible in the translation (Hermans 2009). The overarching aim of such a strategy is to resist the dominance of the hegemonic language (English) and create a change in mentality (Hermans 2009). Venuti (1995:20) puts this aptly when he states that, "Foreignising translation in English can be a form of resistance against ethnocentrism and racism, cultural narcissism and imperialism, in the interests of democratic geopolitical relations." It is clear that Venuti is also favouring the source text-oriented approach, similar to the other scholars that have already been discussed. Therefore, if there is one aspect common with post-colonial translation theorists, they all advocate for source text-oriented approach when translating into English or hegemonic languages in general.

The post-colonial translation theory was also used as theoretical underpinning of the present study. One of the objectives of the present study was to determine whether power relations exerted some kind of influence on the choice of the approach the translators of the two English versions of the isiZulu novel '*Insila KaShaka*' adopted. The applicability of the post-colonial translation approach to the South African context concerning power differentials has already been briefly highlighted in the previous discussion. The dominance of English in society as well as in literature is also seen in South Africa. This was even more so during the colonial era, or the so called 'apartheid regime', as English and Afrikaans were the only official languages of South Africa. This is best expounded by Antjie Krog, in their conservation on politics, translation and multilingualism in South Africa, when she states, "Translation is not (and never was) on the front burner in South Africa. We come from a past where everybody was forced to speak the two 'white' languages: Afrikaans and English" (Krog, Morris & Tonkin 2010:17-18). The first translation of the novel was published in 1951, when the apartheid regime was at its height. During this period, the indigenous languages of South Africa were used solely as languages of communication at home and in the street. The present study, therefore, sought to determine whether the power accorded to English at that time might have influenced the choice of the translator to use either the source text-oriented or target text-oriented approach.

This also touches on another objective of the present study, which was to determine whether time as a factor influenced the choice of the translation approach the translators employed. Should the findings reveal that the translators of the 1951 translation employed the target text-oriented approach in translating the novel, it would mean that both power relations and time (the colonial or apartheid era) indeed influenced the translators' choice of translation approach. It would mean that the dominance of English at the time indeed exerted influence over the choice of the approach the translators adopted. The second translation, however, was produced in 2017 when all the nine indigenous languages, including isiZulu, had attained official status. However, Antjie Krog raises an important point when she argues:

> Now we live in a situation where eleven languages are official. But this has transformed English into the de facto official language. Everybody desperately tries to learn or to improve their English. Parents who can't properly speak English insist on speaking English with their children. Or, children are placed in schools where they learn English as a new language, but they don't speak English at home with their parents.
>
> <div align="right">(Krog et. al. 2010:18)</div>

The point Antjie Krog is highlighting is the fact that although indigenous languages have attained official status, English has never ceased to be the dominant language that gives access to privilege as well as access to business, education, politics and opportunities in general. IsiZulu, on the other hand, is currently the most spoken language in South Africa, as has already been highlighted previously. In terms of the number of speakers, English comes nowhere near isiZulu. Therefore, the second translation is an interesting phenomenon, since the competition for power between these two languages is very intense. The present study, therefore, sought to determine whether this jostling for power between English and isiZulu was at play during the translation of the novel. In essence, the second translation was published in the post-colonial era, and the present study sought to determine whether this time period influenced the translator of the 2017 version to adopt either the source text-oriented or target text-oriented approach in translating the novel into English. From this discussion, it is apparent that the post-colonial translation paradigm offers fertile grounds for, and often comes in handy in, addressing the aims and objectives of the present study.

The cultural turn, as an all-encompassing approach, has also been criticised on a number of aspects. For instance, Munday (2016) posits that the cultural turn might be regarded as an endeavour by cultural studies to colonise the field of translation studies, which is seen as less

established. Munday (2016) further contends that post-colonial theory proponents seem to advance their own political ulterior motifs. A classic example of this is Cronin who argues that the English-speaking Irish translators can "make a distinctive contribution to world culture as a non-imperial English-speaking bridge for the European audiovisual industry" (Cronin quoted in Munday 2016:214). According to Cronin, this can be made possible by employing appropriate translation strategies (Munday 2016). This, in its own, can be seen as a political act to manipulate translation for economic and political gains (Munday 2016).

It is not only cultural studies that has recently made inroads into the field of translation studies; corpus linguistics also made its way into the field. This takes us to the next approach to translation studies, namely the Corpus-based Translation Studies (CTS).

3.8   Corpus-based Translation Studies

Corpus linguistics started infiltrating translation studies in 1998 when the corpus-based approach was being proposed as a new framework in translation studies (Laviosa in Munday 2016). However, this was the result of Toury's earlier suggestion of a new methodology in translation studies that would enable individual studies to be repeatable and transparent. In response to Toury's suggestion, Baker introduced corpus linguistics into translation studies (Kenny 2011). Her introduction began with her initial prediction that "The availability of large corpora of both original and translated text, together with the development of a corpus-driven methodology, will enable translation scholars to uncover the nature of translated text as a mediated communicative event" (Baker 1993:243). It is precisely this infiltration of translation studies by corpus linguistics that gave birth to a new paradigm in translation studies, the **Corpus-based Translation Studies (CTS)** approach (Kenny 2011). Laviosa (quoted in Nokele 2015:20) provides an apt definition of the CTS when she defines it as:

> a branch of the discipline that uses corpora of original and/or translated texts for the empirical study of the product and process of translation, the elaboration of theoretical constructs, and the training of translators. [...] It uses both inductive and deductive approaches to the investigation of translation and translating.

It is important to define corpus linguistics as well, since it is the branch of linguistics that led to the establishment of the CTS. Johansson (quoted in Kenny 2009a:23) defines corpus linguistics as "the branch of linguistics that studies language on the basis of corpora, i.e.,

'bodies of texts assembled in a principled way.'" Laviosa (in Moropa 2005) states that corpus linguistics integrates four main elements, namely data, description, theory and methodology.

In introducing corpus linguistics into translation studies, Baker realised that the tools provided by corpus linguistics can enable researchers to uncover salient features that are typical of translated texts (Kenny 2009a). She developed her own corpus in an attempt to uncover such features (Baker 1995). It has already been explicated in Chapter 2 that features that are typical of translation are what scholars refer to as 'universal features'. Universal features such as explicitation, simplification and normalisation are the most popular ones and the ones on which Baker focused, as highlighted in Chapter 2. It was also stated in Chapter 2 that the large proportion of research on the CTS, both internationally and locally, has been devoted to investigating universal features of translation. Examples of studies conducted internationally that were provided in Chapter 2, Section 2.6 included Olohan and Baker (2000), Chen (2004), Nzabonimpa (2009), Kenny (2001a) and Baker (2000, 2004, 2005). Examples of local scholars who have shown an interest in investigating universal features are not so many and they include Moropa (2000, 2005, 2011) and Naudé (2004), as discussed in Chapter 2, Section 2.7.

Furthermore, the CTS is not only used to investigate universal features of translation but also specific features. Laviosa-Braithwaite (quoted in Kruger 2002:79) puts this aptly when she contends that:

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

Most studies that sought to investigate specific features of translation focused on translator style. On an international scale, Baker (in Munday 2016) used the CTS approach to investigate the style of the translators Peter Clark (from Arabic) and Peter Bush (from Spanish). Johansson (in Munday 2016) also suggests a comparison of multiple translations by different translators of the same literary text in order to investigate variation (translator style). The present study compared multiple (two) translations of the same source text, although its aim was not to study translator style per se. Other international studies that sought to investigate translator style included Bosseaux (2007), Kenny (2001a), Saldanha (2004, 2005) and Winters (2005) (Kenny

2011). In the South African context, Nokele and Moropa (2016) employed the CTS paradigm to study the style of the translators Peter Mtuze and Bheki Ntuli in their isiXhosa and isiZulu translation of Mandela's *Long Walk to Freedom.*

Munday (2016) maintains that the differences observed between individual translators may be attributed to the translation process itself as well as the norms that were at play during the translation. This affirms the fact that the CTS was developed as an attempt to advance the DTS, since the concept of norms was introduced by the DTS. The concept of norms is not the only link between the CTS and the DTS, but several other commonalities are found. For instance, both approaches are descriptive and target-oriented since they are concerned with studying the product (TT) in an attempt to reveal and describe translation phenomena (Munday 2016). The fact that both approaches are target oriented indicates that they both mark a move away from prescriptive to descriptive approaches to translation (Kruger 2002; Laviosa 2004). Moreover, Tymoczko (in Kruger 2002) states that the CTS concerns itself with both the process and the product of translation, which is similar to the DTS as was seen with the different branches of the DTS (process-oriented, product-oriented and function-oriented DTS). Laviosa (quoted in Nokele 2015:19 - 20) provides a detailed comparison of the two approaches:

- Both approaches embrace an empirical perspective and investigate their respective objects of study through the direct observation of real-life examples. Data are taken from authentic texts that have been selected using certain criteria, although, at times, translation texts are selected randomly.
- Both approaches affirm that the generalisations derived from empirical evidence can only be valid if it is based on the study of large collections of texts, not just individual instances.
- Principles are discovered by rigorous systematic research and are expressed in terms of probabilistic rules of behaviour rather than prescriptive pronouncements.

Moreover, the CTS relies on the use of **corpora**, as its name suggests (i.e. corpus-based). Different types of corpora are used, including monolingual, bilingual, multilingual and parallel/comparable corpus. Most scholars who have undertaken corpus-based translation research have made use of a parallel/comparable corpus. However, the different types of

corpora will be explicated in detail in Chapter 4. What can be done here is perhaps to provide definition of a corpus. Kenny (2011:59) defines a corpus aptly as follows:

> A **corpus** (plural: corpora) is a collection of texts that are the object of literary or linguistic study. In contemporary corpus linguistics, such collections are held in electronic form, allowing the inclusion of vast quantities of texts (commonly hundreds of millions of words), and fast and flexible access to them using corpus-processing software.

In the past, a corpus was any collection of texts, including texts in print format. Baker (1995) concurs with this view when she highlights that in the past, the word 'corpus' in translation studies meant a small collection of text that is not necessarily in machine-readable format and therefore could only be analysed manually. In modern times, however, corpus linguistics has undergone major developments, which led Baker (1995:225) to define a corpus as follows:

- *Corpus* now means primarily a collection of texts held in machine-readable form and capable of being analysed automatically or semi-automatically in a variety of ways.
- A corpus is no longer restricted to 'written' texts but includes spoken text as well.
- A corpus may include a large number of texts from a variety of sources by many writers and speakers and on a multitude of topics. What is important is that it is put together for a particular purpose and according to explicit design criteria in order to ensure that it is representative of the given area or sample of language for which it aims to account.

It can be noted that Kenny's definition provided above also takes into account the changes that corpus linguistics has undergone, as it encapsulates both the traditional and modern definition. More definitions and other details concerning corpus are provided in Chapter 4.

Furthermore, Tognini-Bonelli (in Nokele 2015) distinguishes between corpus-based and corpus-driven research. Corpus-based research aims to confirm or refute existing paradigms through the application of corpus tools (Nokele 2015). Examples of this kind of research are the studies on universal features already highlighted in the foregoing discussion, as they seek to investigate already established paradigms concerning translational behaviour. Corpus-driven research, on the other hand, is not based on any assumptions but builds up from corpus data in order to make generalisations and rules (Nokele 2015; Munday 2016). The studies on specific

features of translation discussed above as well as those on the distribution of lexical items and phrases in a corpus in order to uncover translation shifts are a perfect epitome of such research.

Furthermore, Laviosa (2004) identifies three main branches of the CTS, namely the descriptive, theoretical and applied CTS. The **descriptive CTS** refers to any research that employs the descriptive method in an attempt to explicate translation phenomena (Laviosa 2004). Such research relies on the use of concordance lines (one of the tools of corpus-query software) in order to provide detailed description of a translation phenomenon as manifested in a corpus (Munday 2016). Other studies that are not descriptive make use of other tools such as wordlists, frequency lists, type-token ratio and others that provide statistical information on translation phenomena as portrayed in the corpus. However, the different types of corpus tools are explained at length in Chapter 4. Most studies on universal as well as specific features of translation are descriptive (Kenny 2011). Laviosa (2004) provides her own study (Laviosa 1996) in which she investigated the universal feature of simplification as an epitome of the descriptive CTS. Laviosa (2004) further gives the study conducted by Munday (1997) on translation norms as another example. These examples clearly indicate the interrelationship between the DTS and the CTS as well as the contribution of the CTS in bringing forward the DTS, as similar studies are also pursued in the DTS (Laviosa 2004).

Theoretical CTS encompasses those studies that seek to test a specific hypothesis, or to prove or refute a specific theory (Laviosa 2004). Baker played an influential role in this branch of the CTS, particularly in establishing the theoretical links between target-oriented paradigms and the CTS (Laviosa 2004). Studies on universal features are, once again, classic examples of such research, as they seek to test hypotheses developed around universal features. Baker (in Laviosa 2004) provides guidelines on how to test and modify hypotheses, particularly on universal features. Furthermore, research on translation norms is another example of the theoretical CTS as it seeks to test hypotheses or theories on norms of translation. This shows that the descriptive and theoretical CTS are closely intertwined and often interdependent, as the same examples feature in both branches (Laviosa 2004). The theoretical branch largely depends on the descriptive branch in its methodology to test and interpret hypotheses or theories. Therefore, theoretical CTS can hardly function without the descriptive branch.

Applied CTS is that research conducted to gain knowledge that can be applied in real-life situations (Laviosa 2004). According to Laviosa (2004), this branch took off slightly later than

the descriptive and theoretical branches. It is only from 1998 onwards that it gained momentum (Laviosa 2004). It is more concerned with the training of translators and has strong links with other disciplines such as terminology, lexicography and contrastive analysis (Laviosa 2004). In terms of lexicography, corpus-based research contributed immensely in the compilation of dictionaries. For instance, the '*Collins COBUILD English Language Dictionary*' was the first learners' dictionary to be compiled using a corpus (Kruger 2002).

In terms of translator training, a number of studies have been conducted. One of these was conducted by Bernardini et al. (in Munday 2016) to explore the use of corpora in translator training. Furthermore, Bowker (in Laviosa 2004) also conducted a study that sought to test the effectiveness of a corpus in enhancing understanding of subject field. Moreover, Gavioli and Zanettin (in Laviosa 2004) have also done research in which they gave translator trainees a task to compile and analyse a comparable Italian-English corpus on the field of medicine in order to acquire knowledge of this field and the terminology used in it. Their study used frequency lists and concordance lines in the analysis of the corpus. Laviosa (2004) argues that this last study and other similar studies clearly indicate the interrelationship between the applied and the descriptive CTS, as it makes use of concordance lines that are a tool largely used by the descriptive branch. Laviosa (2004:41) further highlights that "Description and applications go largely hand in hand." Research sparked by issues arising in professional translation or in the classroom is conducted using methods that are, to the large extent, similar to those used in the descriptive branch (Laviosa 2004). The above examples clearly illustrate this point, especially concerning the case of the use of concordance lines in both branches.

The present study also used the CTS as its theoretical underpinning, in addition to DTS and the post-colonial translation studies approach. The present study was a comparative analysis of two different translations of the same ST, and the CTS provides excellent methodological apparatuses for such a comparison to be performed with ease. Laviosa (2004:29) highlights that, "… it was envisaged that in this new partnership Corpus Linguistics would provide the methodology for carrying out empirical investigations while translation theory would identify the areas of enquiry and elaborate operational hypotheses." It is important to reiterate that the CTS emerged as a result of introduction of corpus linguistics into translation studies. Furthermore, it was highlighted in the foregoing discussion that the CTS emerged as an attempt to move forward the state of the art in the DTS (Laviosa 2004). Therefore, using both the DTS

and the CTS as theoretical underpinnings of the present study was in line with these views or contentions. The CTS provided methodology for the analysis while the DTS and post-colonial translation theory were employed in explicating translation phenomena as revealed by the analysis.

The CTS made an immeasurable contribution to translation theory and translation studies at large. Malmkjær (in Nokele 2015) maintains that the advantage of using corpora in translation studies is that they provide a large amount of data from which to draw inferences and they enabled researchers to conduct comparative studies between different languages. The most prominent contribution of the CTS was the fact that corpora provide a massive empirical database of natural texts, which allow researchers to perform analyses that are based on 'naturally occurring discourses' rather than manipulated expressions (Biber et al. in Kruger 2002). Furthermore, corpus-based research revealed that linguists have strongly held intuitions that often prove to be inaccurate when tested empirically, using corpora (Biber et al. in Kruger 2002). Kenny (2009b) posits that the CTS would continue to revolutionise translation studies. Initial predictions that it was an unnecessary addition to translation studies proved to be inaccurate (Tymoczko in Kenny 2011). The CTS has proven to be a "multi-vocal, decentred, inclusive paradigm that Tymoczko (1998) predicted CTS could become" (Kenny 2011:62).

Despite the enormous contribution the CTS has made to translation studies, the approach is also not without drawbacks. One of the criticisms, and possibly the most prominent one, levelled against it was that "the success of this approach is limited by the results the computer is able to generate and the justified interpretations it permits" (Munday 2016:294). The concordance lines on which the approach largely relies sometimes do not provide enough linguistic context for the linguistic features being investigated (Laviosa 1998). This, therefore, poses a risk that some translational phenomena may be neglected or missed simply because they were not revealed by concordance lines (Laviosa 1998). Furthermore, ensuring a balance between 'representativeness' and 'balanced' in terms of a corpus has always been problematic in the CTS, especially in the case of monolingual comparable corpora (Laviosa 2004). The issue of representativeness of and balancing a corpus is explained further in Chapter 4. It has always been the case that a compromise has to be made between representativeness and balance (Laviosa 2004), and such compromise may result in drawing misguided and inaccurate conclusions.

3.9   Conclusion

This chapter provided a description of the major developments in translation theory, from the prescriptive approaches spanning the period 1950s to 1960s to the more descriptive models of the period 1970s to 2000s. The chapter commenced with the '**word-for-word (literal)**' and '**sense-for-sense (free)**' approaches of the 1950s to 1960s, and the debate around them. The different parts of the world in which the debate gain popularity were highlighted, as well the predominant or favoured approach between word-for-word and sense-for-sense in those parts of the world. Furthermore, a description of the **equivalence-based approach** of the 1960s was provided. This paradigm emphasised the importance of the equivalence concept and focused on correspondence in form (style) and meaning (content) between the ST and TT (Munday 2016). The most influential proponent of this approach was Eugene Nida who proposed two types of equivalence, namely formal and dynamic equivalence, which he later reformulated to formal correspondence and functional equivalence, respectively (Nida 2000; Nida & Taber 1974). Moreover, the **functional approach** which emerged in the 1970s was also discussed. The most famous proponent of this approach is Vermeer who developed the **Skopos theory**. Skopos theory forms part of the functional approach and, according to it, it is the function or purpose the translation fulfils in the target text that determines how the translation is ought to be done (Vermeer 2000; Reiss & Vermeer 2013).

The chapter proceeded to the description of the **polysystem theory** developed by even-Zohar which existed concurrently with the functional approach in the 1970s. According to this paradigm, literature forms part of the social, historical, cultural and literary system (Even-Zohar 1990). The polysystem consists of multiple systems, of which translated literature forms part, that are in a constant struggle to move from the peripheral to the central position within the polysystem (Even-Zohar 1990; 2000). Furthermore, the **Descriptive Translation Studies (DTS)**, which dawned in the 1980s as an offspring of the polysystem theory, was described. The DTS was pioneered by Gideon Toury, and it marked an official move away from the prescriptive to the descriptive approaches in translation theory. The DTS views translation as facts of the target culture, and any text is regarded as a translation if it functions as such in the target culture (Toury 1995). DTS further considers translation as a norm-governed activity and Toury (1995) identifies three types of norms, namely initial norms, preliminary norms and operational norms, which operate during different stages of the translation process (Toury

1995). According to Holmes (2000), three branches are identified within the DTS, namely product-oriented, function-oriented and process-oriented DTS.

Furthermore, a description of the **cultural turn** which emerged in the 1990s was provided. The cultural turn encompasses a number of approaches that sought to introduce the concepts of power, politics and ideology into translation studies. Such approaches that were discussed in this chapter are those focusing on patronage and translation, gender and translation, as well as the **post-colonial translation theory**. Post-colonial translation theory focuses on the asymmetrical power relations which characterised the colonial and post-colonial period and how such power imbalances are manifested in translated texts (Munday 2016; Snell-Hornby 2006). Lastly, the chapter concluded with a description of the **Corpus-based Translation Studies (CTS)** approach that dawned in late 1990s. The CTS emerged as a result of the introduction of corpus linguistics into translation studies (Kenny 2011). The CTS makes use of corpora and it was introduced as an endeavour to advance the DTS (Kenny 2011). In addition, the three branches of the CTS as identified by Laviosa, namely descriptive, theoretical and applied CTS, were highlighted (Laviosa 2004).

Now that the history of translation theory has been discussed, the methodology followed in the present research for purposes of data analysis and interpretation is discussed next.

CHAPTER 4: RESEARCH METHODOLOGY

4.1 Introduction

Different types of research methodologies are available for researchers embarking on different kinds of research projects. Each methodology encompasses various research designs from which researchers can choose. The research methodology and design a researcher opts for are determined by the nature of the research as well as its aims and objectives. This chapter provides a discussion of the research methodology, research design and sampling method employed in the present research. Furthermore, the definition of a corpus, different types of corpora and the process of designing a corpus are provided. Moreover, a discussion of corpus query software that can be used in querying a corpus as well as the software that is specifically used in the present study is offered. The chapter further details the process of building a corpus for the present study, which is used as the basis of the analysis. Lastly, the corpus query tools offered by ParaConc (i.e. the corpus query software selected for the present study), some of which are common across corpus query software and which are used in analysing data for the present study, are discussed.

4.2 The proposed methodology

The present study is a comparative and descriptive analysis of the approaches adopted by translators of the two English translations of the isiZulu novel, *Insila kaShaka*. Both the qualitative and quantitative methods were used for the purposes of data analysis and interpretation. Babbie and Mouton (2001) assert that the qualitative method is an approach that primarily aims to describe and understand human behaviour, rather than to interpret it. Researchers in this method strive to approach the study from the perspective of the social actors themselves (Babbie & Mouton 2001). In the case of the present research, the qualitative method was utilised to describe how the translation of the novel has been carried out. The quantitative method, on the contrary, can be defined as an approach that seeks to explain and interpret phenomena through statistical methods or tools (Lewin 2005). Babbie and Mouton (2001:49) contend that, "The quantitative researcher believes that the best, or only, way of measuring the properties of phenomena is through quantitative (i.e. numerical) measurement, i.e. assigning numbers to the perceived qualities of things." For the purposes of the present study, the

quantitative method was used to quantify appearances of lexical items (i.e. words) in the corpus.

Using a hybrid of methods in the same research is termed 'triangulation' (Greene 2005; Babbie 2010). According to Saldanha and O'Brien (2014), triangulation is the backbone of high quality and solid research. Each research method has its own associated strengths and weaknesses, and the best way to strengthen findings of the study and eliminate weaknesses of the individual methods used is to employ a 'mixed method' approach. Lewin (2005:215) puts this aptly when he posits that, "The use of mixed methods has become increasingly popular as a means to harness the strengths of both approaches, triangulate data and illuminate statistical findings with, for example, case studies and/or vignettes."

Therefore, using both the qualitative and quantitative method in investigating the translation of the novel benefited the present study tremendously.

4.3   The research design

Different research designs can be used in performing analysis in the same study or in different studies. The specific research design that was employed for data analysis in the present study was content analysis, which can be used in both the qualitative and quantitative method. Anderson (1997) defines content analysis briefly as a method that is used to describe the content of communication. Babbie and Palmquist (in Babbie & Mouton 2001:491) provide a more apt and detailed definition of content analysis as follows:

> Content analysis is a research method which … examines words or phrases within a wide range of texts, including books, book chapters, essays, interviews and speeches as well as informal conversation and headlines. By examining the presence or repetition of certain words and phrases in these texts, a researcher is able to make inferences about philosophical assumptions of a writer, a written piece, the audience for which a piece is written and even the culture and time in which the text is embedded. Due to its wide array of applications, content analysis in used by researchers in literature and rhetoric, marketing psychology and cognitive science, as well as many other fields.

When taking the preceding definition into consideration, the relevance of content analysis as a research design in the present study becomes apparent, as the definition clearly states that content analysis concerns itself with examining words and phrases within a wide range of texts such as books, book chapters, essays and more. This is in line with the objectives of the present

study as it sought to examine culture-specific words and phrases that appear in the novel and its two translations.

Sarantakos (in Nokele 2015) distinguishes two kinds of content that can be analysed using the content analysis method, namely 'manifest content' and 'latent content'. Manifest content refers to the visible text, such as words, phrases, sentences and paragraphs, as found in the document (Nokele 2015). Latent content, on the other hand, concerns itself with the underlying meaning carried by the words, phrases, sentences and paragraphs found in the document (Nokele 2015). The present study focused on both manifest and latent content as it endeavoured to analyse words and phrases, i.e. manifest content, in order to arrive at the underlying meaning embedded in these, i.e. latent content.

It has already been highlighted in the foregoing discussion that the present study adopted the descriptive, comparative method. The comparison done was of the two English translations of the isiZulu novel *Insila kaShaka*. Hofstee (2006) contends that when performing a comparative analysis, the researcher performs a thorough and detailed analysis of two items and strives to determine similarities and differences between them. The present research sought to explore similarities and differences between the two translations of the novel. James (1980) further maintains that the researcher needs to ensure that the two or more items to be compared share some similarities when performing a comparative analysis. According to the contrastive analysis model, the similarities between texts to be compared are referred to as *tertium comparationis* or the basis for comparison (James 1980). Since it would be a practical impossibility to compare all aspects of culture as found in the novel within the scope of this study, the *tertium comparationis* in the present study was only confined to terms denoting cultural practices and artefacts/objects and idiomatic expressions.

4.4   Sampling Method

The novel is so rich in isiZulu culture and contains plenty of these aspects of culture that it was impossible to analyse all the chosen aspects of culture found in the novel within the scope of the present research. Therefore, purposive sampling was used as a sampling method in selecting terms for inclusion, in combination with frequencny of occurance of terms in the corpus. Purposive sampling is a sampling method is which units of analysis are selected based on the knowledge the researcher has concerning the population from which to draw the sample, as

well as the purpose of the study to be undertaken (Babbie 2010). Only the most frequent and most challenging and interesting items were analysed. Terms with a frequency of 50 and above were considered as most frequently occurring. Terms that are more likely to pose challenge to the translator as well as those that are of particular interest within the South African context were considered as most challenging and interesting. Terms denoting cultural artefacts/objects were the most occurring and, therefore, twenty terms were investigated. There were not as many terms designating cultural practices and idiomatic expressions as there were terms referring to cultural artefacts and, therefore, the investigation of these two was confined to only ten terms/items for each. Since the software used in the present research was unable to automatically search for these aspects of culture from the corpus, a labour-intensive task had to be undertaken to manually extract them from the original novel. Their equivalents from the two translations also had to be extracted in order to validate the results of the software. All these terms/items were then recorded in an Excel spreadsheet. The abbreviations: ST for source text (original novel), TT_1 for the first target text (first translation) and TT_2 for the second target text (second translation) were used for the purposes of data analysis and interpretation.

4.5   Designing a corpus

Compiling a corpus involves numerous steps, depending on the project for which the corpus is designed. The many steps involved in compiling a corpus somewhat make the process quite laborious and time-consuming. The fact that funding bodies have not yet paid attention to the corpus compilation process, or corpus studies as a whole makes the process increasingly difficult for the researcher who wishes to employ the corpus-based approach (Saldanha & O'Brien 2014). Corpus compilation is a vital step in any corpus-based research. The corpus is, by definition, the basis of any corpus-based study. No corpus-based study can be conducted without a corpus (Dlamini 2021). However, it is necessary to first provide a definition of a corpus and explain the various types of corpora before delving into the practical details of designing a corpus.

4.5.1   Defining a corpus and types of corpora

Bowker and Pearson (2002:9) define a corpus as "a large collection of authentic texts that have been gathered in electronic form according to a specific set of criteria." It includes **written** as well as **spoken text**, i.e. tape recordings of speeches or conversations, corpus (Baker 1995;

Kruger 2002; Gouws & Prinsloo 2005). Written corpus is the most common and most used type compared to its spoken counterpart. Bowker (2002:9) provides a more in-depth description of a corpus as follows:

- Firstly, it is large. However, the exact size depends on a specific project.
- Secondly, it is electronic. This allows it to be manipulated by a researcher using computer software. This manipulation would be very difficult if it is only in print.
- Lastly, it is selected using explicit criteria in order to be used as a sample of a particular type of text or language.

There are different types of corpora that are used for different purposes. These include monolingual, bilingual or multilingual, parallel and comparable corpus, which are defined below.

4.5.1.1 Monolingual corpus

A **monolingual corpus** consists of a large collection of texts in one language (Kruger 2002). Well-known examples of this kind of corpus are the *British National Corpus* (BNC), which consists of 100 million words, and the *Cobuild Bank of English* (CBE), which contains 200 million words (Kruger 2002; Kenny 2009a). In the South African context, a few corpora have been developed by the University of Pretoria, namely the *Pretoria English Internet Corpus* (PEIC) consisting of 12 million words, *Pretoria Sepedi Corpus* (PSC) containing 10 million words and *Pretoria Zulu Corpus* (PZC) consisting of 5 million words (Prinsloo 2015; Gauton et al. 2004). However, these corpora are constantly being expanded in size and may be larger currently or in future. The monolingual corpus has been used in terminology extraction, lexicography, i.e. dictionary compilation, and translator training to equip students with knowledge of language patterns and improve their translation skills, assessment of the quality of translation, etc. (Kruger 2002).

4.5.1.2 Bilingual/multilingual corpus

A **bilingual or multilingual corpus** refers to "sets of two or more monolingual corpora in different languages, built up either in the same or different institutions on the basis of similar design criteria" (Baker 1995:232). If it consists of two languages, it is bilingual, and if it has more than two languages, it is multilingual. This kind of corpus contains original texts in their

respective languages which have not been translated (Kenny 2009a). A perfect example of this type of corpus is the Council of Europe Multilingual Lexicography Project (Baker 1995). A bilingual or multilingual corpus is useful in the study of linguistic items and features in their natural environment, compilation of bilingual dictionaries, translator training, machine translation, contrastive linguistics, etc. (Baker 1995; Kenny 2009a; Kruger 2002).

4.5.1.3 Parallel corpus

A **parallel corpus** is composed of source or original texts in language A and their equivalent translations in language B (Baker 1995). It may consist of original texts and their translations into one language, i.e. bilingual parallel corpus, or original texts and their translations into two or more languages, i.e. multilingual parallel corpus (Kruger 2002). The well-known corpus of this nature is the *Hansard Corpus*, which consists of English-French proceedings of the Canadian Parliament (Baker 1995). Other examples include *COMPARA* (i.e. English-Portuguese corpus), *German-English Parallel Corpus of Literary Texts* (GEPCLT) and *MULTEXT-East corpus* (Kruger 2002; Saldanha & O'Brien 2014). Parallel corpus has mainly been used in the study of translation features, such as norms of translation and universals (Kruger 2002; Saldanha & O'Brien 2014). Other uses include material development, machine translation, translator training and bilingual lexicography (Baker 1995; Kenny 2009a). Baker (1995), however, contends that the most valuable contribution of parallel corpus to the field of translation is the support for the move away from prescriptive to descriptive approaches.

This type of corpus was used in the present study. In the case of the present study, the corpus consisted of the isiZulu original novel *Insila kaShaka* and its two translations into the same language, English, namely *Jeqe, The body-servant of King Shaka* and *Insila, the eyes and ears of the king*. This is, therefore, the type of parallel corpus referred to as bilingual parallel corpus, since it consists of texts in two different languages.

4.5.1.4 Comparable corpus

According to Baker (1995:234), "a **comparable corpus** consists of two separate collections of texts in the same language: one corpus consists of original texts in the language in question and the other consists of translations in that language from a given source language or languages." Therefore, the original texts are the normal monolingual corpus discussed above. The corpus of original texts is often referred to as a 'non-translational corpus' and that of translated texts

as a 'translational corpus' (Kruger 2002). Both of these corpora should cover the same language variety, domain and time period, and should be of the same length. In addition, they should be representative regarding the range of translators and original authors (Baker 1995). The most popular corpus of this type is the Translational English Corpus (TEC), developed by the Centre for Translation and Intercultural Studies at the University of Manchester (Saldanha & O'Brien 2014). It is often used together with the British National Corpus, since it is only a translational corpus (Saldanha and O'Brien 2014). The English Comparable Corpus (ECC), compiled by Sara Laviosa under Mona Baker's supervision, is a perfect example of a complete comparable corpus (Kruger 2002). A comparable corpus has mostly been used to study features that are unique to translated texts, which are popularly known as 'translation universals' (Baker 1995; Kruger 2002). This kind of corpus permits investigation of patterns that are only found in translated texts or that have a higher or lower frequency of occurrence in translational corpus than its non-translational counterpart (Baker 1995). This is precisely the reason why it has been mainly used in the study of translation universals.

The foregoing discussion has provided an exhaustive explanation of corpora and their different types. The discussion now switches back to the design of a corpus, particularly the issues of balance, representativeness and size.

4.5.2   Balance and representativeness

Designing a corpus implies a number of considerations the corpus compiler needs to take. The issues of balance and representativeness are some of the aspects that should be taken into account when building a corpus. A balanced corpus is generally seen as consisting of texts from a variety of genres and also containing a wide range of text types (Gouws & Prinsloo 2005). A corpus is assumed to be representative of the language, or subset of it, forming the focus of the study (Saldanha & O'Brien 2014). A representative corpus entails covering all the varieties of a language, a wide range of text types and generally all the essential aspects of a language. In addition, it should offer sufficient occurrences of words and phrases for the researcher to make valid and accurate inferences regarding lexical behaviour (Gouws & Prinsloo 2005).

As an attempt to building a representative corpus, one needs to define the population from which to take the sample (Saldanha & O'Brien 2014; Kennedy in Gouws & Prinsloo 2005).

However, this depends on the type of the corpus one seeks to design as well as the purpose for which it is intended. When building her corpus, Kenny (2009a), for instance, defined her target population as consisting of German novels that have English translations and were published in the 1980s and 1990s (Saldanha & O'Brien 2014). In the case of the present study, it was not necessary to define the target population since the corpus was compiled solely for the purpose of analysing the translation of the novel, and the corpus included the whole novel and its two translations. Therefore, the corpus for the present study can be seen as balanced and fully representative of the language in the world of the novel. This, of course, relates to the issue of whether to use full texts or text extracts, as highlighted by Saldanha and O'Brien (2014). When using text extracts, the researcher can use structural divisions such as chapters, sections and paragraphs (Saldanha & O'Brien 2014). However, this brings up the issue of representativeness. It would be difficult to ensure that the extracts (chapters, sections and paragraphs) selected are representative of the patterns and linguistic features found in the text. Sinclair (in Saldanha & O'Brien (2014:74) echoes this sentiment when he contends, "The problem with using text extracts is that it constitutes a violation of the principle of integrity of the data, and that it is unsafe to assume that any part of a text is representative of the whole." In order to eliminate this hurdle, full texts were used in the present research.

4.5.3   Corpus size

The issues of balance and representativeness are also related to the controversial issue of size, which is hugely debated (Saldanha & O'Brien 2014). It is generally assumed that a bigger corpus is better (Gouws & Prinsloo 2005). When corpus studies was still in its inception, one million words was regarded as the 'standard' size of a corpus (Gouws & Prinsloo 2005). However, as time progressed even larger corpora were designed, such as the *British National Corpus* and *Cobuild Bank of English,* which contained 100 million words and 200 million words, respectively, as previous highlighted. The issue of size is, nevertheless, relative as it depends on the type of corpus as well as the function for which it is designed. For instance, if the corpus focuses on more specialised language such as weather forecasts, financial texts, legal texts and so on, a smaller corpus may be the only option. However, if the focus is on the general language or more varieties of text types, the corpus may need to be larger in size (Saldanha & O'Brien 2014). In the case of the present study, the corpus did not necessarily need to be large, as the research was only confined to the translation of the novel. The corpus could be considered large enough for the present research since it used full texts. The issue of

size is also a tricky one in the case of parallel corpus since this type of corpus consists of the original and translated texts that have different word counts. If the exact size of a parallel corpus is to be calculated, the word counts of the individual texts forming part of the corpus will have to be combined. For instance, in the corpus of the present study, the original text consisted of 19 310 words, the first translation 33 541 words and the second translation 40 176 words, as shown in the bottom right-hand corner of **Figure 4** below. If these numbers were to be combined to determine the total size of the corpus, the total corpus size would be 93 027 words.
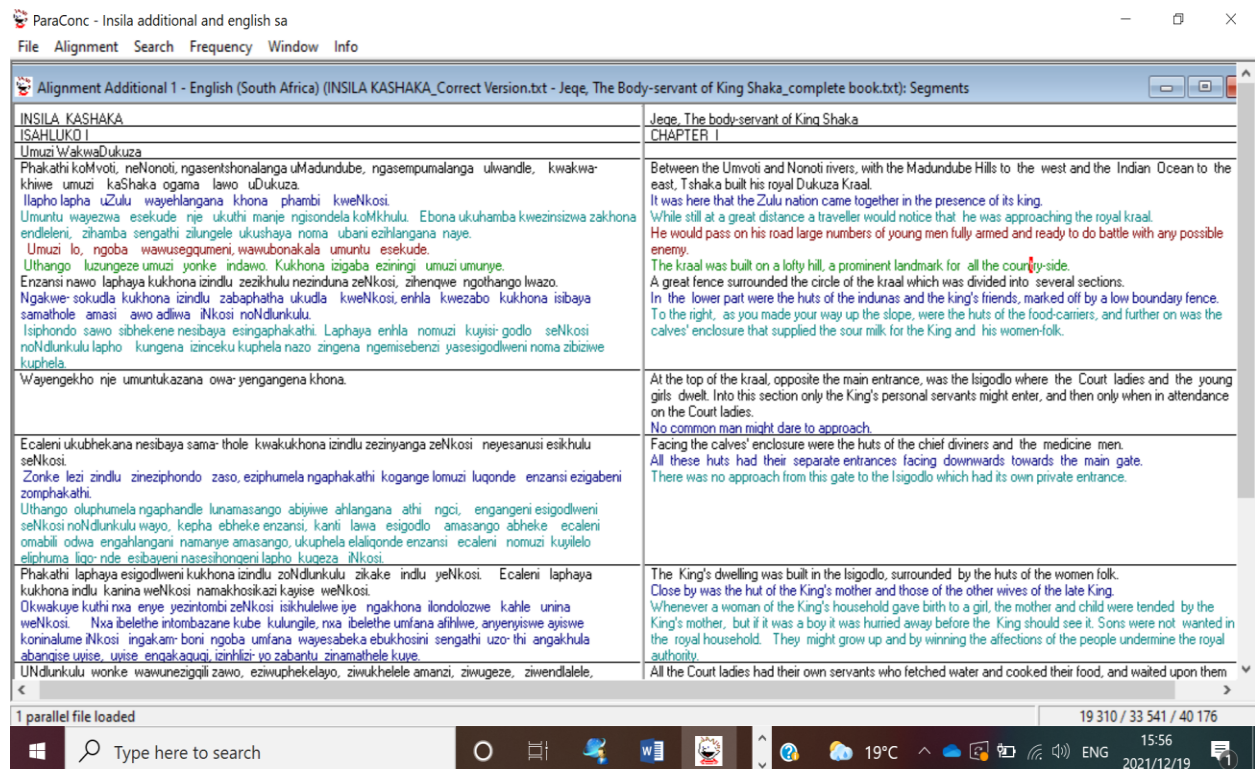
Figure 4: ParaConc screen showing word counts for individual texts

Now that the issues of balance, representativeness and size have been highlighted, let us look at corpus query software that can be used in analysing a corpus.

4.5.4   Corpus query software

According to Anthony (2013), corpora are usually referred to as 'tools' of corpus linguistics. However, it is vital to note that corpora are mere linguistic data that require specialised software tools to query and analyse them (Anthony 2013). Gouws and Prinsloo (2005:25) share a somewhat similar sentiment when they contend, "Corpora in itself are of little use unless tools are available to manipulate the data in different ways." Several types of corpus query software

are available to analyse corpora for different purposes. These include MonoConc, AntConc, WordSmith Tools, Sketch Engine and ParaConc.

4.5.4.1 MonoConc

MonoConc comes from the United States and was designed by Michael Barlow (Barlow 2003). It is a sister software to ParaConc, with ParaConc serving as its predecessor (Barlow 2003). MonoConc is a program or software designed for querying monolingual corpora, as its name suggests, and it can be used to analyse text to reveal formal linguistic patterns such as most common words in a corpus, words occurring only once, i.e. hapax legomena, collocations, etc. (Barlow 2003). In addition to simple text searches, the program allows searches for regular expressions as well as part-of-speech tag (Barlow 2003). What is most striking about this program is the fact that the user does not have to install it but can simply copy it from the floppy disk or CD-ROM and paste it onto the computer (Barlow 2003).

4.5.4.2 AntConc

AntConc is a Japan-based program and was pioneered by Laurence Anthony (Anthony 2004; Froehlich 2015). "It is a freeware, multi-platform, multi-purpose corpus analysis toolkit" (Anthony 2004:7). Its most prominent feature distinguishing it from other software applications is the fact that it is freely available. Anthony (2004) maintains that this feature makes the software ideal for individuals and organisations or institutions who are constrained by budget limitations. Similar to MonoConc, AntConc is also designed for dealing with monolingual corpora.

4.5.4.3 WordSmith Tools

WordSmith Tools was developed by Mike Scott from England (Scott 1998; Gouws & Prinsloo 2005). "It is an integrated suite of programs for looking at how words behave in texts. You will be able to use tools to find out how words are used in your own texts, or those of others" (Scott 1998:7). According to Mncwango (2017), the software has a variety of tools suitable for corpus linguistics analysis and can be used by both advanced users and beginners. Unlike AntConc, it is not freely available but can be purchased at a reasonable price through the Oxford University Press website (Mncwango 2017). According to Gouws and Prinsloo (2005), WordSmith Tools is the most used software in South Africa and it is the best program for carrying out

lexicographic, i.e. dictionary, work. Similar to MonoConc and AntConc, WordSmith Tools is also designed to only handle monolingual corpora.

4.5.4.4 Sketch Engine

Sketch Engine is a software for corpus analysis that was developed by Lexical Computing Ltd from the United Kingdom (Kunilovskaya & Koviazina 2017; Kilgarriff 2008). Its original authors were Adam Kilgarriff, a corpus linguist and British Lexicographer, and Pavel Rychlý, a Czech programmer (Kunilovskaya & Koviazina 2017). The term 'Sketch Engine' refers to two components: (1) the software and (2) the web service. The program is web-based, meaning its functioning is dependent on internet connectivity; hence, it also provides web service for users (Kilgarriff et al. 2014). The naming of the software derives from one of its functions, which is that of providing a 'word sketch', i.e. a one-page summary of the grammatical functioning of a word and its collocations (Kilgarriff et al. 2014).

Sketch Engine offers languages from almost all parts of the world, including European languages, Asian languages and African languages (Kilgarriff & Rychlý 2013). What is most intriguing about this software for the South African user is that it offers all 11 the official languages of South Africa. It is the first corpus query software thus far to do so. Furthermore, the program originally offered corpora in only three languages, namely English, Czech and Irish. However, now 500 corpora in more than 90 languages are available on the program, which can be used by virtually any user seeking to perform any form of textual analysis (Kunilovskaya & Koviazina 2017; Kilgarriff & Rychlý 2013). Each of these corpora has up to 60 billion words, which goes a long way in providing a fully representative sample of the languages in question (Kilgarriff & Rychlý 2013). In addition, the software also allows users to build their own corpora using the two tools called 'WebBootCaT' and 'CorpusBuilder'. WebBootCaT permits the user to build a corpus instantly from the web and CorpusBuilder, on the other hand, allows the user to upload onto the software a ready-made corpus that can then be queried using the various software tools (Kilgarriff 2008).

Contrary to the software discussed in the foregoing discussion, which are only suited for monolingual corpora, Sketch Engine allows for processing and querying of both a monolingual and a parallel corpus. Very few corpus query programs are designed to accommodate parallel corpora, and Sketch Engine is one of them.

4.5.4.5 ParaConc

ParaConc is another software that caters for parallel corpora. Barlow (2008:12) defines ParaConc as "a simple software program that makes it easy to analyse translated texts. It was designed primarily as a search tool for working with parallel texts." It was solely developed to assist researchers and linguists who wish to perform contrastive analysis on translated texts, as well as those who wish to explore the translation process itself (Barlow 2001). It is a sister software to MonoConc, as previously highlighted, and both were developed by Michael Barlow from the United States (Barlow 2008). It seems the names of the two programs were derived from the type of corpus with which each program is compatible, with MonoConc being derived from monolingual corpus and ParaConc from parallel corpus. Similar to MonoConc, ParaConc does not necessarily have to be installed but can simply be copied from a flash drive or CD-ROM and pasted onto the computer from which the user wishes to perform corpus analysis. This is perhaps the feature that makes these two programs stand out from the rest of the software applications.

All the corpus query programs discussed thus far offer a variety of tools that can be used in performing corpus or textual analysis. However, the most common and most used tools among all these programs are the 'Concordance' and 'Word/Frequency list'. However, these are discussed further in section 4.4.6 below, with special reference to the tools offered by ParaConc, which were employed in the present study.

Although both Sketch Engine and ParaConc are suited for manipulation of parallel corpora, Sketch Engine is much more costly, both in terms of purchasing the licence and maintaining the software. It has already been highlighted in the foregoing discussion that Sketch Engine is web based and cannot be used without internet connection. In addition, Sketch Engine is far more complicated and demands a high level of computer literacy on the part of the user. Therefore, it requires the user to possess advanced skills and would most certainly present great challenges to the beginners. ParaConc, on the contrary, is relatively affordable and easy to maintain, as it does not even need installation and constant internet connectivity. Furthermore, the software is extremely user-friendly, as will be apparent in the following discussion when the corpus compiling and querying process for the present research are elaborated on.

Since the present study sought to investigate a parallel corpus in order to determine the translation approaches adopted by translators of the two English translations of the isiZulu novel forming the focus of the present study, it became apparent that ParaConc was the perfect software that can be used to query the corpus for the present research. The details of exactly how ParaConc was used in the present study are provided in the following sections.

4.5.5   Compiling IsiZulu-English parallel corpus for present research

Designing a corpus implies a number of steps that need to be followed, some of which have already been highlighted in the foregoing discussion. These steps include preparing the texts that are to form part of the corpus, uploading them onto the corpus query software and aligning them once uploaded on the software. Let us discuss each of these steps in detail.

4.5.5.1 Preparing the texts for the corpus

Since the present research was the analysis of written texts, data were not necessarily collected but were analysed through the use of ParaConc, as previously highlighted. The corpus that was uploaded onto the software consisted of three types of texts, namely the original isiZulu novel *Insila kaShaka,* the first English translation *Jeqe, the body-servant of King Shaka* and the second English translation *Insila, the eyes and ears of the King*. Creating a corpus requires that the text should be available in electronic format, as per the definition of the corpus provided in the foregoing discussion. Since only the first English translation was available in electronic format (see **Figure 5**), both the original isiZulu text and the second English translation had to be scanned first so that they could be available in electronic format. Scanned texts were automatically converted into PDF, which is a format that is not necessarily compatible with the corpus query software used in the present study (see **Figures 6** and **7**).
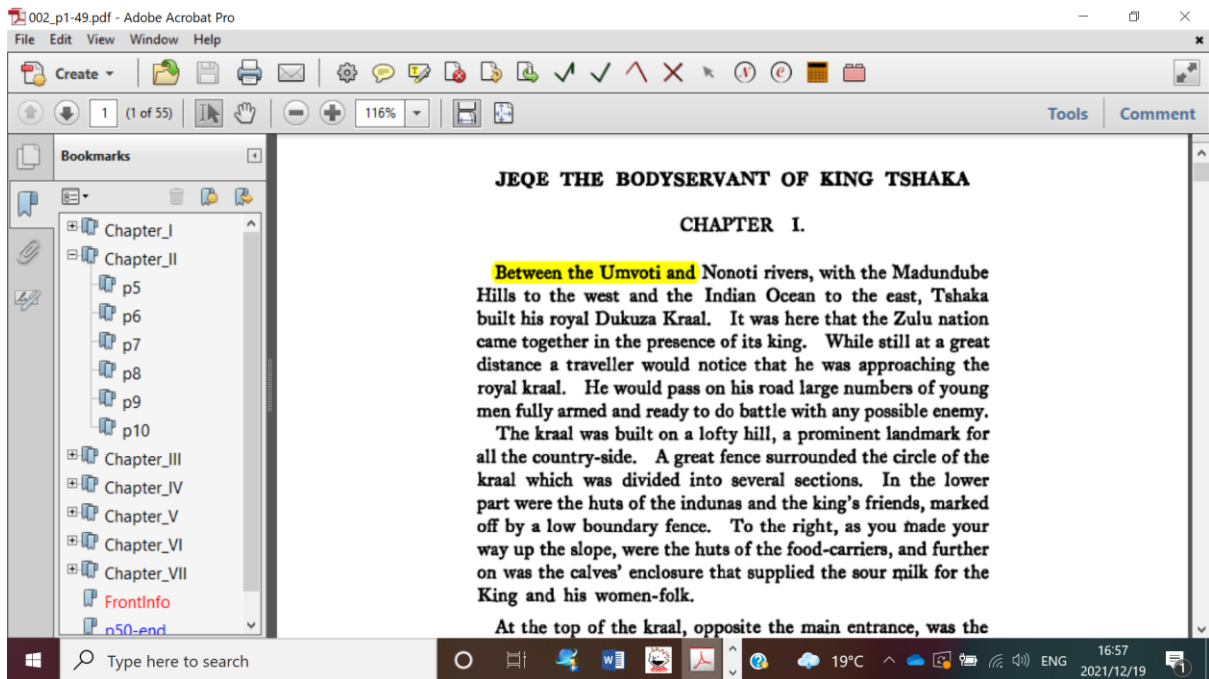
Figure 5: The first English translation *Jeqe, the body-servant of King Shaka* **in PDF**
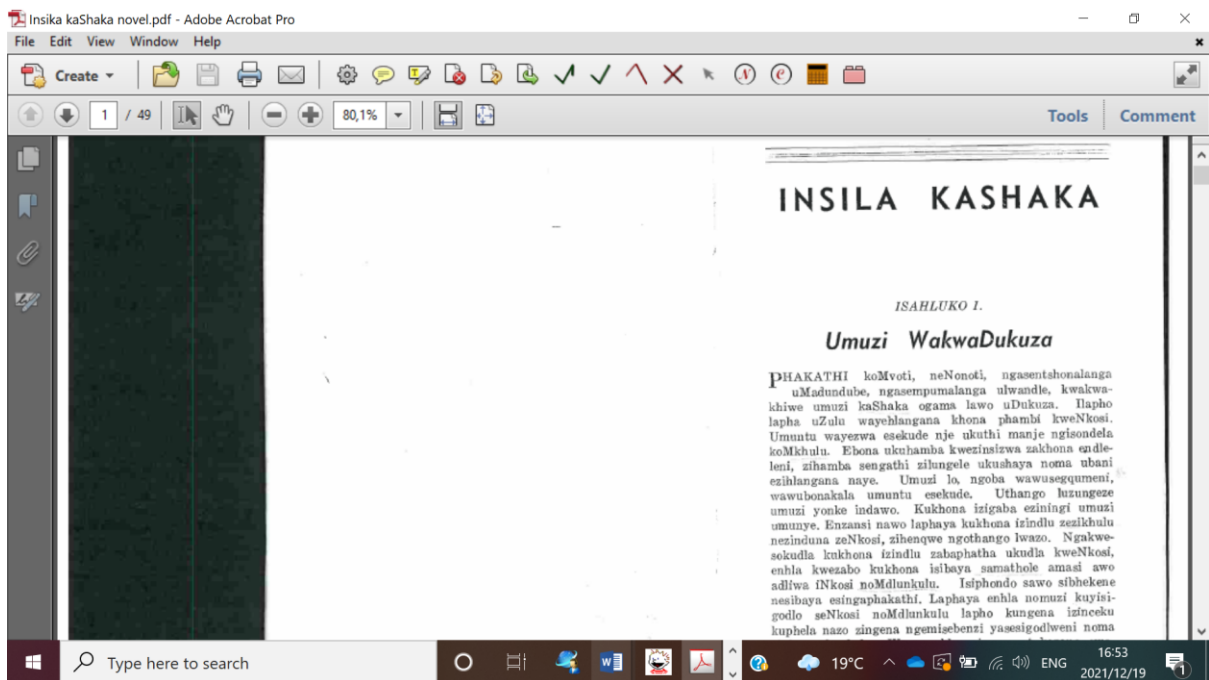
Figure 6: The original novel *Insila kaShaka* **in PDF after scanning**
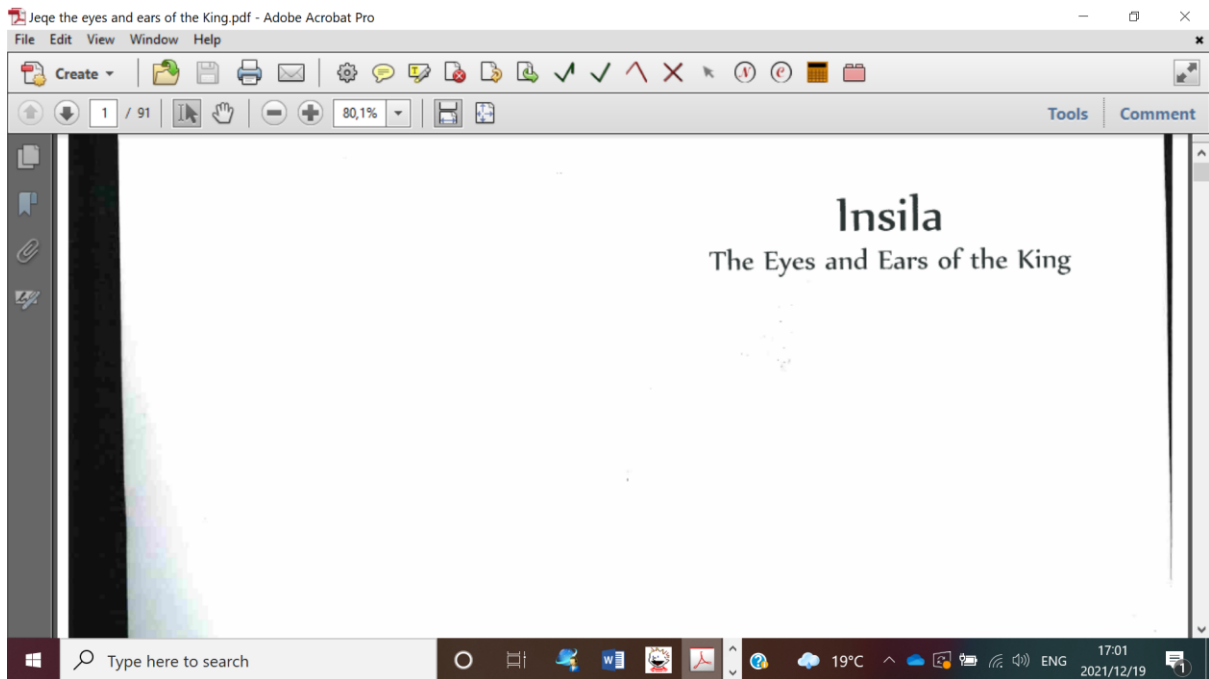
Figure 7: The second English translation *Insila, the eyes and ears of the king* **after scanning**

The corpus query software, i.e. ParaConc, used in the present research is only compatible with the 'plain text' format. This, therefore, necessitated that all three texts be converted into Word format and thereafter into plain text format. Converting a file into Word format allows for easier editing of spelling errors that are the result of converting the text from one format into another. The type of spelling errors caused by conversion of a file into a different format can be seen in **Figure 8** below (highlighted in yellow). Editing in plain text format is much more challenging since words are not easily recognisable, which may lead to some errors being omitted. Editing converted text is quite a daunting task which requires a lot of time and effort.
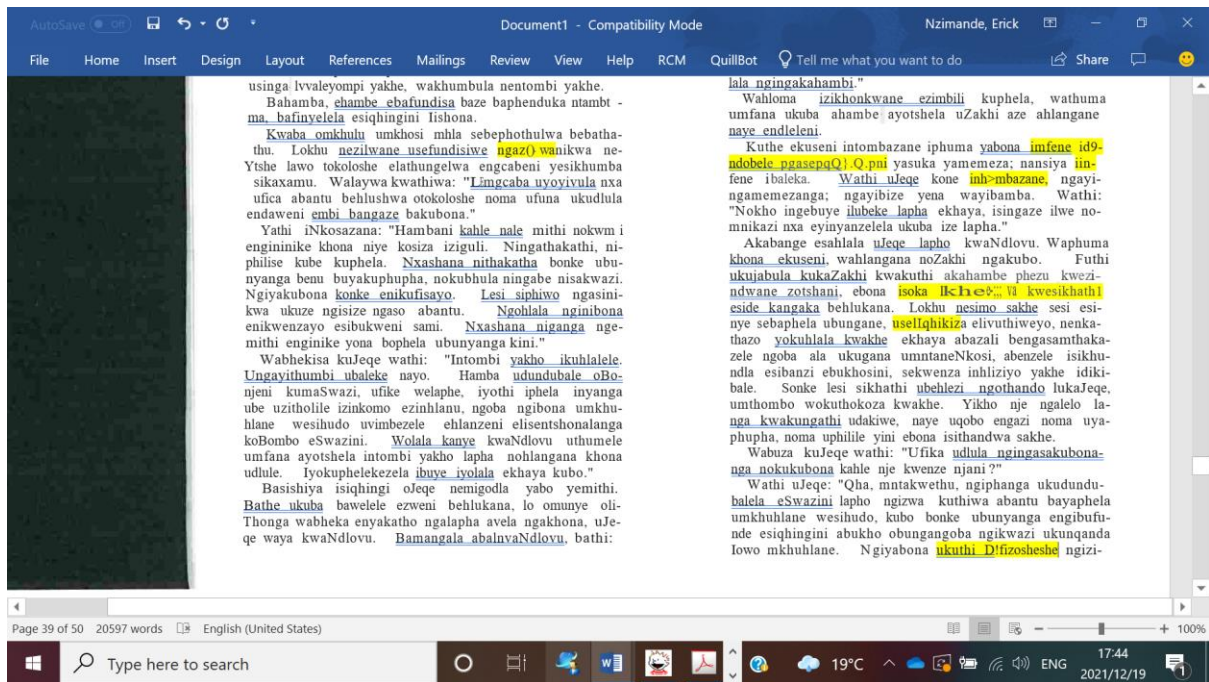
Figure 8: Original text *Insila kaShaka* with errors caused by file conversion

All three texts were thoroughly cleaned in Word format. After the labour-intensive cleaning task, the files were converted into plain text format (see **Figure 9**). The files were then ready to be uploaded onto ParaConc. A description of the process of uploading the files onto ParaConc is provided in the following section.
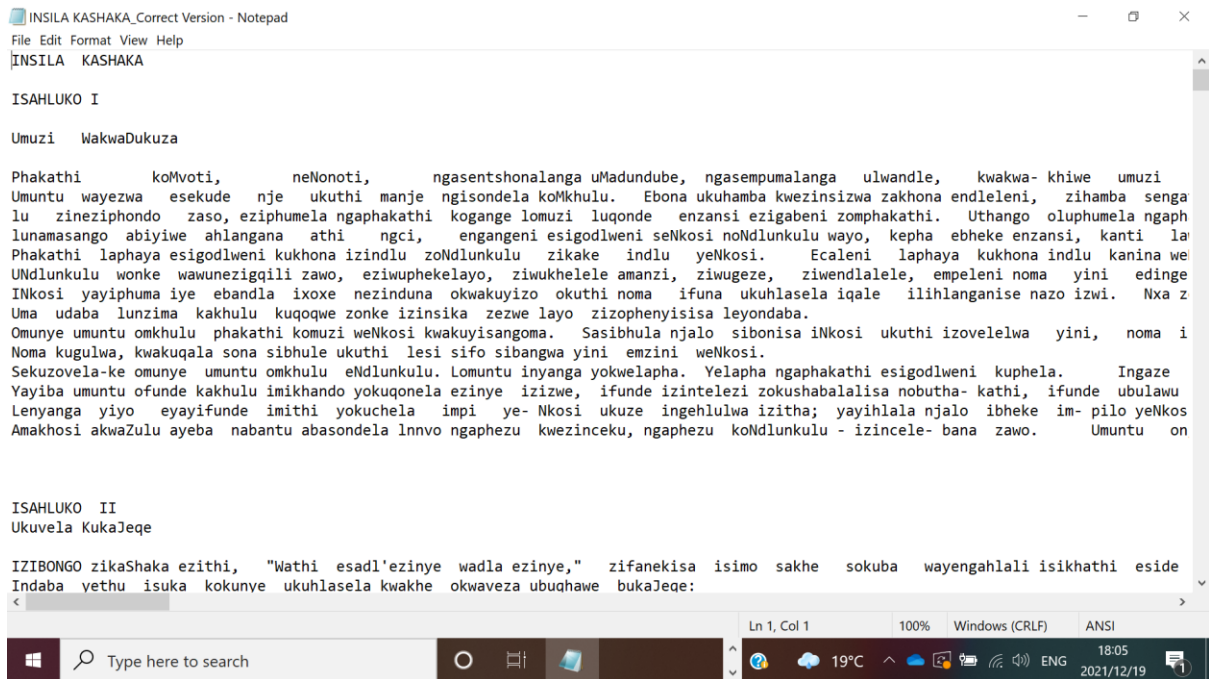
Figure 9: The original text *Insila kaShaka* in plain text format

4.5.5.2 Uploading the files onto ParaConc

A number of steps have to be followed when uploading files onto ParaConc. The first step is to open the software. The first window of ParaConc that pops up when you open it can be seen in **Figure 10** below. In order to upload the different files onto the software, the 'File' menu at the top left-hand side corner has to be selected. The drop-down menu with the 'Load Corpus File(s)' option at the top then appears (see **Figure 11**). After selecting this option, the next window displays spaces for different files to be uploaded, with language options at the top (See **Figure 12**). Before the files can be uploaded, the number of texts to be uploaded has to be selected using the 'Parallel texts' option at the top. Then the corresponding language options also have to be selected. Since isiZulu is not accommodated on ParaConc, the option of 'Additional 1' had to be selected as the language choice for the original isiZulu text. Fortunately, different varieties of English are offered by the software and the English [South Africa] variety was selected for the first English translation and English [United Kingdom] for the second English translation (See **Figure 13**). The different files are added by clicking on the 'Add' option beneath the space for each file and selecting the relevant file from the device. The files that are loaded onto the software can be seen in **Figure 14**. The files are automatically saved under the workspace and the researcher can exit the software and access them at a later

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stage using the 'Open Workspace' option each time he/she wishes to work on the corpus (See **Figure 11**).
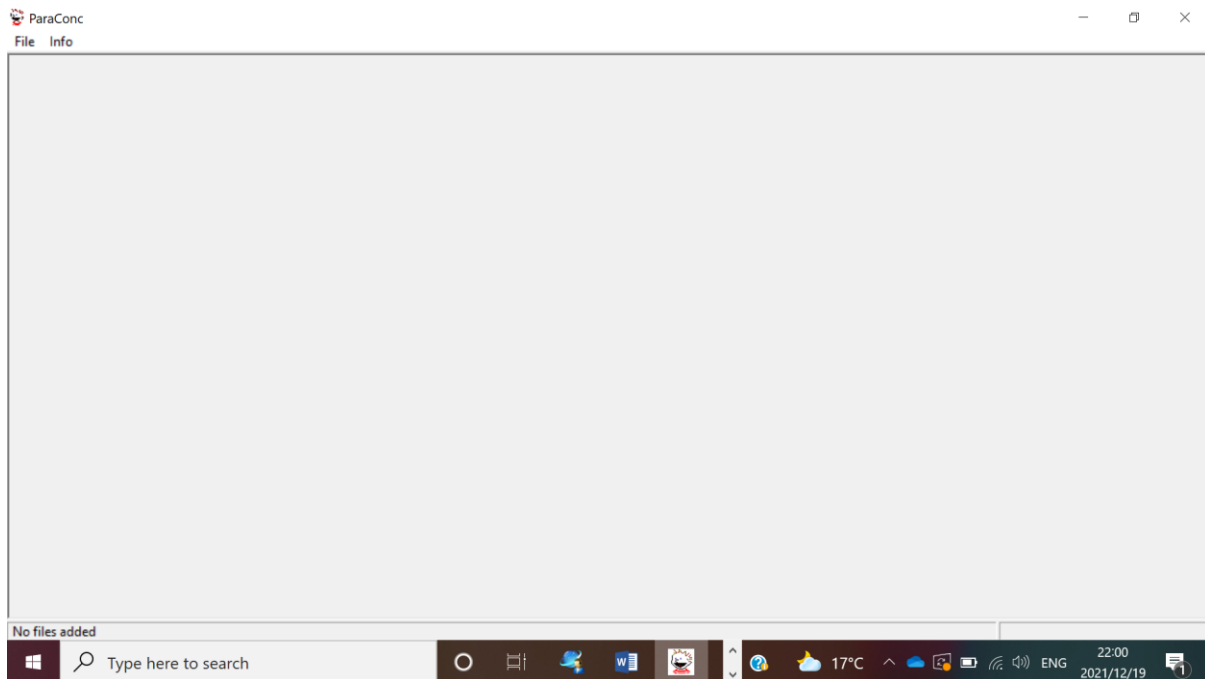
Figure 10: The main screen of ParaConc
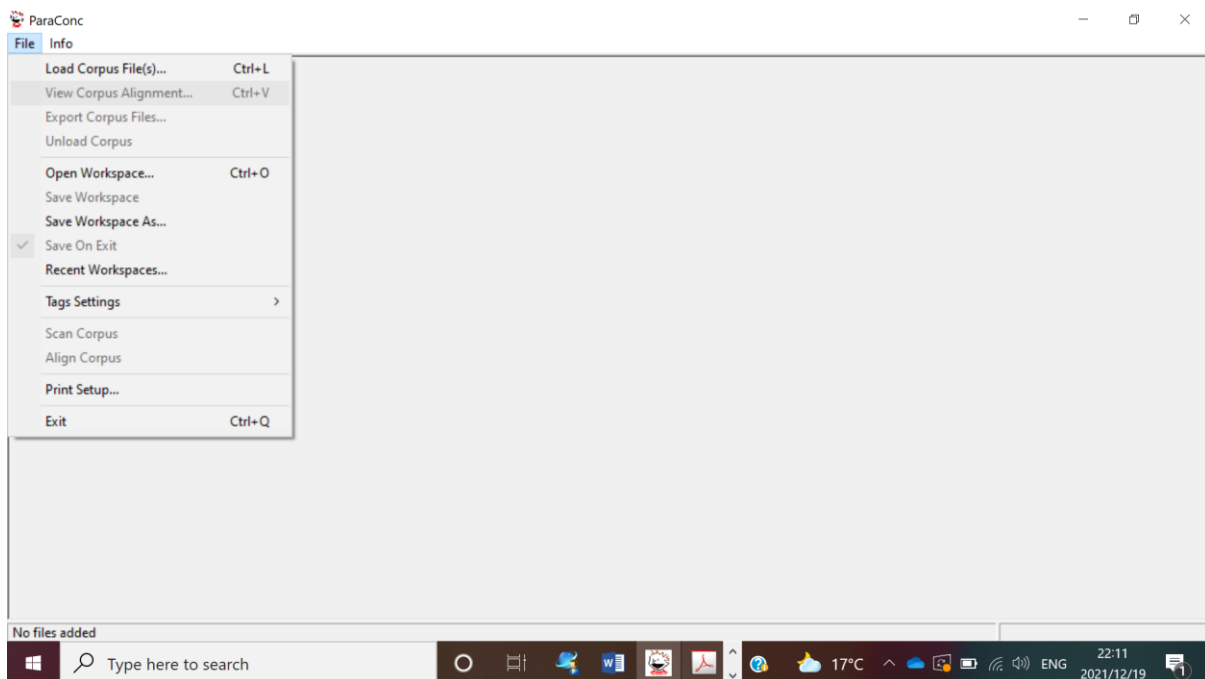
Figure 11: ParaConc window showing the option to load file(s)
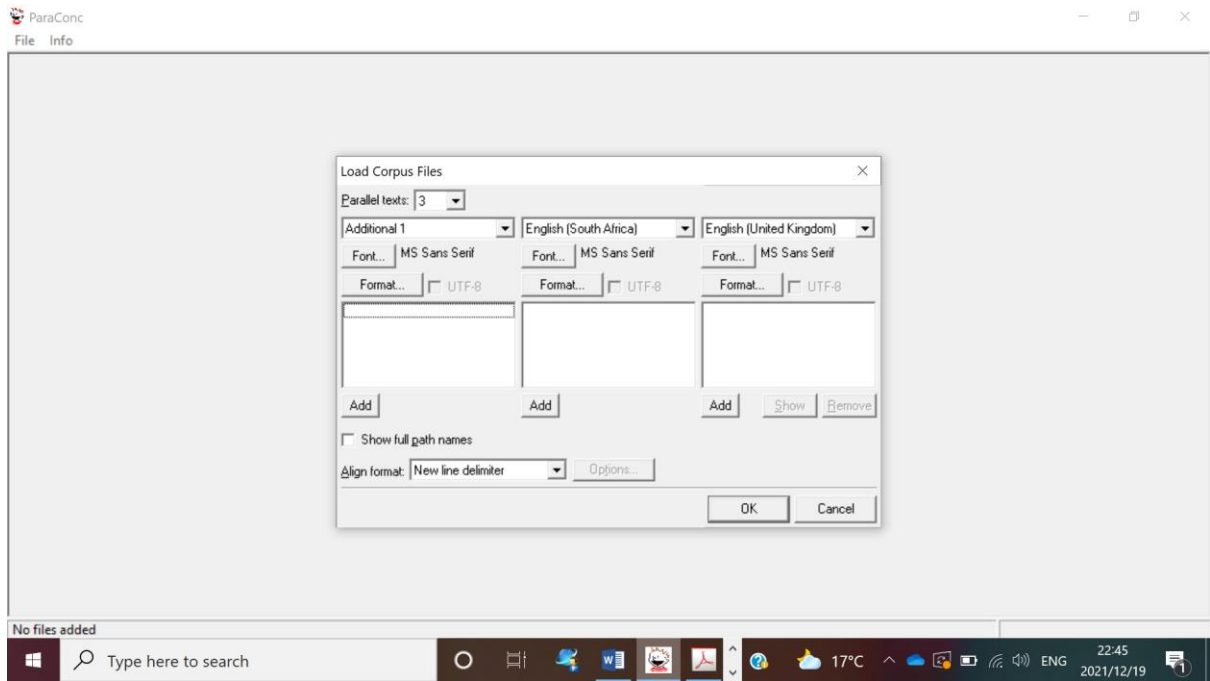
Figure 12: ParaConc window displaying spaces for three files to be uploaded
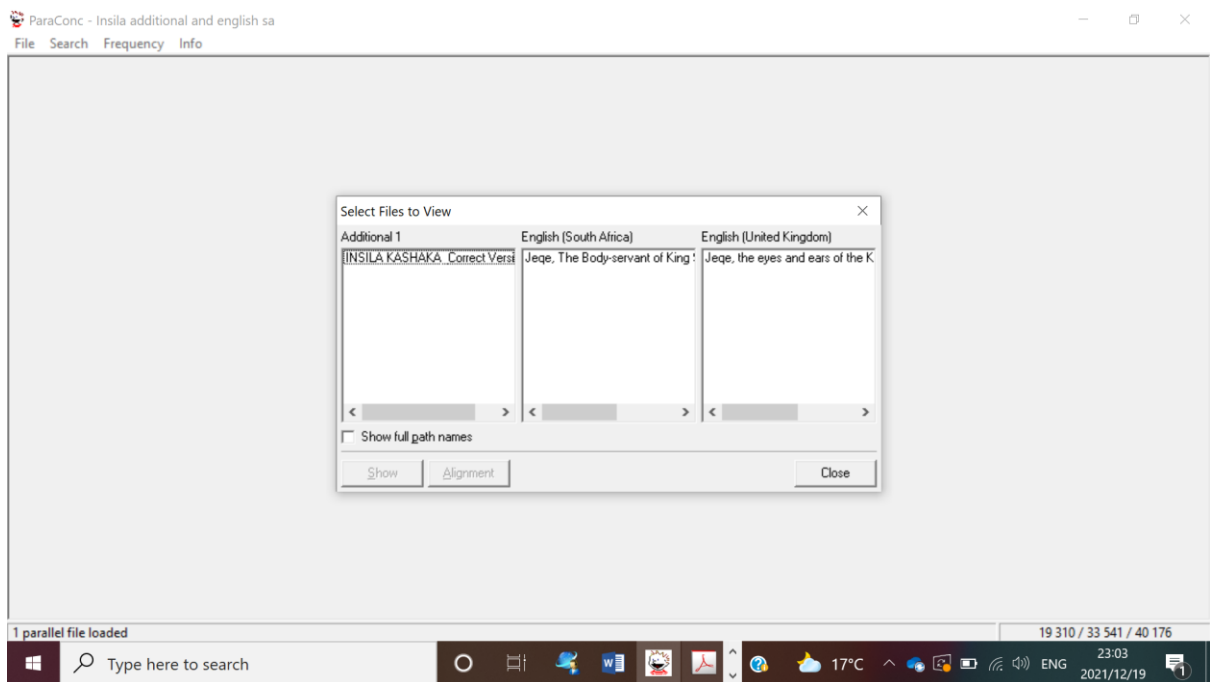
Figure 13: ParaConc window showing uploaded files
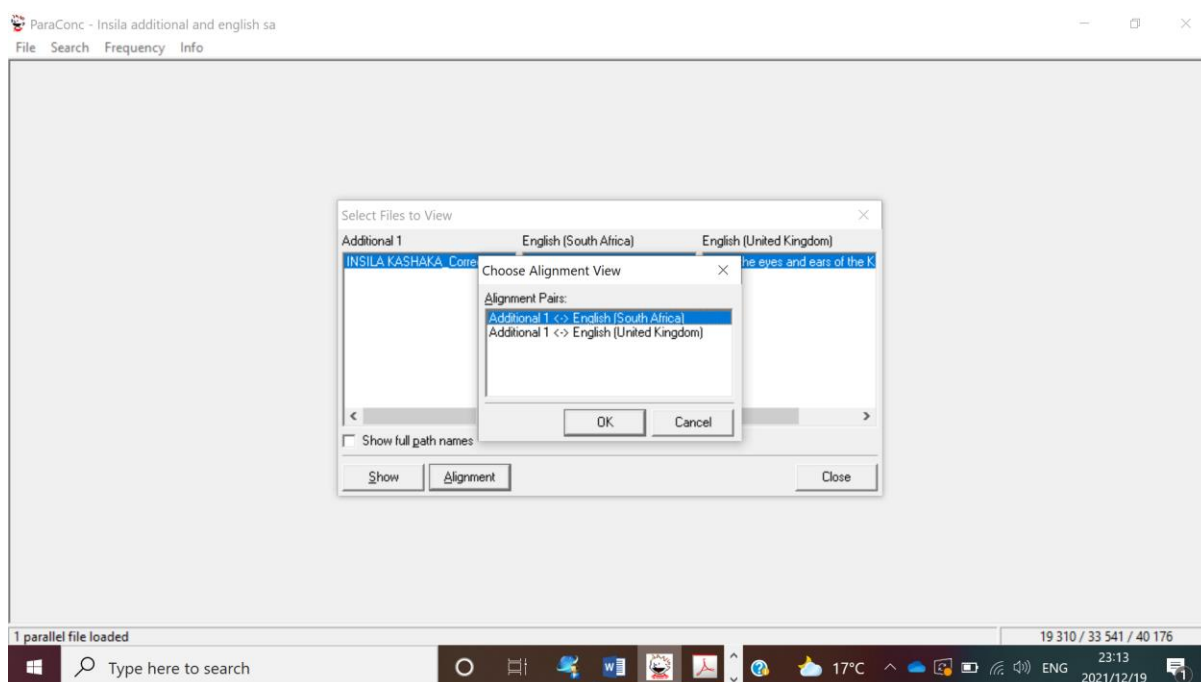
Figure 14: ParaConc window displaying aligned language pairs

Although ParaConc allows for uploading of up to four files, only two files can be processed at a time. Therefore, if three files have to be uploaded, like in the case of the present study, the software automatically creates pairs for the first and the second language and the first and the third language (See **Figure 14**). The aligned language pairs are accessed by clicking on any of the uploaded files so that all of them are highlighted/selected and then clicking on the 'Alignment' option at the bottom. Any aligned language pair can then be selected, followed by 'Ok'. This then takes us to the next step of designing a parallel corpus, that of alignment.

4.5.5.3 Aligning the corpus

Aligning the corpus once the files are uploaded on the software is another nerve-wrecking task the researcher has to undertake. Saldanha and O'Brien (2014) contend that the effectiveness of a parallel corpus is enhanced by aligning the original text and its translation(s). They further maintain that, "The alignment process consists of associating source text units with corresponding target text units …" (Saldanha & O'Brien 2014:79). Although ParaConc attempts to automatically align the corpus, the fact that there is no one-to-one correspondence between the sentences of the source and the target text renders the automatic alignment process far more complicated. Some sentences of the source text are combined while others are broken down into different sentences in the target text, and vice versa. Furthermore, translations

generally tend to be longer than their original texts as a result of the tendency to want to explain more in the translation, to make things clearer. These factors lead to automatic alignment not being very accurate, which then compels the researcher to undertake the labour-intensive process of manually aligning the corpus.

To commence with the alignment process after the software had been exited, one needs to go back to the 'File' menu, 'Open Workspace' and 'View Corpus Alignment' (see **Figure 15**) options, as previously indicated (Refer back to **Figure 11** to see the 'File' menu and the 'Open Workspace' options). The following step is to select the three files appearing on the screen by clicking on any of them, followed by clicking on the 'Alignment' option, as explained previously (See **Figure 13**). The next window displays two pairs of languages, i.e. Additional 1 and English [South Africa] and Additional 1 and English [United Kingdom] (see **Figure 14**). One can then choose any of the language pairs, in which case the window displayed in **Figure 16** appears. It can be noted that there is another small window with the heading 'Sections' that appears on the main screen. To get rid of this window, one needs to click anywhere on the main screen, which will then look something like **Figure 17**. The source text is on the left-hand side of the viewer while the target text is on the right-hand side.
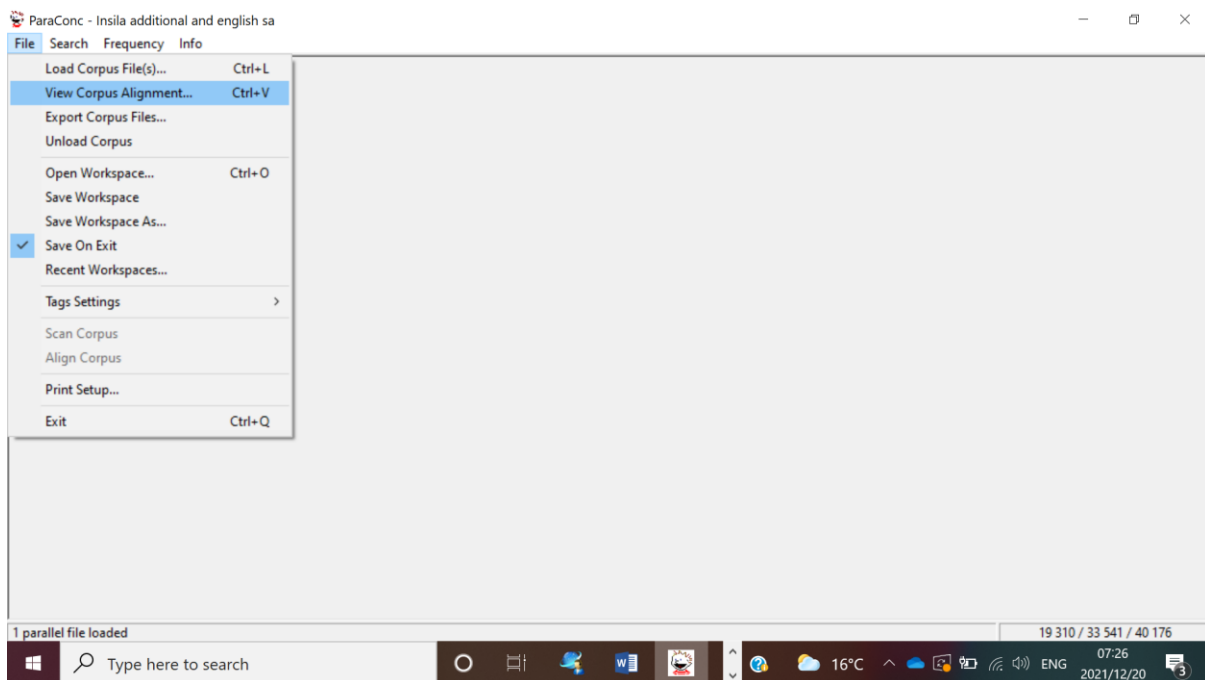
Figure 15: ParaConc window displaying the 'View Corpus Alignment' option
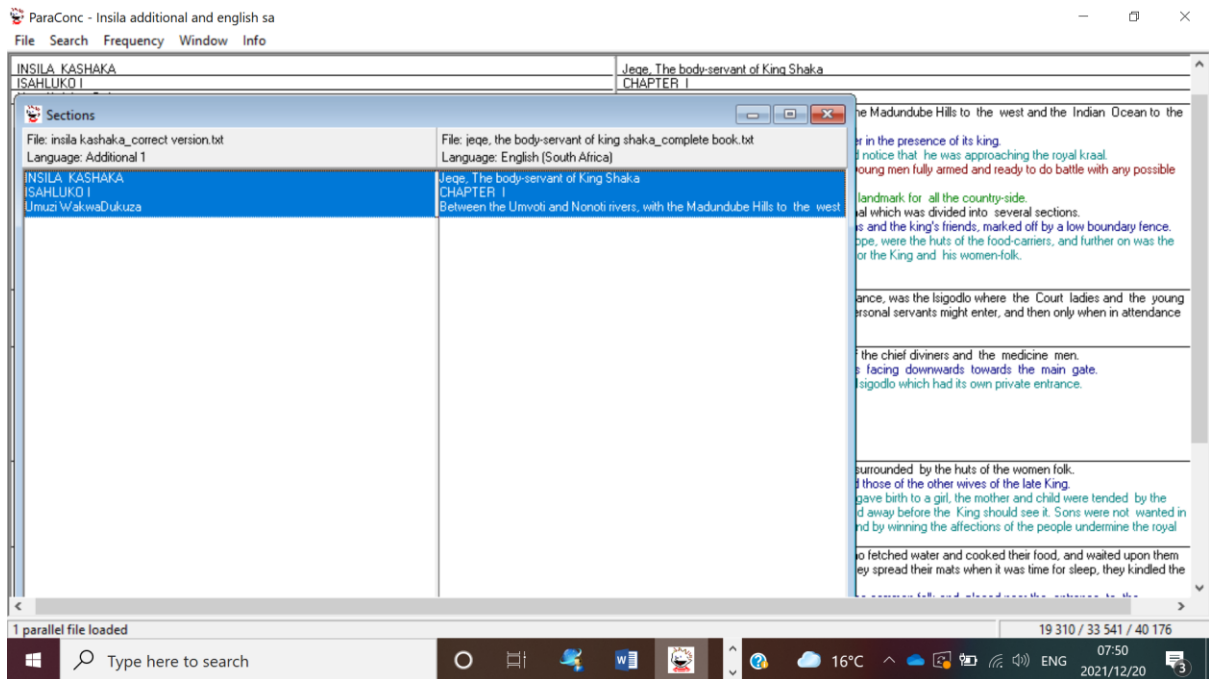
Figure 16: ParaConc window showing the small window with the heading 'Sections'
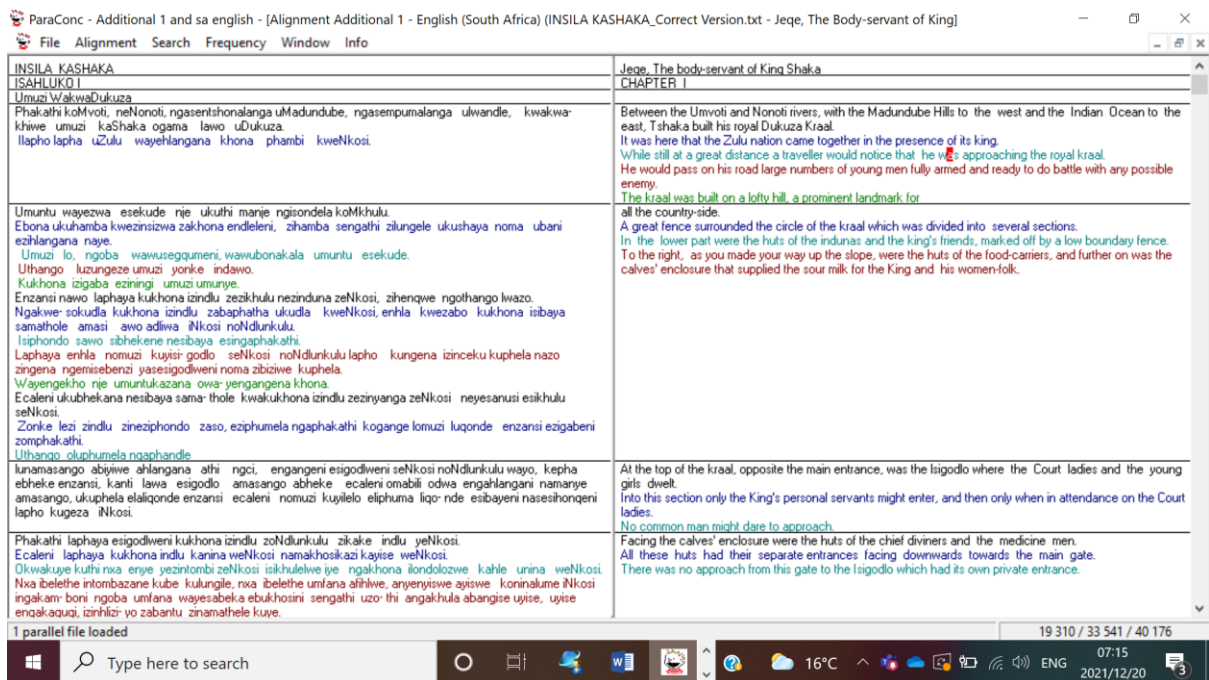
Figure 17: Unaligned corpus of *Insila kaShaka* and *Jeqe, the body-servant of King Shaka*

The manual alignment process can then commence once all the above steps have been completed. The aligned sentences are colour-coded, as can been seen in **Figure 17** above. The aligned sentences should have the same colour. If it happens that the sentences having the same

colour do not correspond, one then needs to correctly align them. This is done by right-clicking on the first word of the sentence to be aligned and select either the 'Merge with Next Sentence' or 'Merge with Previous Sentence' option, depending on where the corresponding sentence in the source text is located (see **Figure 18**). If two sentences are merged into one, one needs to right click on the first word of the second sentence and select the 'Split Sentence' option, as shown in **Figure 19**. It also often happens that a segment corresponds with the next or previous segment. In this case, one needs to right-click on the first word of the segment and select either 'Merge with Next Segment' or 'Merge with Previous Segment', depending on where the corresponding segment is situated. These options can be seen in **Figures 18** and **19,** respectively. If a segment needs to be split, right-click the first word of the sentence where the segment needs to be split and then select the 'Split Segment' option. The 'Split Segment' option is also displayed in **Figure 18** and **19**.

It is sometimes the case that a sentence or segment in either the source text or target text does not have a corresponding sentence or segment. In such a case, an empty segment has to be inserted by right-clicking on the first word of the segment parallel to the segment with no equivalent segment and select the 'Insert Empty Segment' option (see **Figures 18** and **19** for this option). This then creates a space parallel to the segment with no corresponding segment. An example of empty segment can be seen in **Figure 20** below, where the second segment has an empty segment on the side of the target text. Once the time-consuming and neck-wrecking task of aligning the corpus has been completed, the perfectly aligned corpus looks something like **Figure 21**.
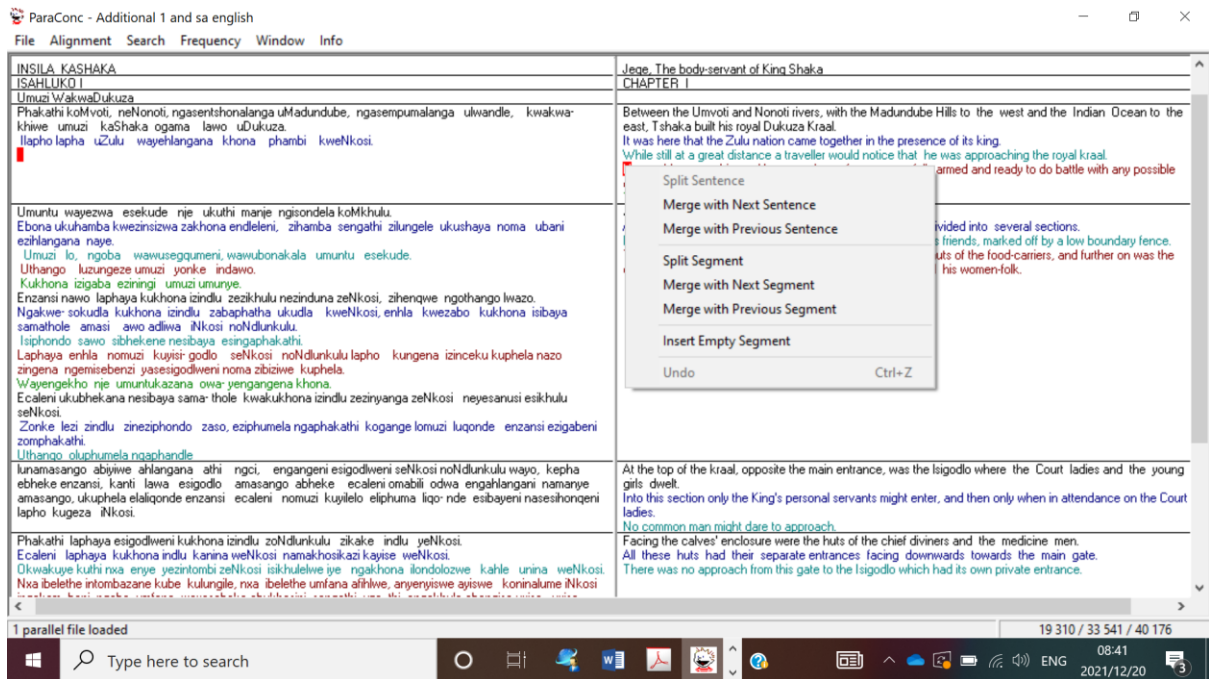
Figure 18: 'Merge with Next Sentence' and 'Merge with Previous Sentence' options
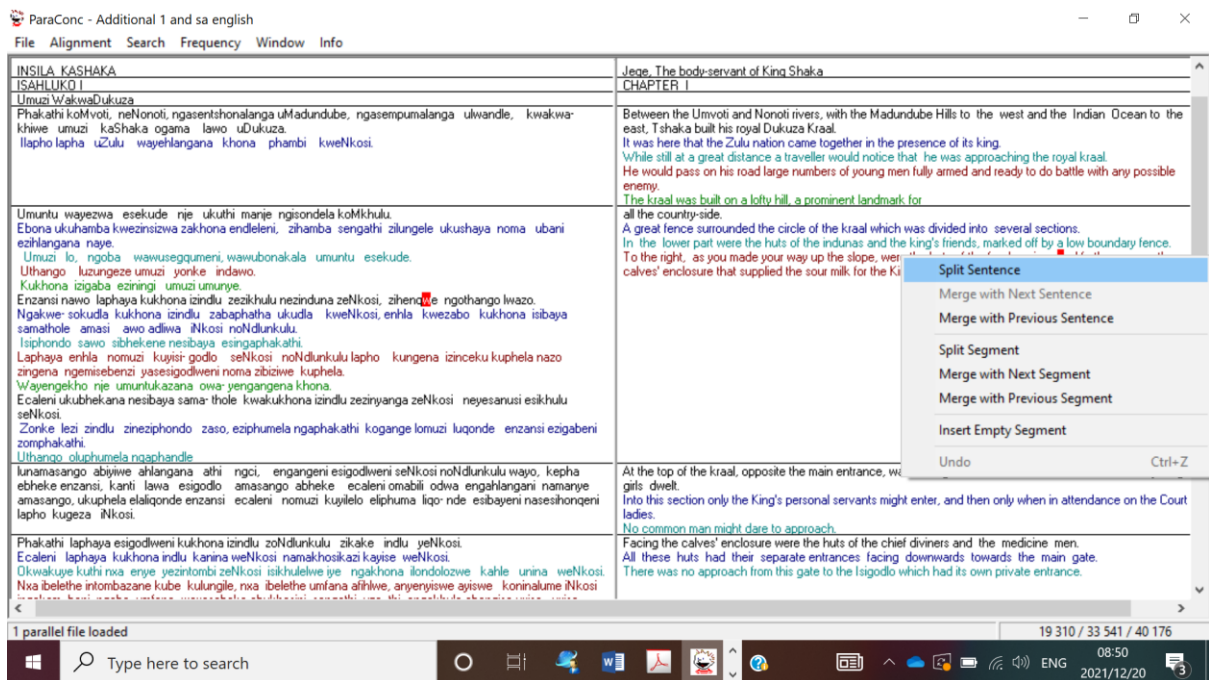
Figure 19: The 'Split Sentence' option
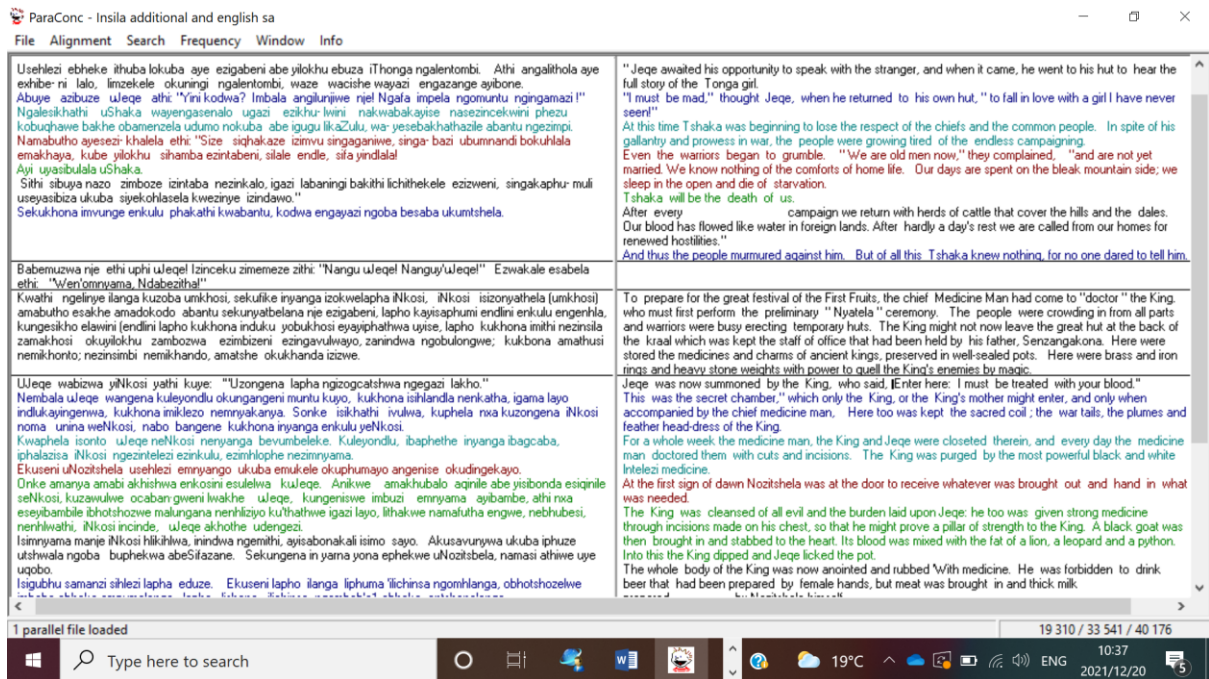
Figure 20: Aligned corpus showing an empty segment
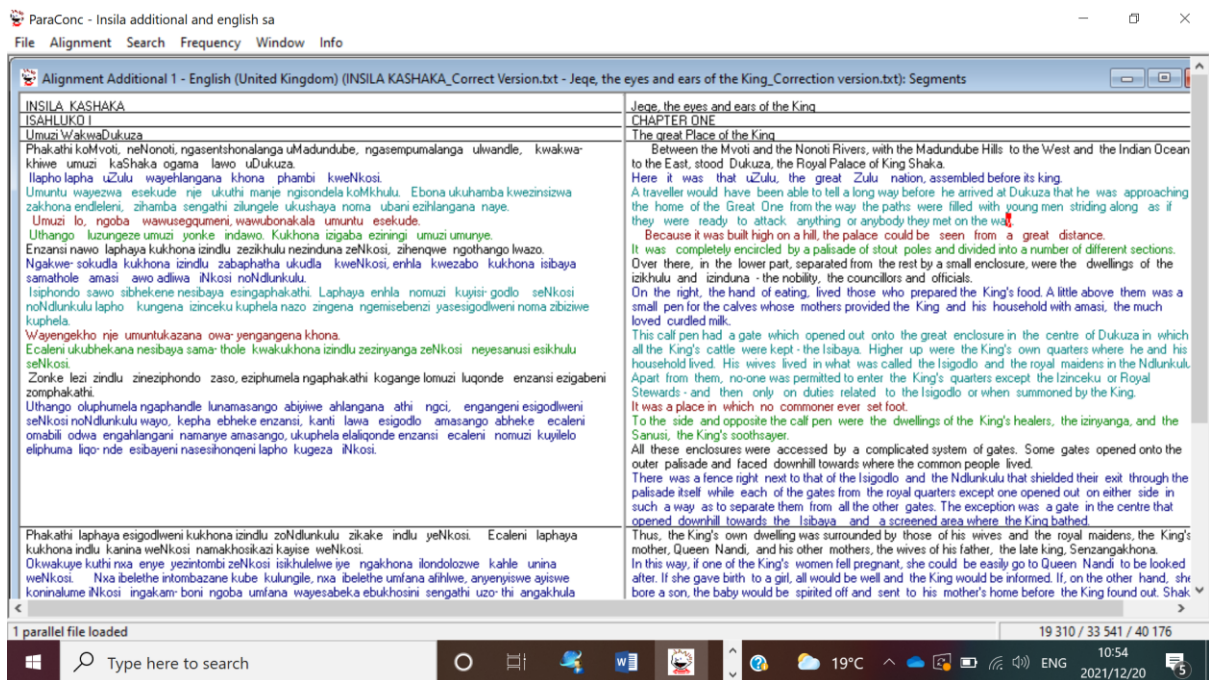
Figure 21: Aligned corpus of 'Insila kaShaka' and 'Insila, the eyes and ears of the King'

After the corpus has been aligned, the researcher can commence with manipulating the corpus using various corpus-query tools offered by the software. These tools are discussed in the following section.

4.5.6 ParaConc tools

It has already been highlighted that a variety of tools that can be used to query corpora are available in each corpus query software. It was further highlighted that the most common of the available tools are Concordance and Frequency/Word list. In addition to these tools, ParaConc also offers Hot Words, Translations, Search Query (i.e. suggested translation) and Context window as other tools that can be utilised in manipulating a corpus.

4.5.6.1 Concordance/KWIC

Concordance is perhaps the most common and most used corpus query tool. Baker (1995) regards it as 'the corpus analyst's stock-in-trade'. It is also known as 'Key Word in Context' (KWIC) (Baker 1995). Kruger (2002:76) defines Concordance aptly as follows:

> A concordance is a listing of all occurrences of a selected item in a text or corpus. These occurrences are conventionally displayed in KWIC (key word in context) format, where the software outputs a series of concordance lines, each displaying a single occurrence of the item, along with the words immediately to its left and right in the text or corpus.

The key word or search word is set in the middle of each concordance line, with other words on the left and right-hand side, which co-occur with it in the corpus (Baker 1995). In the case of querying parallel corpora, as is the case in the present study, different windows appear after the search word has been entered. The first or top window displays the concordance lines with the search word in the middle and the window/s below it show equivalent translations of the concordance lines in the target text/s (Barlow 2001).

In order to access the Concordance tool on ParaConc, one needs to click on 'Search menu' in the top left corner of the main screen and then select the 'search' option at the top, as shown in **Figure 22** below. The next window will then appear in which the user has to select the language of the search word and enter the search word under 'Enter pattern to search for' (see **Figure 23**). The upper window displaying concordance lines will appear, with lower windows below it displaying translations of the concordance lines in the target languages. An example of concordance lines is provided in **Figure 24** below, with Additional 1 (IsiZulu) as the search language and '*uselwa*' as the search word. The Concordance tool played a pivotal role in the present study in searching for and displaying cultural aspects and their translation equivalents.
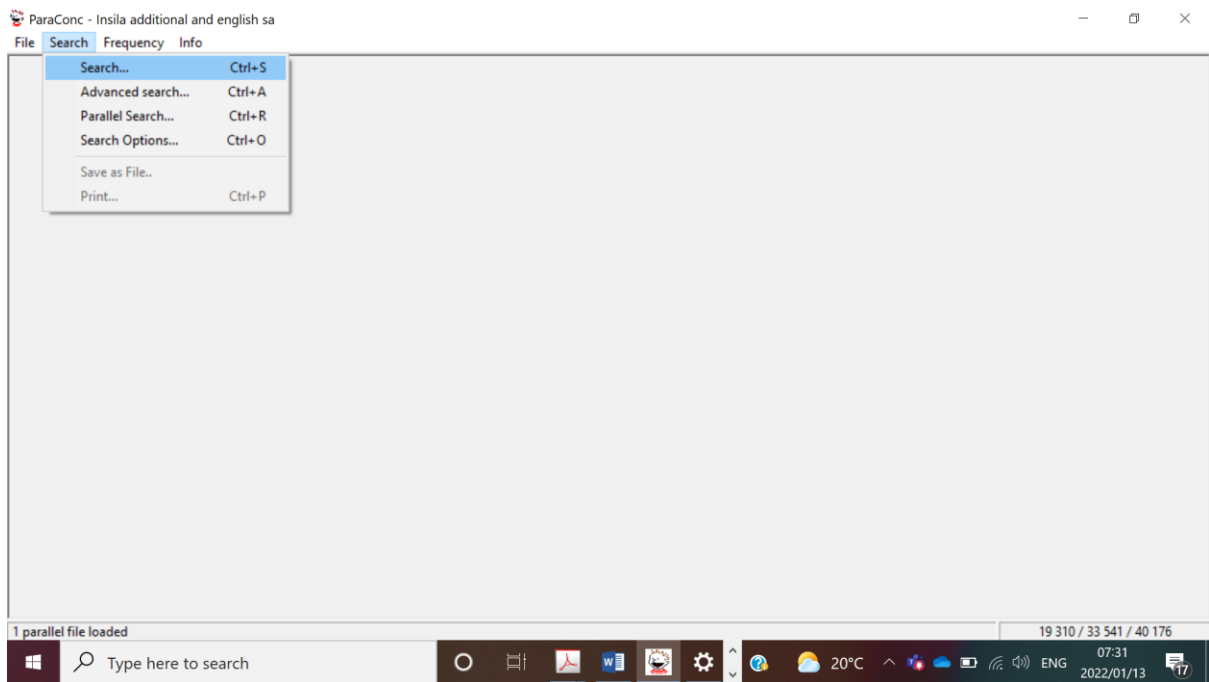
Figure 22: Search option to display concordance lines
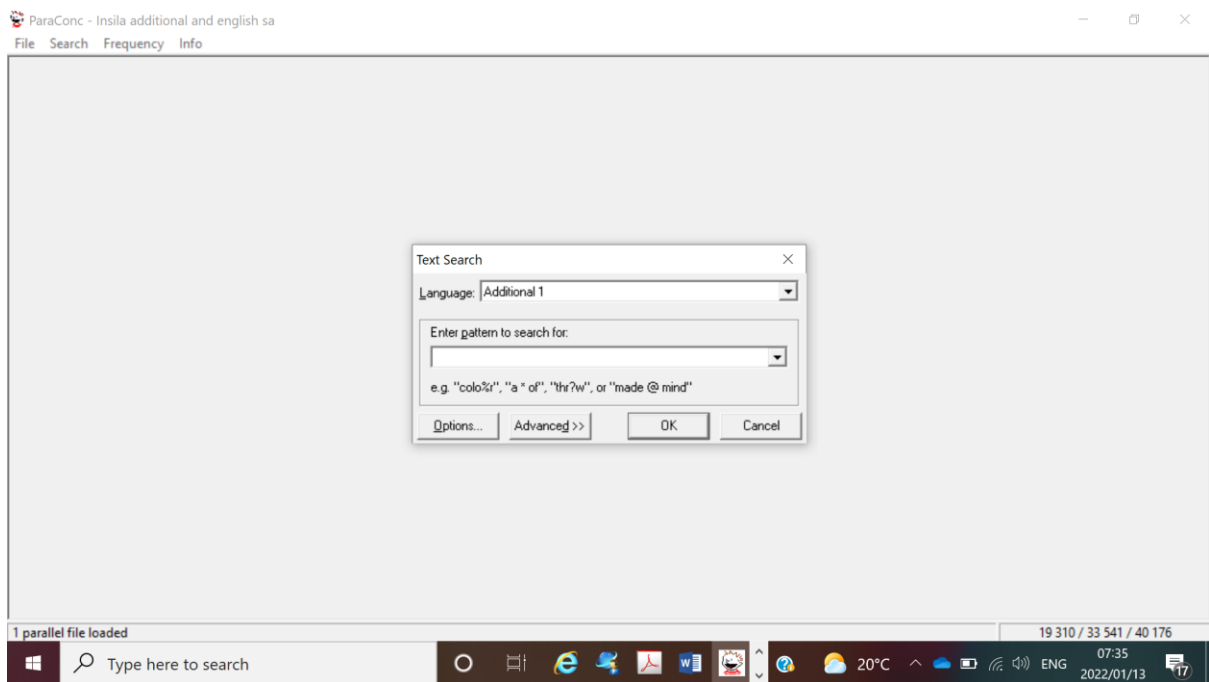
Figure 23: Options to select search language and enter search word
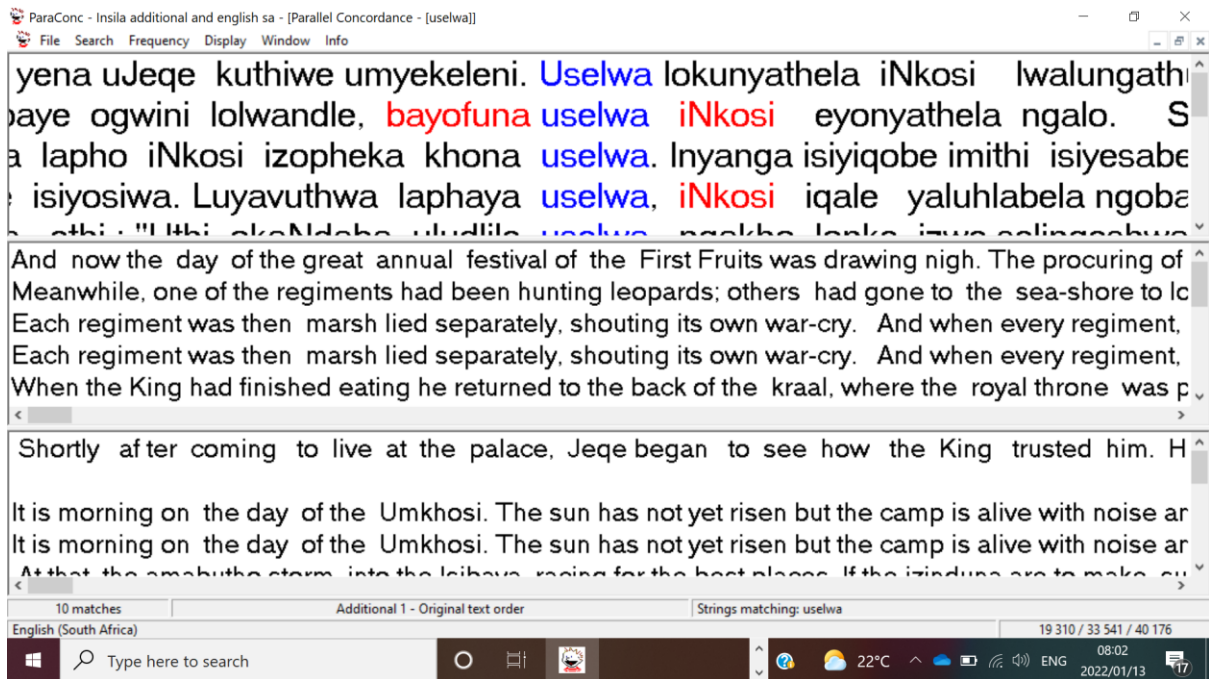
Figure 24: Concordance lines for the word 'Uselwa' with translations in the target texts

4.5.6.2 Frequency/Word list

The **Frequency or Word list** tool is another popular corpus query tool among corpus analysts. According to Baker (1995:228), "This gives statistical information on the total number of word-forms in a corpus, and the number of words which occur x number of times, expressed both in raw form and as a percentage of the total number of words." The words can be arranged either alphabetically or in the order of frequency of occurrence. The tool allows the user to perform a lexical analysis of texts (Kruger 2002).

The Frequency/Word list tool on ParaConc can be accessed through the 'Frequency' option at the top left corner of the main screen, as shown in **Figure 25**. The user can then choose between the 'Frequency Order', i.e. to display the words in order of frequency of occurrence, and the 'Alphabetical Order', i.e. to display the words alphabetically, option (see **Figure 26**). The user will also have to choose whether to display frequency list for all the files, i.e. all the languages, forming part of the corpus or for any of the individual files. These options are shown in **Figure 27** below. Examples of frequency list for the entire corpus as well as for the individual file 'Additional 1 (IsiZulu text)' are provided in **Figures 28** and **29,** respectively. The list shows the Count (i.e. the number of times the word appears in the corpus), PCT (i.e. the number of appearances expressed in percentage) and Word (i.e. the actual word).
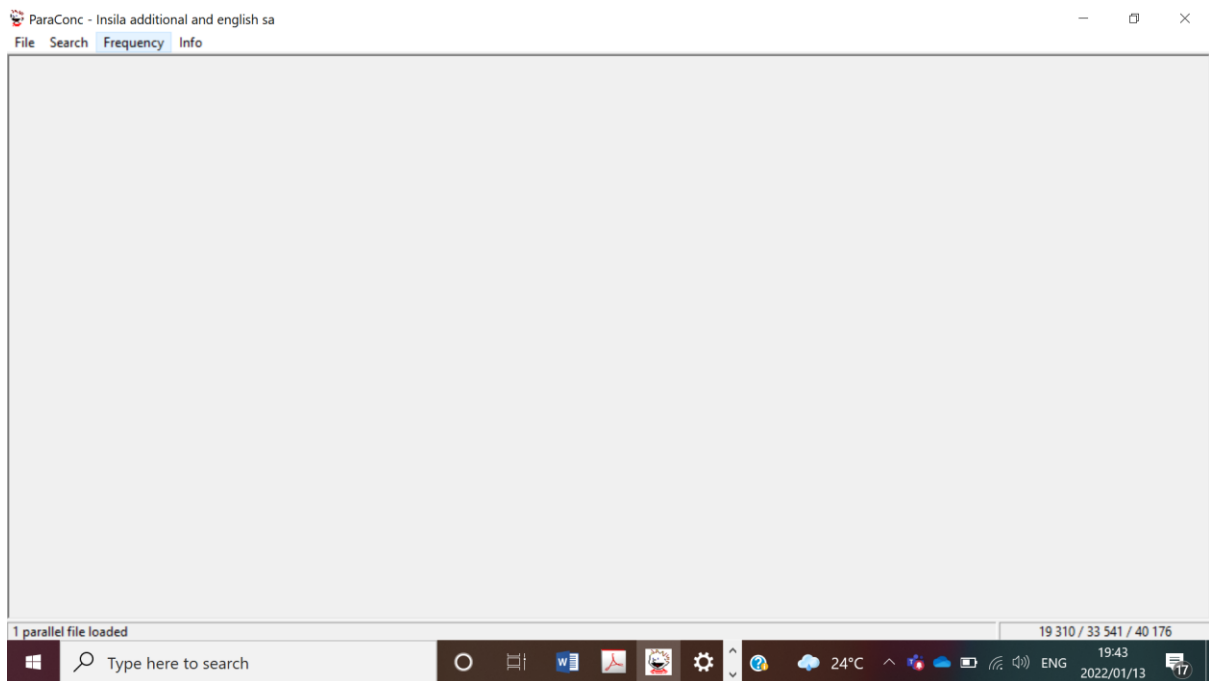
Figure 25: Frequency option to generate frequency/word list
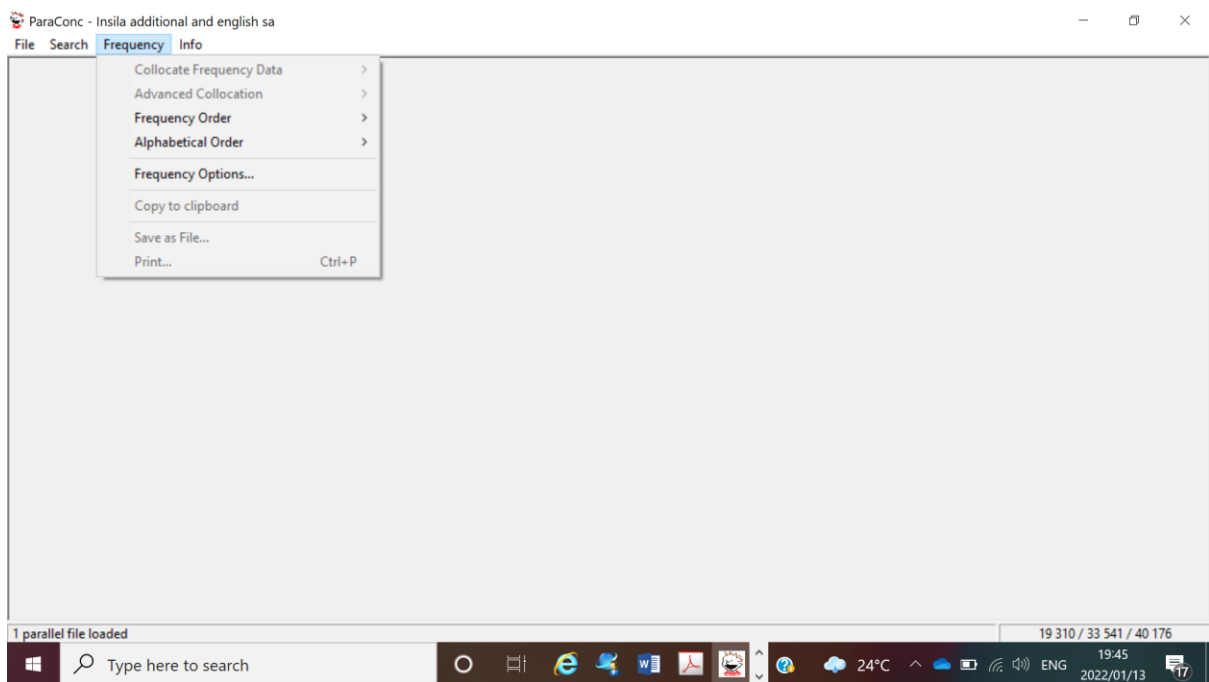
Figure 26: Frequency Order and Alphabetical Order options
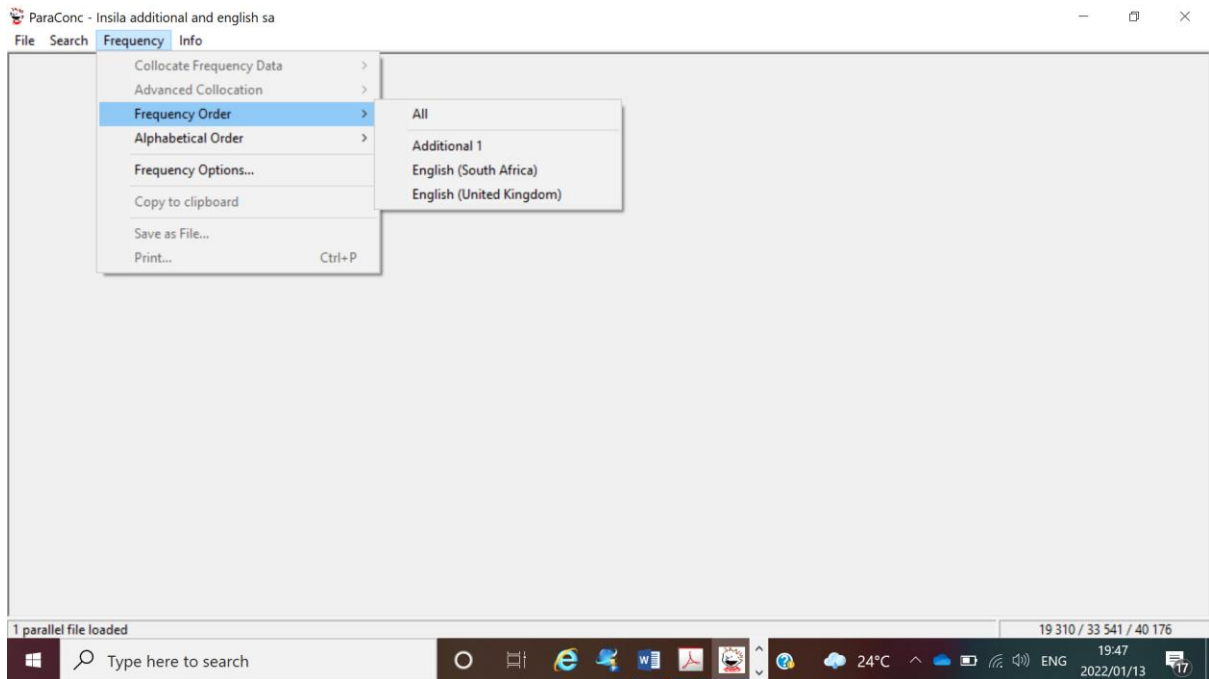
Figure 27: Options to display frequency list for all files or individual files


Figure 28: Frequency list for entire isiZulu-English parallel corpus

Figure 29: Frequency list for only Additional 1 (isiZulu text)

The number of words on the frequency list and the minimum frequency can be modified through the 'Frequency Options' option, shown in **Figure 30**. The software comes with the Minimum Frequency set at 3 and Maximum Lines, i.e. maximum number of words on the list, set at 100 (see **Figure 31**). These can be modified to include more or fewer words on the list. In the present research, the Frequency/Word list tool was employed to display those words that had a high frequency of occurrence in the corpus. Such words were then searched on the corpus using the Concordance tool so that their translation could be investigated.
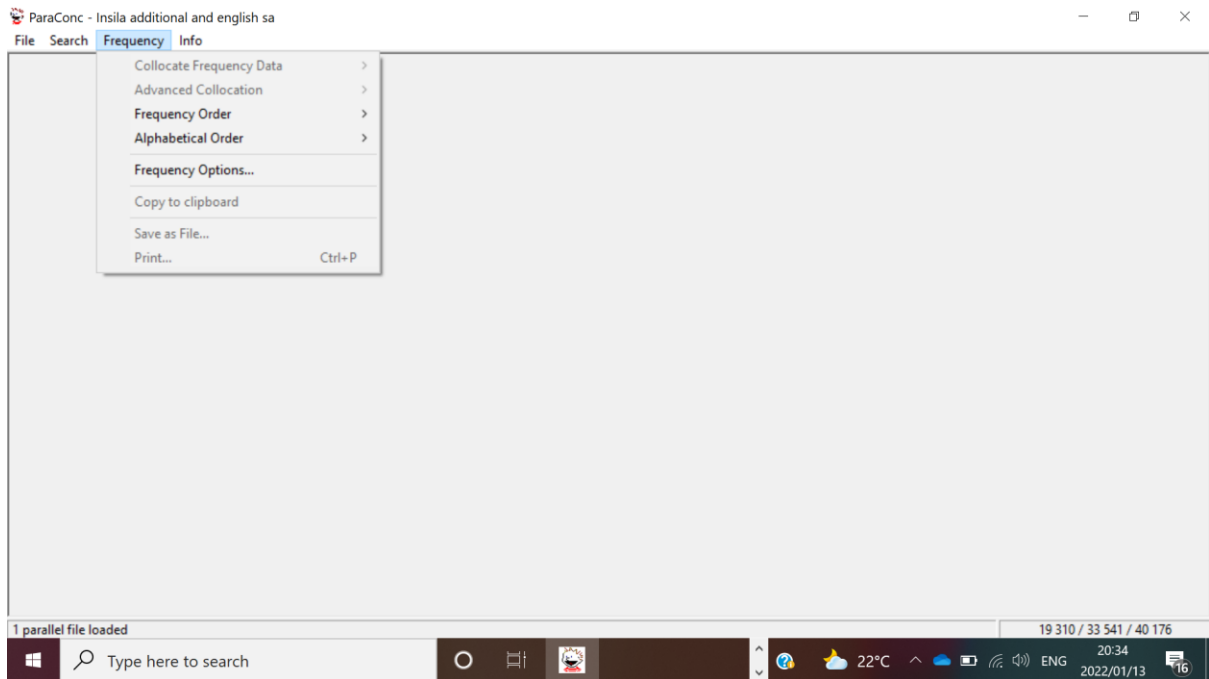
Figure 30: Frequency Options tool to modify the number of words on the frequency list
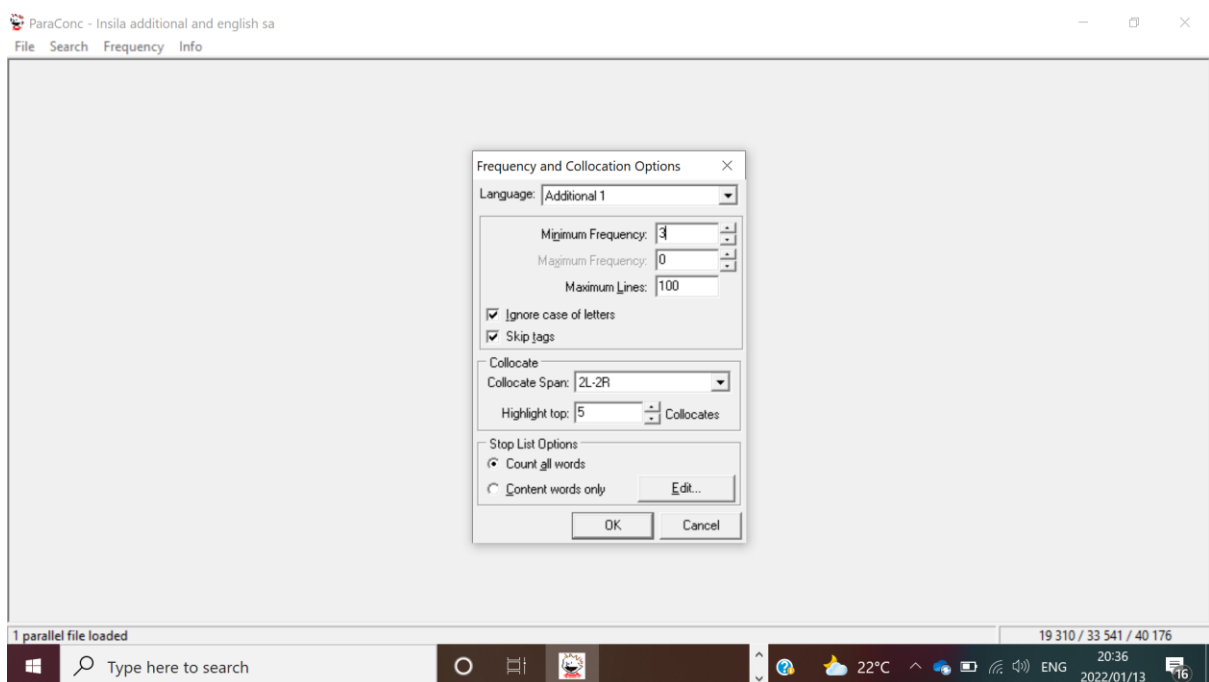

**Figure 31: Minimum Frequency and Maximum Lines options**

4.5.6.3 Hot Words

ParaConc also offers a tool called '**Hot Words**', which displays a list of collocates (associated words) as well as possible translations of the search word (Barlow 2008). Collocates in translated text/s are marked with a red colour and possible translations with a blue colour, as

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can be seen in the different figures below. In order to display hot words, one needs to position the mouse cursor in the lower window showing the target text, or one of the lower windows in case more than two texts are uploaded, like in the present study, and right-click. A new window will then pop up with a number of options, including that of Hot Words, as shown in **Figure 32**. After selecting the Hot Words option, a new dialogue box, like the one in **Figure 33,** with a ranked list of hot words will appear. The list of hot words can be highlighted in the target text by holding the 'ctrl' key on the computer keyboard and clicking on each hot word. The hot words will then appear in different colours (i.e. red and blue) in the target text, as displayed in **Figure 34**.
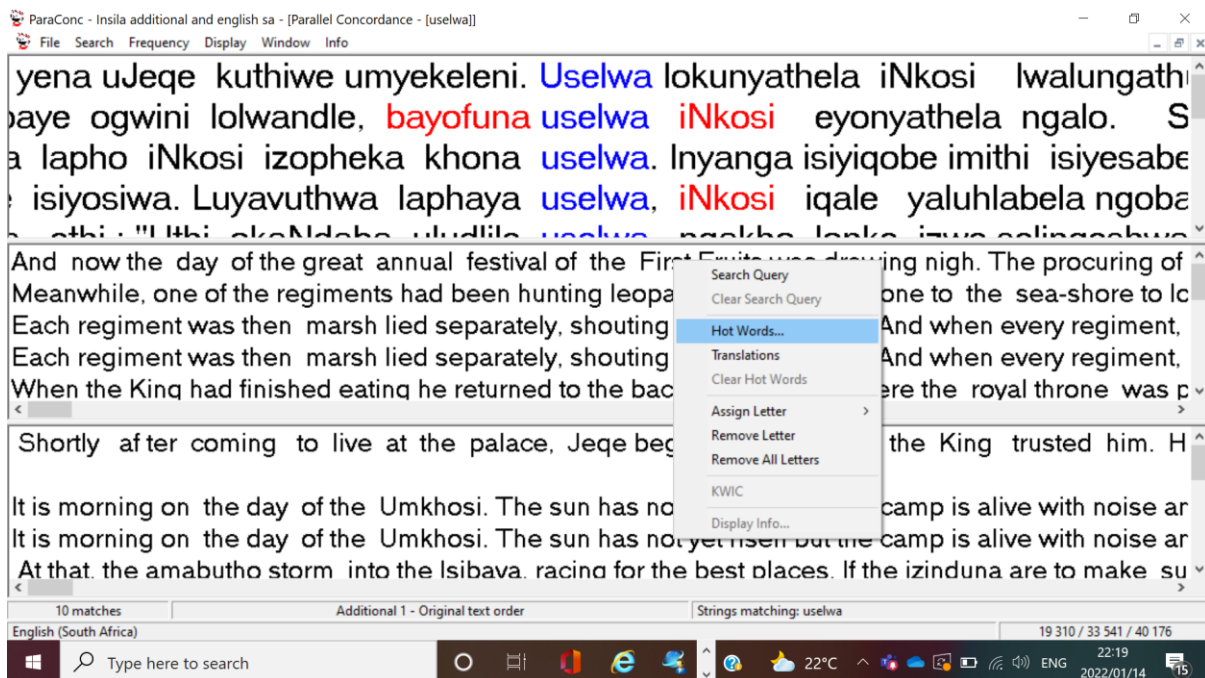
**Figure 32: The Hot Words option**

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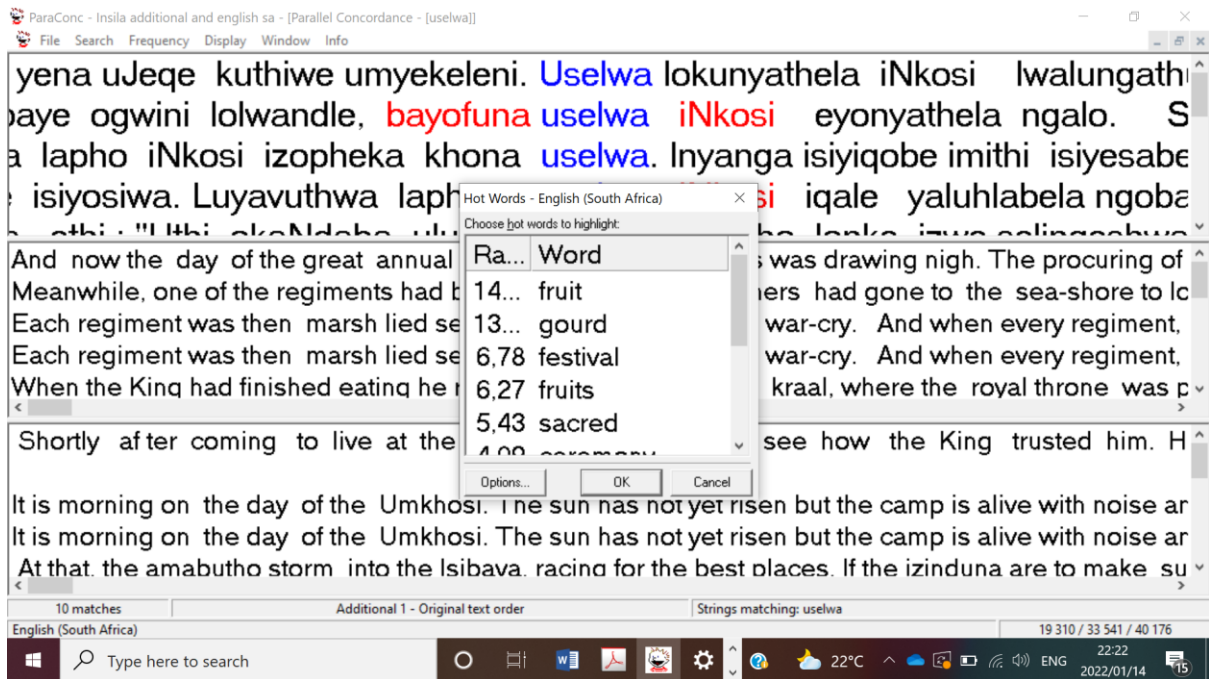
Figure 33: Ranked list of hot words
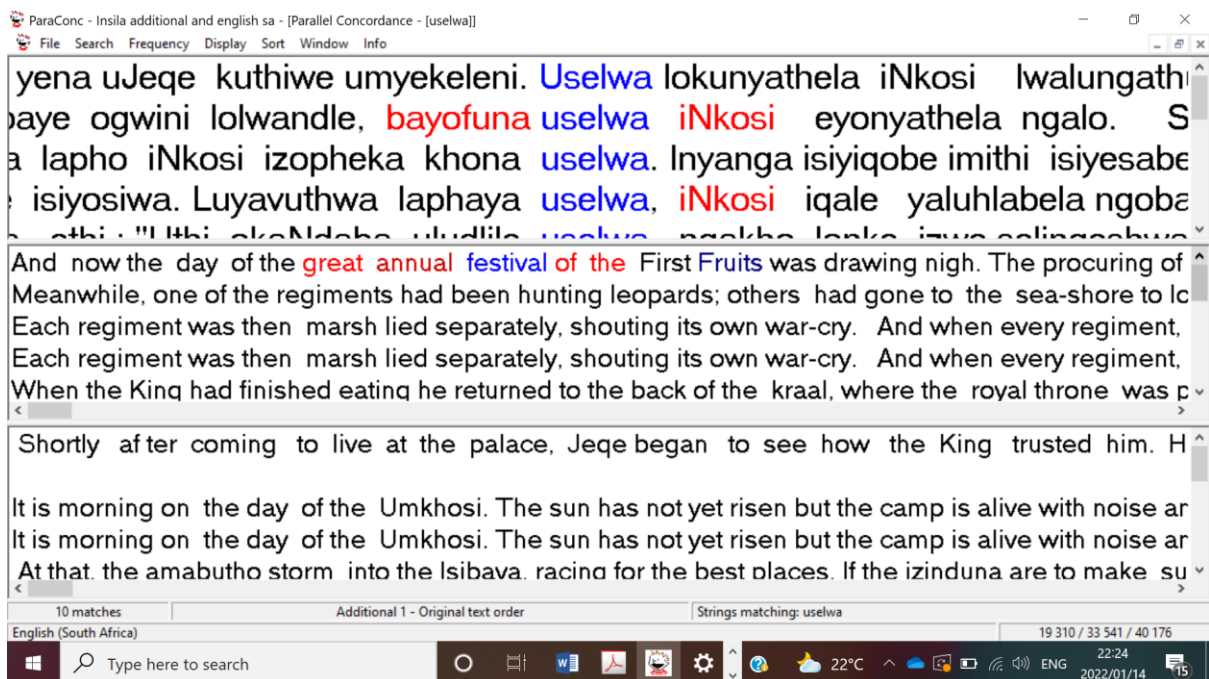
Figure 34: Highlighted hot words in the English (South Africa) text

However, the software is not able to recognise different forms or variants of the same word as one word. As a result, not all forms of words that appear in the corpus are included in the list of hot words (Barlow 2008). To alleviate this challenge, one needs to right-click on the translated text window again, select the Hot Words option, click on the 'Options' menu at the

bottom left corner of the dialogue box displaying hot words (see **Figure 35**), and then check the 'Paradigm option' option and click 'Ok' (see **Figure 36**). You will notice that the list of hot words changes after checking the 'Paradigm' option, as displayed in **Figure 37**. For instance, in **Figure 35**, the words 'fruit' and 'fruits' have 14 and 6.27 rankings, respectively. In **Figure 37**, however, the same words both have the ranking '21' and are both ranked at the top of the list. In the present study, the Hot Words tool was useful in finding and displaying translations of the search word, which was either a culture-specific term or a culture-specific term with high frequency of occurrence.
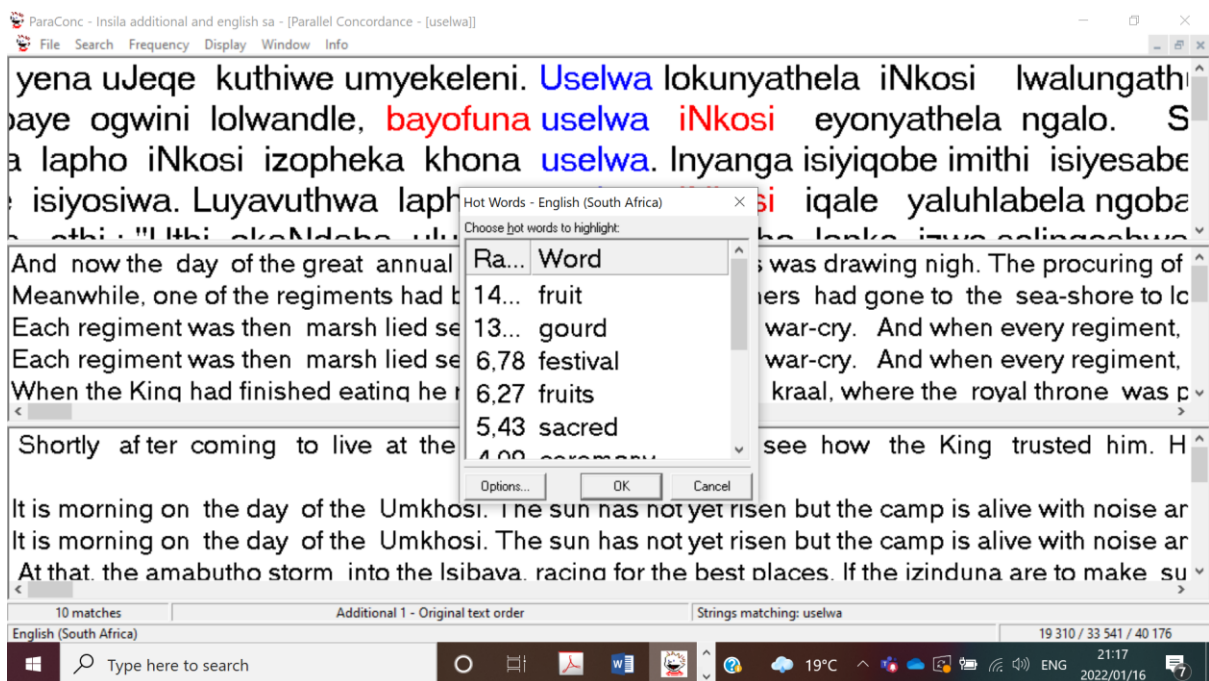
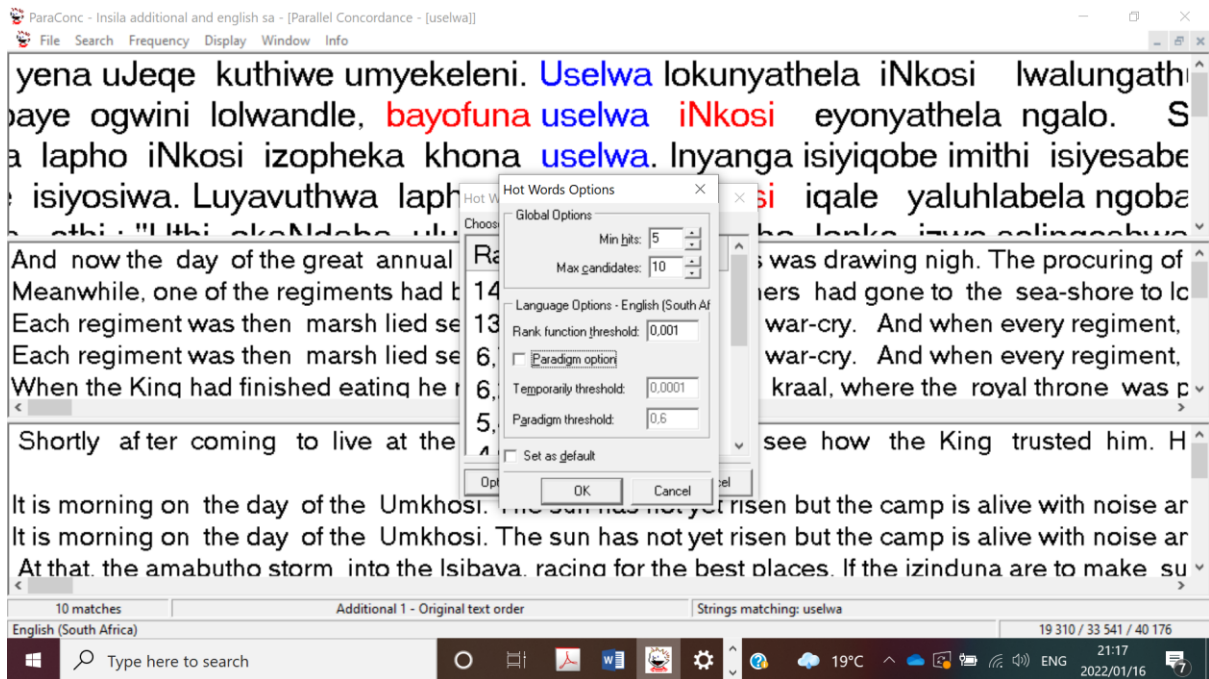**Figure 35: The 'options' menu to display 'Paradigm' option**
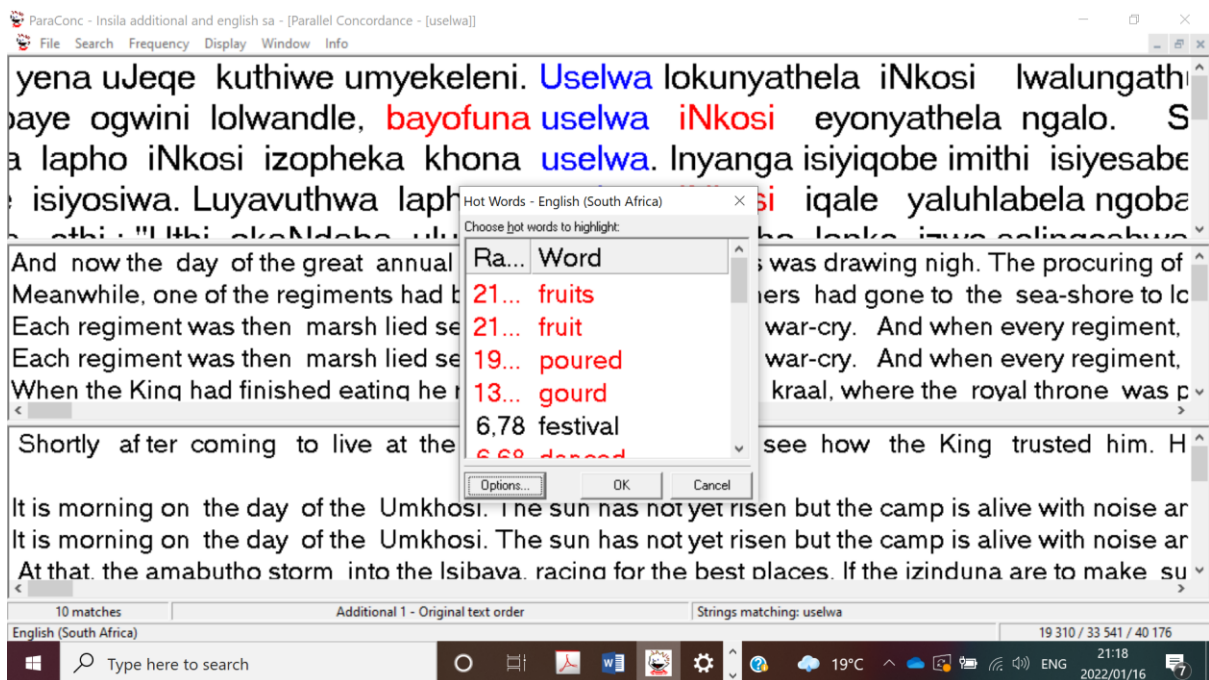
Figure 36: The 'Paradigm' option

Figure 37: List of hot words with checked "Paradigm' option

4.5.6.4 Translations

Another useful tool when analysing translation/s offered by ParaConc is that of '**Translations**'. This tool displays a list of possible translations for the search word (Barlow 2008). It works similar to the Hot words tool, but rather eliminates collocates and only shows possible

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translations. In order to access this tool, the user will once again have to position the mouse cursor in the window of the target text for which he/she wishes to display possible translations and right-click. A dialogue box will then pop up and the 'Translations' option will appear right below the Hot Words option, as shown in **Figure 38**. When selecting the Translations option, another dialogue box will appear with 'Maximum candidates' set at 10 (see **Figure 39**). The user can modify this number should the need arise, or leave it as is. The user can then click 'Ok' and a ranked list of possible translations, similar to the hot words list, will pop up, as displayed in **Figure 40**.
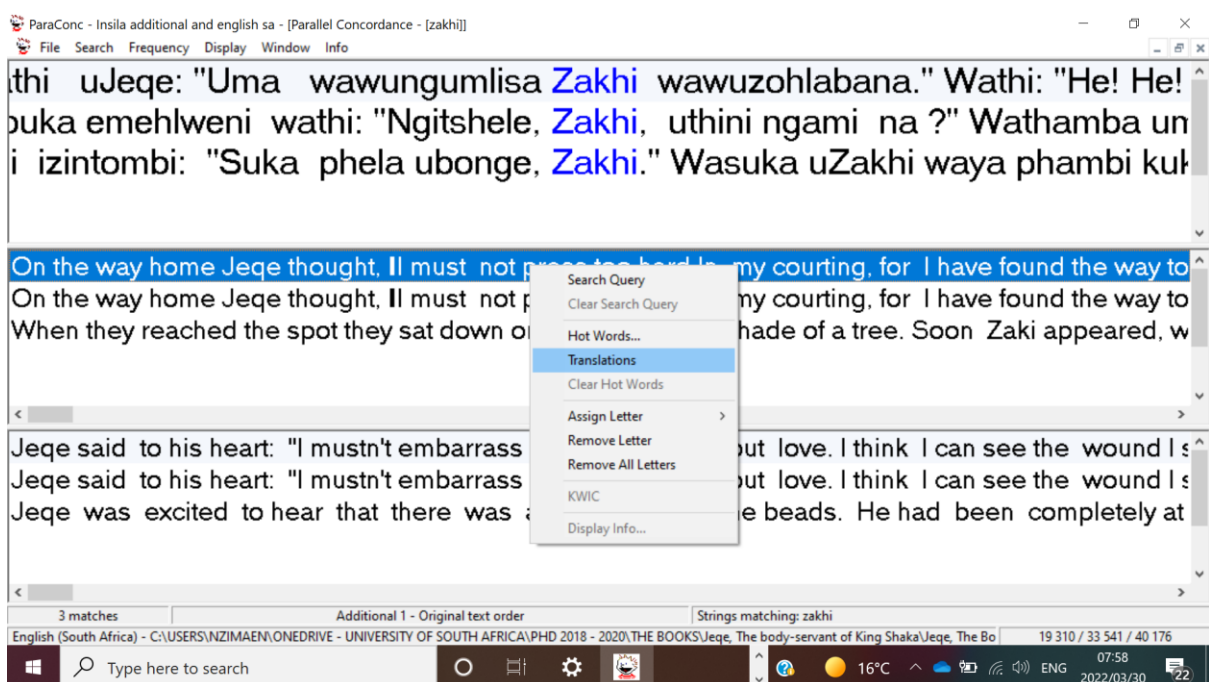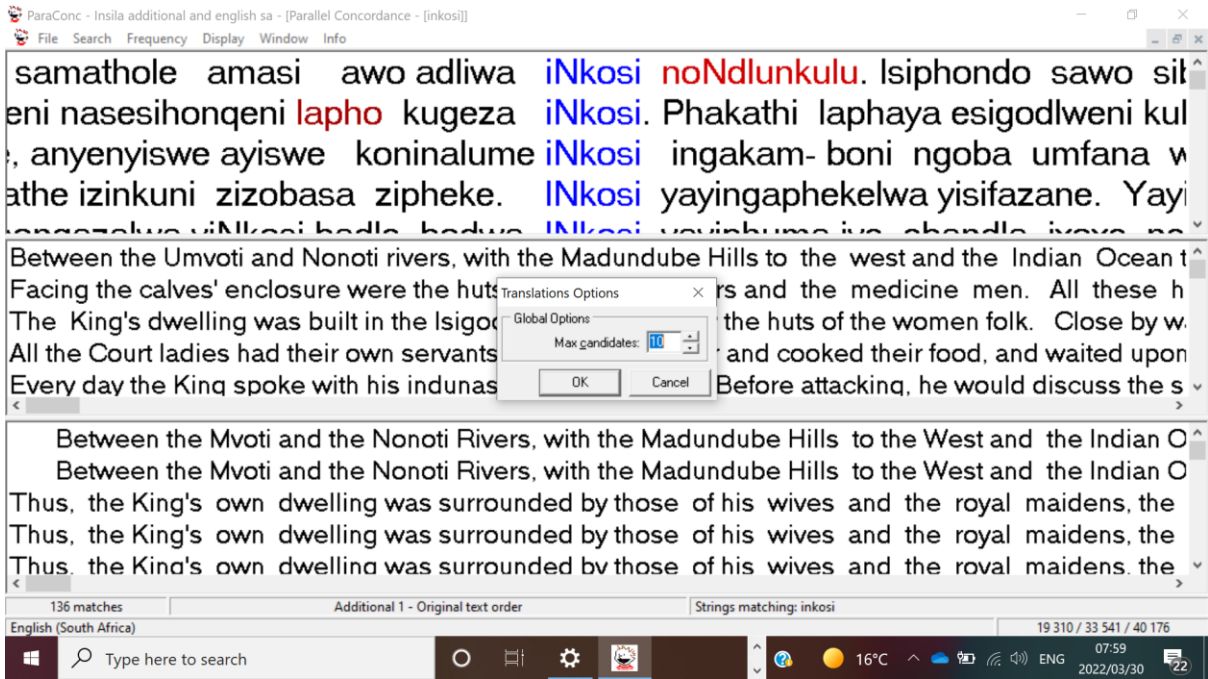

Figure 38: The 'Translations' option

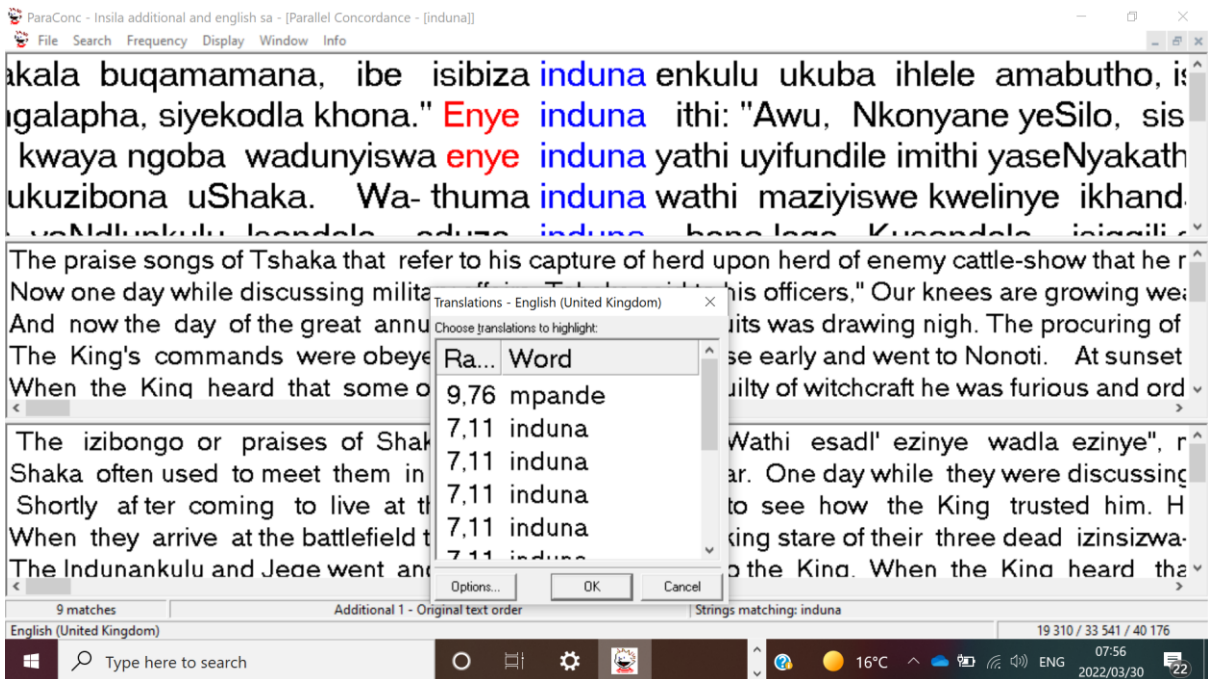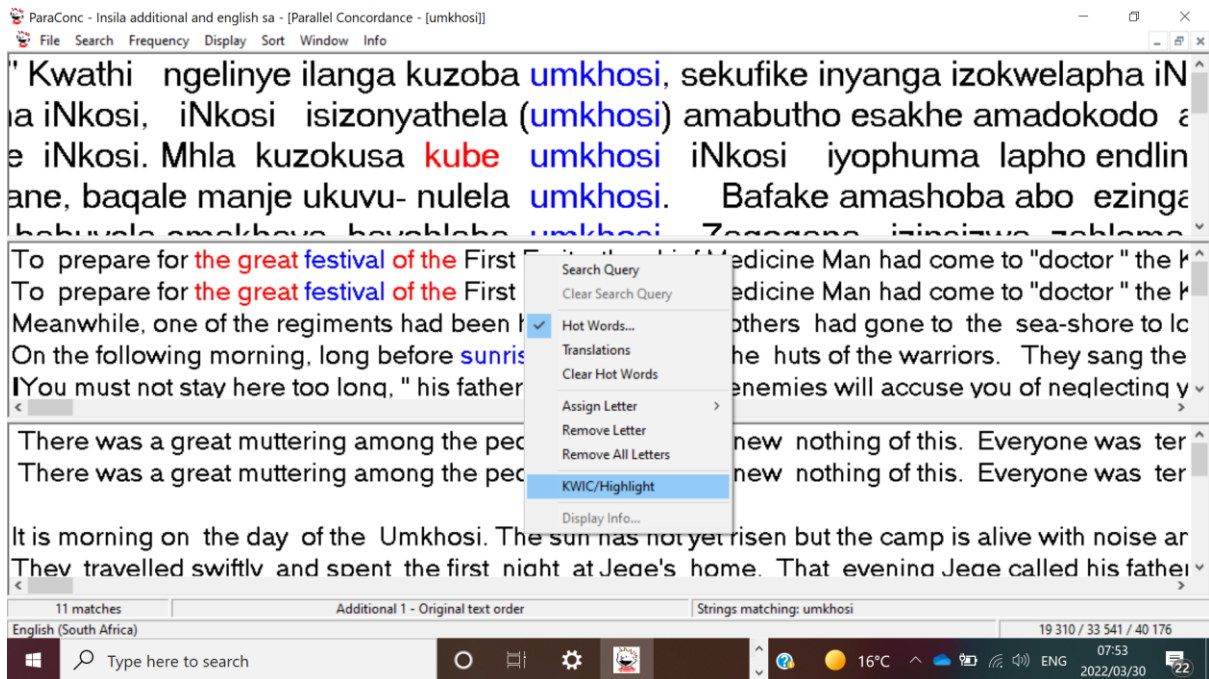**Figure 39: The 'Maximum Candidates' option**

Figure 40: Ranked list of possible translations

Figure 41: The KWIC/Highlight option
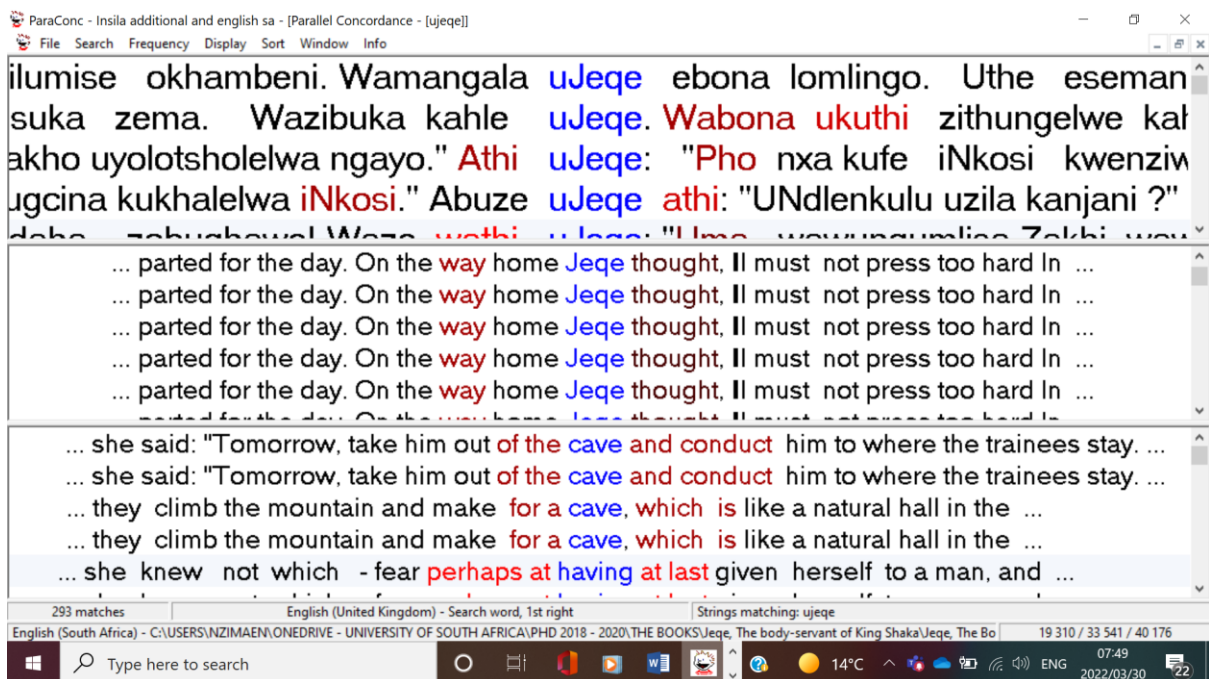
Figure 42: Re-arranged possible translations

Possible translations can also be highlighted in a procedure similar to the one followed in highlighting hot words. The highlighted possible translations can be re-arranged to appear in the middle like the traditional concordance lines by right-clicking on the relevant target text and selecting the 'KWIC/Highlight' option, as displayed in **Figure 41** above. The same

procedure can be followed for hot words. The re-arranged possible translations will then be displayed in the normal concordance format, as displayed in **Figure 42** above. All the lines with highlighted words will be grouped together at the top and those without any possible translations will be relegated to the bottom and can be seen by scrolling down the lines (Barlow 2008). This, however, does not in any way entail that the concordance lines of translated texts, i.e. the two lower windows, with possible translations are equivalent to the concordance lines of the original text, i.e. the top window. This tool also came in handy in the present research during the analysis of the translation of lexical items and idiomatic expressions.

4.5.6.5 Search Query

In case the Translations tool is unable to render accurate results in retrieving possible translations to the search word, the '**Search Query'** tool can be employed. This tool allows the user to manually enter the word they suspect to be the translation or they are certain is the translation, so as to make it visible in the window of translated text (Barlow 2008). In order to access this tool, one needs to right-click in the window of translated text in which they wish to highlight the translation equivalent. A window similar to the one shown in **Figure 43** will then pop up and the 'search query' option at the top has to be selected. The normal search command will then appear, which allows the user to enter a suggested translation (See **Figure 44**). After entering the search word, the user can right-click again and select the 'KWIC' option to display the search word in the middle of concordance lines (see **Figure 45**). The re-arranged concordance lines with suggested translations will look something like **Figure 46**. This tool was also useful in the present research in showing equivalents for terms and items that were investigated.
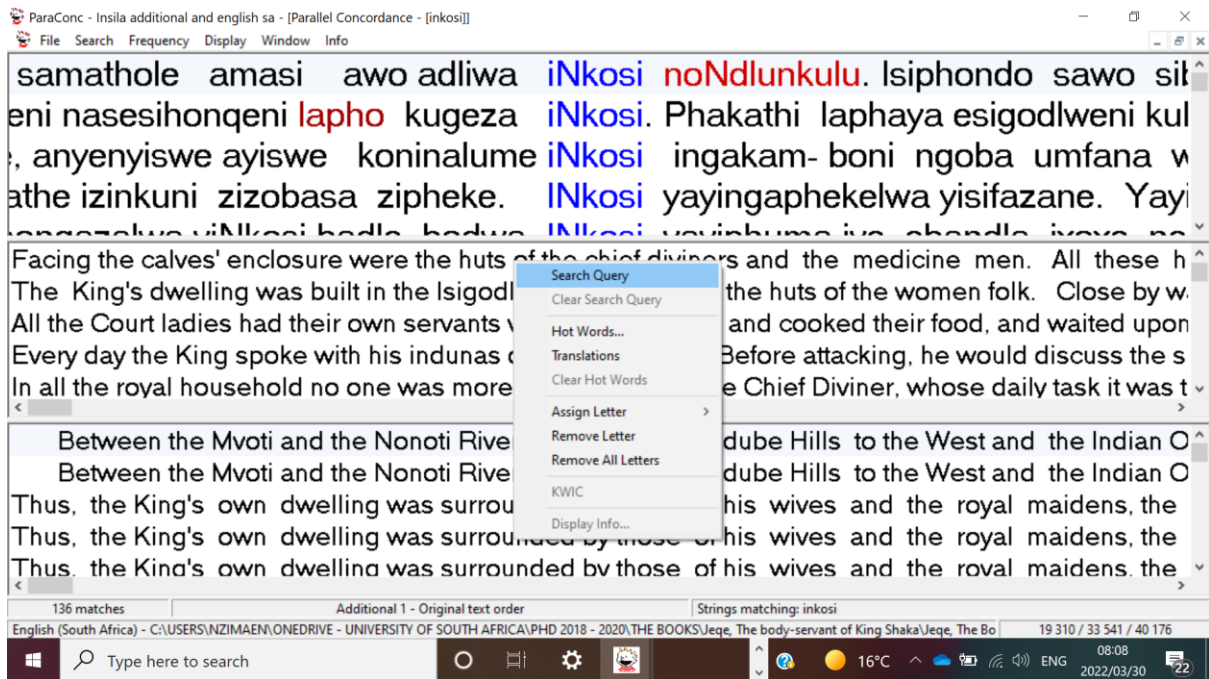
Figure 43: The 'Search Query' option
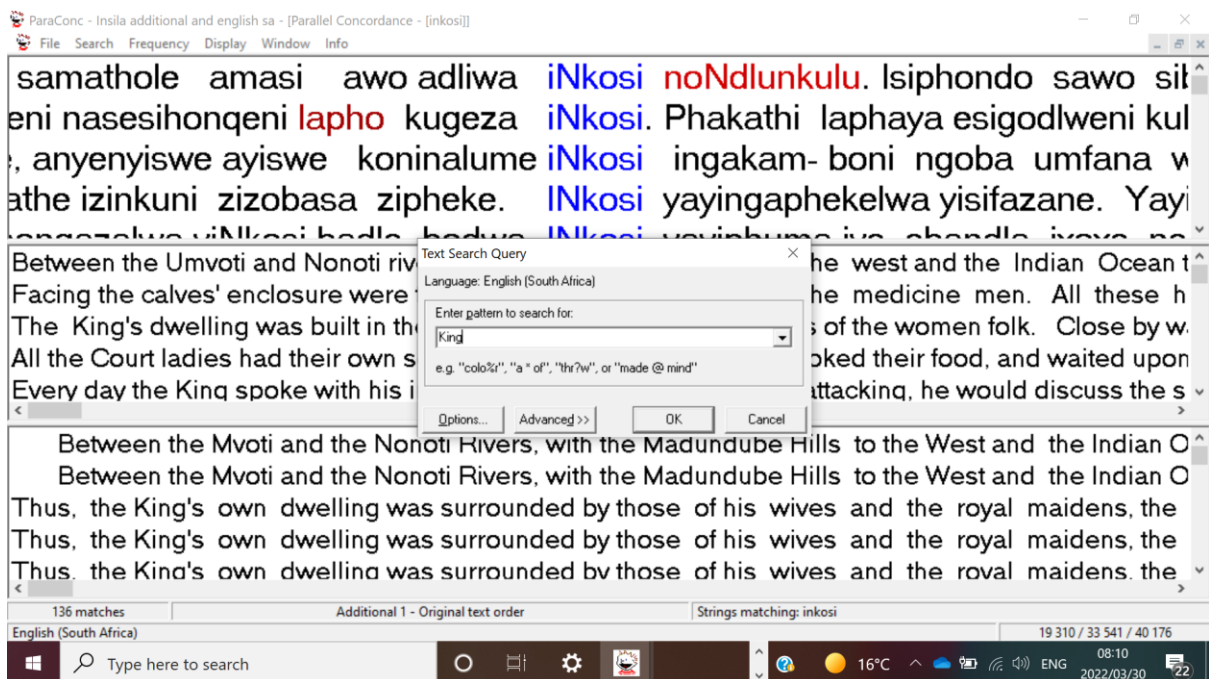
Figure 44: The normal search command

Figure 45: The 'KWIC' option to re-arrange suggested translations

Figure 46: Re-arranged suggested translations

4.5.6.6 Context window

In some cases, we may wish to see larger context in which the search word or translation equivalent appears. The '**Context window**' tool comes in handy in such cases. This tool displays a different dialogue box which shows, for a single concordance line, a chunk of words

preceding and following the search word or translation equivalent (Barlow 2008). To display this feature, one needs to double-click on the concordan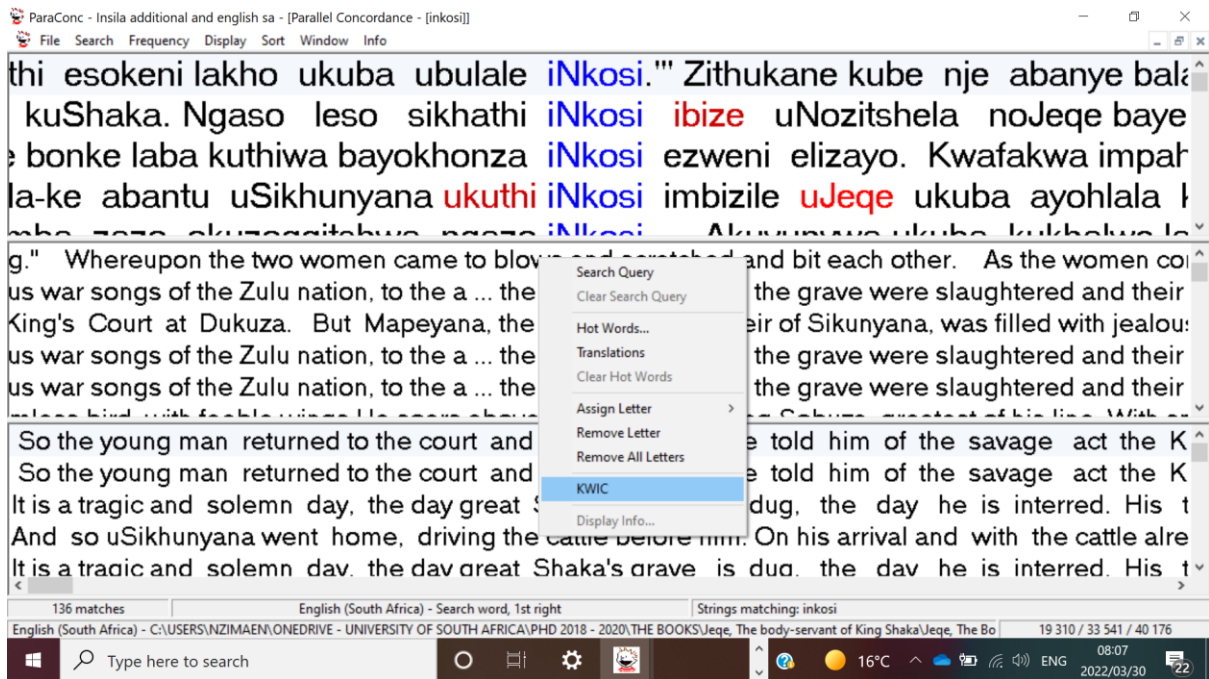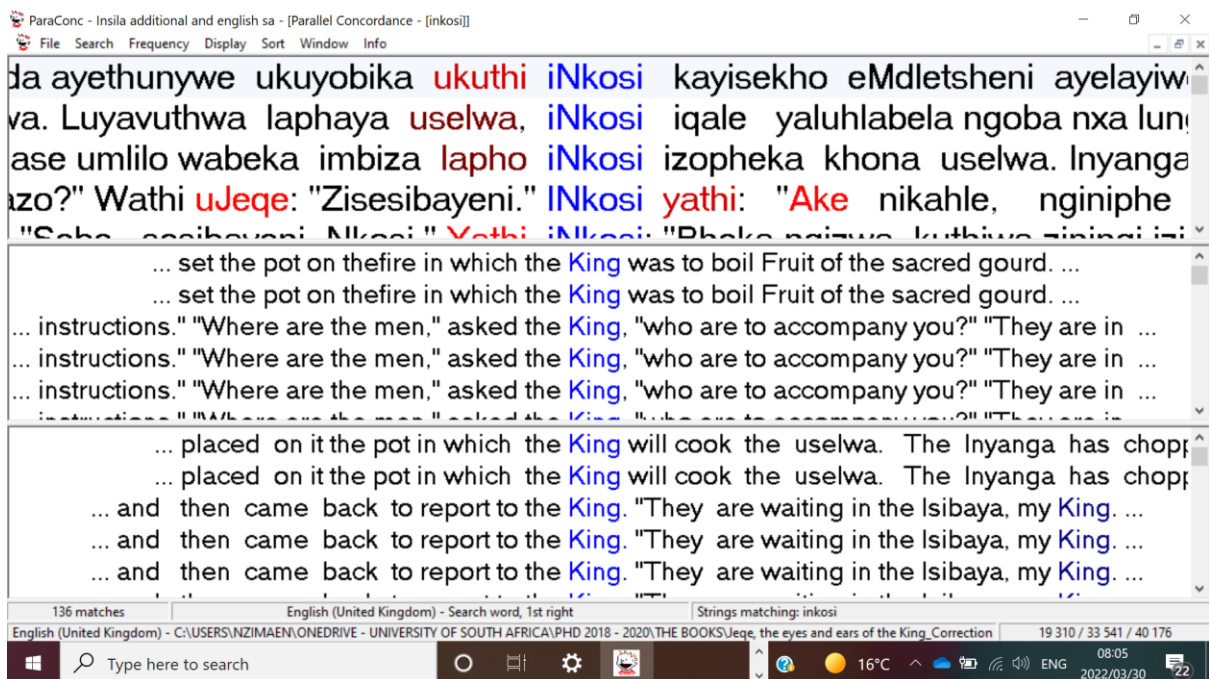ce line for which more context is sought. A new window will then appear showing the context in which the search word or translation equivalent finds itself, with the search word or translation equivalent highlighted. Examples of this tool are given in **Figure 47** (for the third line of the top window) and **Figure 48** (for the second line of the first lower window), with 'uselwa' in **Figure 47** as the search word and 'fruit' in **Figure 48** as translation equivalent for 'uselwa'. This tool was useful in the present study, especially in displaying more context for translation equivalents, as more explanation was added in the translation of some lexical items or expressions.
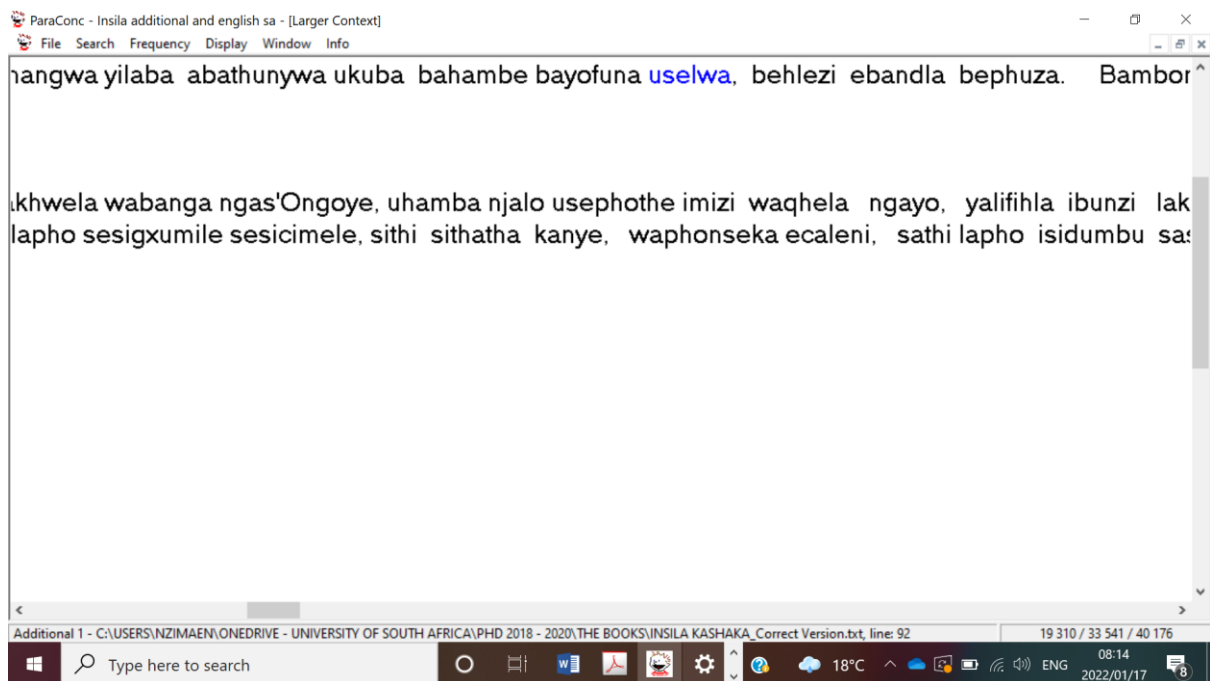
Figure 47: Larger context for the third line of top window (source text)
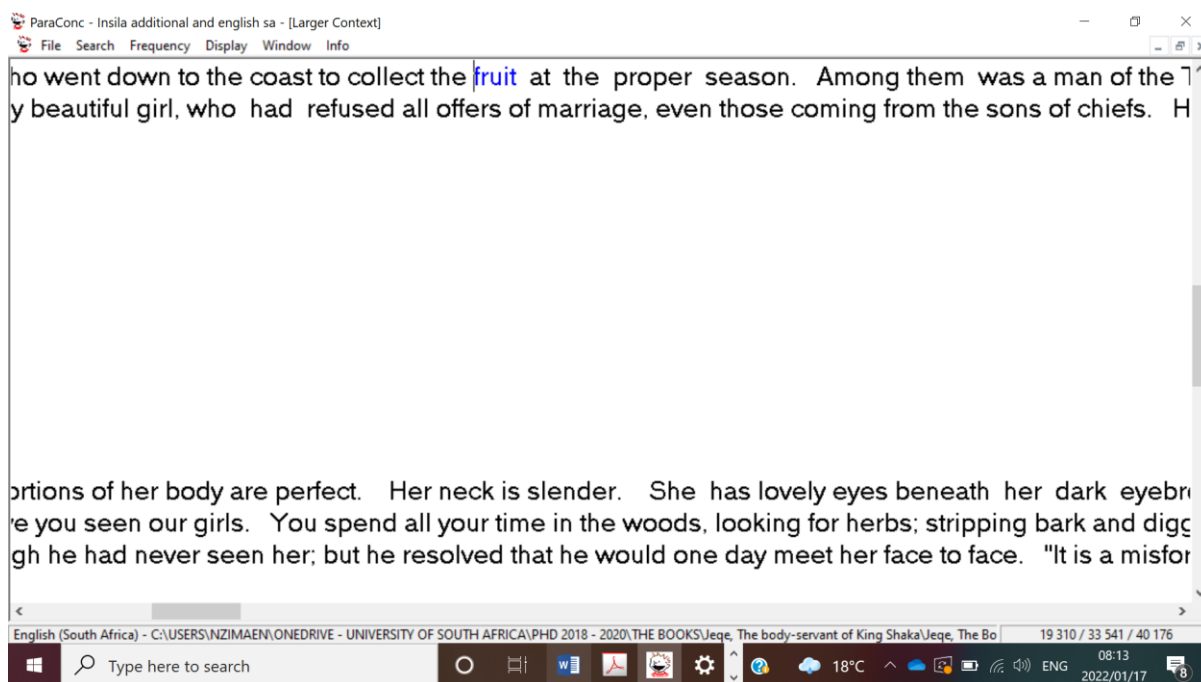
Figure 48: Larger context for the second line of first lower window (first translation)

4.6 Conclusion

This chapter discussed the research methodology used in the present study. It was highlighted that the present study employed the triangulation approach, as it employed both the qualitative and quantitative method in the analysis of data. It was further mentioned that content analysis was used as the specific research design of the present research and its definition was provided. Furthermore, it was mentioned that the present study employed the corpus-based approach for data analysis and interpretation, and the definition of a corpus as well as different types of corpora were provided. The types of corpora that were discussed included monolingual, bilingual/multilingual, parallel and comparable corpus. Moreover, different types of corpus query programs that can be used in querying a corpus, including MonoConc, AntConc, WordSmith Tools, Sketch Engine and ParaConc were discussed. It was further highlighted that ParaConc was the software chosen for the purposes of the present study. The chapter proceeded and provided a description of the process of designing a corpus in general as well as that of designing a corpus for the present research. It then closed by detailing the corpus query tools, including Concordance, Frequency/Word list, Hot Words, Translations, Search Query (suggested translations) and Context window, offered by ParaConc that were used for purposes of data analysis in the present study.

In the following chapter, the approaches adopted by translators of the two translated versions of the novel are presented and interpreted using ParaConc. The various corpus query tools offered by ParaConc are used for the purposes of data analysis and interpretation.

CHAPTER 5: FINDINGS AND INTERPRETATION: PART 1

5.1   Introduction

The preceding chapter provided a detailed account of the methodology followed in analysing and interpreting data for the present research. This chapter aims to present and interpret the findings obtained in the study. The main aim of the present study was to determine the translation approach adopted by translators of the two English translations – *Jeqe, the body-servant of King Shaka* and *Insila, the eyes and ears of the king*, of the isiZulu novel *Insila KaShaka*. The first translation was done by Prof. J Boxwell and the second translation by Mrs Thembani Ndiya Nene and Mr Robert Mshengu Kavanagh. The abbreviations ST for source text, TT$_1$ for the first target text (i.e. first translation) and TT$_2$ for the second target text (i.e. second translation), are used for the purposes of presenting and interpreting findings, as previously highlighted in Chapter 4. The study sought to determine and compare the approaches adopted by the translators of the two English versions when translating the novel into English. The research had its specific focus on the translation of culture-specific terms denoting cultural artefacts or objects and cultural practices, as well as on idiomatic expressions, as found in the novel. The corpus-based method was used to present and interpret the findings. The type of corpus used was the parallel corpus, consisting of the original isiZulu novel and its two English translations. The software 'ParaConc' and its tools, including Frequency list, Concordance or Key Word in Context (KWIC), Hot Words, Translations, Search Query and Context window were used to present and interpret the findings. Findings are divided into two parts, with the first part, i.e. the current chapter, dedicated to the analysis of frequently occurring terms and terms designating cultural artefacts and the second part, i.e. Chapter 6, to analysis of terms denoting cultural practices as well as idiomatic expressions.

5.2   Terms with high frequency of occurrence

The 'Frequency' tool is used to display the number of occurrences of lexical items in a corpus, as previously indicated in Chapter 4 (Baker 1995). In the present study, this tool was used to display frequently occurring culture-specific terms in the novel '*Insika kaShaka*' so that their translations in the two English versions could be analysed and interpreted. The focus was only on content words (i.e. words carrying meaning), as function words (i.e. words that do not carrying any significant meaning) do not stand alone in isiZulu but are attached as prefixes, i.e.

the initial part of a word before the root or stem, to content words. Only the words with a frequency above fifty (50) were considered in this section as most culture-specific terms were investigated under terms denoting cultural artefacts/objects. The first word on the frequency list, which is '*uJeqe*', is discussed in the following section.

5.2.1   UJeqe

The term with the highest frequency of occurrence in the ST was '**uJeqe**', with a frequency count of 293, as shown in **Figure 49** below. This is the name of the main character of the novel, and this is precisely the reason for the word to be the most frequently occurring in the corpus. The frequency list for the ST is displayed on the left-hand side under the heading 'Additional 1', the one for TT_1 in the middle under the heading 'English [South Africa]' and the one for TT_2 on the right-hand side under the heading 'English [United Kingdom]'. It is interesting to note that the equivalent of this term was ranked in the 11th position in both the TT_1 and the TT_2. However, the equivalent in the first translation had a frequency count of 381 and in the second translation had a frequency count of 459, as can be seen in the figure below. What is even more striking with these results is that the term had a higher frequency in both translations than in the ST. This could only be attributed to the translators striving to make things clearer in the translation. The number of occurrences of this term, however, correlated with the length of each individual text. TT_2 was the longest with 40 176 words, followed by TT_1 with 33 541 words and then the ST with only 19 310 words, as depicted at the bottom-right corner of the figure below.
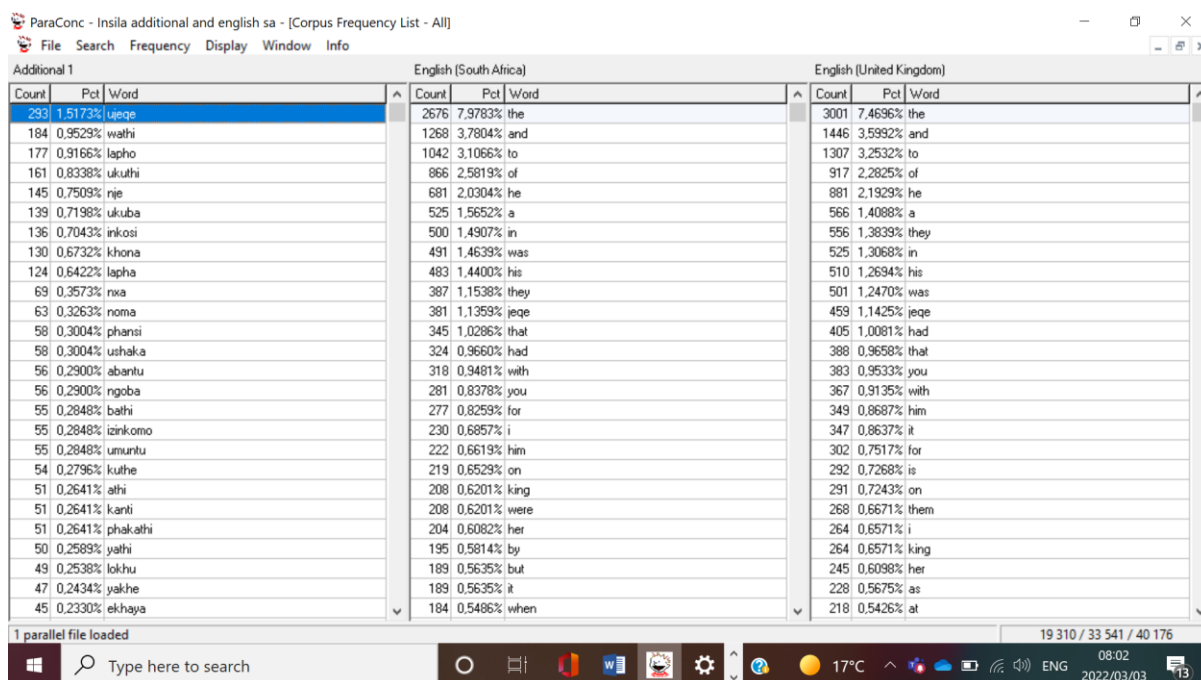
Figure 49: Frequency list displaying the term 'uJeqe' in ST

Although the frequency counts revealed that the word '*uJeqe*' was rendered as '**Jeqe**' in both TT$_1$ and TT$_2$, it would be necessary to also validate this through the Concordance tool. The Hot words tool confirmed that the translation for the word was indeed '*Jeqe*' in both TT$_1$ and TT$_2$, as shown in **Figure 50**. However, in the case of the Translations tool, the word '*Jeqe*' did not show up on the list of possible translations, as can be seen in **Figure 51**. The Search Query tool, therefore, had to be employed to retrieve translation equivalent in the TT$_2$. The results for the Translations tool in TT$_1$ and Search Query tool in TT$_2$ are shown in **Figure 52** below.

Therefore, it is apparent that both the Frequency list and Concordance tool revealed '*Jeqe*' as the translation for the term '*uJeqe*' in both TT$_1$ and TT$_2$. It was clear that both translators transferred the word as is in the translations and simply elided the prefix 'u-', which is customary when isiZulu words are used in an English context. Therefore, it could be inferred that the translators of both English versions adopted the source text-oriented approach in rendering the term '*uJeqe*', as introducing foreign elements in the translation is a clear indication of leaning towards the source text.
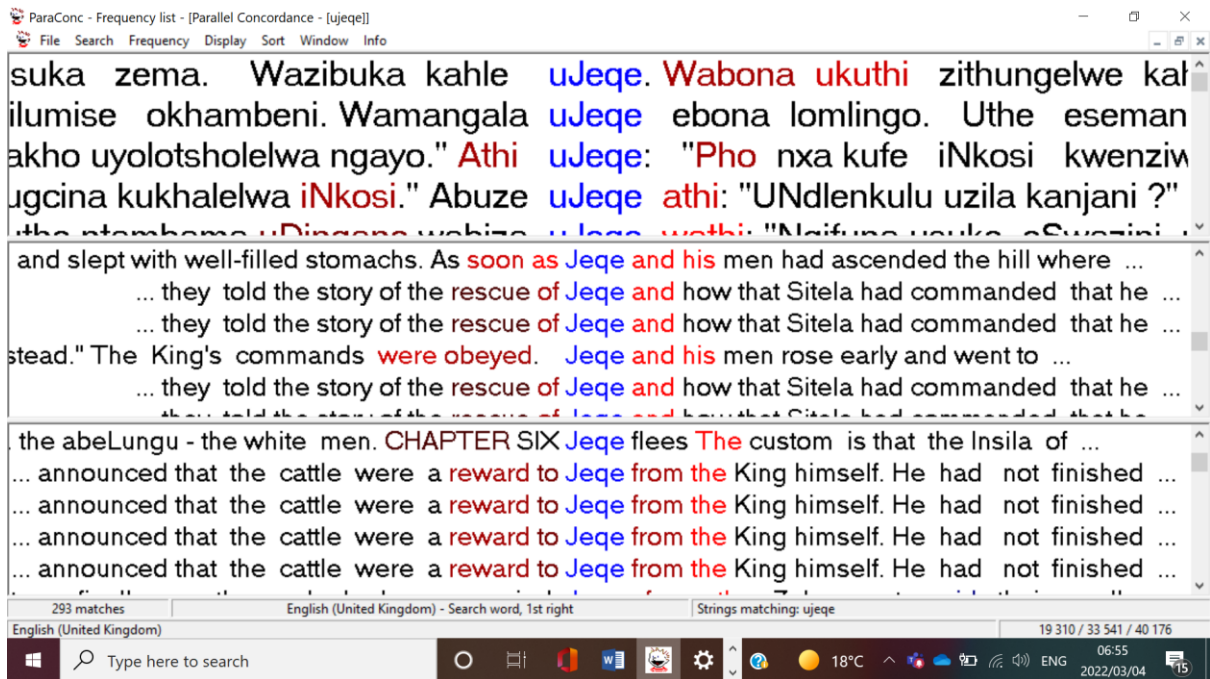
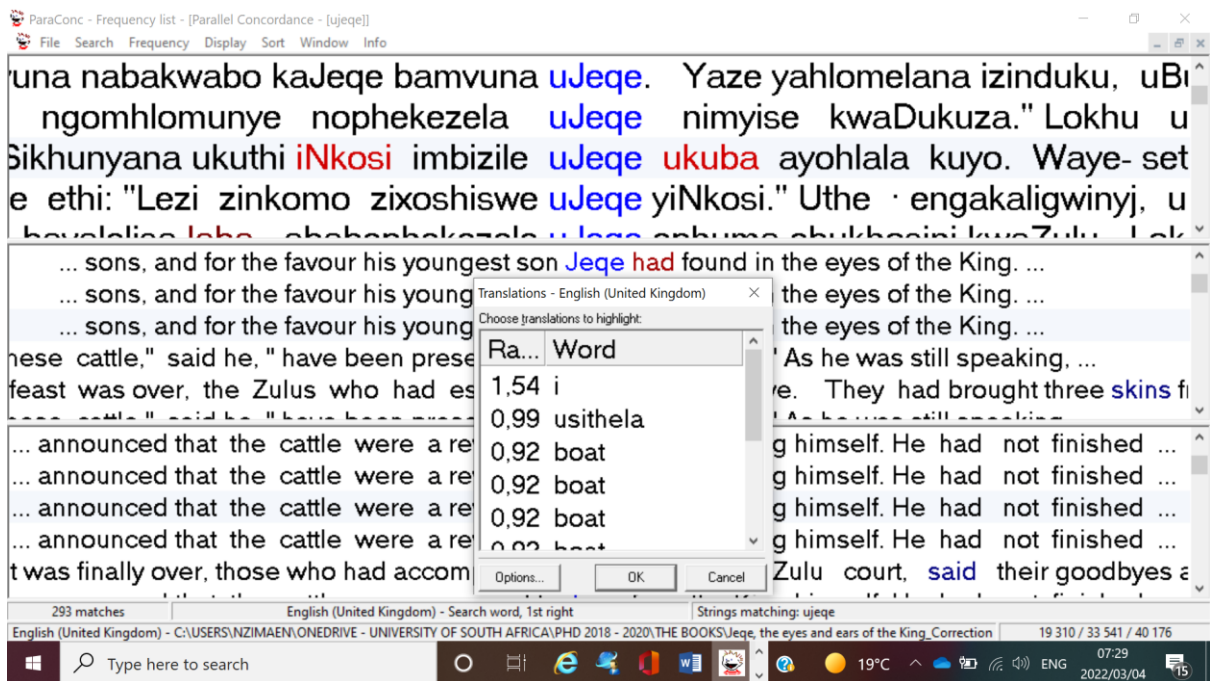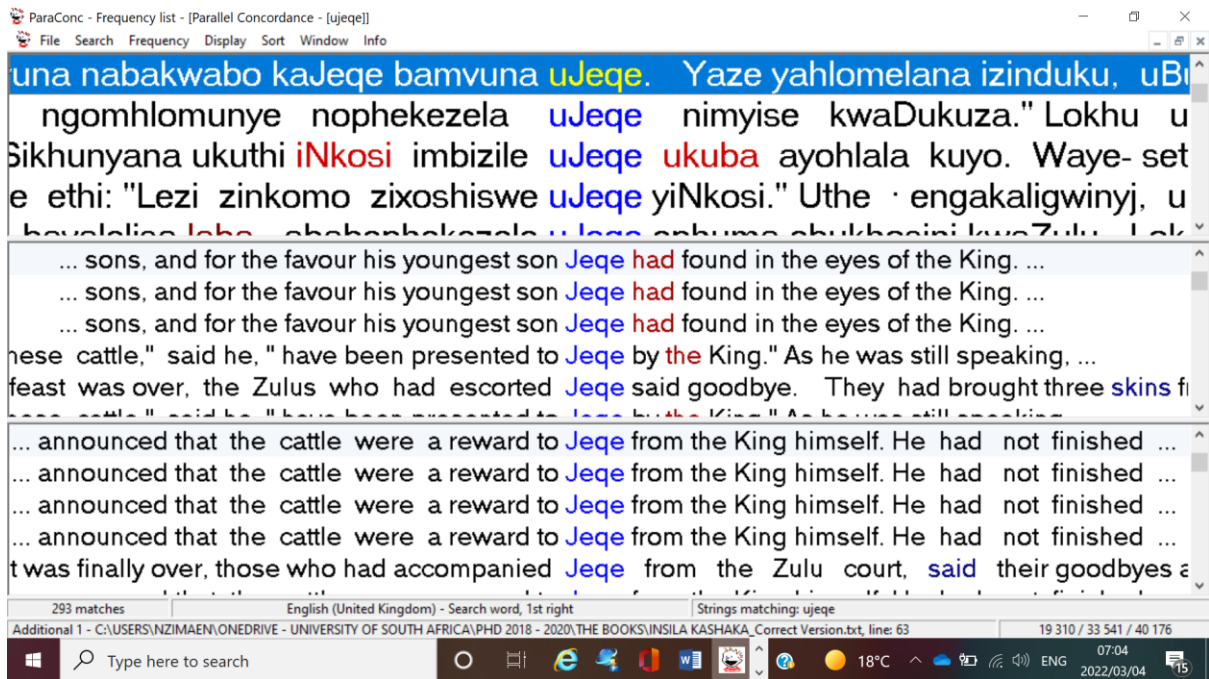**Figure 50: Concordance lines with arranged Hot words for the term 'uJeqe'**

Figure 51: Translations tool showing possible translations for 'uJeqe' in TT₂

Figure 52: Translations and Search Query tools showing translations for 'uJeqe'

The next content term with a high frequency of occurrence was the term '*Inkosi*'. This term is discussed in the following section.

5.2.2 Inkosi

The next content and culture-specific term on the frequency list was '***inkosi***' (see **Figure 53**), which means 'king' or 'chief' in English. In the ST, it was ranked in the seventh position and had a frequency count of 136. A possible equivalent for this term which appeared in the frequency lists for TT$_1$ and TT$_2$ was the term '**king**', as it is one of the English translations of the term. However, the word 'king' was further down the list in both translations, which is understandable as the translations were longer than the original text. The word occupied the twentieth ranking in the TT$_1$ and had a frequency count of 208, and in the TT$_2$ it was ranked twenty-second and had a frequency count of 264, as could be observed in the figure below.
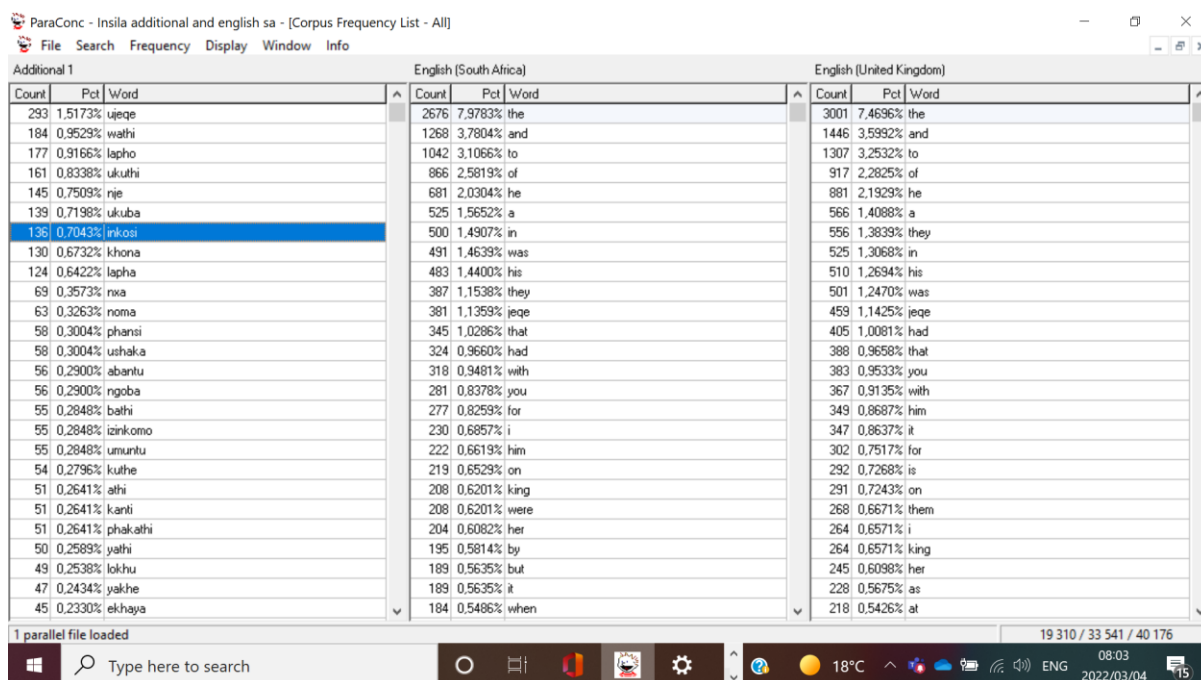
Figure 53: Frequency list showing the term '*inkosi*' in ST

When the same procedure is followed to generate concordance lines for the term and the Hot words option used to retrieve possible translations, the word 'king' appeared at the top of the list of hot words in the TT$_1$ with a ranking of 6.89 (see **Figure 54**). This was a clear indication that the word 'king' had a high likelihood of being the translation for '*inkosi*'. The same applied in the case of TT$_2$, where the word 'king' was on the top of the list of hot words with a ranking of 3.74, as depicted in **Figure 55** below. This further re-affirmed that the term '*inkosi*' was rendered as 'king' in the English translations. Therefore, it was unnecessary to explore the translation of the word further using the other tools.

Therefore, it could be surmised that both translators used the target text-oriented approach in rendering the term '*inkosi*', as they used a well-known English equivalent in translating it. If they were to use the source text-oriented paradigm, they would render it as '*the inkosi*', '*inkosi*', or '*the nkosi*', which would be transferring the word to the target text unaltered.
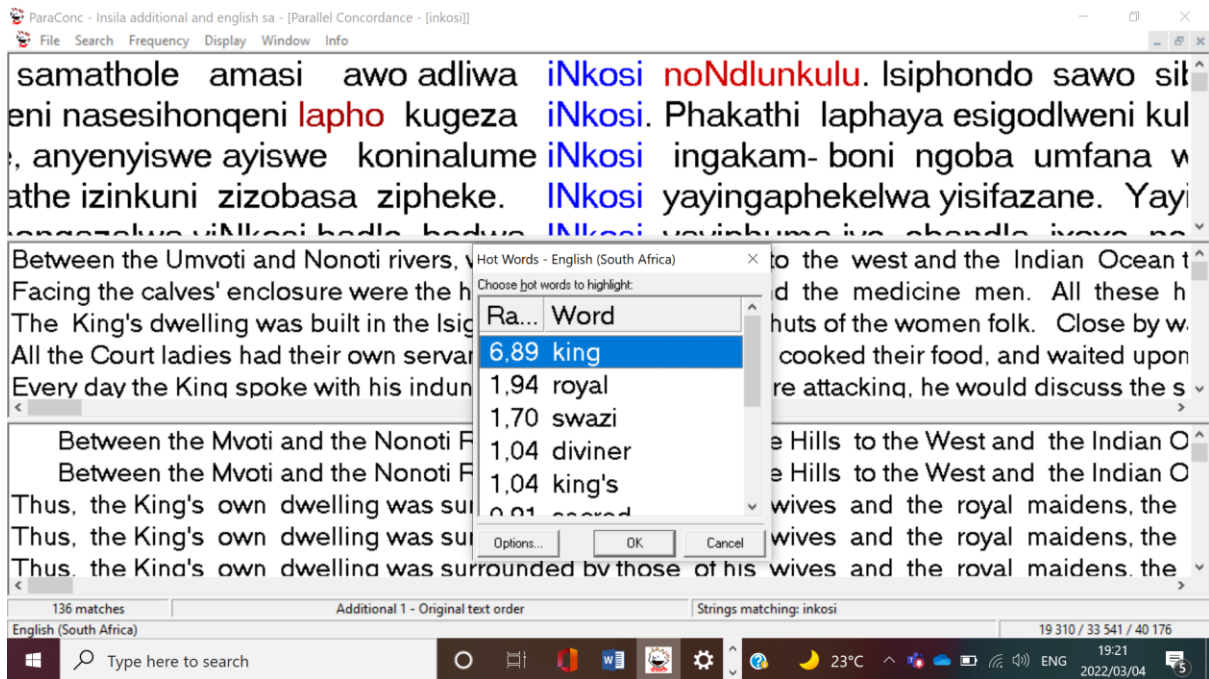
Figure 54: Hot words for the term '*inkosi*' in the TT₁
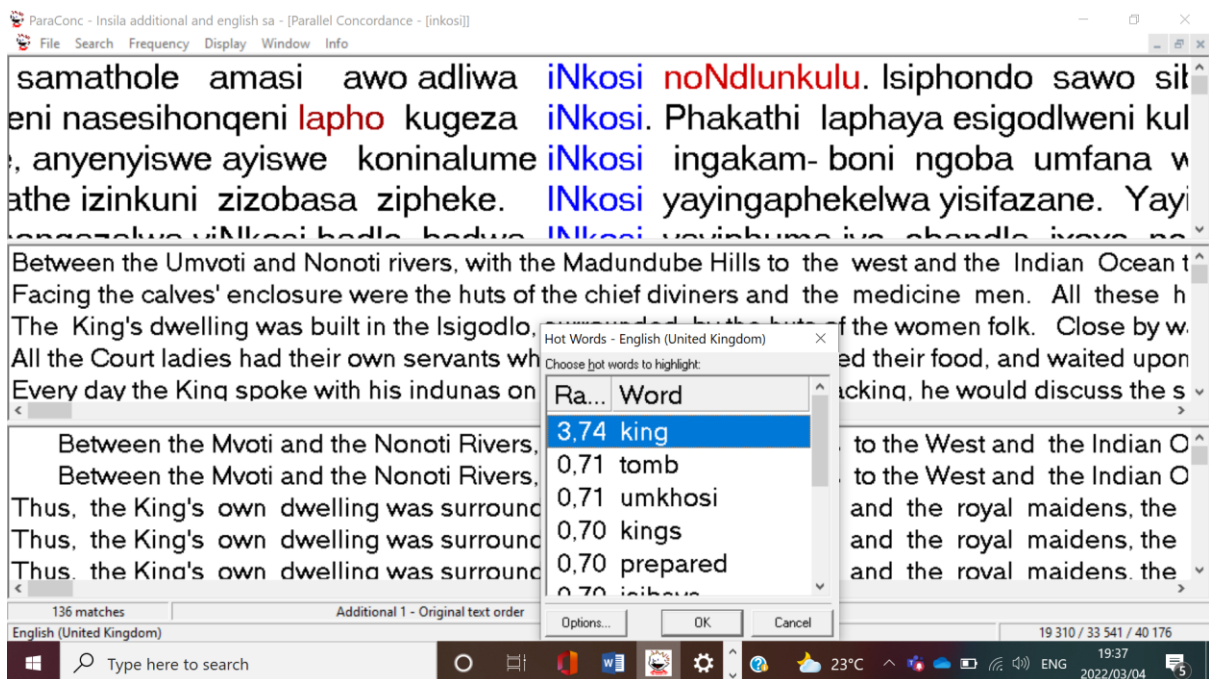
Figure 55: Hots words for the term '*inkosi*' in the TT₂

The next term on the frequency list, namely '*uShaka*' was also investigated to see how the translators rendered it.

5.2.3   UShaka

The next content word after '*inkosi*' on the frequency list was '**uShaka**', as can be seen in **Figure 56** below. It had a frequency count of 58 and was ranked 13th on the list. On the frequency lists of both translations, the equivalents of the word were towards the bottom of the list and one had to scroll down in order to find them. They had to be pushed up the list to the level of the original word in the ST, for ease of reference. In the TT$_1$, the equivalent word was '**tshaka**' which had a frequency count of 67, while in the TT$_2$ the equivalent was '**shaka**' and had a frequency count of 79, as shown in the figure below. It seemed the translator of the TT$_1$ was using old orthography when rendering the word, as it was written as '*tshaka*' and not '*shaka*' like in the original text and the TT$_2$. In the old books, '*uShaka*' was written as '*uTshaka*', as was the case in the TT$_1$. However, it was rather surprising that in the ST, which was older than the TT, the modern orthography was used and the translator of the TT$_1$ did not adopt it. This could be ascribed to the fact that the translator might have been under the impression that '*tshaka*' was the correct orthography at the time and the orthography used in the ST was inaccurate.

Figure 56: Frequency list for the term '*ushaka*'

When generating concordance lines and using the Hot words tool to show possible translations of the word '*ushaka*', the words '*tshaka*' and '*shaka*' once again ranked at the top of the lists

of TT$_1$ and TT$_2$, respectively, as depicted in **Figures 57** and **58**. The word '*tshaka*' on the list of hot words in the TT$_1$ had a ranking of 9.12 and the next word on the list only had a ranking of 1.84, which indicated a huge gap between the two. The word '*shaka*' in the TT$_2$ had a ranking of 6.06 and the following word on the list had a ranking of 1.85, which also indicated a huge difference between the two rankings. This once again proved beyond reasonable doubt that these were the equivalents for the word '*ushaka*' found in the two translations. Therefore, it would not be worth exploring the word further using the other tools.
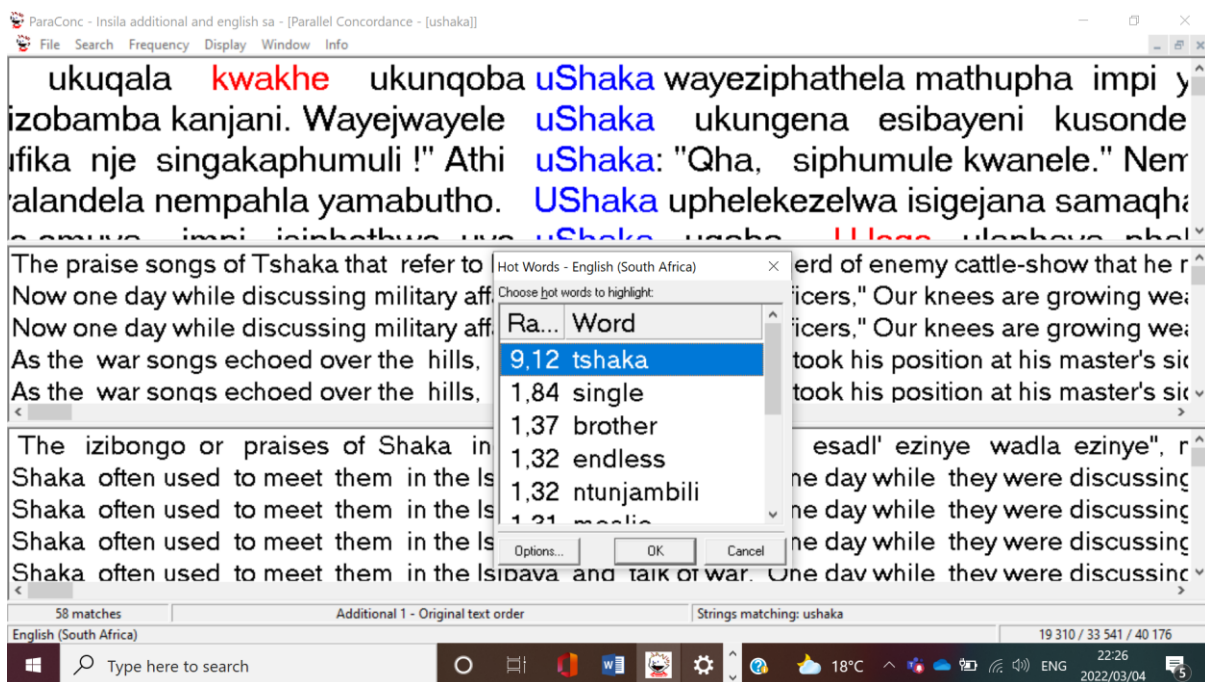
Figure 57: Hot words for the term '*uShaka*' in TT$_1$
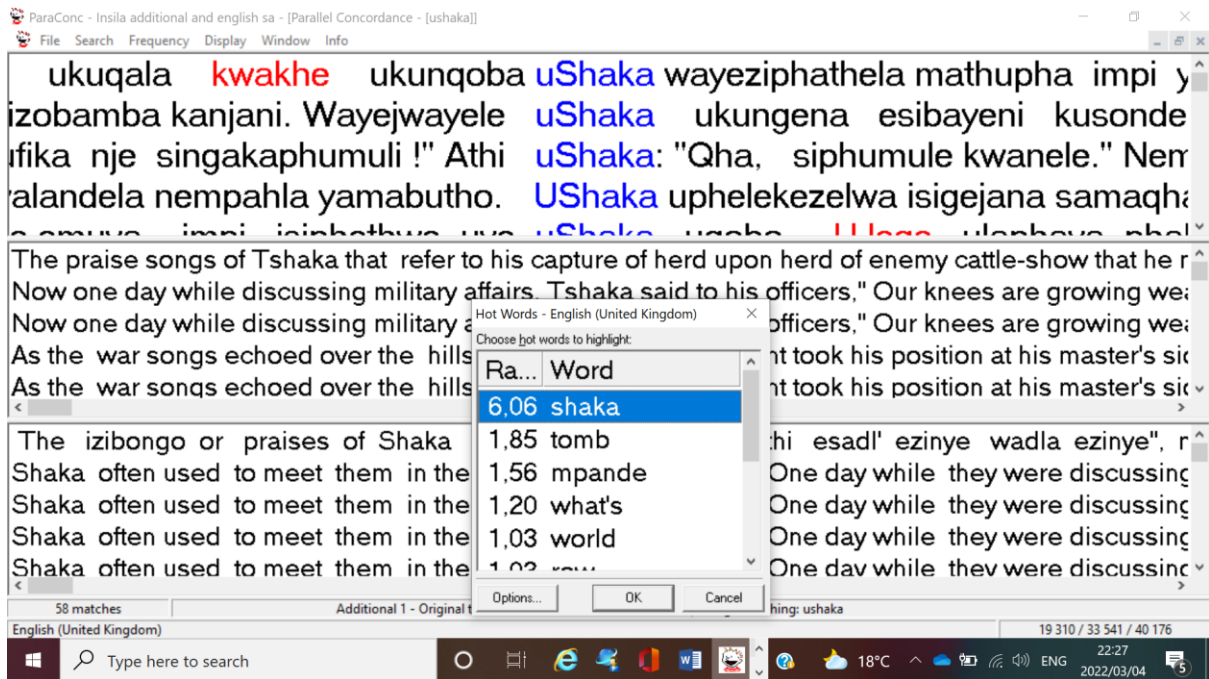
Figure 58: Hot words for the term '*uShaka*' in TT₂

From these results, it was apparent that both translators transferred the word to the target texts unmodified but only eliminated the prefix, as is normally done when borrowing isiZulu words to English. Therefore, it could be deduced that both translators once again adopted the source text-oriented paradigm in translating the word '*uShaka*'.

5.2.4 Interim conclusion

Therefore, the findings concerning frequently occurring terms clearly indicated that the translators of both TT₁ and TT₂ were in favour of the source text-oriented approach, since they adopted it in two of the three frequently occurring terms that were investigated. However, a closer scrutiny of the frequently occurring terms revealed that those words that were translated using the source text-oriented approach were actually proper names (names of characters in the novel) and it was common for proper names to be retained in the translation. According to Richards and Schmidt (2002:429), a proper name is "a name which is a name of a particular person, place or thing." The types of proper names referred to here are names of persons (personal names). The only term rendered using the target text-oriented approach was '*inkosi*' and it was not a proper name but a normal noun, and it did have readily available equivalents in English.

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The findings on the translation of frequently occurring words in the corpus have been presented. It is, perhaps, now worth proceeding the translation of terms denoting cultural artefacts or objects.

5.3   Terms denoting cultural artefacts/objects

Cultural artefacts or objects are unique to the culture in which they are imbedded and translating terms denoting them to a different language is bound to pose a challenge to the translator. This was even more so in the case of the present study since isiZulu and English are quite diverse languages. IsiZulu is an African language and English a European language. Cultural artefacts or objects can be anything used in the culture or language in question which carries cultural connotations. This section aims to report on the findings of how the translators of the two English translations have rendered such terms as found in the novel. The novel contains a countless number of these terms and not all of them can be investigated within the scope of the present research. Therefore, only the most interesting and challenging terms formed the focus of the present study. For instance, terms such as '*ilobolo*' and '*amasi*' were included due to the fact that they are popular even among the English readership and are sometimes used in the English context. The term '*insila*' was not selected only on the basis that it is culturally rooted, but it also forms part of the title of the original novel as well as of the two translations. Furthermore, terms such as '*isigodlo*', '*ibheshu*' and '*uselwa*' were selected for inclusion based on the fact that they are deeply rooted in the source culture and therefore, most certainly posed difficulties to the translators. Therefore, all the terms forming part of the investigation, including those denoting cultural practices as well as idiomatic expressions discussed in the following sections, were selected purposively. Although frequency of occurrence was used in selecting some of the terms, it could not be used as the sole criterion, as that could result in the omission of terms that only appeared once or a few times in the corpus but posed the greatest of challenges when they had to be translated. This limited the investigation to only twenty terms, and the first to be considered was '*isigodlo*'.

5.3.1   Isigodlo

The term '**isigodlo**' is a noun and it refers to the king's home or palace. This term did not appear in noun form in the corpus but took on other forms that either included agreement markers, prefixes or suffixes. African languages, including isiZulu, are marked by a high level

of agreement between the words constituting a sentence or a phrase. This agreement is established through the use of concords or agreement markers that are attached at the word-initial position, which often makes the words lose their basic form when embedded in context. Therefore, most of the words investigated did not appear in their basic form. One of the forms in which the word '*isigodlo*' appeared in the corpus was '***esigodlweni'***, which was a locative, i.e. it indicates a specific location. The prefix and suffix used to mark location have been attached to the basic form of the word. Since the aim of the study was not necessarily to perform a morphological analysis of the word, it was worth focusing on how this word has been rendered in the English translations. **Figure 59** below displays concordance lines for the word '*esigodlweni*' and its hot words in the TT$_1$ and the TT$_2$. Possible translations of the word in the TT$_1$ were '**quarters**' and '**apartments**', as shown in the figure. However, a closer look at the lines in which the words were imbedded revealed that they did not necessarily refer to '*isigodlo*' but the women's houses or section inside the palace. For instance, the words 'quarters' and 'apartments' were often embedded in the phrases 'women's quarters' and 'women's apartments'.
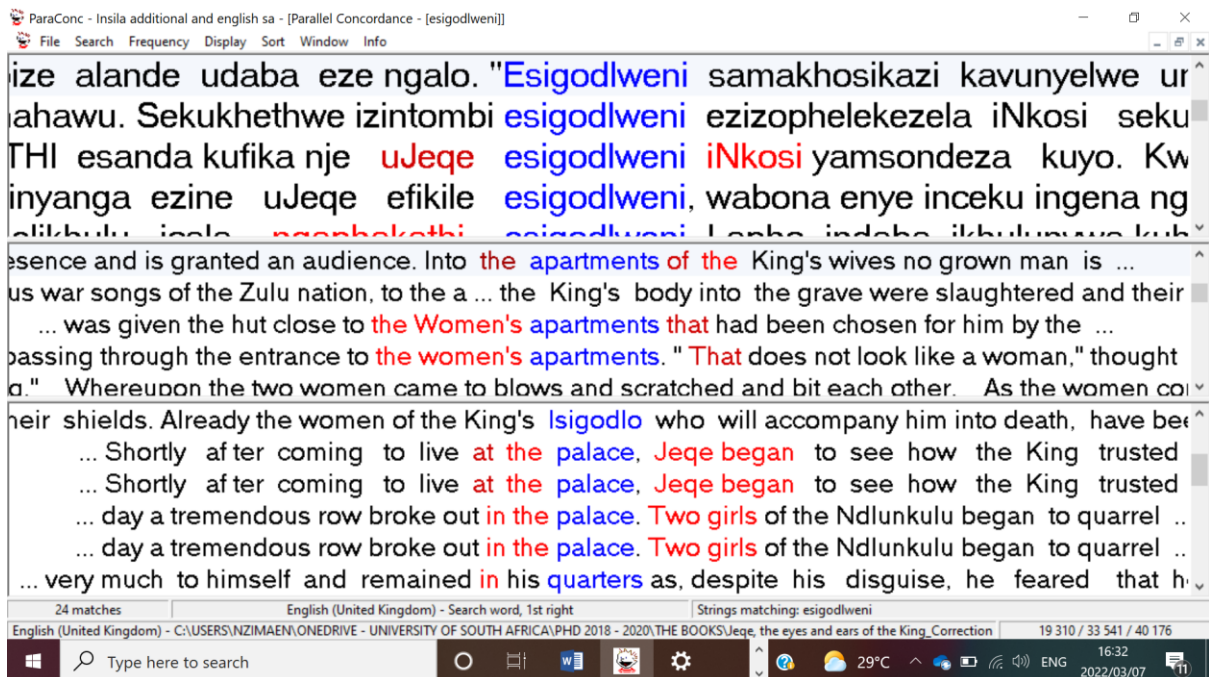
Figure 59: Concordance lines showing the term '*isigodlo'* and its hot words

In the case of the TT$_2$, three words appeared as possible equivalents, namely '**isigodlo**', '**palace**' and '**quarters**'. '*Isigodlo'* and 'palace' were most certainly the translations for the word, as '*isigodlo*' is a direct transfer of the word and 'palace' is the English equivalent as

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stated above. The word 'quarters', on the other hand, seemed to refer to a certain section of the palace or '*isigodlo*' when considering the context in the concordance lines in which it finds itself. However, in some translations of the word, which for some reason do not appear in the concordance lines, the word 'quarters' was used, together with the word '*isigodlo*' in parenthesis. This meant that 'quarters' was also one of the equivalents for '*isigodlo*' in the TT$_2$.

When using the Translations tool to retrieve possible equivalents in the TT$_1$, the results showed '**isigodlo**' as one of the translations, as shown in **Figure 60**. This was the only possible translation on the list as other words included facing, music, grave, etc., which could in no way be equivalents for '*isigodlo*'. The figure also shows a list of possible translations for the word in the TT$_2$, with 'palace' topping the list and '*isigodlo*' in the second position. This further proved that the two words were translation equivalents used in the TT$_2$.
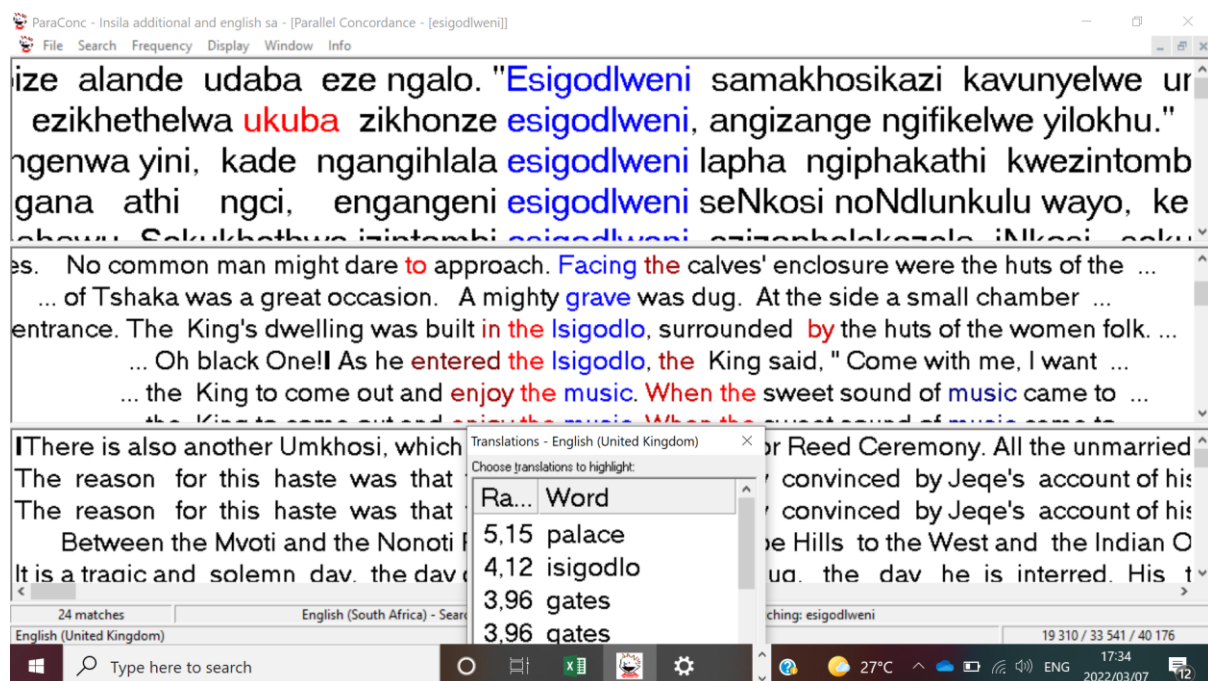
Figure 60: Concordance lines showing possible translations for the term '*isigodlo*'

The above findings, therefore, clearly indicated that the translator of TT$_1$ merely transferred the term '*Isigodlo*' unchanged to the target text. In the case of the TT$_2$, the results showed that the translator used the three words 'palace', '*isigodlo*' and 'quarters' as translation equivalents. Therefore, it could be concluded that the translator of the TT$_1$ adopted the source text-oriented approach in rendering the term '*isigodlo*'. The translator of the TT$_2$, on the other hand, used a

combination of the source text-oriented and target text-oriented paradigm since both the original ST word and the closest English equivalents were used in the translation.

The next culture-specific term forming part of the investigation was '*insila*'. Let us proceed to this term to see how the translators have dealt with its translation.

5.3.2   Insila

The term '**insila**' was the most interesting, as it was part of the title of the original novel as well as those of the English translations. Furthermore, it was about the main character of the novel, as it was given to him as a name to indicate the role he played in the life of the king. In the literal sense, the word means the 'dirt (on the body)', especially if the body is not washed regularly. The word featured for the first time in the title of the novel '***Insila KaShaka***', and a closer scrutiny of the title of the first translation '*Jeqe, **the body-servant** of King Shaka*' showed that the word was rendered as 'the body-servant (of the king)'. The translator also added the name of the character 'Jeqe', probably to vividly indicate who the body-servant was. Upon examining the title of the second translation '***Insila, the eye and ears** of the King*', it became apparent that the translator kept the original term '*insila*' and added an English explanation 'the eyes and ears (of the King)'.

The '*insila*' in the modern world can be perceived or defined as a personal assistant of the king. Such people no longer exist today. Their duty was to attend to the needs of the king, and such needs included bodily needs as well as needs to do with the affairs of the kingship. In terms of bodily needs, for instance, some of Jeqe's duties, as described in the novel, included bringing the king water to bath, ensuring his food was prepared correctly, preparing his sleeping mats and more. In terms of duties to do with the affairs of the kingship or kingdom, Jeqe was responsible for maintaining order in the palace (*isigodlo*), be present with the king when crucial rituals were being performed and serving as the mediator between the people and the king. It is, therefore, clear that the translator of the first version only considered the role of the '*insila*' in terms of attending to the bodily needs of the king when he rendered the word '*insila*' as 'the body-servant (of the king)'. The translators of the second version, on the other hand, were only concerned with the role of the '*insila*' as someone who maintained order in the palace and who mediated between the king and the people, since they translated the word as 'the eyes and ears of the king'. The '*insila*' keeps an 'eye' on things on behalf of the king and also keeps his 'ears'

open to hear about and report to the king anything concerning the king himself, his people or the kingdom. Therefore, it could be contended that the TT$_2$ translators employed an English metaphor in this case since they equated the role of the '*insila*' to the function of 'eyes' and 'ears'. The type of metaphor used was, therefore, the standard metaphor as the translators compared two unlike things by directly referring to '*insila*' as 'eyes and ears'.

When performing a search of the word '*insila*' in the corpus, one could immediately see the title of the original novel at the top of the upper window as well as those of the translations at the top of the two lower windows, as shown in **Figure 61** below. When using the Hot words tool, the word 'body-servant' was ranked at the top of the list in the TT$_1$, and the word '*insila*' was also top of the rank in the TT$_2$. These results are shown in **Figure 62** and **Figure 63** below. The same results were obtained when using the Translations tool; the two words were at the top of the list. These results are displayed in **Figure 64**, but with the possible translation equivalents embedded in the arranged concordance lines this time.
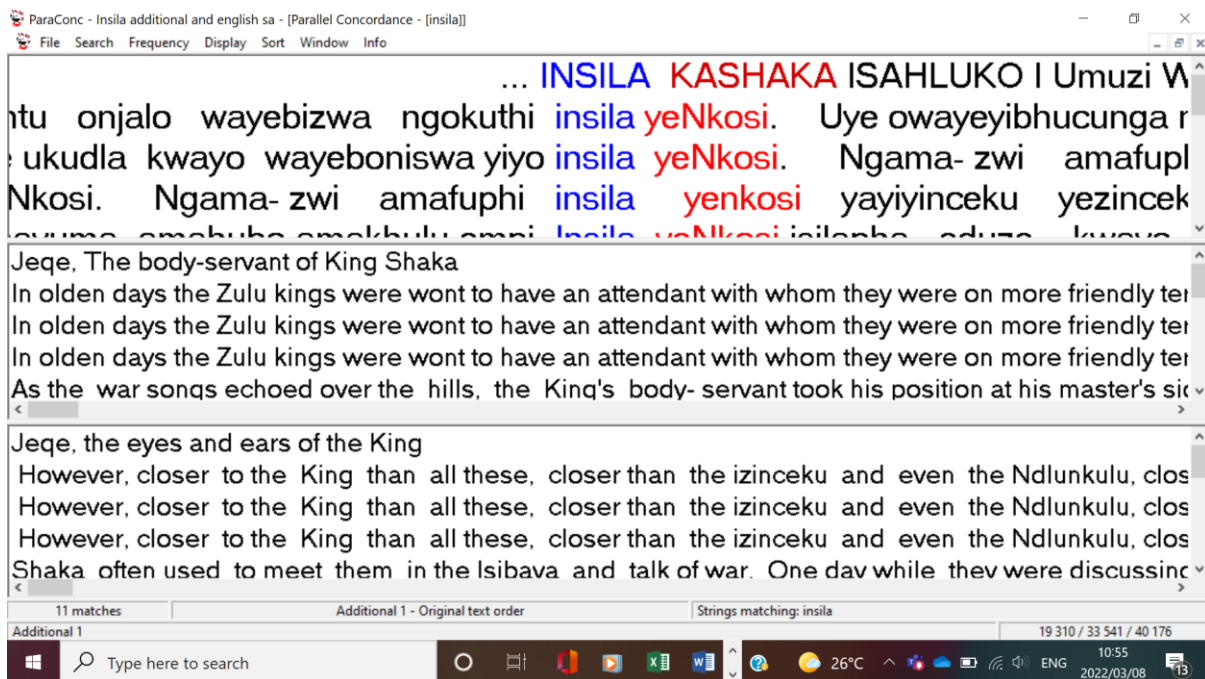
Figure 61: Concordance lines showing the term '*insila*'
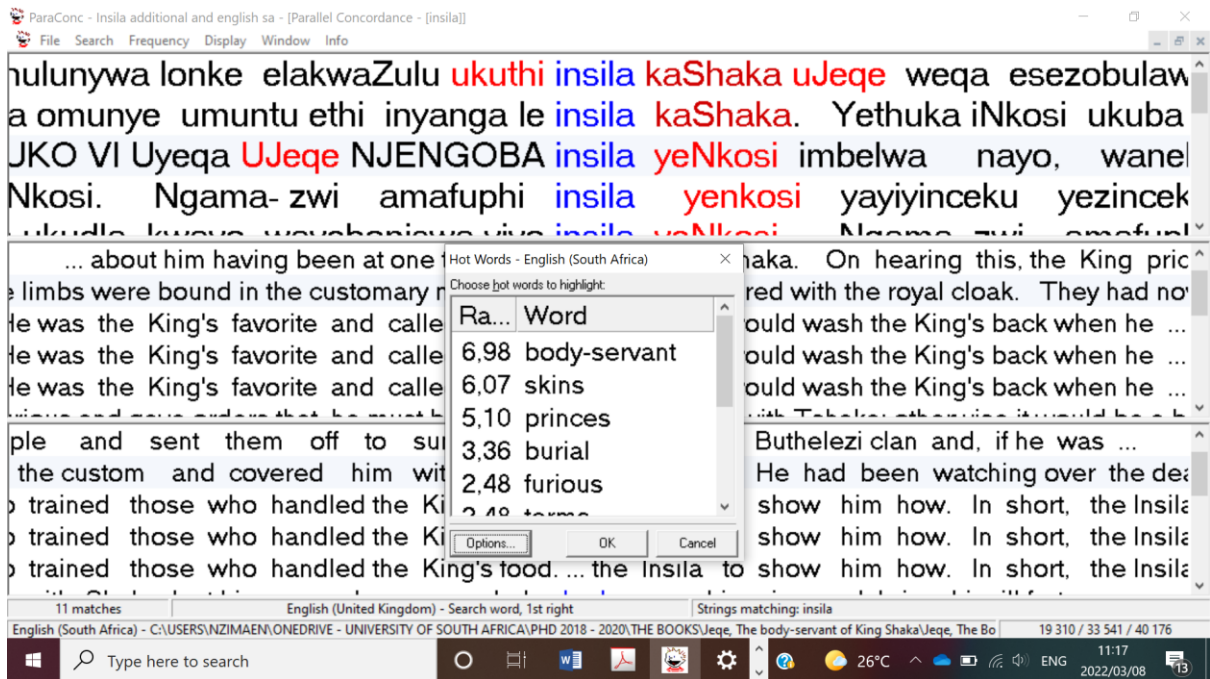
Figure 62: Concordance lines for the term '*insila*' and its hot words in TT₁
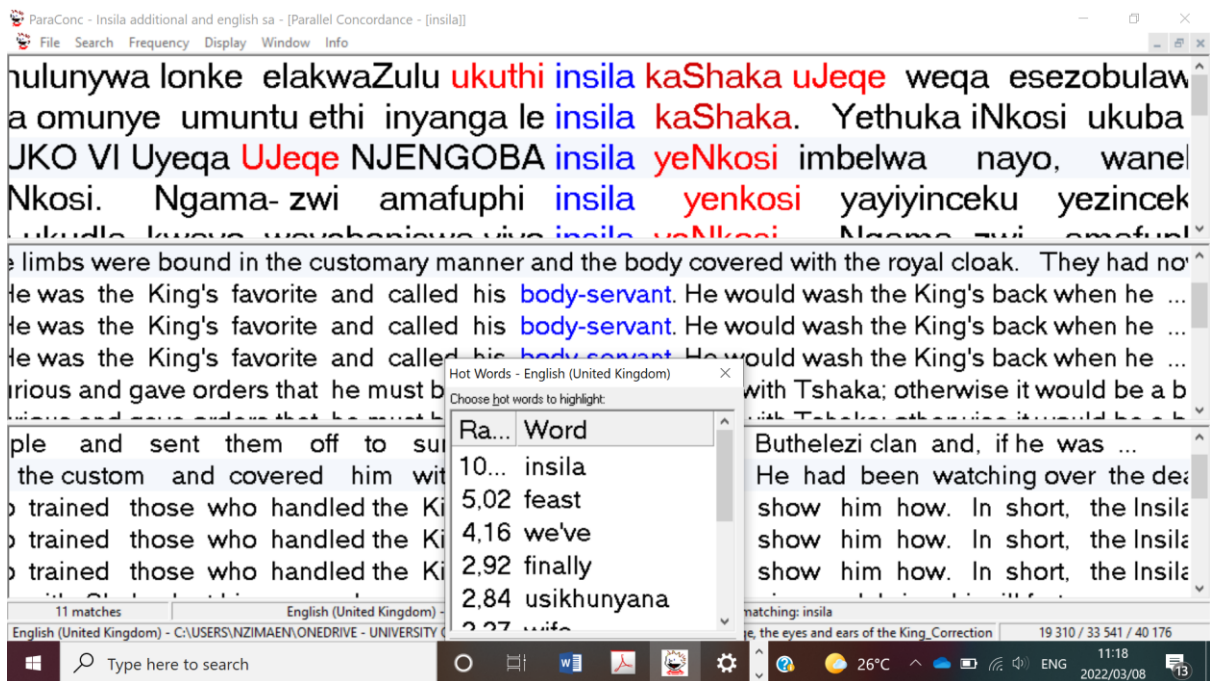
Figure 63: Concordance lines for the term '*insila*' and its hot words in TT₂

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Figure 64: Concordance lines showing arranged possible translations in the TT₁ and TT₂

These findings indicated that the term '*insila*' was translated as '**the body-servant**' in the TT₁ and retained as '***insila***' in the TT₂. However, it has already been highlighted in the foregoing discussion that in the title of the second translation, the word '*insila*' was borrowed but accompanied by the English explanation '**the eyes and ears of the king**'. It was, therefore, clear that the translator used the target text-oriented approach in the TT₁ in his rendering of the word, since he translated using paraphrasing of the intended meaning of the word. If the translator were to adopt the source text-oriented approach, he would either transfer the word as is to the target text or translate it as 'the dirt', based on the literal meaning, of which the title would then become '*The dirt of King Shaka*'. The translators of the TT₂, on the other hand, employed both the source text-oriented and target text-oriented approach since they transferred the word to the TT₂ unaltered (source text-oriented approach) and added an English explanation based on intended meaning of the word (target text-oriented approach).

The next term referring to cultural artefact or object that was considered is '*induna*'.

5.3.3   Induna

The term '**induna**' is a noun that refers to an official in traditional communities who is subordinate to the king/chief. He serves as a mediator between the people and the king. The

people report to him and he relays the message to the king, and the king, in turn, sends him to report some of the less significant matters to the people. However, the 'induna' is different from the 'insila' in that the 'insila' is the closest individual to the king. He is more like the 'chief induna', and even the normal izinduna (plural of induna) report to him. Izinduna still exist in rural areas and they still perform the mediating role between the king and his people.

When using the Concordance and Hot words tools to reveal possible translations for the word, the words shown in the TT₁ window could not possibly be translations for the word 'induna', as can be seen in **Figure 65** below. These words included murder, kill, *Mbali*, etc., which could never be equivalents for the word in question. In the TT₂, however, the word 'induna' featured as one of the hot words and it was ranked in the second position. The Translations option also displayed similar results for TT₁. The Search Query tool, therefore, had to be employed with 'induna' as the search word. The Search Query tool was indeed able to retrieve the word '**induna**' in the TT₁, and a quick glance at the concordance lines clearly indicated this was the equivalent used by the translator. In the case of TT₂, the Translations tool showed a ranked list with the word '*mpande*' at the top and a repetition of the same word '*induna*' from the second rank until the end, with the same ranking of 7.11. This showed that the word '**induna**' was undoubtedly the equivalent found in the TT₂, as '*mpande*' could not be a translation for '*induna*'. All these findings are displayed in **Figure 66**.
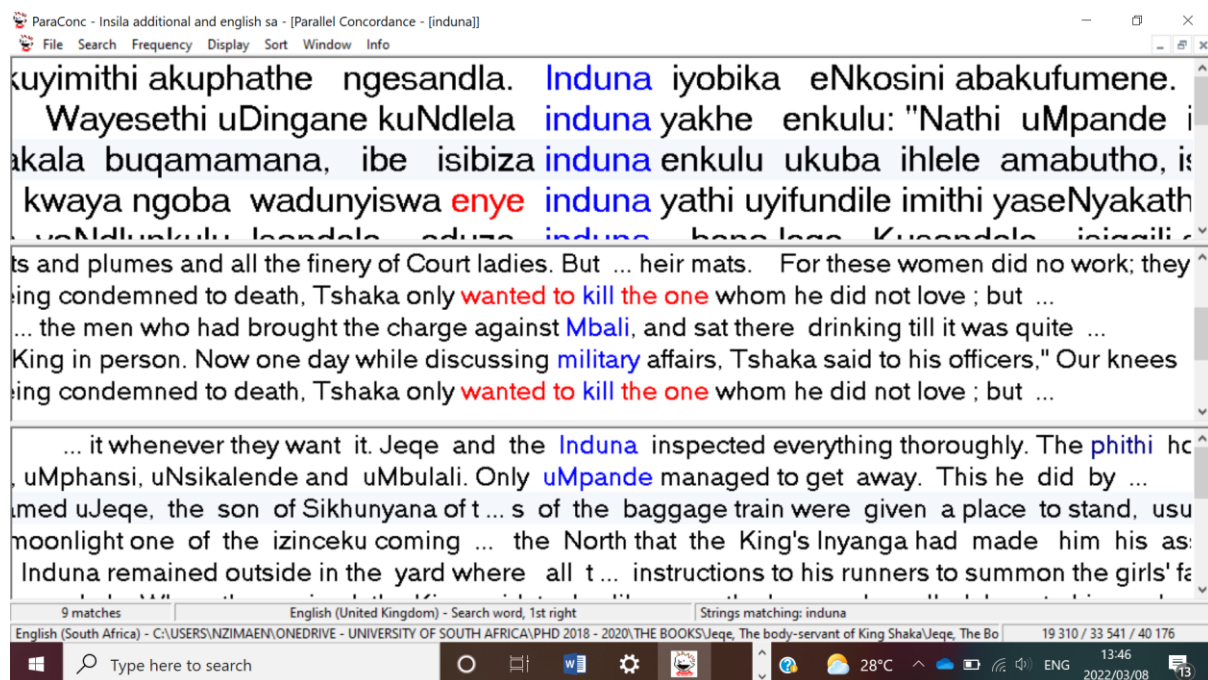
Figure 65: Concordance lines for the term '*induna*' and its hot words in TT₁ and TT₂
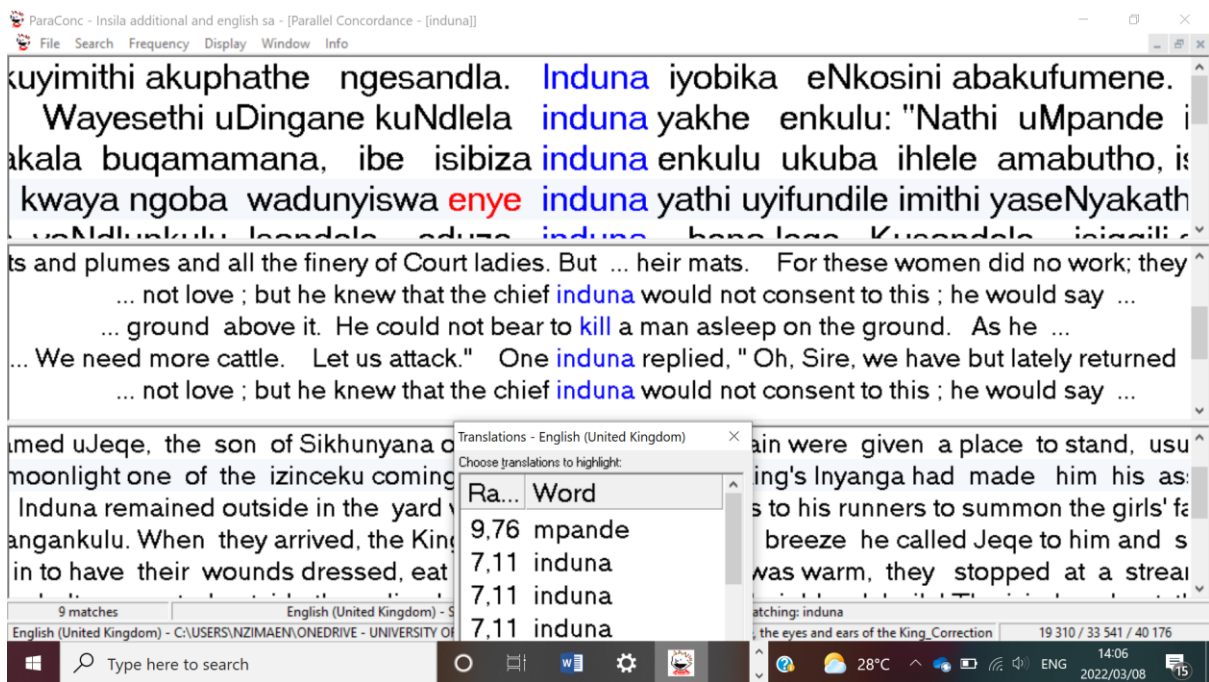
Figure 66: Search Query tool in TT₁ and Translations tool in TT₂ showing 'induna'

The above findings, therefore, revealed that the term '*induna*' was transferred unaltered to both the TT₁ and the TT₂. Therefore, it could be surmised that the translators of both translations used the source text-oriented approach in this case. If they were to employ the target text-oriented model, they would either render the word as 'official' or 'headman'. The term 'headman' is used in some sources to refer to '*induna*'.

The next culture-specific term to be considered was '*amashoba*', and it is now wise to switch the discussion to it.

5.3.4 Amashoba

The term '***amashoba***' is a noun that can either mean an object or artefact made from fur of animal tail used by traditional healers or diviners when performing their dance, or the artefact or object worn on the legs, arms or shoulders when performing a traditional dance or attending a traditional event. In the past, the later type of '*amashoba*' could also be worn when going to a battle, as is sometimes the case in the novel being investigated.

The Hot words tool revealed a list of words with 'plumes' topping the list, in the TT₁. The other words included dust, *bayede*, sunrise and others, which can by no means be an equivalent of

the word concerned. The Translations tool only showed 'plumes' as a possible equivalent. However, 'plumes' do not really refer to '*amashoba*' but are another cultural artefact made from feathers worn on the head. Therefore, the results showed by the Translations tool were also not accurate. In the case of TT$_2$, the Hot words option displayed '*amashoba*' as one of the words, although it was further down the list. The Translations tool only retrieved 'regiment' and '*uyizulu*' as possible equivalents, which clearly did not refer to '*amashoba*'. The results of the Translations tool in TT$_1$ and the Hot words tool in TT$_2$ are shown in **Figure 67** below.
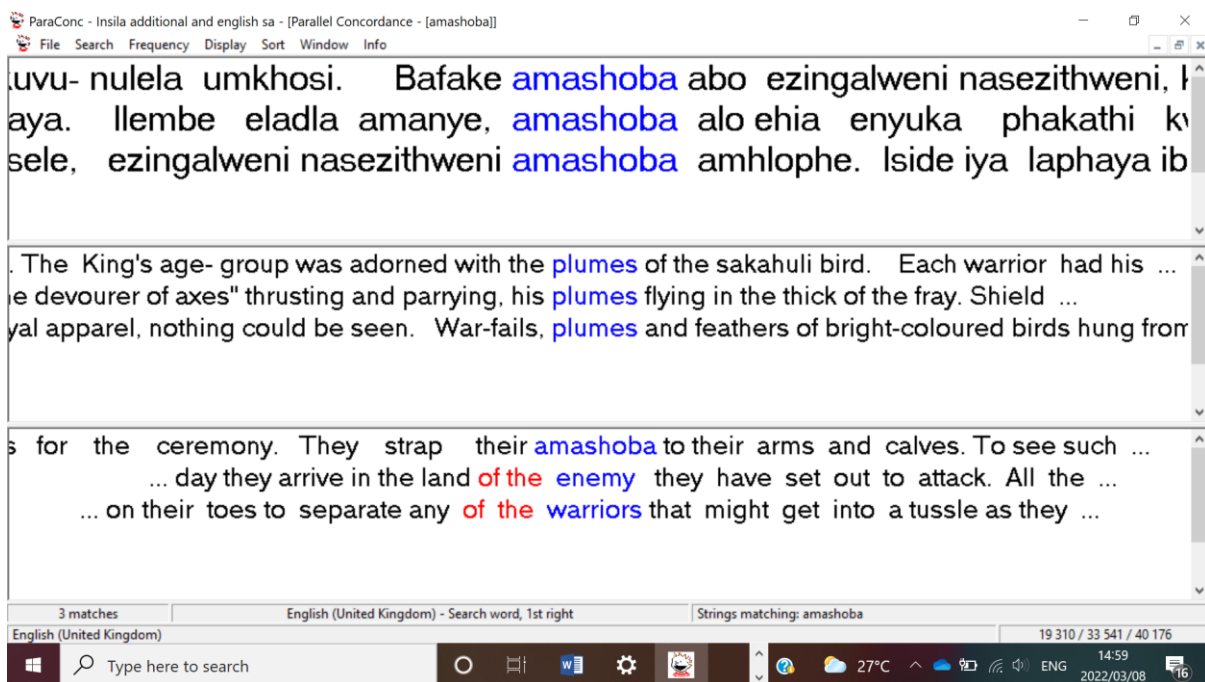
Figure 67: Results for Translations tool in TT$_1$ and Hot words tool in TT$_2$

One of the forms in which the word '*amashoba*' appeared in the novel was '*namashoba*', which is a combination of the formative 'na' which stands for the conjunction 'and' and the noun '*amashoba*'. An assimilation process called 'vowel coalescence/merging' (*ukulumbana konkamisa* in isiZulu) took place here, in which the vowel 'a' of the formative 'na' merged with the initial vowel 'a' of the noun '*amashoba*' to form '*namashoba*' (i.e. *na+amashoba > a+a = a = namashoba*). When searching this form in the corpus and using the Search Query tool with the word 'tassels' as the search word, the findings showed that the word '**tassels**' was actually the equivalent used in both the TT$_1$ and the TT$_2$. In the TT$_2$, the translator added an explanation to the word 'tassels', as follows: "**tassels called *amashoba* made from the rich fur of animal tails**". This clearly indicated that the term '*amashoba*' was rendered as 'tassels'

in both the TT₁ and TT₂, with a bit of explanation in the TT₂. These results are shown in **Figure 68**.

Figure 68: Search Query tool showing equivalents for the term '*namashoba*' in TT₁ and TT₂

It was, therefore, safe to conclude that the translators of both the TT₁ and TT₂ employed the target text-oriented approach in rendering the term '*amashoba*', since they used the English equivalent 'tassels' in translating it. Although the word '*amashoba*' features in the TT₂, it appeared in an explanation of the word 'tassels'.

The next term to consider was '*ibheshu*', as it is one of the popular cultural terms referring to isiZulu traditional attire.

5.3.5 Ibheshu

The term '**Ibheshu**' is a noun referring to one piece (as there are many pieces) of the isiZulu traditional attire made from animal (e.g. cow, goat, buck, etc.) skin which covers the buttocks. When generating concordance lines and using the Hot words tool to retrieve possible equivalents, the findings showed words such as gleaming, stepped, noble, etc. in the TT₁ and top, *amashoba*, dressed, etc. in the TT₂, which could not be translations for the search word (see **Figure 69**). The Translations tool also displayed similar results, which led us to make use

of the Search Query option with '*beshu*' and '*ibheshu*' as the search words in the TT$_1$ and the TT$_2$, respectively.
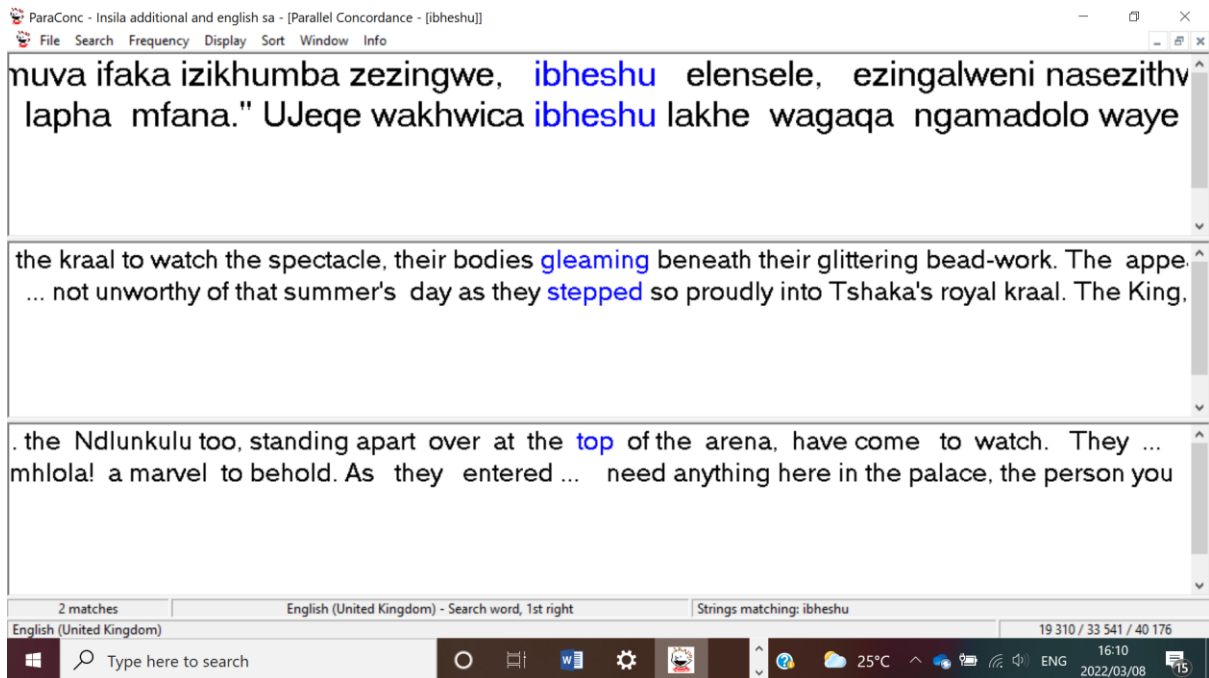
Figure 69: Concordance lines showing hot words for '*ibheshu*' in TT$_1$ and TT$_2$
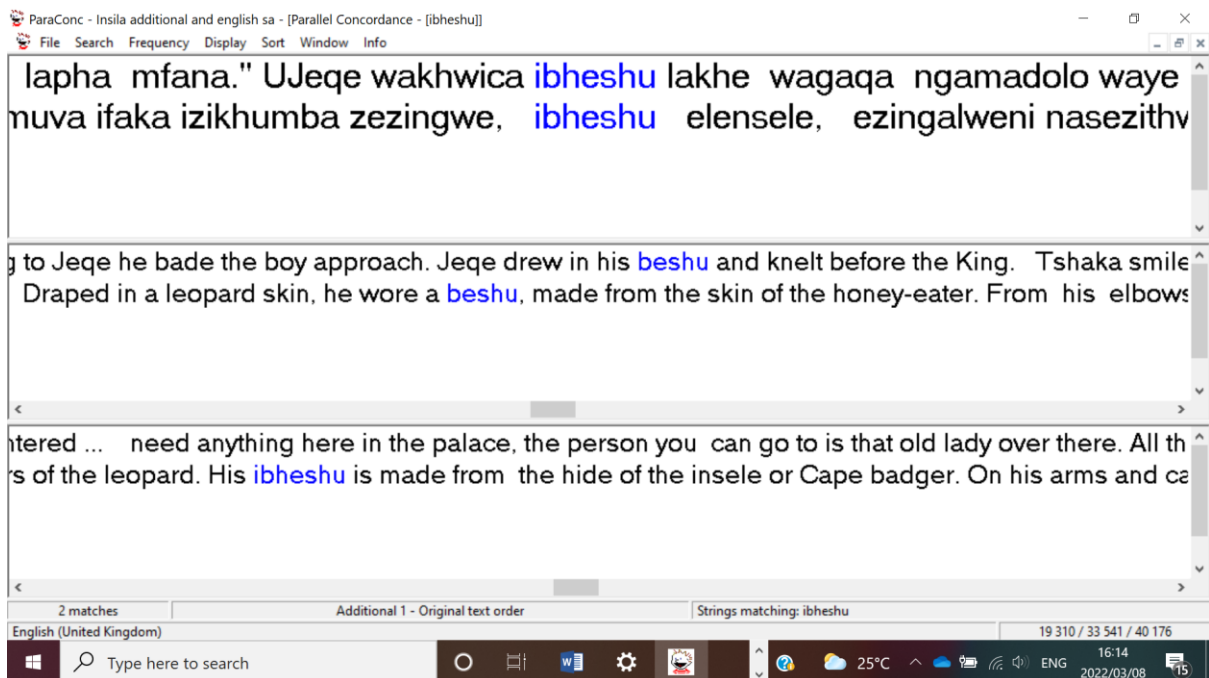
Figure 70: Search Query tool showing equivalents for the term '*ibheshu*'

The results, as shown in **Figure 70** above, proved that the term '*ibheshu*' was rendered as '***beshu***' in the TT_1, which was a direct borrowing of the word with only the omission of the initial vowel or prefix 'i'. The difference in the sounds /b/ and /bh/ shows that the translator was of the view that the sound /b/ of English is pronounced in the same way in isiZulu, which is not necessarily the case. The English /b/ is rather equivalent to the isiZulu /bh/, and therefore the sound /b/ should have been /bh/ in the TT_1. The translator of the TT_2 transferred the word unmodified as '***ibheshu***'. Therefore, the translators of both the TT_1 and TT_2 employed the source text-oriented approach in their rendering of this word, as they used it as foreign as is in the translations.

Let us now proceed to the next culture-specific term that was investigated, which is '*ilawu*'.

5.3.6 Ilawu

The term '**ilawu**' is a noun referring to a house that is used exclusively for sleeping. Previously, the only houses that existed in African communities were rondavels and one of the rondavels was used as a kitchen and another as a bedroom. The one used as a bedroom was the one referred to as '*ilawu*'. Although the word and this type of houses still exist in modern communities (especially in rural areas), the two are gradually diminishing as the more modern house designs have made inroads into African communities.

Neither the Hot words tool nor the Translations tool yielded any useful results for the word in the corpus. The words shown in **Figure 71** below, obtained using the Translations tool, could never be translation equivalents to the search word. The Search Query option, therefore, had to be employed once again in this instance. The results indicated that the word '**hut**' was the translation equivalent in the TT_1, while the translators of the TT_2 retained the word '***ilawu***' unaltered in the translation. These results are shown in **Figure 72**.
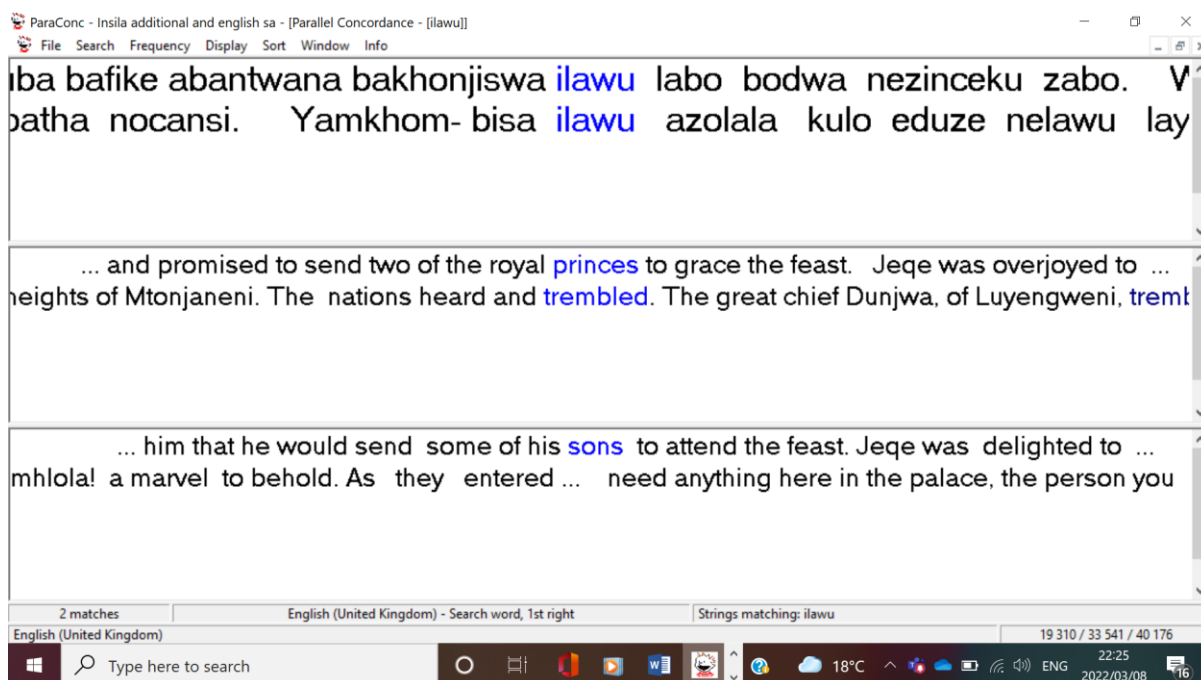
Figure 71: The Translations tool showing possible equivalents for the term '*ilawu*'
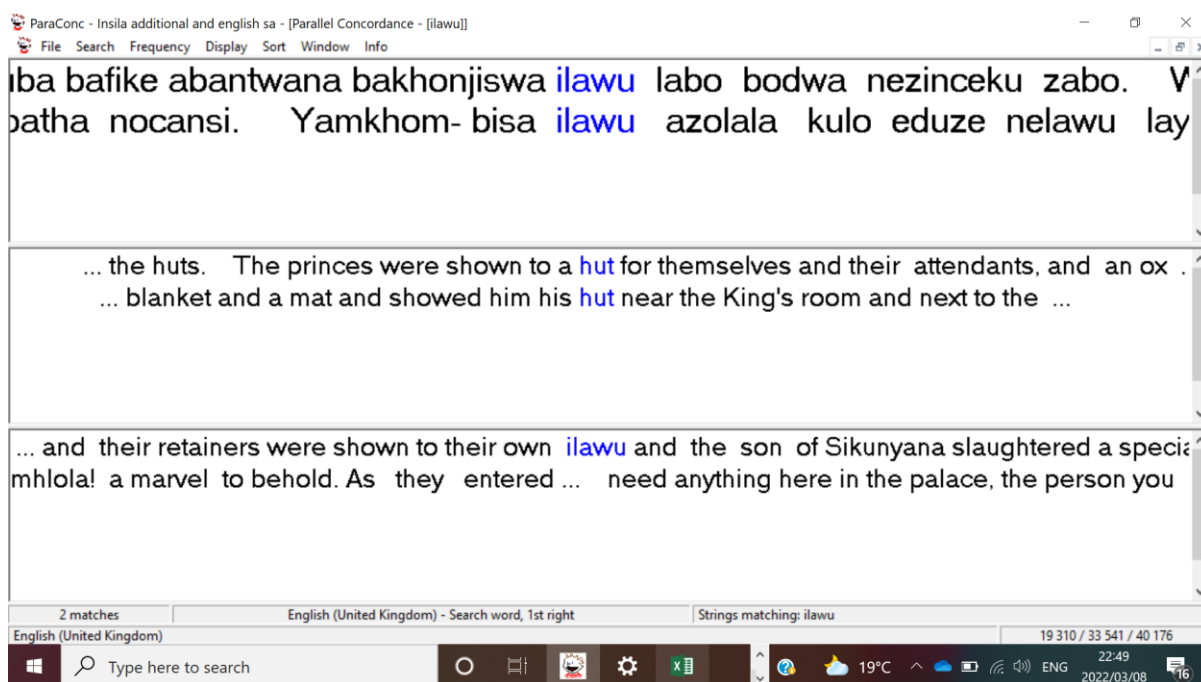
Figure 72: The Search Query tool showing equivalents for the term '*ilawu*'

Therefore, it is apparent that the translator of the TT₁ used the target text-oriented paradigm in rendering the term '*ilawu*', as he used a general word in English. The translators of the TT₂, on the contrary, employed the source text-oriented model, since they merely transferred the word as is to the target text without even a slight modification.

Now that the findings regarding the translation of the term '*ilawu*' have been highlighted, the next term to be considered is '*amasi*'.

5.3.7   Amasi

The term '***amasi***' is a noun referring to sour/fermented milk. This is also one of the popular isiZulu words as some companies who manufacture the product use the name '*amasi*' (e.g. *Amasi othando* manufactured by Clover) in their naming of the product. *Amasi* is an indigenous food in the Zulu culture and among the Nguni group at large. It is mixed with dry pap commonly known as '*uphuthu*' among the Nguni group. Before the advent of maize meal, it was mixed with grounded mealies referred to as '*umcaba*' in isiZulu. The Hot words tool in the TT$_1$ did not produce the desired results, since it provided words such as almost, built, good, etc. which are not necessarily equivalent to the word. The same holds true for the Translations option. In the case of the TT$_2$, both of these tools ranked the word '*amasi*' at the top of the list, which was a clear indication that it was the correct translation equivalent. These results are shown in **Figure 73** below, with TT$_1$ showing the results of the Hot words tool and TT$_2$ displaying list of hot words with the word '*amasi*' ranked in the first place.
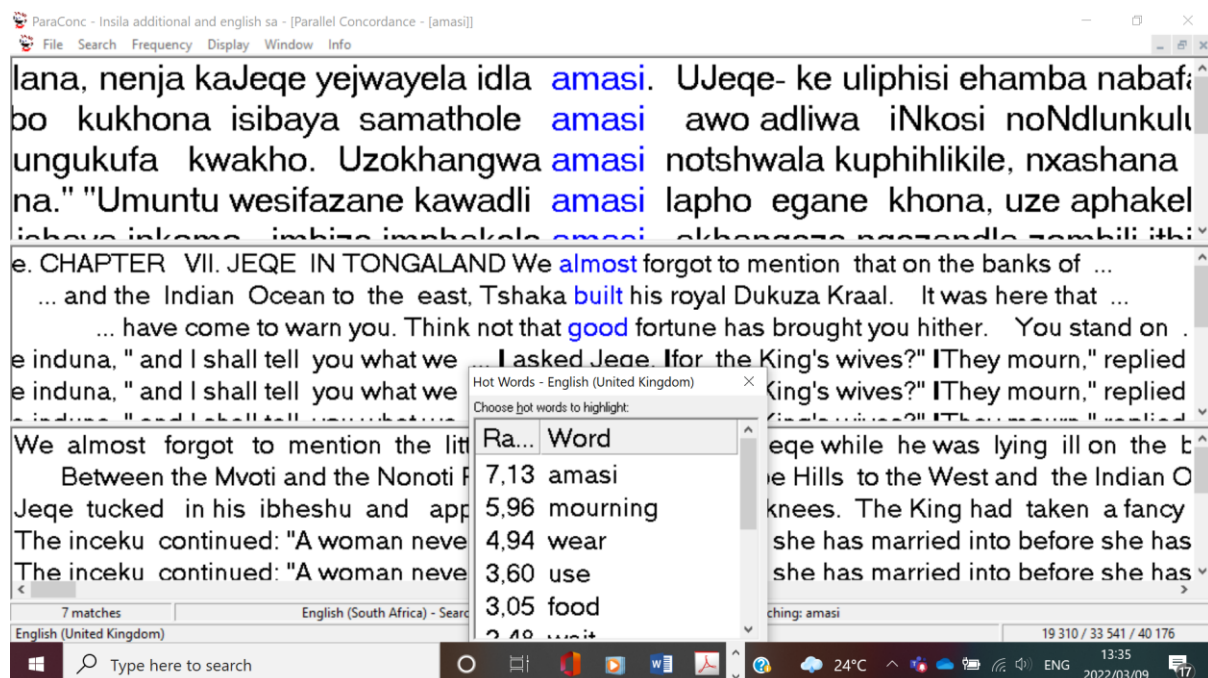
Figure 73: The Hot words tool showing possible equivalents in the TT$_1$ and TT$_2$ for '*amasi*'

Therefore, the Search Query option had to be employed in the case of TT₁ to display the correct translation equivalent for the word. Even before using the tool, one could clearly see the term 'sour milk' when browsing through the concordance lines in the TT₁ window. When rather using the word 'milk' as the search word, the results showed that the word is rendered as both '**milk**' (in the first highlighted word) and '**sour milk**' (in the second highlighted word), as shown in **Figure 74** below. The figure also shows the findings of the Translations tool in the TT₂, and it is clear that the term was retained as '*amasi*' in the TT₂.
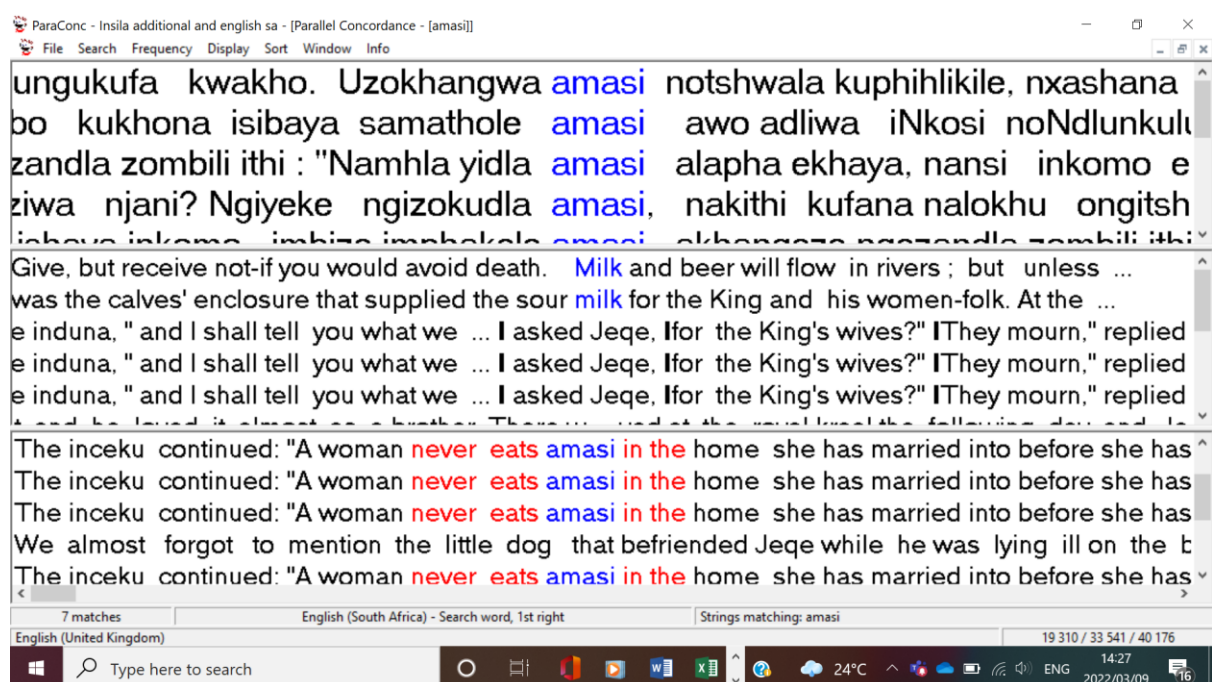
Figure 74: Results of Search Query tool in TT₁ and Translations tool in TT₂ for '*amasi*'

Based on the above findings, it could be inferred that the translators of the TT₁ employed the target text-oriented approach in rendering the term '*amasi*', as they used English equivalents for the word. The TT₂ translators, on the contrary, adopted the source text-oriented approach in rendering the word since they merely transferred it to the target text. The translators of the TT₂ might have been influenced by the fact that the word has gained wide distribution among South African communities that even individuals who do not necessarily speak isiZulu might know its meaning, hence they retained it in the translation without even the slightest of alterations.

The next cultural term that was examined is '*uselwa*', which is another very interesting term that appeared several times in the original novel.

5.3.8   Uselwa

The term '***uselwa***' is a noun referring to a special wild fruit that was used in the past when performing a ceremony that was held prior to first consumption of harvest. The fruit was collected by warriors from the wild and cooked alongside some of the foods that were part of the harvest, such as mealies, pumpkin, spinach, etc. The fruit had to be cooked by the king himself as it did not cook properly when cooked by ordinary people. The purpose of the ceremony was to signal or declare that the harvest was ready for consumption by the people.

This was one of the terms with a high frequency of occurrence in the original novel, and it was necessary to generate a frequency list for it and try to locate it on the list. **Figure 75** below shows that the word appeared 10 times in the original novel, which was not as high a frequency as would be expected by someone who read the original novel. When searching possible translations for the word using the Hot words option, the findings listed the word 'fruit' at the top, followed by the word 'gourd', in the TT_1. In the case of the TT_2, the word '*uselwa*' ranked first, followed by other words that did not necessarily have the potential to be translation equivalents. The Translations tool only displayed the words 'fruit' and 'festival' as possible equivalents in the TT_1. Interestingly, only the word '*uselwa*' appeared in the list in the TT_2 when the Translations tool was employed. These results are shown in **Figure 76**.

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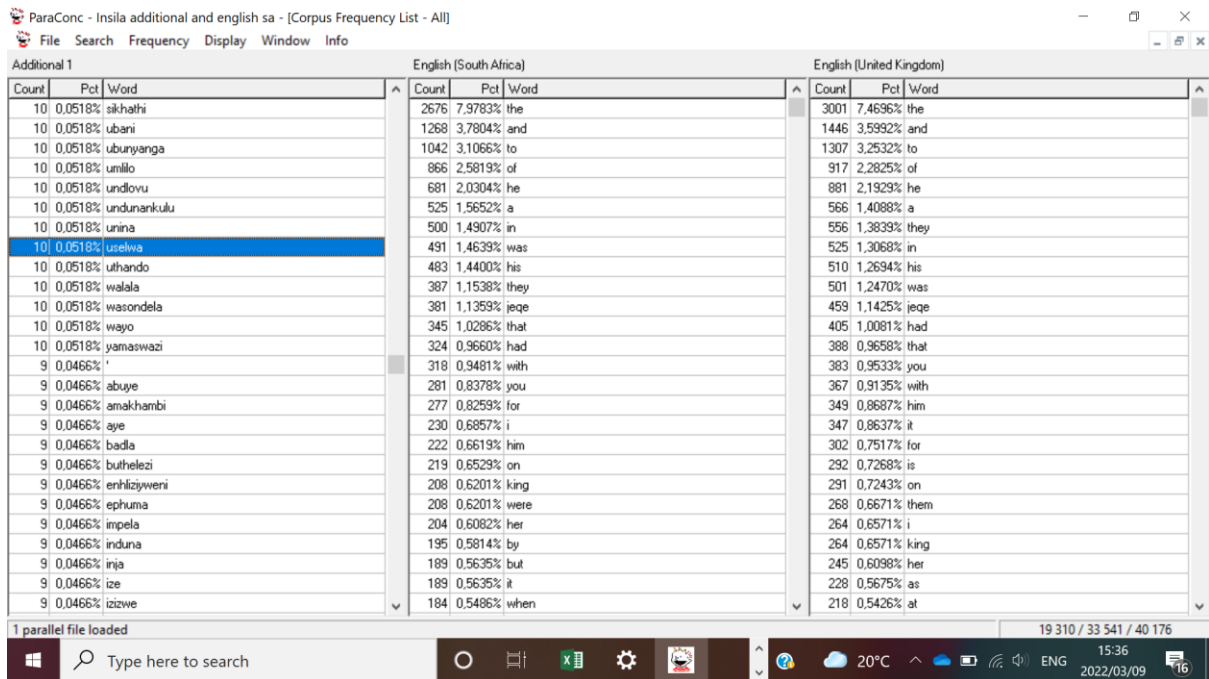
Figure 75: Frequency list showing the term '*uselwa*'
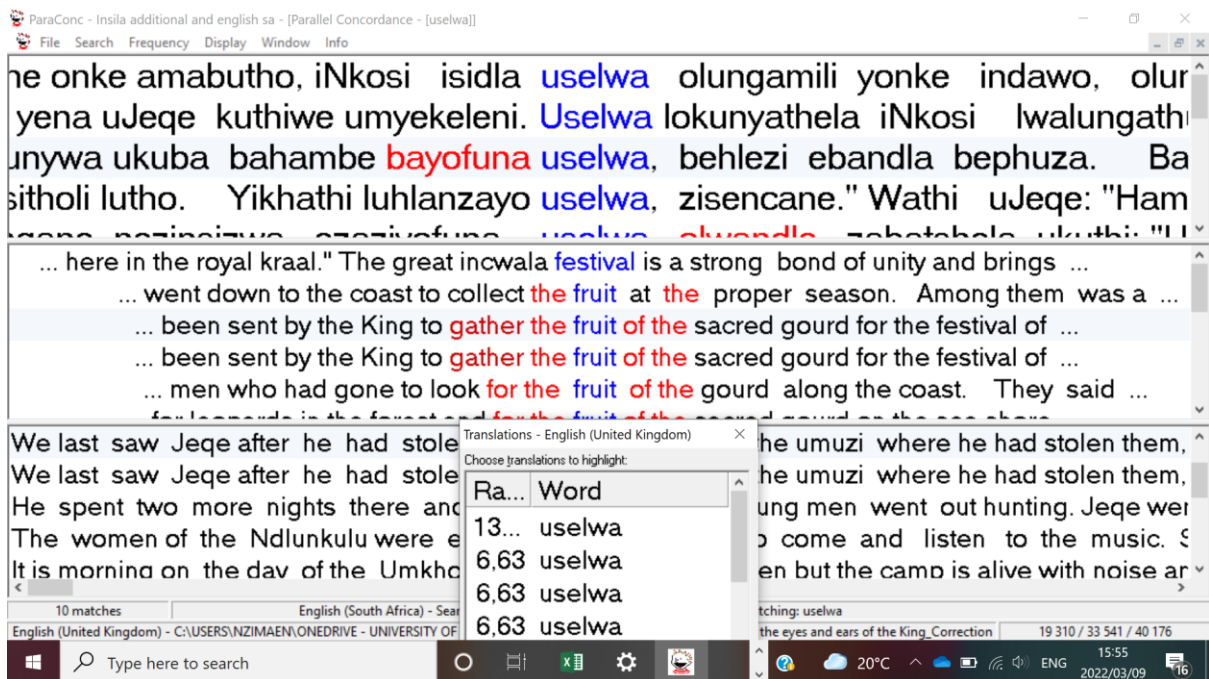
Figure 76: Translations tool showing possible equivalents for the term '*uselwa*'

When taking a quick glance at the concordance lines of the TT$_1$ window, i.e. first lower window, in **Figure 77**, it becomes apparent that the word was not rendered as simply 'fruit' but rather as 'fruit of the sacred gourd' or 'fruit of the gourd' in most instances. However, this could not deny the fact that there were cases in which it was translated as simply 'fruit', such

as in the fourth concordance line in the figure below. Furthermore, the fourth concordance line of the TT₂ shows an explanation after the word 'uselwa'. It might be necessary to employ the 'Context window' tool to display the entire explanation. **Figure 78** below shows the Context window with the word 'uselwa' highlighted and the following explanation after it: "the special gourd required for strengthening and preparing the King at the *Inyathela* ceremony that preceded the festival". The explanation given by the translators was clearly a paragraph of the meaning or function of the fruit (*uselwa*).
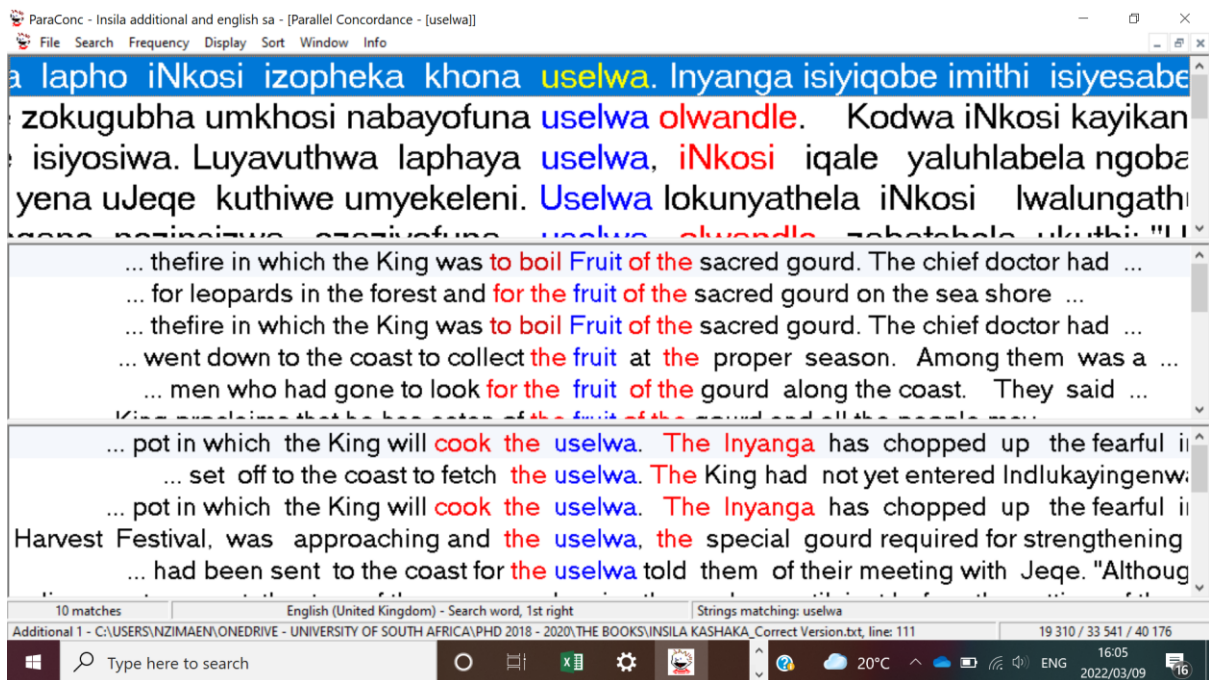
Figure 77: Concordance lines showing possible translations for the word '*uselwa*'
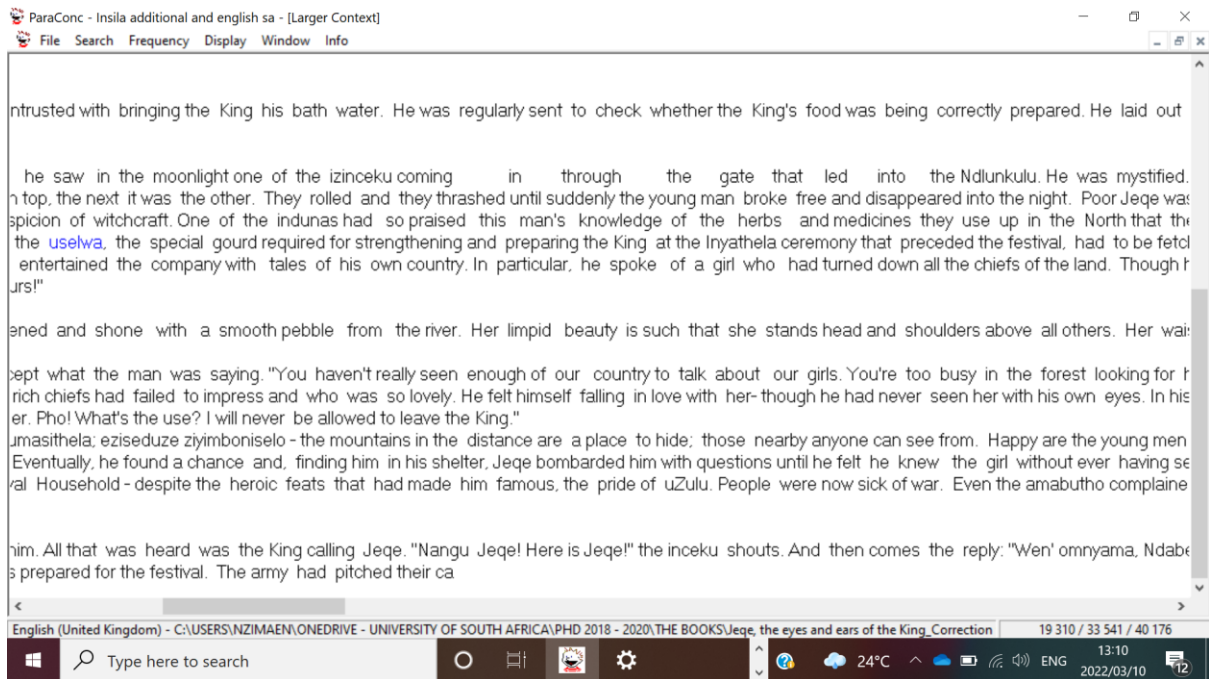
Figure 78: Context window displaying the term '*uselwa*' and its explanation in TT₂

The above results clearly indicated that the translator of the TT₁ rendered the word '*uselwa*' in three different ways, as '**fruit**', '**fruit of the sacred gourd**' and '**fruit of the gourd**'. The translators of the TT₂ translated it as '*uselwa*', which was a mere transfer of the word, but also added the explanation '**the special gourd required for strengthening and preparing the King at the *Inyathela* ceremony that preceded the festival**'. Therefore, it could be surmised that the TT₁ translator adopted the target text-oriented approach in rendering this particular word, as he used the closest English equivalents for it. The translators of the TT₂, on the other hand, employed both the source text-oriented and target text-oriented paradigm since they transferred the foreign word to the target text but accompanied by English explanation. The foreign word, therefore, represents the source text-oriented approach while the explanation stands for the target text-oriented paradigm.

Perhaps it is now worthwhile proceeding to the next culture-specific term that was investigated, which is '*umqhele*'.

5.3.9 Umqhele

The term '*umqhele*' is a noun that refers to a round artefact or object usually made from animal skin worn on the head. It can also be made from grass, tree leaves or the likes and is more like a head-ring. When using the Hot words and Translation tools to retrieve possible equivalents

for the term, the software displayed words that could not possibly be translation equivalents, such as porridge, mealies, single, etc. in the TT$_1$, and pieces, grains, begin, etc. in the TT$_2$. Some of these terms are shown in **Figure 79** below. The term did not have many occurrences in the corpus, hence it had very few concordance lines, as shown in the figure. As a result, the software also could not show all the hot words as not many concordance lines were generated.
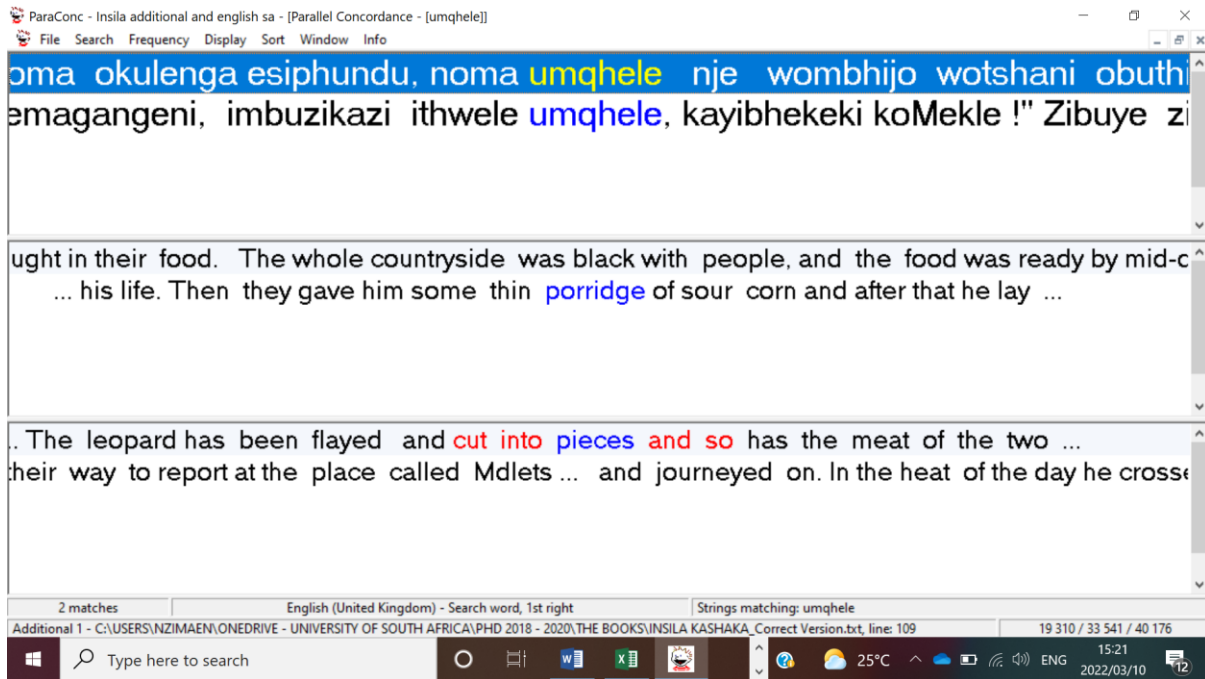
Figure 79: Hot words tool showing possible equivalents for the term '*umqhele*'

The Search Query tool was at least able to produce the desired results, as shown in **Figure 80** below. In some of the occurrences of the word, it was rendered as '**a crown or garland for head or neck**' in the TT$_1$ and '**a twist of plaited hair on the forehead**' in the TT$_2$. Therefore, these translations were used when performing the search. The software was at least able to retrieve these translations from the corpus, as shown in the figure below. The translations might not be accurate, but the aim was not to evaluate them. These findings clearly demonstrated that these were the translation equivalents for the word '*umqhele*' in the TT$_1$ and TT$_2$. Therefore, it was safe to infer that the translators of both versions in this instance employed the target text-oriented approach in translating this term, as they paraphrased it based on its meaning.
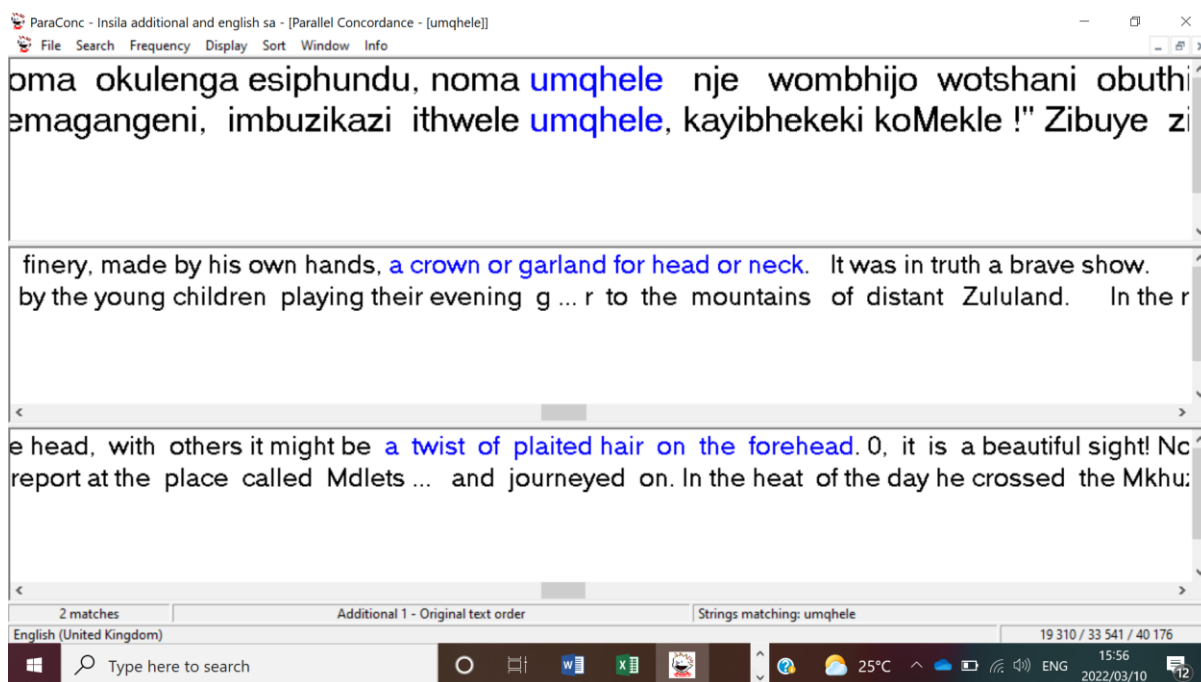
Figure 80: Search Query tool displaying translation equivalents for the term '*umqhele*'

The next term that was investigated is '*umkhusu*'. Let us move on to see how the translators have rendered this particular term in their respective English versions.

5.3.10 Umkhusu

The term '***umkhusu***' is also a noun that refers to meat that has been put on a stick and hung on the roof or somewhere in the house for some time in order to dry out. Once the meat has dried out, it is then referred to as '*umkhusu*', that can then be consumed. Once again, neither the Hot words tool nor the Translations tool produced the desired results for this word. In the TT_1, the Translations tool only showed 'twenty' and 'lion' as possible equivalents. In the TT_2, the words 'twenty' and '*jiyane*' were displayed as possible translations. However, for some reason, the TT_2 only showed 'twenty' and not '*jiyane*'. These findings are displayed in **Figure 81** below.
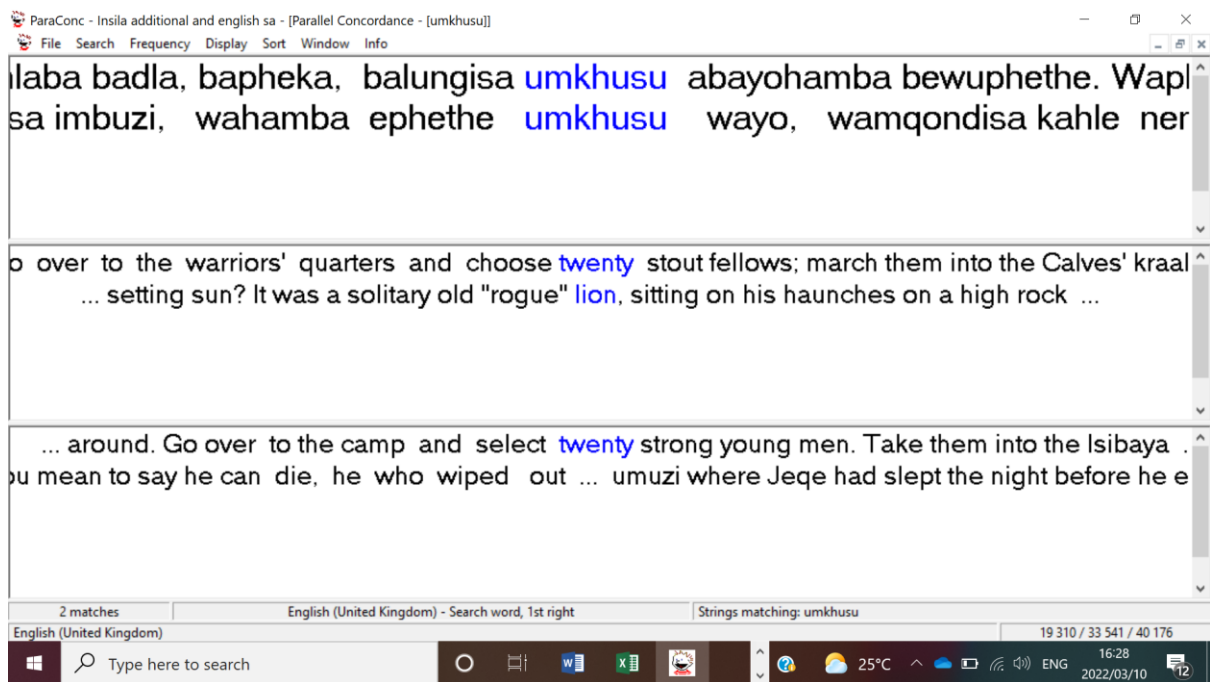
Figure 81: Translations tool showing possible equivalents for the term '*umkhusu*'

Once again, the Search Query tool came to the rescue in this case. In the TT₁, the term was rendered as 'the meat' and in the TT₂ as 'the meat and dried it to make *umkhusu*'. The tool was at least able to retrieve these translations from the corpus, as shown in **Figure 82**. From these findings, it was clear that the TT₁ rendered the term using the closest English equivalent, '**the meat**'. The TT₂ translators, on the other hand, used a combination of a foreign word and an explanation. Their translation did not make clear sense when taken out of the context in which it is embedded. To paraphrase it in order to make more sense, the decontextualised translation equivalent could be worded differently as '**dried meat called *umkhusu*'**.

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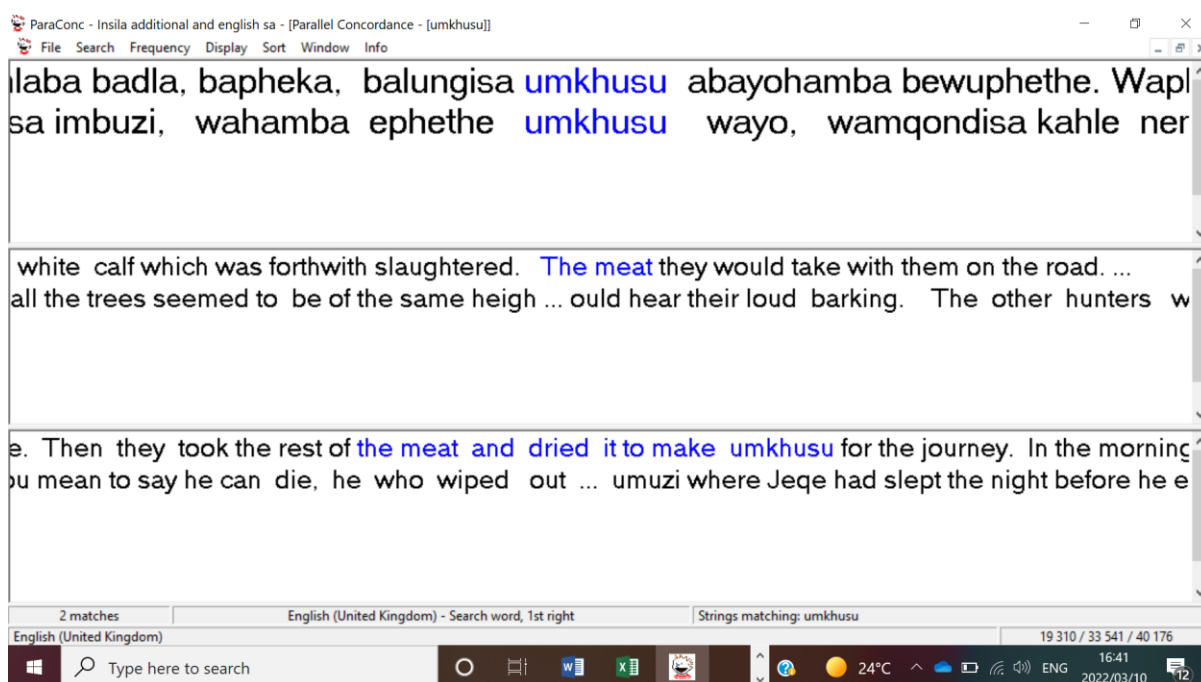
Figure 82: Search Query tool displaying translation equivalents for the term '*umkhusu*'

The TT$_1$ translator, once again, adopted the target text-oriented approach in translating the term '*umkhusu*'. The translators of the TT$_2$ also employed their usual style of transferring the ST word unaltered and adding an English explanation for it. Therefore, this entailed that they used both the source text-oriented and target text-oriented approach.

It is now time to proceed to the next cultural term that was considered, which is '*intondolo*'.

5.3.11 Intondolo

The term '*intondolo*' is a noun referring to an adult male goat that has been castrated. It did not have many appearances in the corpus. In fact, the concordance lines only showed two appearances for it. The Hot words tool displayed words such as, mist, hour, ones and so on in the TT$_1$ and fat, legs, paid and so forth in the TT$_2$, which were clearly not equivalents for the search word. The Translations option also showed two words in the TT$_1$, namely family and mist, and duplicates of only one word in the TT$_2$, namely fat, which could not possibly be an equivalent for the word in question. Therefore, the Search Query tool had to be employed in order to retrieve the correct translation equivalent in the corpus. In its two appearances, the term was rendered as '**a young wether**' in the TT$_1$ and '**a she-goat**' in the TT$_2$ in the first instance. Fortunately, the Search Query tool was able to retrieve these equivalents in the corpus,

as shown in **Figure 83**. In the second occurrence, the term was translated as simply '**goat**' in the TT1 and '**a castrated goat**' in the TT2. These translation equivalents are displayed in **Figure 84** below.
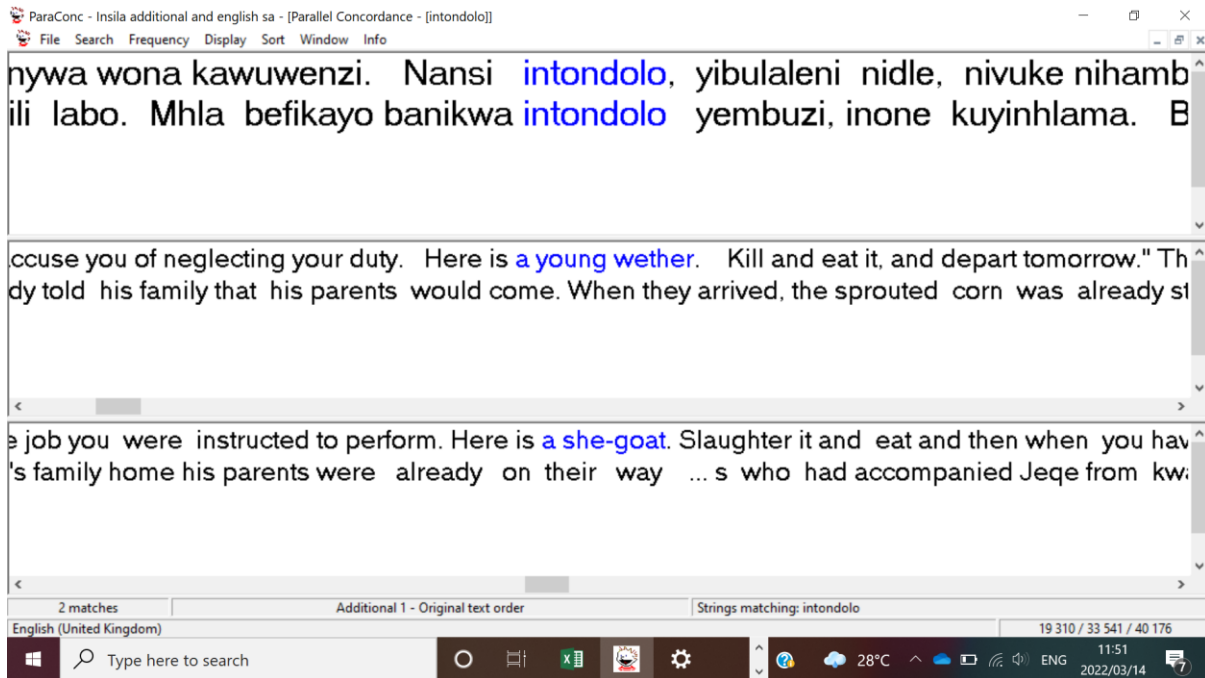
Figure 83: Search Query tool results for the first appearance of the term '*intondolo*'
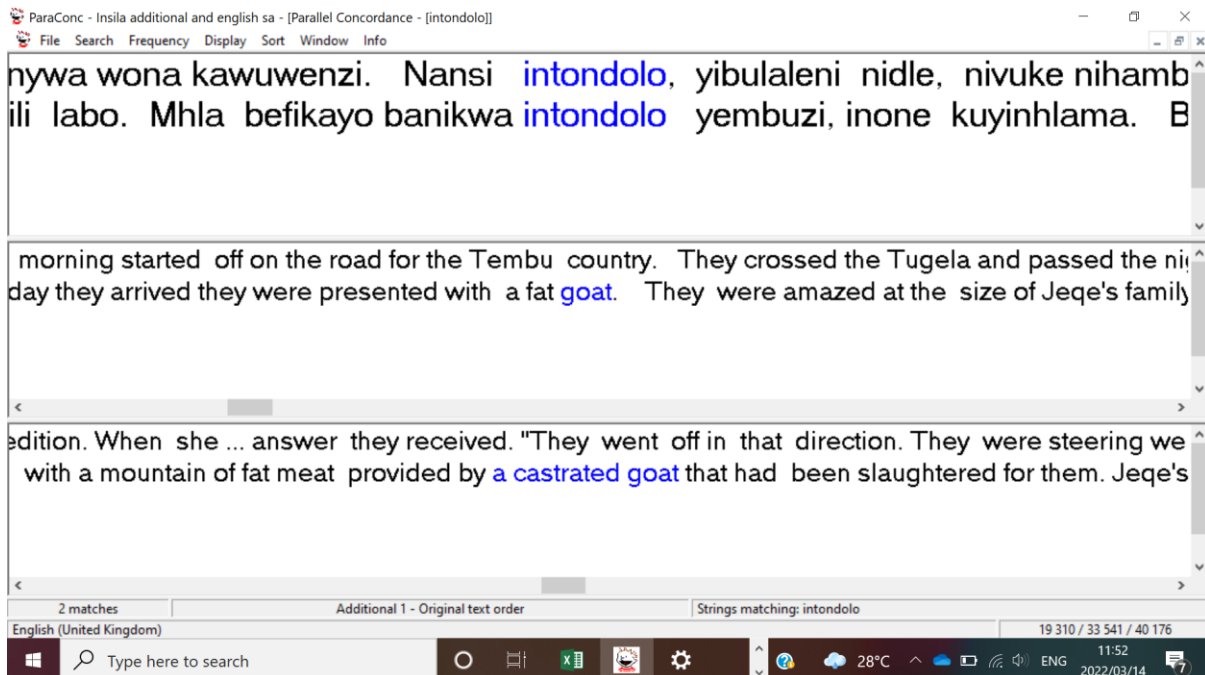
Figure 84: Search Query tool results for the second appearance of the term '*intondolo*'

Therefore, it could be surmised that the translators of both English versions adopted the target text-oriented approach when rendering the term '*intondolo*', as they translated it based on its meaning. The TT$_1$ translator used the closest English equivalent in the first instance, as the term 'wether' means 'castrated sheep/ram'. Although, the ST referred to a goat and the TT$_1$ translator used a word that rather referred to a sheep/ram, the term 'wether' is the closest the translator could use to capture the meaning 'castrated'. Furthermore, the translator also included the word 'young' in the translation, which was not really accurate, as the ST word referred to an 'adult' goat. However, the aim of the study was not necessarily to evaluate the translations. In the second occurrence of the term, the TT$_1$ used the term 'goat', which is a general term and indeed does encompass 'castrated adult male goat'. The TT$_2$ translators, on the other hand, used the term 'a she-goat' in the first case, which was also a mistranslation as the ST term rather refers to a male goat. In the second occurrence of the term, however, the translators seemed to have gotten the meaning correct as they correctly rendered it as 'a castrated goat'.

The next term included in the investigation in the present study was '*ijongosi*'. Let us see how the translators handled the translation of this particular term.

5.3.12 Ijongosi

The term '***ijongosi***' appeared in the noun form in the ST, and it refers to a young girl who just entered puberty and is still a virgin. This is quite a long and detailed definition and it would be difficult for the translator to capture all these specifics in the translation. Both the Hot words and Translations tool, once again, did not yield the anticipated results. For instance, the Hot words option showed words such as goats, danced, graceful, etc. for the TT$_1$ and *mbali*, nonoti, exactly, etc. for the TT$_2$, which were not even close to being equivalents for the search word. The Translations tool displayed danced and goats in the TT$_1$ and only *mbali* in the TT$_2$, none of which had the potential to be an equivalent for the search word. Therefore, the Search Query tool had to be used once again. The term '**a young girl**' was used in both the TT$_1$ and TT$_2$ as an equivalent. When this term was used as the search word, for some reason the corpus showed no results in the TT$_2$, as shown in **Figure 85** below. The Context window tool also could not be used to retrieve the desired results, as the equivalent could not be located on the window. However, when retrieving the aligned sentences, the term 'a young girl' did appear as the

translation equivalent, as displayed in **Figure 86**. The figure also shows that the sentences were perfectly aligned and, therefore, the failure of the software to retrieve the equivalent could not be attributed to poor alignment.
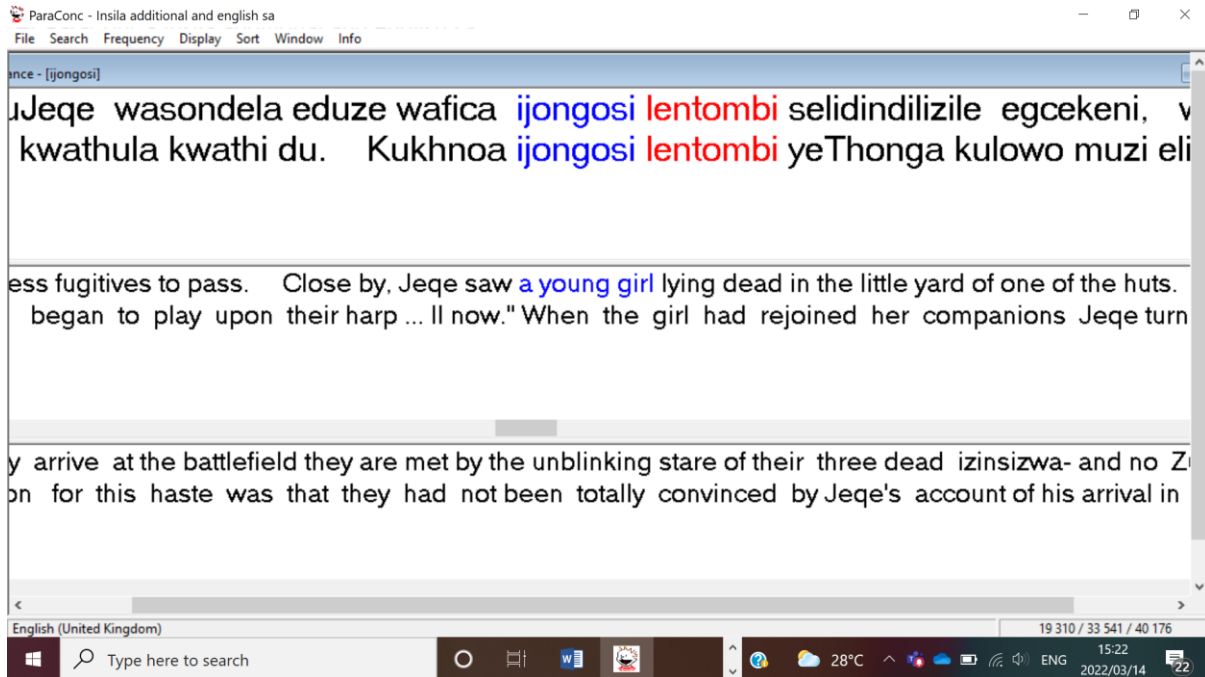
Figure 85: Search Query tool showing equivalents for '*ijongosi*' in TT₁ and TT₂
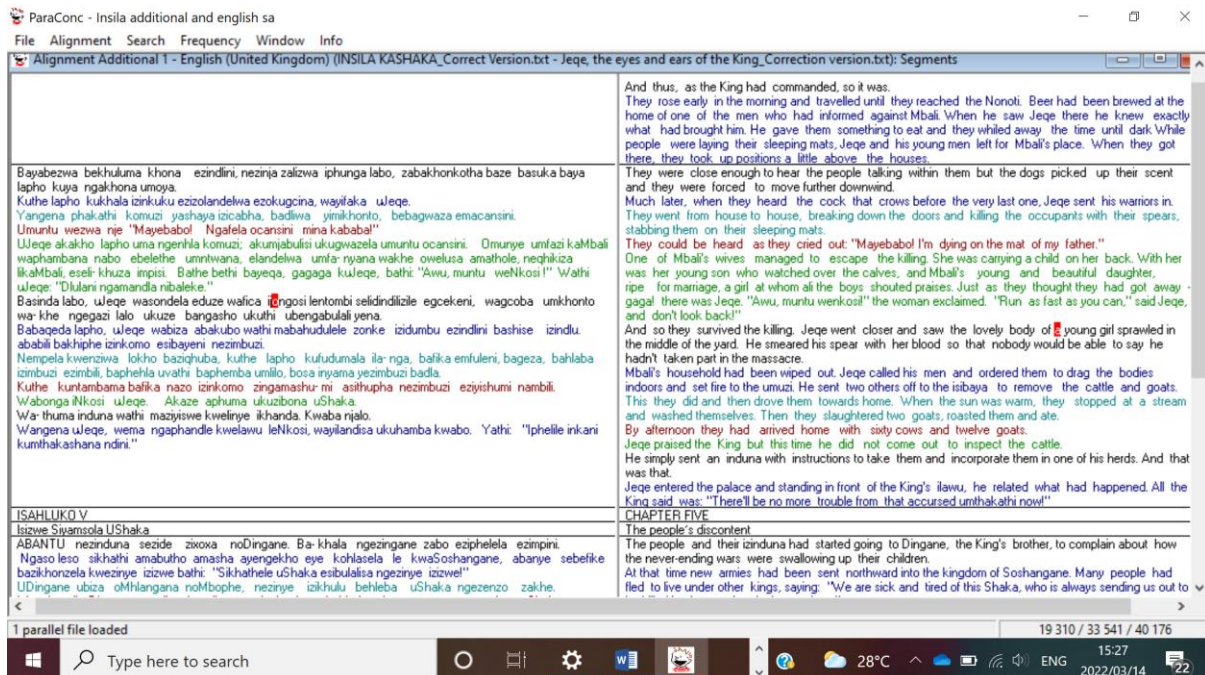
Figure 86: Aligned sentences showing 'a young girl' as the equivalent for '*ijongosi*' in TT₂

Therefore, it was apparent that the translators of both the TT$_1$ and TT$_2$ adopted the target text-oriented paradigm once again in rendering the term '*ijongosi*', as they translated it based on paraphrase of meaning. Their translation might not have captured all the features of the term, but it was the closest and most economic English equivalent they could give.

The next culture-specific term that was investigated is '*izinkabi*'. Let us proceed to this term to see how it has been rendered in the English translations.

5.3.13 Izinkabi

The term '*izinkabi'* is a noun in the plural form, with its singular form being '*inkabi*'. It refers to a castrated male cow, normally an adult male cow, as younger ones are not castrated due to the fear that they might not be strong enough to survive castration. Therefore, its perfect match in English is 'ox', since it also refers to a castrated bull or cow. When using the Hot words tool to retrieve possible translations of the term in the corpus, the possible equivalents on the list of hot words in TT$_1$ were 'oxen' and 'bull', as shown in **Figure 87**. The word 'bull', however, was the last one on the list and did not appear clearly in the figure, as the aim was to show both words. In the case of the TT$_2$, the Hot words option showed 'oxen' as one of the hot words, which was the only word with the potential to be the translation equivalent (see **Figure 88**). In fact, this word was ranked the second on the list, which indicated that it had a high potential to be the correct equivalent. The two words 'oxen' and 'bull' refer to a male cow in English, hence they are the closest translations to the search word.
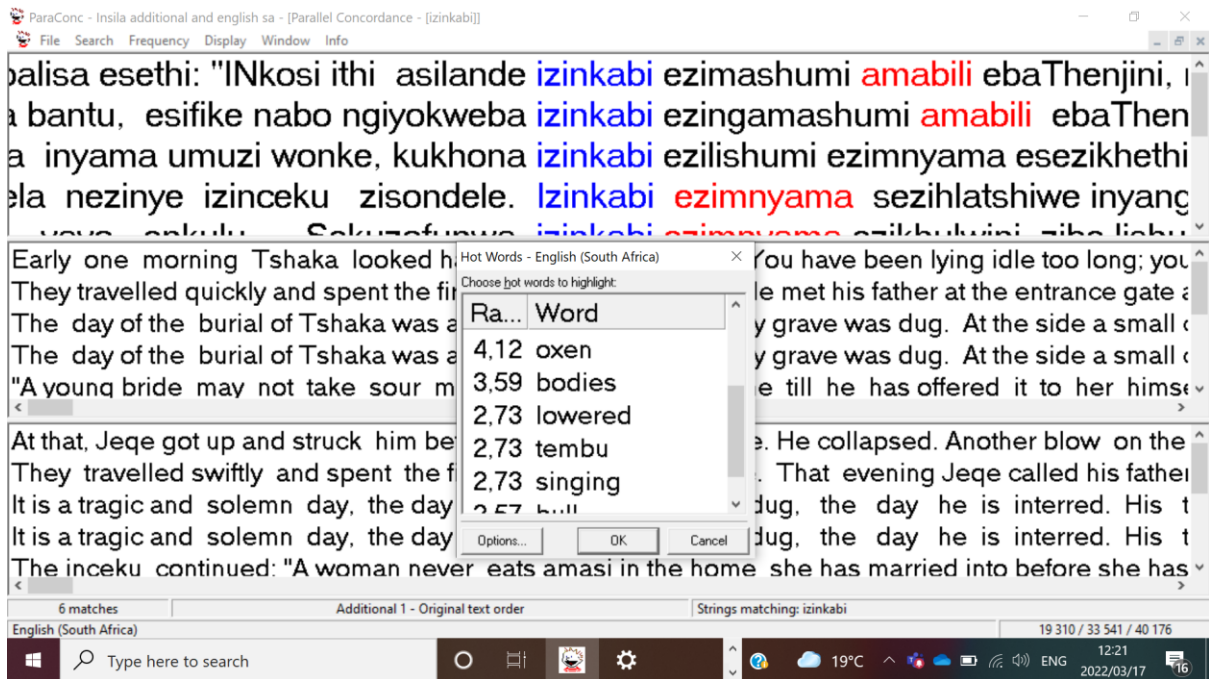
Figure 87: Hot words for '*izinkabi*' in the TT₁ with focus on the words 'oxen' and 'bull'
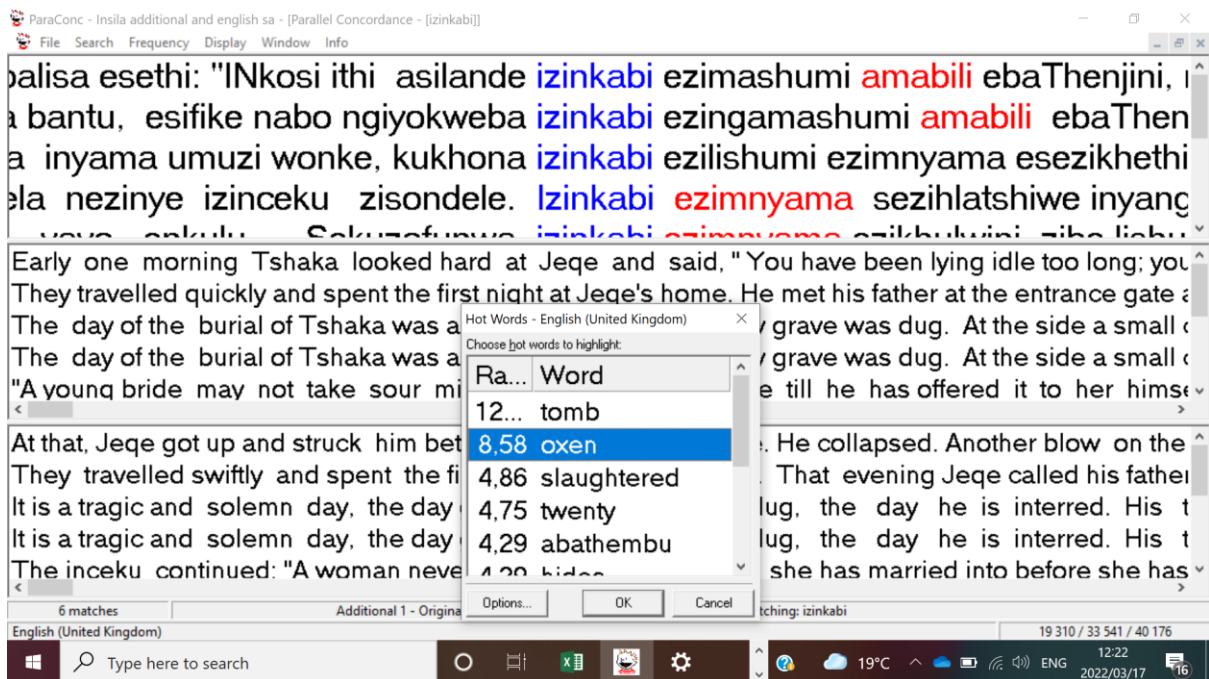
Figure 88: Hot words for '*izinkabi*' in the TT₂ with focus on the word 'oxen'

When using the Search Query tool to validate the two possible equivalents, the results showed that the word 'oxen' was the correct equivalent, when considering the correspondence between the concordance lines of the ST and those of the TT₁ and TT₂. The results only showed one concordance line for the word 'bull' in both TT₁ and TT₂ and there was no corresponding line

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for it in the ST where the word '*izinkabi*' appeared, when the concordance lines are scrutinised. The results of the Search Query tool with the word 'oxen' as the search word are displayed in **Figure 89**. Due to space limitations, not all the searches could be shown in the form of a figure, hence the search results for the word 'bull' are not displayed.

Therefore, the findings indicated that the translators of both the TT$_1$ and TT$_2$ employed the word '**oxen**' in their translation of the term '*izinkabi*'. Therefore, it could be concluded that the translators of both English versions rendered this particular word using the target text-oriented approach, as they used the equivalent term in the target text.
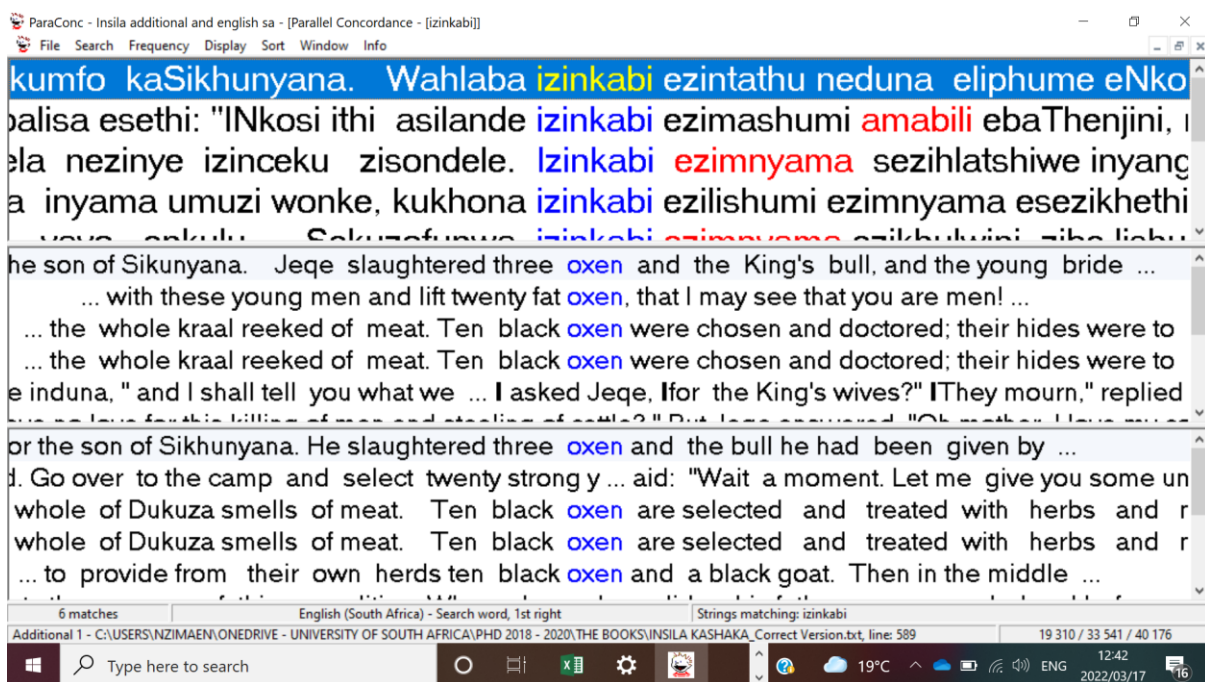
Figure 89: Search Query tool displaying 'oxen' as equivalent for '*izinkabi*'

Now it is perhaps worthwhile proceeding to the next cultural term that was examined, which is '*imbenge*'.

5.3.14 Imbenge

The term '***imbenge***' is a noun referring to a cultural container shaped like a dish, made from grass. In the olden days, it was normally used to carry or store various vegetables such as mealies, beans, spinach and the likes, or different kinds of wild fruits. However, nowadays it can be used to carry anything that fits in it. The Hot words option only showed words such as twenty, depart, ready, and more in the TT$_1$, which could not really be translation equivalents to

the search word. However, the word 'basket' was on top of the list of hot words in the case of TT$_2$, as displayed in **Figure 90** below. This suggests that this word had the highest possibility of being the correct equivalent to the search word. The Translations tool only showed repetition of the word 'chapter' and the word 'twenty' in the TT$_1$. In the case of the TT$_2$, it showed only two words, namely 'twenty' and 'basket'. This re-affirmed the status of the word 'basket' in the TT$_2$, as the correct equivalent. When using the Search Query tool with 'basket' as the search word, the findings retrieved the word in the TT$_2$, as shown in **Figure 91**. For some bizarre reasons, the software did not highlight the word in the TT$_1$. However, when taking a closer look at the two concordance lines, the word 'basket' was clearly noticeable as the last word of the second concordance line.
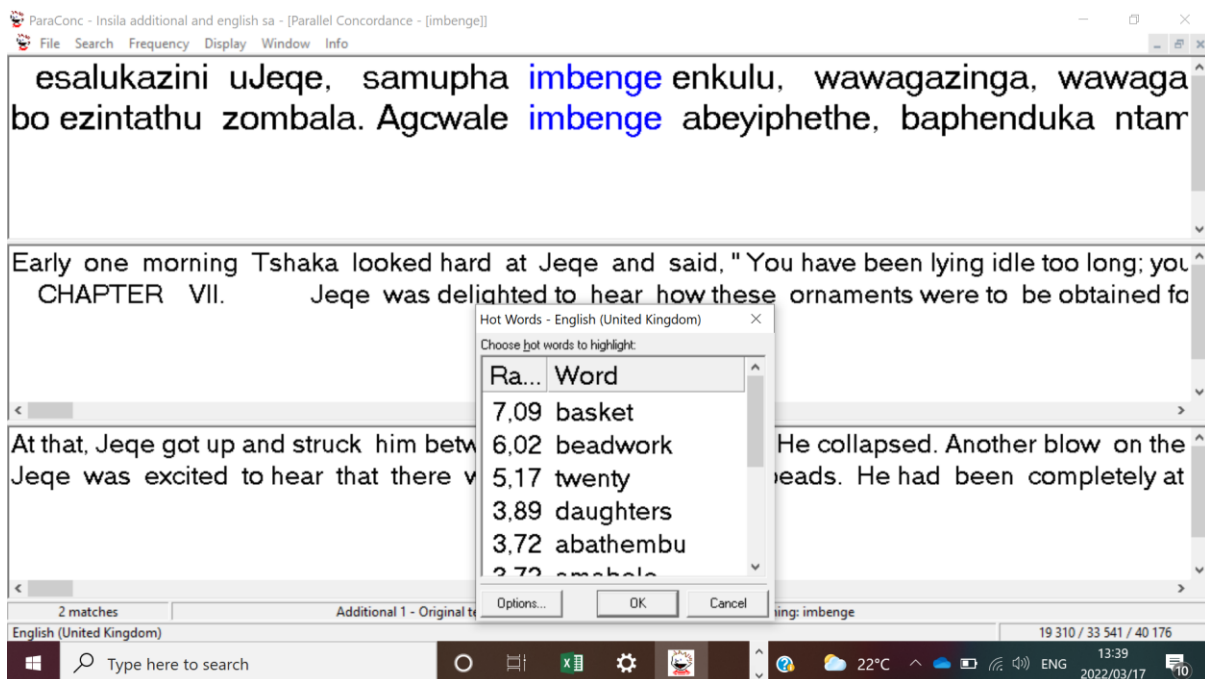
Figure 90: Hot words tool showing the list of hot words for '*imbenge*' in the TT₂
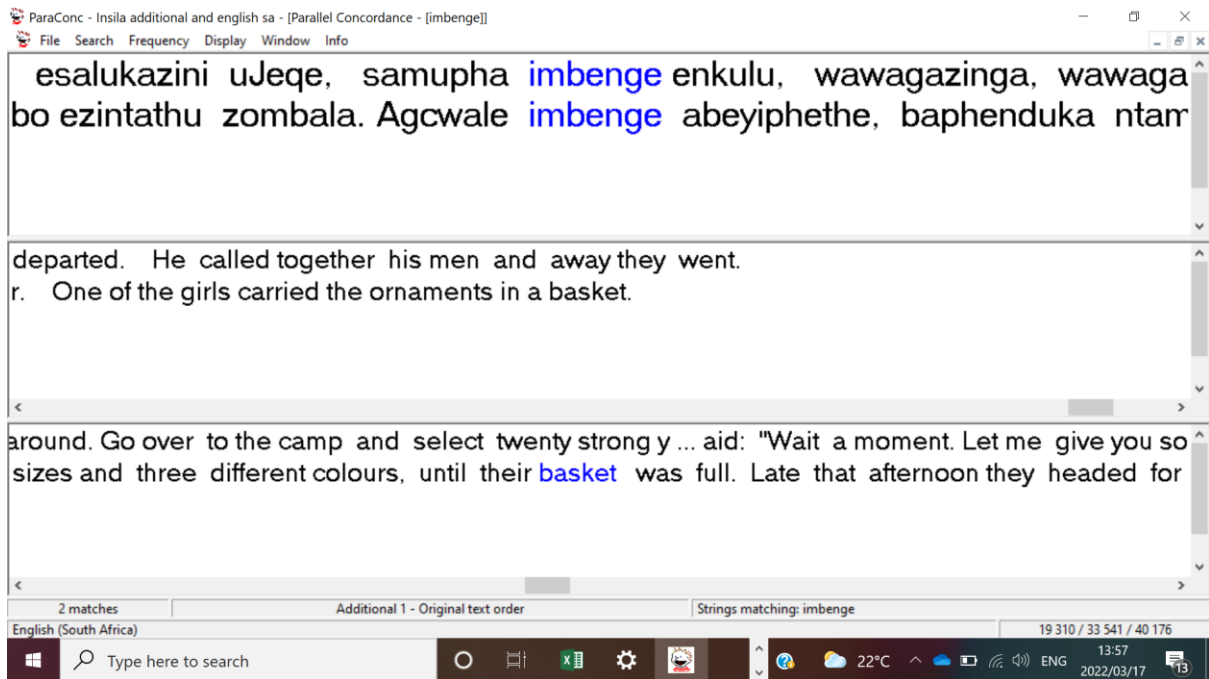
Figure 91: Search Query tool showing 'basket' as the equivalent for '*imbenge*'

Therefore, the findings clearly indicated that the term '**basket**' was used in rendering '*imbenge*' in both TT₁ and TT₂. Therefore, it was apparent that the translators of both English versions adopted the target text-oriented approach once again in rendering the term '*imbenge*', as they used the closest equivalent at their disposal in English.

It is now time to move to the next culture-specific term that was considered for inclusion, and that is '*isinambathi*'.

5.3.15 Isinambathi

The term '**isinambathi**' is also a noun, which roughly means porridge made from pumpkin. The more popular term used in the modern times is '*isijingi*'. It is interesting to note that the author of the ST used both terms in the novel, possibly due to either a lack of awareness that the two are synonyms or the author intentionally used the two terms while being fully aware they are synonyms. When employing the Hot words tool to retrieve possible translation equivalents, the findings showed 'porridge' as one of the hot words in the TT₁, although it was further down the list. In the case of the TT₂, words such as what's, grains, *gele*, etc. were shown on the list, none of which had the potential to be the correct equivalent. All these findings are shown in **Figure 92** below. For some reason, the hot words do not want to display in the concordance lines for TT₂, hence it is rather the list that is shown in the figure.

The translations option only displayed two words in the case of TT$_1$, namely 'single' and '*ngqelebani*', which can never be equivalents to the search word. For the TT$_2$, it only showed 'what's' as the possible translation equivalent. The Search Query tool was used once again to produce more accurate results. In one of the appearances of the word '*isinambathi*', it was rendered as 'thin porridge' in the TT$_1$ and 'pumpkin porridge' in the TT$_2$. The tool was indeed able to retrieve these equivalents in the corpus, as shown in **Figure 93**. However, the TT$_1$ translator also used the term 'thin gruel' in some cases; and the tool also was able to show this equivalent in the corpus (see **Figure 94**). When taking a closer look at the concordance lines for TT$_1$, it was seen that the term 'thin porridge' was accompanied by the phrase 'or sour corn'. This indicated that the translator might have had a different understanding of the term. It seemed he understood it as 'thin porridge made from sour corn' rather than 'porridge made from pumpkin'.
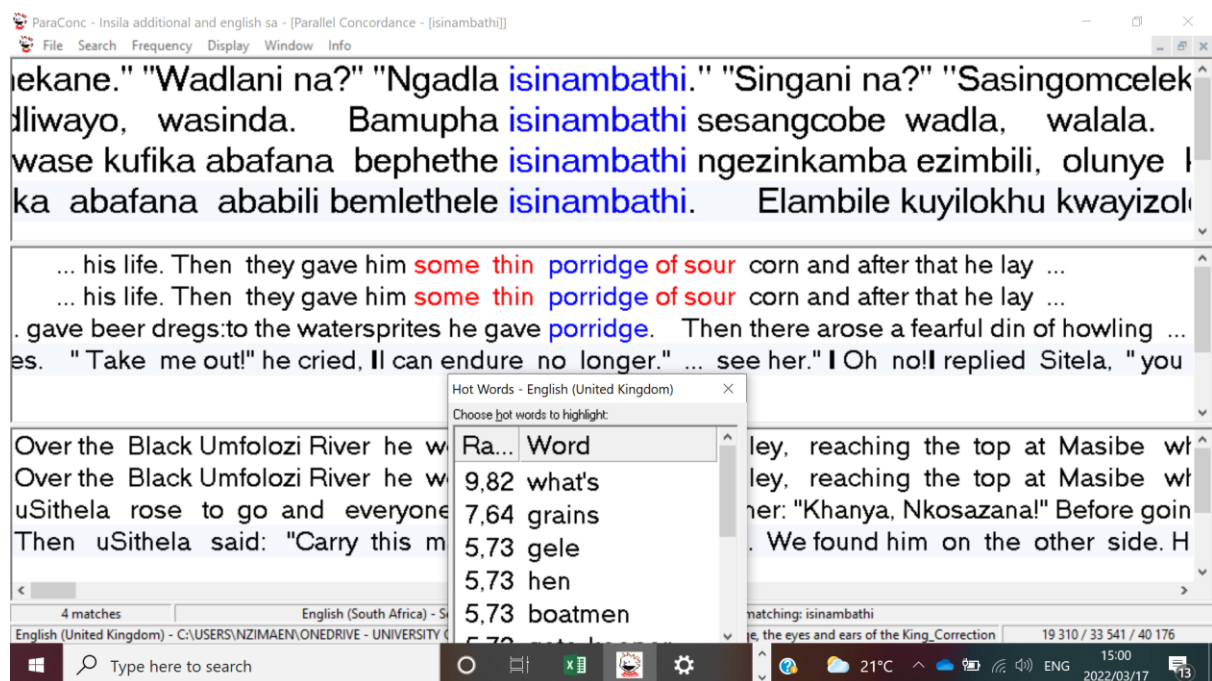
Figure 92: Hot words for '*isinambathi*' in TT$_1$ and TT$_2$
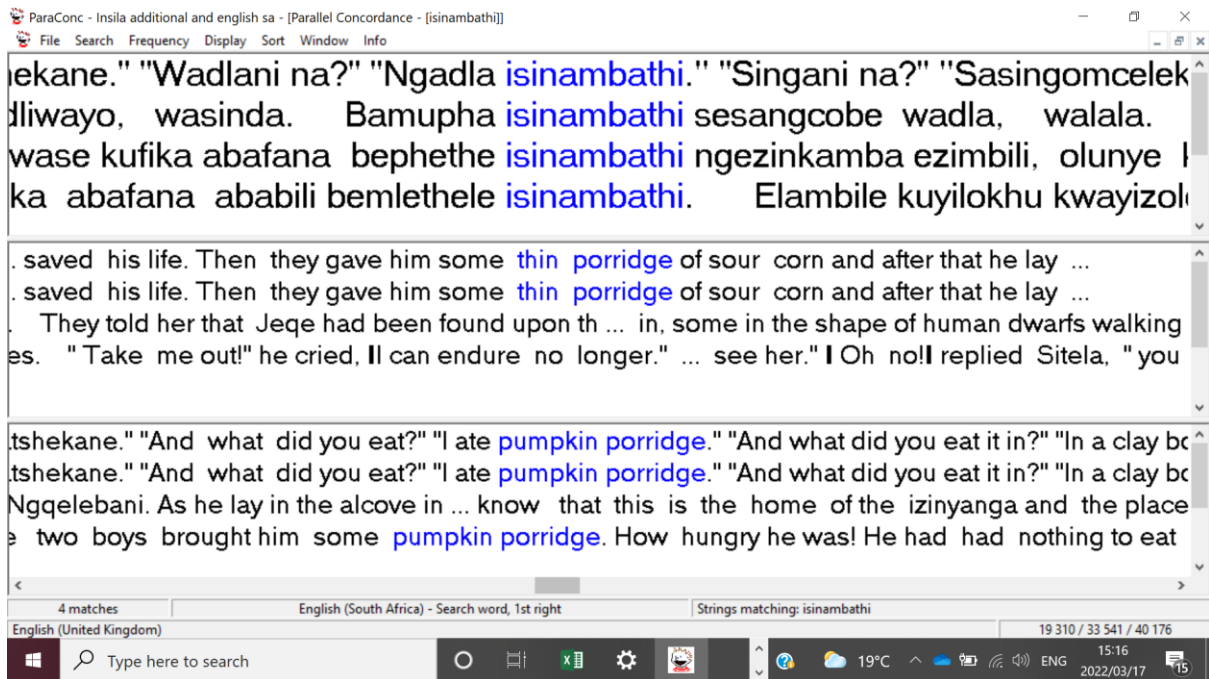
Figure 93: Search Query tool showing equivalents for '*isinambathi*' in TT₁ and TT₂
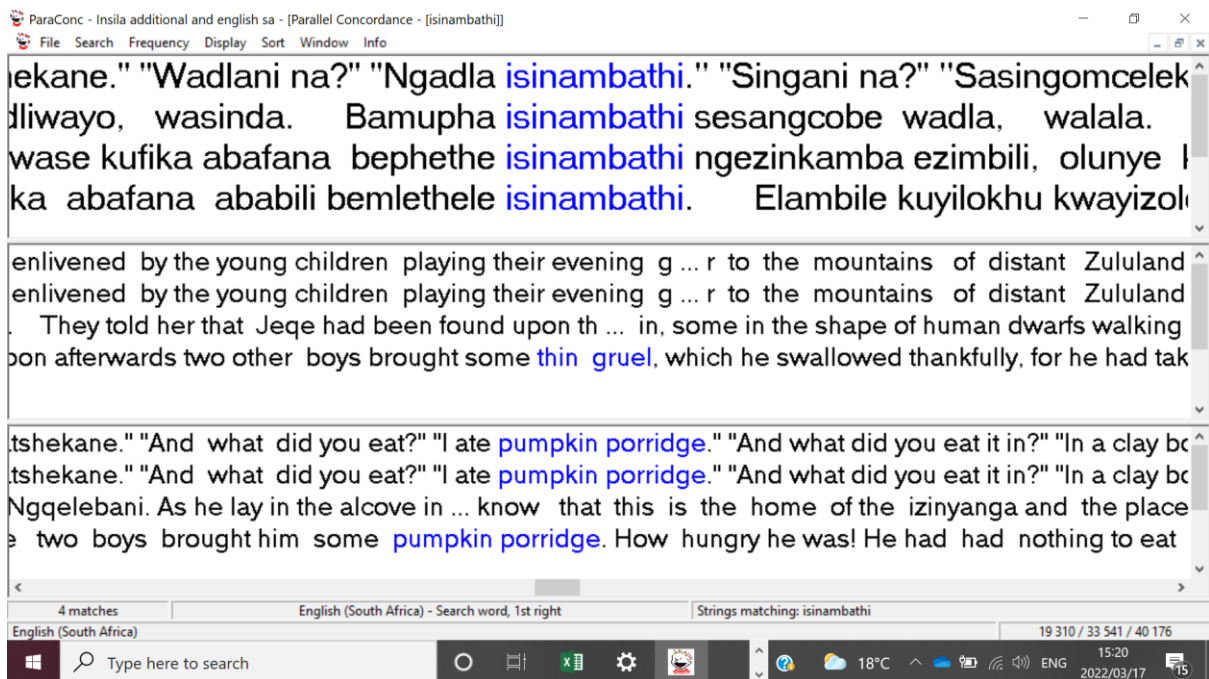
Figure 94: Search Query tool showing 'thin gruel' in TT₁ as equivalent for '*isinambathi*'

Based on the above findings, it was apparent that the TT₁ translator rendered the term '*isinambathi*' as '**thin porridge**' and '**thin gruel'**, while the TT₂ translators only rendered it as '**pumpkin porridge'**. Therefore, it could be surmised that the translators of both English translations adopted the target text-oriented paradigm once again in rendering this particular

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culture-specific term. The TT₁ translator used close equivalents in the target text in his rendering of the term. The same holds for the TT₂ translators; however, they wanted to be a little more specific in their case and made it explicit that the porridge was made from pumpkin.

The next term that was investigated is '*ilobolo*', and perhaps it is now worth looking at how the translators have rendered it.

5.3.16 Ilobolo

The term '***ilobolo***' was also an interesting one since it has gained popularity not only among isiZulu community but has also spread to speakers of other languages. It even made inroads into the English vocabulary. The word is a noun which means 'bride-price' or 'bride-wealth', which is the cattle or amount, or goods paid by the groom or his family to the family of the bride prior to marriage. In the past, this payment was only in the form of cattle. However, in the modern world, it can also be in the form of money. It is African tradition that a groom must pay bride-price to the family of the bride before the two can get married.

In the English context, this word took the form 'lobola', which is a verb form in isiZulu and it means 'to pay the bride-price'. However, the English community uses this form as a noun and it is equivalent to the isiZulu '*ilobolo*'.

The Hot words tool displayed words such as bride, married, wedding, etc. in the TT₁ and *ndlovu*, dung, *zakhi's*, etc. in the TT₂, as possible equivalents for the search word. These words were not necessarily the correct equivalents, although some of them were close, such as the word 'bride'. Furthermore, the Translations option only displayed the word 'bride' in the TT₁ and many repetitions of the word '*ndlovu*' in the TT₂. Since these two tools did not give the desired equivalents, the Search Query tool had to be used again, which displayed the desired equivalents, as shown in **Figure 95**. The findings showed that the TT₁ translator used '**bride-price**' as the equivalent whereas the TT₂ translators employed the word '**lobola**'. However, when taking a closer look at the concordance line in which the word 'lobola' is embedded in the TT₂, it became apparent that it was rather used as a verb. The phrase 'I will *lobola* her' means 'I will pay the bride-price for her'. This, therefore, entails that the same form functions as both noun and verb in English.
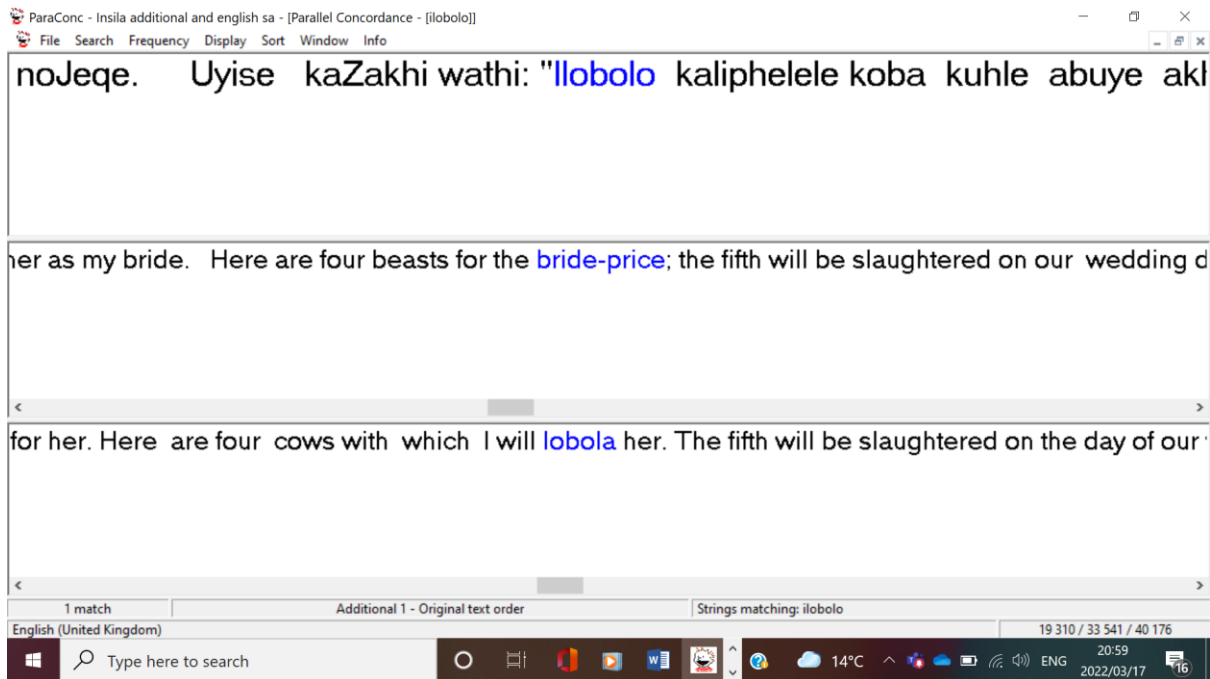
Figure 95: Search Query tool showing equivalents for '*ilobolo*' in TT₁ and TT₂

Based on these findings, it could be concluded that the TT₁ employed the target text-oriented approach in rendering the term '*ilobolo*', as he used the English equivalent for it. The TT₂ translators, on the other hand, adopted the source text-oriented paradigm since they loaned the ST word to the English text.

The next term that was examined is '*izinhlanzi*'. Let us see how the translators have dealt with the translation of this term.

5.3.17 Izinhlanzi

The term '***izinhlanzi***' is a noun and in its usual sense, it means 'fish (in plural)'. In the sense in which it was used in the novel, it referred to girls who accompany the wife when she gets married to assist her with house chores and other duties she is expected to perform as a wife. This is the term used in the Swati culture, and in the novel it appeared when the story moved to Swaziland where Jeqe (the protagonist or main character) visited Swaziland to cure the disease/s from which the Swati king and his people were suffering. The equivalent term in the Zulu culture is '*izimpelesi*', which also refers to girls who play the same role. However, the term '*izinhlanzi*' is found in both isiZulu and siSwati and it means 'fish' in both languages, in its normal sense. It is only in siSwati that it had additional and more specialised meaning.

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When using the Hot words tool to display possible equivalents, the findings showed words such as bride, married, wedding, etc. in the TT₁ and *ndlovu*, dung, *zakhi's*, etc. in the TT₂. The Translations tool only displayed 'bride' in the TT₁ and many repetitions of '*ndlovu*' in the TT₂. It was interesting to note that, for some bizarre reasons, these tools displayed the same exact results they showed for the term '*ilobolo*'. This may be ascribed to the fact that the two terms are somehow related as they both have to do with marriage. When searching for the term to see how it was rendered in the two translations, it was discovered that it was translated as '**hand-maidens**' in the TT₁ and as '***izinhlanzi*, girls who had come with one of his wives he had recently married to serve her**', in the TT₂. The Search Query tool showed the correct equivalent in the TT₁, as shown in **Figure 96**. However, in the case of TT₂, the software was not able to retrieve the word '*izinhlanzi*' and most part of the explanation. Where it was supposed to show the word and its explanation, it showed ellipsis and the last few words of the explanation, as shown in the figure below. This is due to the fact that the equivalent had punctuation marks somewhere in the middle. The software normally shows ellipsis where there are punctuation marks that the search query does not accept, such as comma, double quotations, exclamation mark, etc. When using the Context window tool and browsing through the window, however, the loan word and its accompanying explanation could be seen, as shown in **Figure 97**.
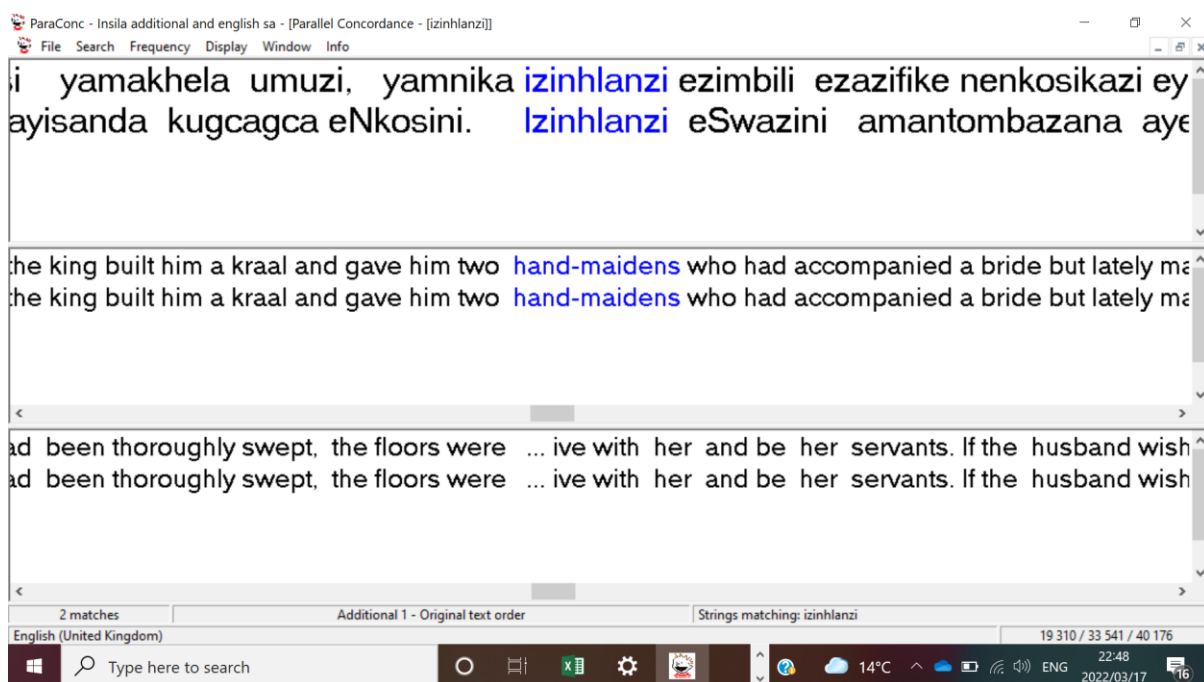
Figure 96: Search Query tool showing equivalents for '*izinhlanzi*' in TT₁ and TT₂

Figure 97: Context window showing the term '*izinhlanzi'* and its equivalent in TT₂

Therefore, the findings clearly indicated that the TT₁ translator employed the target text-oriented approach in rendering the term '*izinhlanzi*', as he used the closest English equivalent. The TT₂ translators, on the other hand, adopted a combination of the target text-oriented and source text-oriented approaches, since they retained the foreign term in the target text, (source text-oriented approach) but also provided an English explanation to accompany it, (target text-oriented approach).

Now that the term '*izinhlanzi*' has been exhaustively discussed, it is worthwhile proceeding to the next term, namely '*ihlambelo*'.

5.3.18 Ihlambelo

The term '***ihlambelo***' is a noun that refers to a place where the king bathes and performs other rituals concerning the kingship. It is a small enclosure built outside next to the cattle kraal. The word probably derives from the isiXhosa word '*hlamba*' which is a verb meaning 'to bath'. The isiZulu word for bath is '*geza*', but some Zulu communities use the word '*hlamba*'. Since the novel was written and published in 1932, it may mean that the word '*hlamba*' also has Zulu origins and the two words may have been used as synonyms in the past. This would not be a

surprise if it were to be true since isiZulu and isiXhosa did not only emanate from the same language family, but also form part of the 'Nguni' group within South African languages. As a result, the two languages share large parts of their vocabulary.

The term '*ihlambelo*' and its associated culture no longer exist nowadays, most probably due to the dawn of modernity and civilisation. The king now bathes and performs kingship rituals in normal houses used on a daily basis. The Hot words and Translations tools did not show any results for the word in the TT$_1$. In the case of the TT$_2$, the Hot words tool showed words that included rain, *incwala*, dare, etc. and the Translation option only displayed the word 'rain'. None of these words could possibly be an equivalent for the search word. Therefore, the Search Query tool had to be employed and translations of the word in the TT$_1$ and TT$_2$ were put as search word. The software could not retrieve an equivalent translation once again in the TT$_1$ and the Context window option had to be utilised to manually highlight the translation (see **Figure 98**). In the case of TT$_2$, the software highlighted the translation but did not display it in full (see **Figure 99**), which also propelled us to employ the Context window tool once again. The results of the Context window are shown in **Figure 100**.
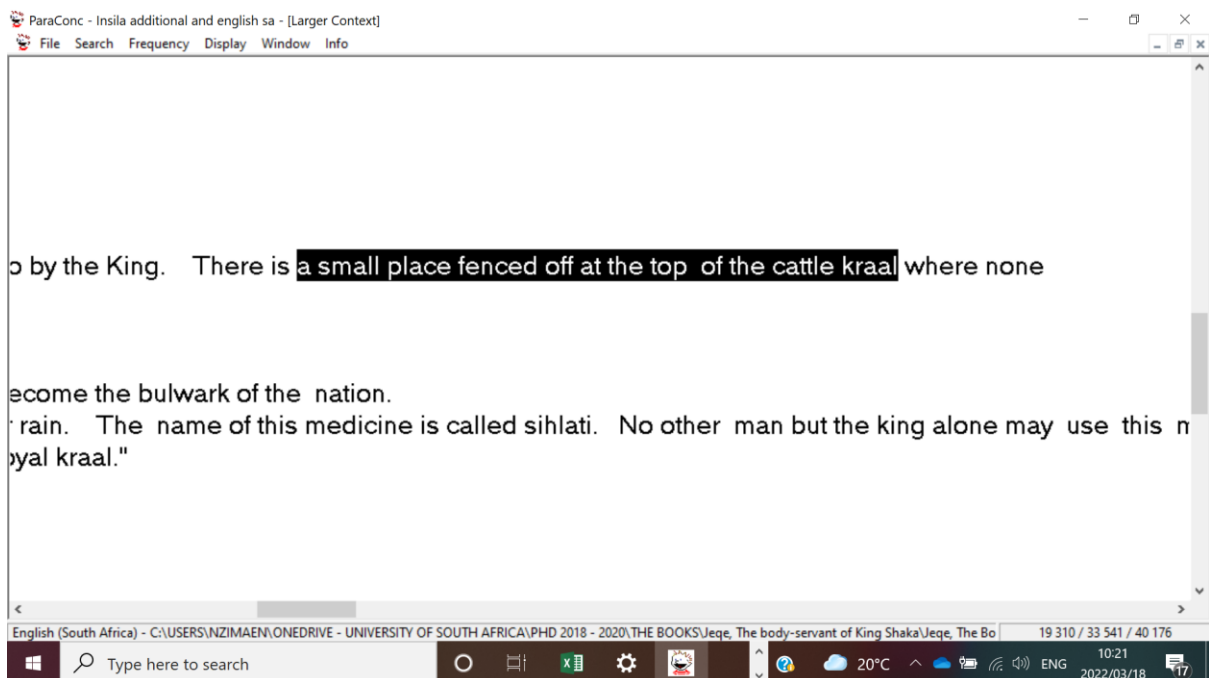
Figure 98: Context window showing translation equivalent for '*ihlambelo*' in TT$_1$
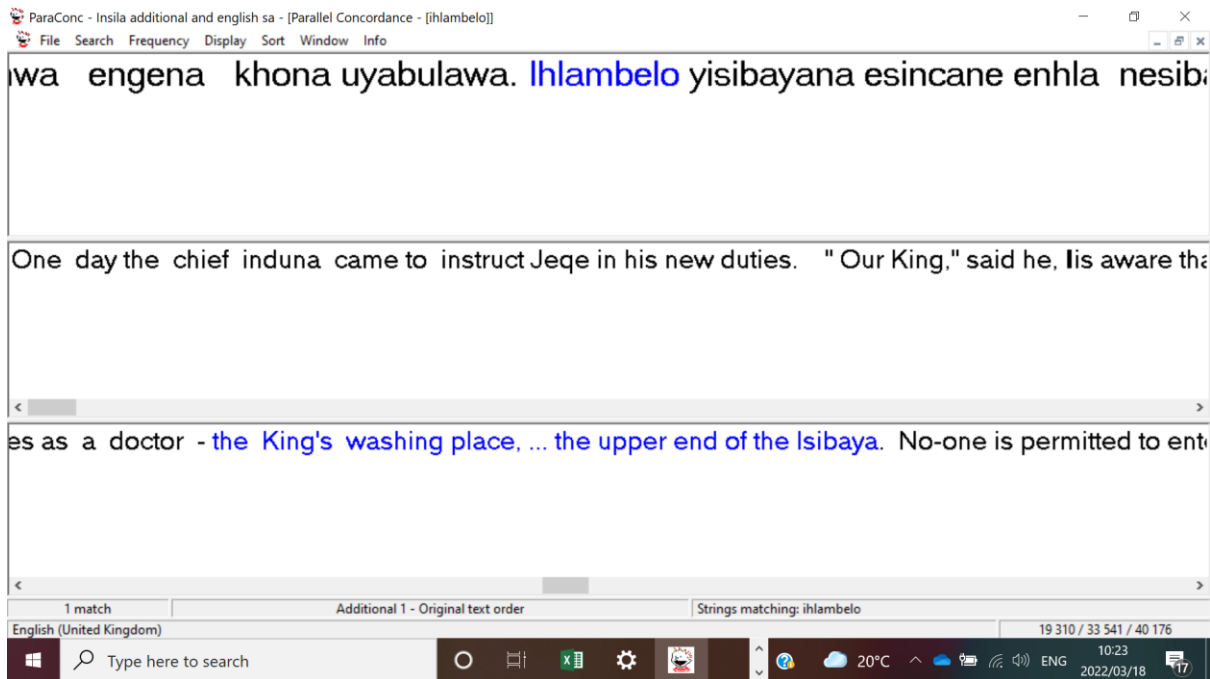
Figure 99: Search Query tool showing translation equivalent for '*ihlambelo*' in TT₂

Figure 100: Context window displaying translation equivalent for '*ihlambelo*' in TT₂

The above results revealed that the term '*ihlambelo*' was rendered as '**a small place fenced off at the top of the cattle kraal**' in the TT₁ and as '**the King's washing place, for instance, which is a little enclosure at the upper end of the Isibaya**' in the TT₂. One may argue that

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the exact equivalent for the word in the TT$_1$ was simply '**a small place**' and '**the King's washing place**' in the TT$_2$, and the explanation was equivalent to the description provided in the ST. The description given in the ST can be seen in **Figure 99**, '*Ihlambelo yisibayana esincane enhla nesibaya*', even though it is not showing in full in the figure. What could also be noted in the TT$_2$ explanation was the fact that the translators opted for retaining the word '*Isibaya*' as is instead of using the English equivalent 'cattle kraal'. However, this term did not form part of the focus of the present study and was, therefore, not given further attention.

Therefore, the findings demonstrated vividly that the translators of both English versions in this case adopted the target text-oriented approach in their translation of the term '*ihlambelo*', since they translated it by paraphrase of meaning.

Enough time and space have been spent on the term '*ihlambelo*', and it is perhaps now worth moving on to the next term '*incokazana*'.

5.3.19 Incokazana

The term '***incokazana***' is a noun and refers to cattle that are red and white in colour. It is a Zulu culture to give different colours of cattle names. This term was used with a diminutive suffix '-ana' in this instance. Its normal form is '*incokazi*' and it would, for instance, be used in the phrase '*inkomo incokazi*' to mean 'the cattle is red and white in colour'. When the Hot word tool was used to retrieve possible equivalents in the corpus, the results showed the word 'ox', i.e. a male cow, as one of the hot words in the middle of the list in the TT$_1$. This was the only word on the list with the potential to be the equivalent, as other words included *mpande*, herd, *matunjana* and so on. In the TT$_2$, the findings showed 'heifers' on the list, which could possibly be the translation equivalent, since it refers to 'a young female cow (in singular form)'. Others on the list included mpande, i*ngcangwana*, *idingane*, etc. Interestingly, the Translations tool only displayed the word '*mpande*' in both the TT$_1$ and the TT$_2$, and this word could not be the equivalent for the search word.

Therefore, we had to rely on the Search Query tool once again to retrieve the correct translations. The tool was indeed able to retrieve the correct translations found in the English versions, as shown in **Figure 101** below. According to the results, '*incokazana*' was rendered

as '**a red and white ox**' in the TT₁ and as '**a speckled red and white beast**' in the TT₂. The translators almost used the same equivalent. The only difference in their equivalents was the fact that one of them used 'ox' (i.e. a castrated male cow) while the other included 'speckled' and used 'beast' (i.e. any large and dangerous animal, but usually a cow) instead of 'ox'.
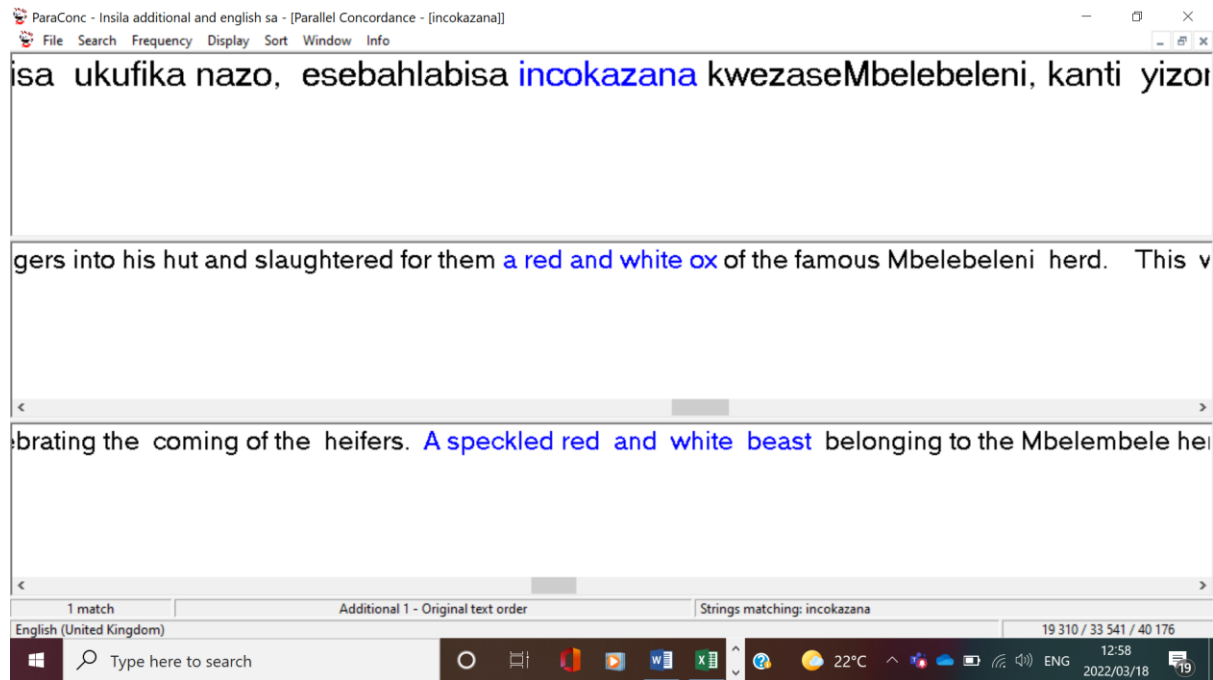
Figure 101: Search Query tool displaying equivalents for '*incokazana*' in TT₁ and TT₂

The results revealed that the translators of both the TT₁ and the TT₂ adopted the target text-oriented approach in their translation of the term '*incokazana*'. They rendered it through the use of paraphrasing based on the meaning carried by the term.

The last term denoting cultural artefacts/objects that was investigated is '*imithombo*'. Now it is worth proceeding to this term to see how it has been rendered in the English translations.

5.3.20 Imithombo

The term '***imithombo***' is a noun and it refers to grounded corn or sorghum that is used for brewing traditional beer. Both grounded corn and sorghum are used in the process of brewing traditional beer. Neither the Hot words tool nor the Translations tool produced the desired translation equivalents from the corpus. For instance, the Hot words tool displayed words such as family, arrived, feast, etc. in the TT₁ and legs, paid, already, etc. in the TT₂, which could not

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be equivalents for the search word. The Translation tool only showed the words 'family' and 'legs' in the TT_1 and TT_2, respectively.

The Search Query tool, therefore, had to be used once again in this case. The tool revealed that the TT_1 translator rendered the word '*imithombo*' as '**the sprouted corn**', whereas the translators of the TT_2 translated it as '**the *umthombo*'**, as displayed in **Figure 102** below. It is quite clear that the TT_1 translator used the English equivalent in rendering the term while the TT_2 translators transferred it to the target text unchanged, and even retained the prefix 'u-'.
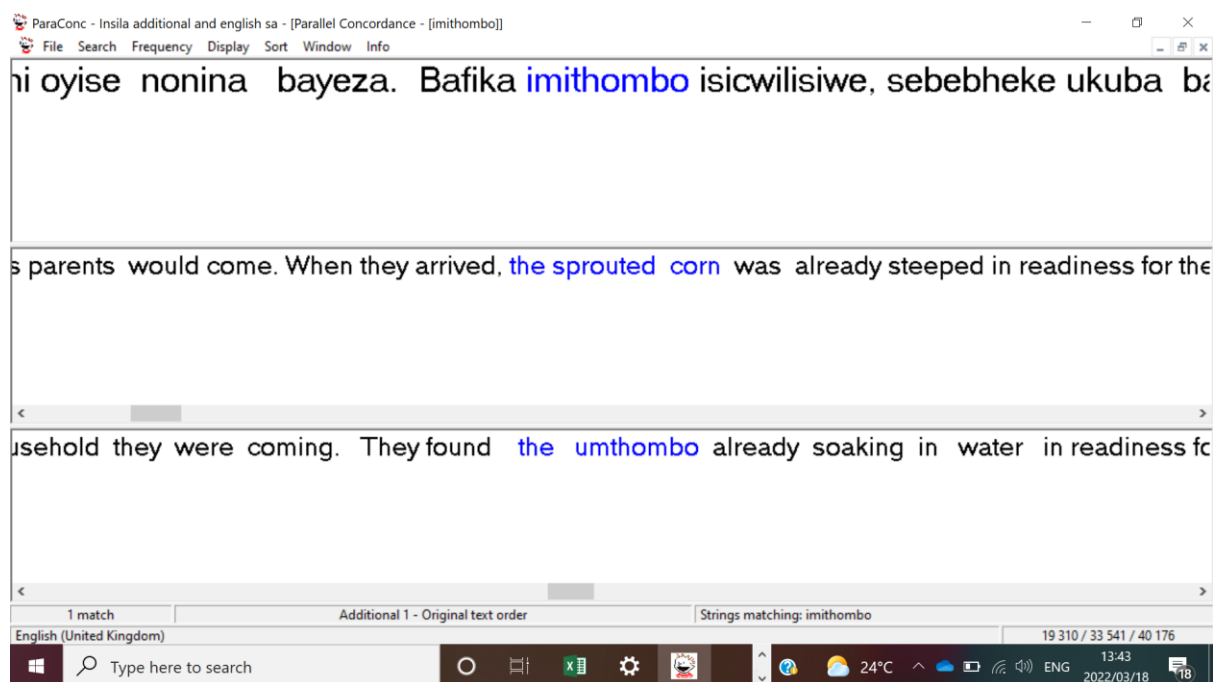
Figure 102: Search Query tool showing equivalents for '*imithombo*' in TT₁ and TT₂

Therefore, the findings clearly showed that the TT_1 translator adopted the target text-oriented approach in rendering the term '*imithombo*', as he rendered it through the use of an English equivalent. The TT_2 translators, on the contrary, employed the source text-oriented paradigm since they used the foreign term as is in the target text.

5.4   Final conclusion

This chapter has highlighted findings obtained on the translation of frequently occurring terms as well as terms denoting cultural artefacts. The findings showed that the translators of both TT_1 and TT_2 favoured the source text-oriented approach when rendering terms with high

frequency of occurrence. However, it has already been highlighted that only proper names (personal names) were rendered using the source text-oriented approach (i.e., transferring them to the target text unaltered), which is common practice when rendering proper names from isiZulu into English.

Furthermore, the results indicated that the translator of the TT$_1$ only used the source text-oriented approach in translating three of the 20 terms forming the focus of the study. This entailed that the target text-oriented approach was employed in rendering a total of 17 terms. The findings further indicated that not even a single term was translated by the TT$_1$ translator using a combination of both approaches. Therefore, it could be surmised that the TT$_1$ translator was in favour of the target text-oriented paradigm when translating the novel into English.

The case of the TT$_2$ was a rather complex one, as the results revealed that the translators might have been striving to use the two approaches equally. For instance, the source text-oriented paradigm was adopted in translating six terms, the target text-oriented approach in rendering nine terms, and a combination of the two approaches was employed in translating five terms. This means that the source text-oriented approach was used in rendering 11 terms and the target text-oriented approach in translating 14 terms, when the number of the use of the single approach and that of the use of the combination of both approaches was combined. Therefore, the findings clearly showed that the TT$_2$ translators leaned slightly more towards the target text-oriented approach. However, it was also apparent that the translators were more concerned with maintaining some kind of balance in their use of the two approaches since there was not a significant difference in the number of times in which each approach was used. With the source text-oriented paradigm having been employed 11 times and the target text-oriented approach 14 times in total, it meant that the target text-oriented approach was used only three times more than its source text-oriented counterpart. These findings are summarised in the table below. Where the translators used a combination of both approaches, this is also indicated in the columns for individual approaches so as to make it easy to determine the total number of the adoption of each individual approach.

Table 2: The approaches used by TT₁ and TT₂ translators in rendering terms for cultural artefacts/objects

Number	Term	TT1			TT2		
		ST Oriented	TT Oriented	Both	ST Oriented	TT Oriented	Both
1	Isigodlo	X			X	X	X
2	Insila		X		X	X	X
3	Induna	X			X		
4	Amashoba		X			X	
5	Ibheshu	X			X		
6	Ilawu		X		X		
7	Amasi		X		X		
8	Uselwa		X		X	X	X
9	Umqhele		X			X	
10	Umkhusu		X		X	X	X
11	Intondolo		X			X	
12	Ijongosi		X			X	
13	Izinkabi		X			X	
14	Imbenge		X			X	
15	Isinambathi		X			X	
16	Ilobolo		X		X		
17	Izinhlanzi		X		X	X	X
18	Ihlambelo		X			X	
19	Incokazana		X			X	
20	Imithombo		X		X		

The findings on the translation of terms denoting cultural artefacts or objects have been presented and interpreted. The following chapter discusses findings on terms denoting cultural practices as well as idiomatic expressions, as found in the novel.

CHAPTER 6: FINDINGS AND INTERPRETATION: PART 2

6.1   Introduction

Findings obtained on the translation of frequently occurring terms and terms designating cultural artefacts have been exhaustively discussed in the foregoing chapter. The aim of this chapter is to highlight the findings on the translation of terms denoting cultural practices as well as idiomatic expressions. The chapter will also attempt to link the findings to the individual objectives of the study as an attempt to explicate what the findings entail in terms of the translation approach adopted by the translators, as well as the power relations and time as factors influencing the choice of the translation approach.

6.2   Terms denoting cultural practices

Terms referring to cultural practices are equally challenging to translate as they are deeply rooted in the source culture in which the source language is embedded. The challenge is further aggravated if the languages involved in the translation process belong to different language families, as was the case in the present study. By cultural practices, we mean any practice that is unique to a specific culture and may not necessarily be found in other cultures. This section presents the findings on the approaches the translators of the two English versions of the novel adopted when rendering terms denoting cultural practices as found in the novel. There were not as many of these terms as those referring to cultural artefacts or objects discussed in the preceding section. Therefore, only ten terms are discussed in this section, and the first to be considered is '*Umkhosi*'.

6.2.1   Umkhosi

The term '***umkhosi***' is a noun referring to a ceremony that was held in the past when the harvest was ready for consumption and the king would officially declare that the people could enjoy the harvest. During the ceremony, all the foods forming part of the harvest, including mealies, beans, pumpkin, etc. would be cooked alongside the fruit called '*uselwa*', as previously highlighted in the foregoing section. In addition, many cows would be slaughtered as part of the ceremony. The king would then eat the fruit and a bit of everything that has been prepared, and thereafter proclaim that people may now enjoy the harvest. All the festivities of the

ceremony would then ensue, and the people would enjoy all the foods prepared. Over time, this ceremony gradually diminished and is now no longer performed in the Zulu culture.

The Hot words tool was able to retrieve the correct translation equivalents in the TT₁. The results showed 'festival' and 'ceremony' as possible equivalents. However, a closer scrutiny of the lines with 'festival' revealed that the collocates, i.e. words that normally co-occur, of this word were actually part of the equivalent. Therefore, it was quite clear that the term 'umkhosi' was rendered in three different ways in the TT₁, as '**the annual festival of the First Fruits**', '**the great festival of the First Fruits**' and '**the ceremony**'. The translator used 'first fruits' in the translation and it seems he might have been under the impression that the ceremony was concerning fruits, which is not necessarily the case. The only fruit that formed part of the ceremony is '*uselwa*, i.e. sacred fruit', as already mentioned. However, there was no word in the TT₂ that could possibly be an equivalent for the search word as the tool only showed words such as *amasi*, *indlukayingenwa* kings, etc. These results are shown in **Figure 103** below.
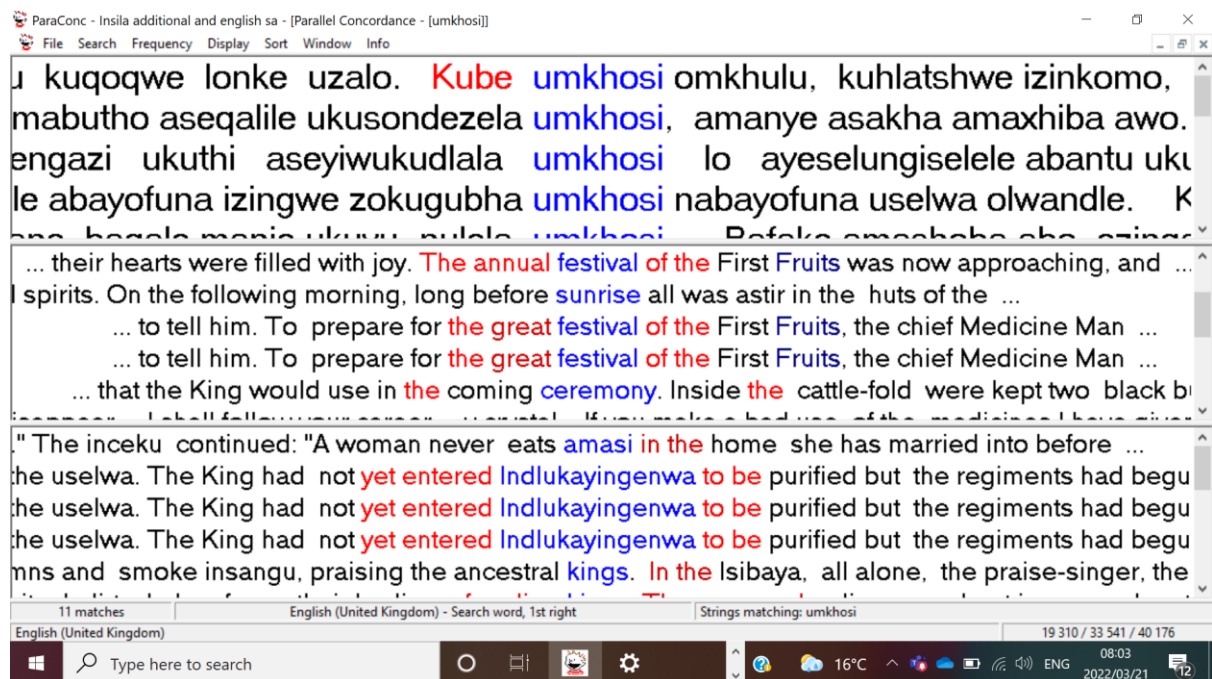
Figure 103: Hot words showing possible equivalents for '*umkhosi*' in TT₁ and TT₂

The Translations tool retrieved a fourth equivalent in the TT₁, and that is '**festival**', as can be seen in the first concordance line in **Figure 104**. In the TT₂, the tool was again not able to produce desired results as it displayed words such as smeared, begun and bulls, as shown in

the figure. This, therefore, compelled us to utilise the Search Query tool. The tool was indeed able to show that the word '*umkhosi*' was rendered as '**the umkhosi**' in the TT$_2$, as displayed in **Figure 105** below.
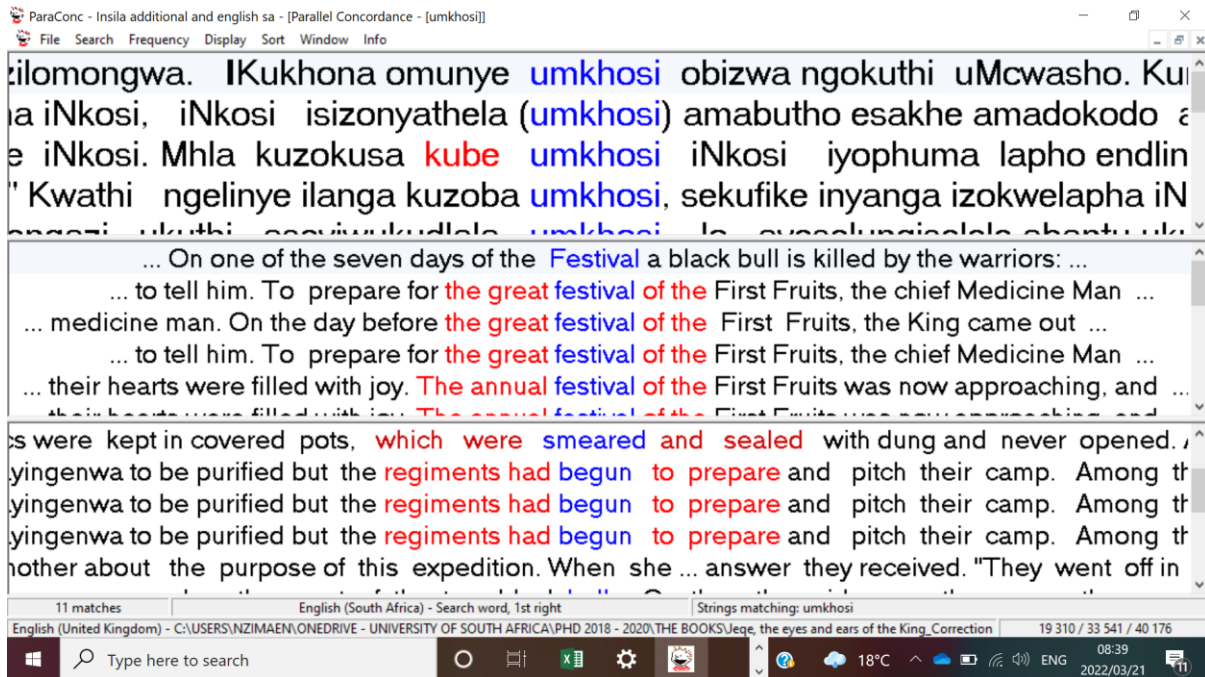
Figure 104: Translations tool showing possible equivalents for '*umkhosi*' in TT$_1$ and TT$_2$
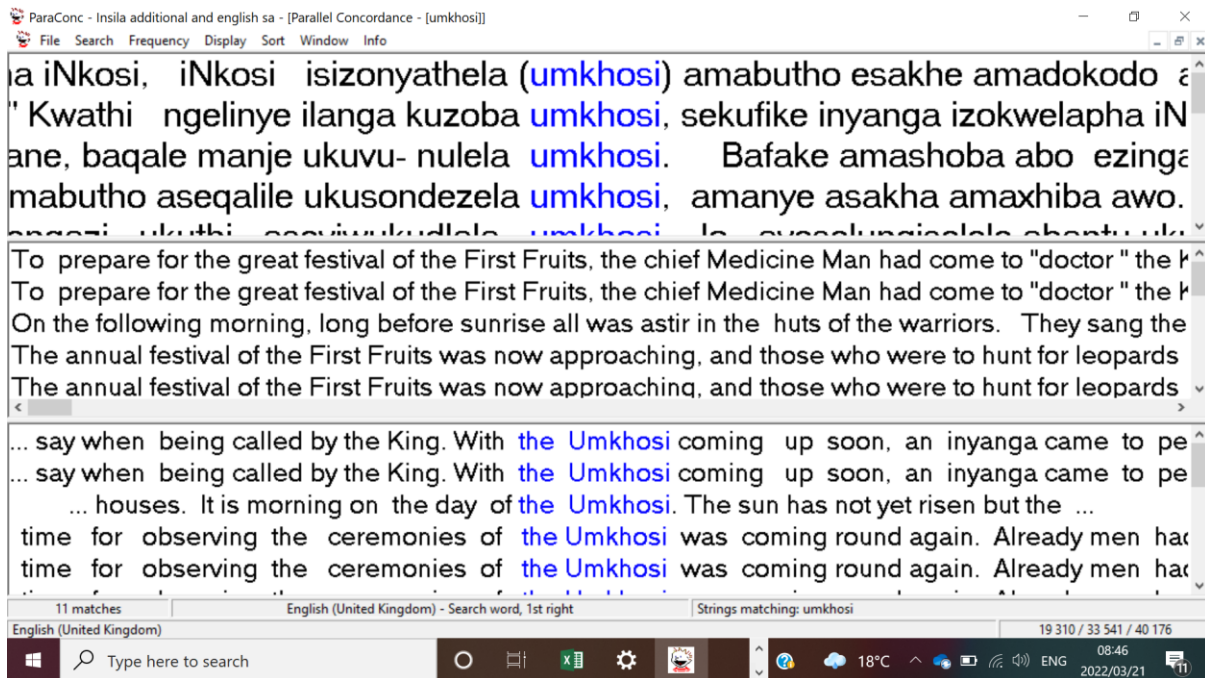
Figure 105: Search Query tool showing equivalent for 'umkhosi' in TT$_2$

Based on these findings, it could be surmised that the TT$_1$ translator adopted the target text-oriented approach in translating the term '*umkhosi*', as he used the closest English equivalents. The TT$_2$ translators, on the contrary, employed the source text-oriented paradigm since they merely transferred the word to the target text.

The next term denoting cultural practices that was looked at is '*ukuncinda*'. Below is the discussion elaborating on how this term was rendered in the English translations.

6.2.2   Ukuncinda

The term '***ukuncinda***' is a deverbative, i.e. a noun derived from a verb, and it was derived from the verb '*ncinda*'. In isiZulu, deverbatives are formed by attaching the prefix 'uku-' to the verb stem, as was done in the case of the word '*ukuncinda*' (*uku- + ncinda = ukuncinda*). The hyphen attached to the prefix is used to indicate the direction in which the prefix is attached to the word. This term refers to the process in which someone who is sick takes a piece of a broken pot (the three-legged type of pots), puts it next to or on the fire so that it becomes extremely hot, puts medicine (either power or liquid) in it and uses bare fingers to lick the boiling medicine from the piece of pot. This is done as an attempt to cure or treat the disease from which the individual suffers.

In the ST, this term did not appear in isolation but as part of the phrase '***iNkosi incinde***'. Therefore, only the Search Query tool could retrieve accurate results when searching for equivalents for this term in the corpus. The tool was indeed able to retrieve the correct equivalents from both English versions. The TT$_1$ translator rendered the phrase as '**the king dipped**', while the TT$_2$ translators translated it as '**the King ate a morsel of it with the tips of his fingers**', as displayed in **Figure 106**. From these findings, it was apparent that the TT$_1$ translator translated the term '*ukuncinda*' as 'to dip', probably based on the fact that the practice is done by dipping the figures into the boiling medicine. When looking closely at the equivalent provided in the TT$_2$, it was clear that the translators understood the practice as 'eating/drinking the medicine with the tips of the fingers'.
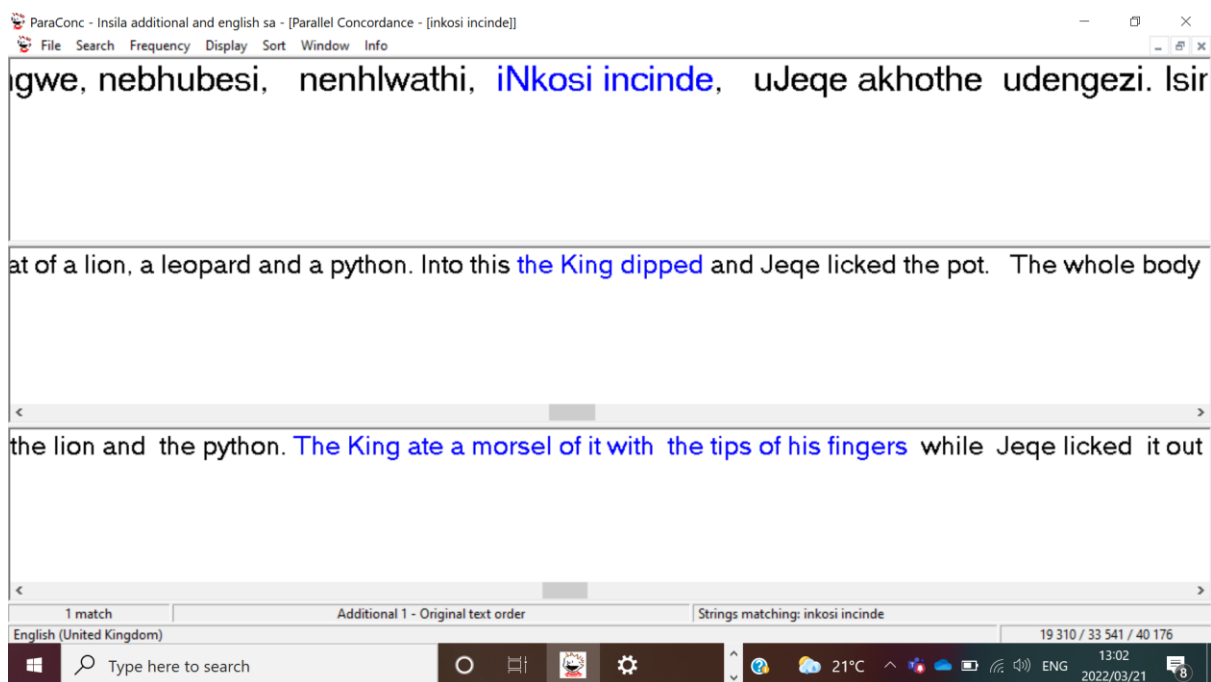
Figure 106: Search Query tool showing equivalents for '*iNkosi incinde*' in the TT₁ and TT₂

Based on these findings, it could be inferred that the translators of both the TT₁ and TT₂ adopted the target text-oriented approach when rendering the phrase '*iNkosi incinde*', as they paraphrased it based on the meaning it conveys.

Perhaps it is now worthwhile proceeding to the next term forming part of the investigation to be discussed, which is '*ukweshwama*'.

6.2.3   Ukweshwama

The term '***ukweshwama***' is also a deverbative and was derived from the verb '*eshwama*'. A sound change has taken place in the word, as can be noted that the prefix attached to the verb is somewhat different in this case. In isiZulu, vowels are not permitted to follow each other in the same word. Therefore, the final vowel '-u-' of the prefix 'uku-' has merged with the first vowel 'e-' of the verb '*eshwama*', influencing the vowel '-u-' to become '-w-'. In phonology, this process is termed '*ukungwaqazisa*' in Zulu and 'consonantalisation' in English.

The term '*ukweshwama*' means 'eating something for the first time', and this practice forms part of the ceremony discussed in section 5.4.1. When the king is eating the harvest for the first time and invites the people to also come and eat, the process or practice is called

'*ukweshwama*'. The meaning of the term has also been extended to mean 'encountering something for the first time'. For instance, one can use the isiZulu phrase '*ngiyakweshwama lokhu*' to mean 'I am encountering/seeing this for the very first time'.

This term also did not appear in isolation in the novel but only as part of the phrase '*izwe lonke selingeshwama*'. Therefore, it would be a waste of time and effort to query the corpus for possible translations using the Hot words and Translations tools. Again, it was only the Search Query tool that was able to produce accurate results. The tool proved that the phrase was rendered as '**all the people may now enjoy the fruits of the season**' in the TT$_1$. However, the equivalent translation did not appear in the TT$_2$. These results are shown in **Figure 107** below. The Context window option, therefore, had to be employed to show the translation for the phrase in the TT$_2$. The findings indicated that the equivalent translation in the TT$_2$ is '**the people may eat now of the fruits of their harvest**', as shown in **Figure 108**. The results indicated that the translators perceived the harvest as 'fruits', which is not necessarily the case, as previously highlighted.

Figure 107: Search Query tool showing equivalents for '*izwe lonke selingeshwana*' in TT$_1$ and TT$_2$
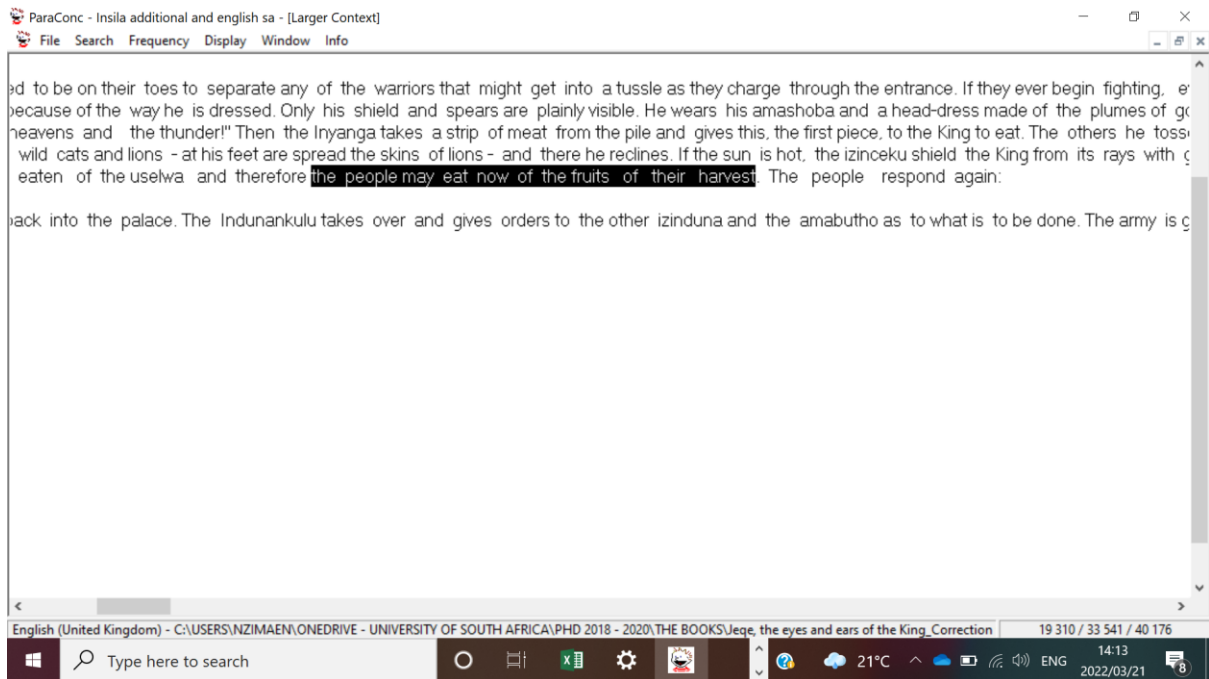
Figure 108: Context window showing equivalent for '*izwe lonke selingeshwana'* in TT₂

Therefore, the results clearly indicated that the translators of both the TT₁ and the TT₂ once again employed the target text-oriented approach in translating the phrase '*izwe lonke selingeshwana*'. They rendered the phrase by paraphrasing based on the intended meaning of the term '*ukweshwama*'.

It is now time to move on to the next term to be discussed, namely '*ukukhala kwezinkukhu*', to see how the translators dealt with it.

6.2.4 Ukukhala kwezinkukhu

The practice of '*ukukhala kwezinkukhu'* refers to cockcrow. In the olden days before the advent of watches, this was used as a measure of time. In the past, African communities would use a cockcrow to determine what time it is in the morning. It is normal practice for cocks to crow around 01h00 in the morning, then again around 03h00 and again around 04h00. Therefore, Africans would use this to determine time in the morning, especially if they had to wake up very early to perform some duties.

In the novel, this practice was contained in the phrase '***Kuthe lapho kukhala izinkuku ezizolandelwa ezokugcina'***. Again, it was only the Search Query option that could retrieve the

correct translation equivalents for this phrase in the corpus. The author used old orthography when writing the word '*izinkuku*', which is understandable since the novel was written in 1932. It should actually have been written as '*izinkukhu*'. Unfortunately, the tool again only showed the equivalent in the TT$_1$ and was not able to produce any results in the TT$_2$, as displayed in **Figure 109**. The results showed that the TT$_1$ translator rendered this phrase simply as '**Before cockcrow**' and did not bother himself with the specifics as to which cockcrow the author of the ST referred to.
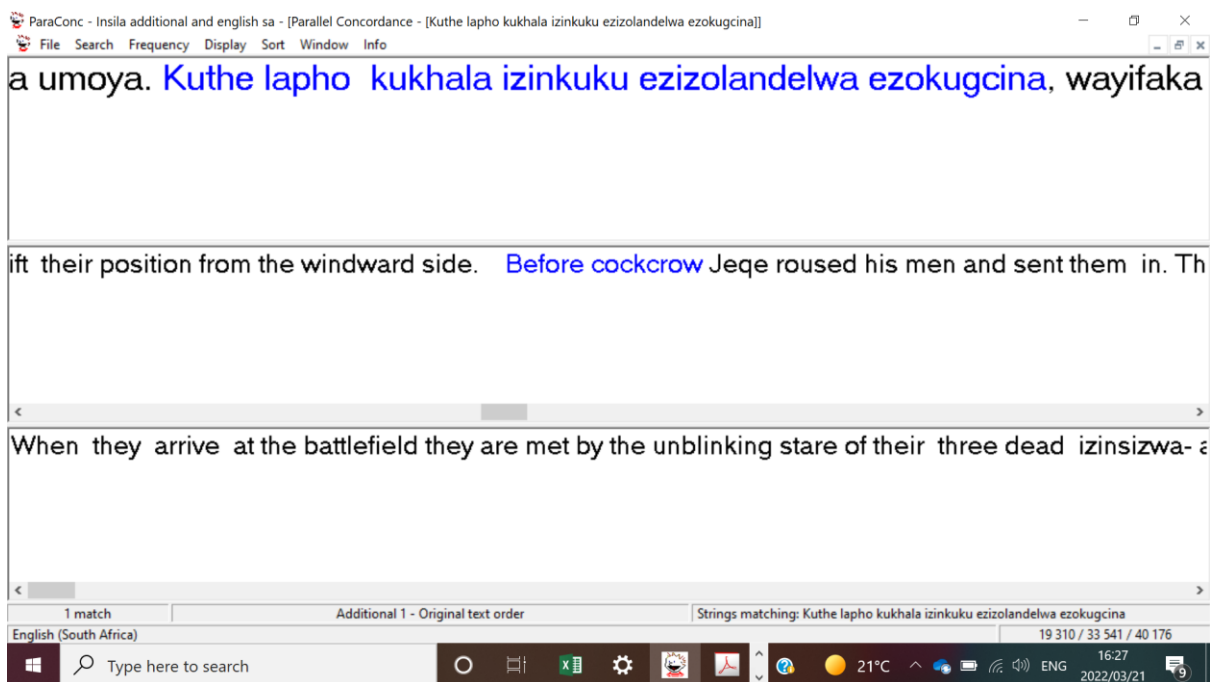
Figure 109: Search Query tool showing equivalents for '*Kuthe lapho kukhala izinkuku ezizolandelwa ezokugcina'* in TT$_1$ and TT$_2$

Fortunately, the Context window tool was able to retrieve the translation equivalent in the TT$_2$, as shown in **Figure 110** below. The TT$_2$ translated the phrase as '**when they heard the cock that crows before the very last one**', as displayed in the figure. This equivalent showed that the TT$_2$ translators were concerned with including every detail provided by the ST author.
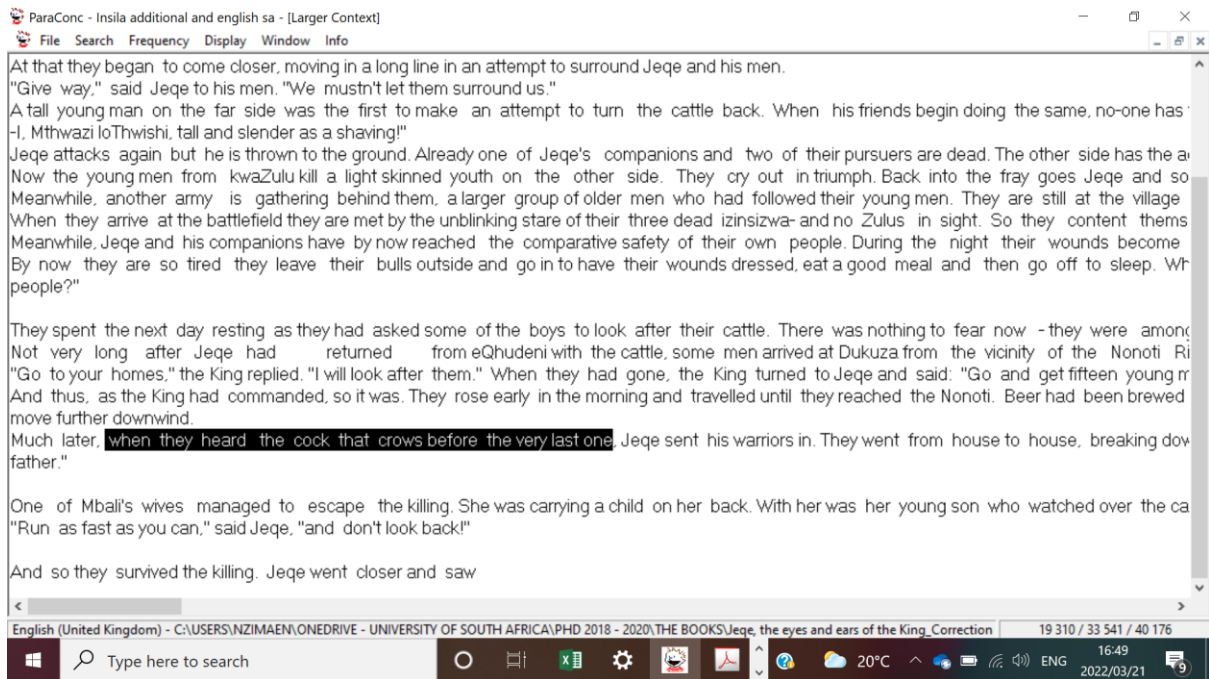
Figure 110: Context window showing equivalent for '*Kuthe lapho kukhala izinkuku ezizolandelwa ezokugcina*' in TT₂

The above findings indicated that the translators of both the TT₁ and TT₂ adopted the source text-oriented paradigm in rendering the phrase '*Kuthe lapho kukhala izinkuku ezizolandelwa ezokugcina*', since they rendered it based on its literal meaning. The concept of using cockcrow as a measure of time is foreign to the English readership and using it in the translation is as foreign as transferring the phrase to the target text untranslated. If the translators were to employ the target text-oriented approach, they would simply say something like 'in the morning' if they were not certain at what time the cock crows that crows before the last one.

The next term denoting cultural practices that was considered is '*ukufukutha*'. Let us investigate how the translators have rendered this term.

6.2.5   Ukufukutha

The term '***ukufukutha***' is also a deverbative and it derives from the verb '*fukutha*', which refers to the practice of eating the meat raw. When a cow or goat or sheep is slaughtered, some individuals prefer eating some of the meat raw, as they believe it is fresher than the cooked or roasted meat, and this term emanated from this practice. Even nowadays, some people still eat meat raw before they can indulge in the cooked or roasted meat.

In the ST, the term '*ukufukutha*' appeared as part of the phrase '*wafukutha usu nesibindi*', which meant the translation equivalents could only be displayed using the Search Query tool. The findings of the search revealed that the TT$_1$ translator rendered the phrase as '**ate the raw liver**' and the TT$_2$ translators as '**ate the stomach and the liver raw**', as displayed in **Figure 111** below. The isiZulu word '*usu*' means 'stomach meat' and the word '*isibindi*' refers to 'liver'. The results indicated that the TT$_1$ translator was less concerned with including all the details in his rendering of the phrase, as his equivalent has no mention of the word 'stomach or stomach meat'. The TT$_2$ translators, on the other hand, sought to capture all the specifics of the phrase since their equivalent includes both stomach and liver.
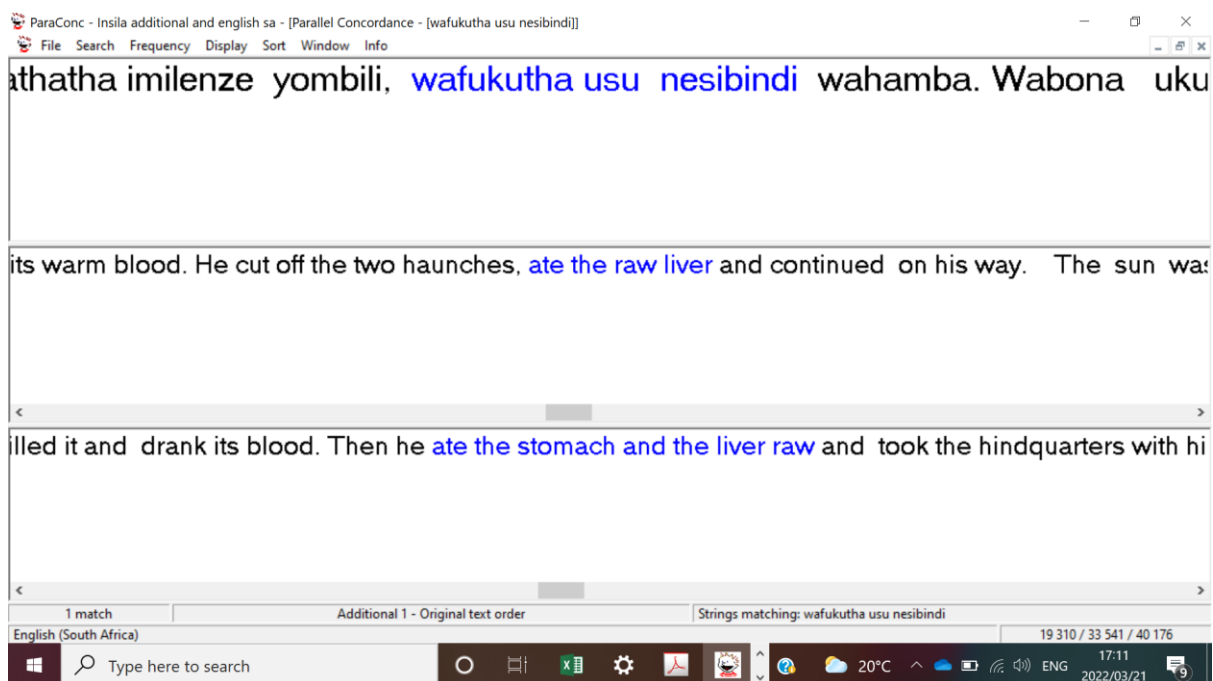
Figure 111: Search Query tool showing equivalents for '*wafukutha usu nesibindi*' in TT$_1$ and TT$_2$

Therefore, it could be surmised that the translators of both TT$_1$ and TT$_2$ adopted the target text-oriented approach in this case when rendering the phrase '*wafukutha usu nesibindi*'. It is apparent that they both translated the phrase by paraphrasing based on its intended meaning.

The next term that formed part of the focus of the investigation was '*ukucela*'. Let us detail below how the translators handled this particular term.

6.2.6 Ukucela

The term '**ukucela**' is also a deverbative that was derived from the verb '*cela*', which means to 'ask or request'. It refers to the practice of commencing marriage negotiations. Two people, usually elders, are sent by the groom's family to the bride's family to inform them that their son wishes to marry their daughter. The groom's family will then provide details of the bride-price they wish the groom to pay before the wedding can take place. The whole process of paying the bride-price will then ensue until the wedding day. This is somewhat different from the way in which the same process is done in western culture. In the west, it is the groom himself who proposes marriage to the bride (with the ring) and there is no process of paying bride-price.

The term '*ukucela*' was also embedded in the phrase '*aye kongicelela*' in the ST and, therefore, the translation equivalents had to be searched using the Search Query tool. The tool revealed that the TT_1 translator rendered the phrase as '**he will ask for your hand**'. For some reason, neither the Search Query tool nor the Context window was able to retrieve the correct equivalent from the corpus in the TT_2. The Search Query results are shown in **Figure 112** below, with no equivalent highlighted in the TT_2. However, the aligned sentences indicated that the phrase was rendered as '**ask for your hand**' in the TT_2, as can be seen in **Figure 113**. The findings, therefore, clearly indicated that a decontextualised translation of the term '*ukucela*' was '**to ask for a hand**' in both TT_1 and TT_2. The translators in this case used a well-known English term or phrase.
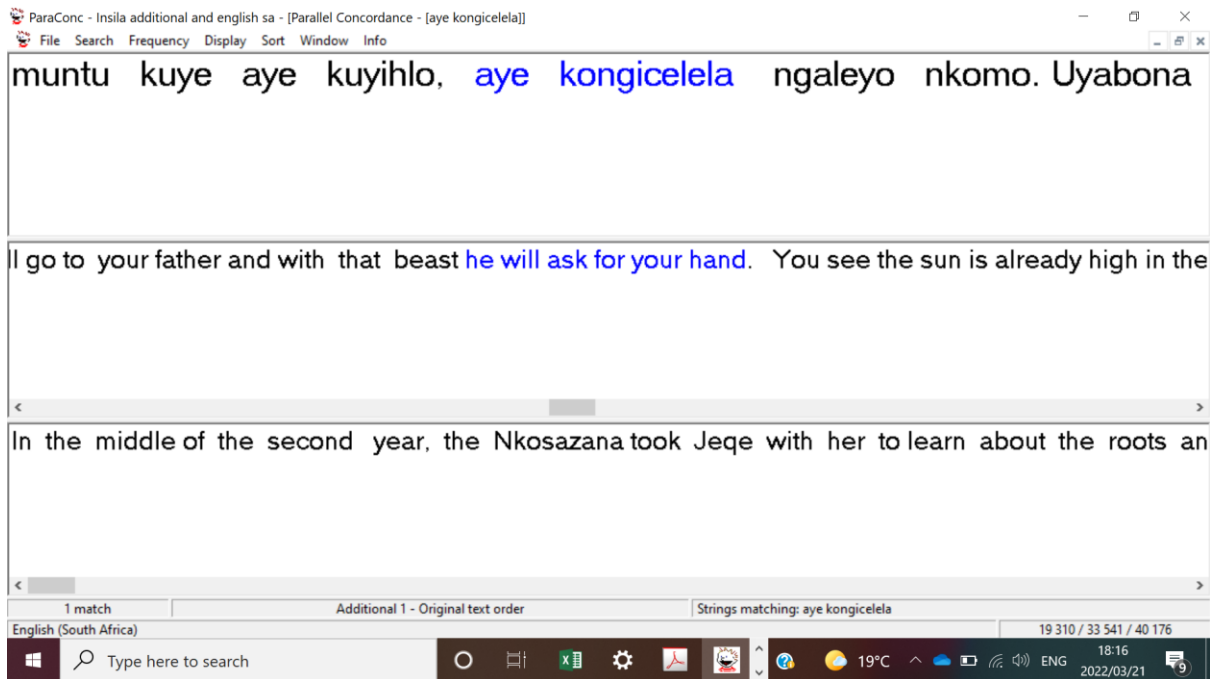
Figure 112: Search Query tool showing equivalent for '*aye kongicelela*' in TT₁ and TT₂
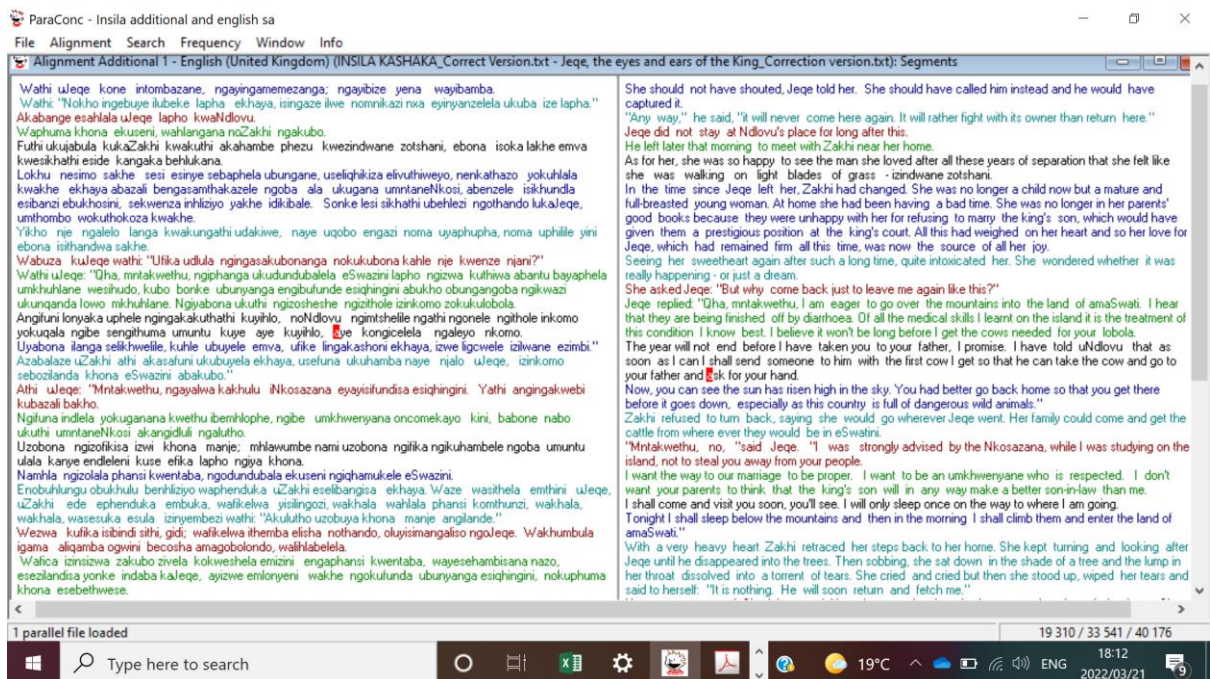
Figure 113: Aligned sentences showing equivalent for '*aye kongicelela*' in TT₂

Therefore, the findings revealed that the translators of both the TT₁ and TT₂ adopted the target text-oriented approach when rendering the phrase '*aye kongicelela*', since they translated it with an equivalent that was a well-known phrase in English.

The next term referring to a cultural practice to be investigated was '*ukusinda*'. Below is the discussion of how the translators rendered this term in the respective English translations.

6.2.7 Ukusinda

The term '***ukusinda***' is a deverbative derived from the verb '*sinda*'. It refers to the Zulu cultural practice of polishing the floor of the house with fresh cow dung mixed with water. It is similar to polishing the floor with modern polish. Before modernisation, polish was not available to African communities and people would use cow dung to polish the floor of their houses. However, the houses polished with cow dung have mud floors, unlike the modern houses which have plastered floors. This practice is still prevalent in some rural communities who still build mud houses with mud floors.

This term did not occur in isolation in the ST but in a phrase, like others. It was found in the phrase '***zasindwa izindlu***'. When searching for equivalents for this phrase using the Search Query tool, the findings showed that the TT$_1$ translator rendered the phrase as '**sprinkled the floors with cleansing medicine**'. The results proved that the translator did not necessarily understand the practice, as he used the term 'sprinkle', which is not an accurate term for the practice. Furthermore, he used the term/phrase 'cleansing medicine' instead of 'cow dung', which is more accurate. However, the aim of the study was not necessarily to evaluate the equivalents that the translators provide, as previously indicated. In the case of the TT$_2$, the tool was again not able to yield any results. The results of the Search Query tool are shown in **Figure 114**.

When utilising the Context window tool, the findings indicated that the phrase was translated as '**the floors were polished again with fresh dung**' in the TT$_2$, as can be seen in **Figure 115**. The TT$_2$ translators, therefore, provided a more apt and accurate equivalent since they used the terms 'polished' and 'dung', which are more like key words in the definition of the practice.
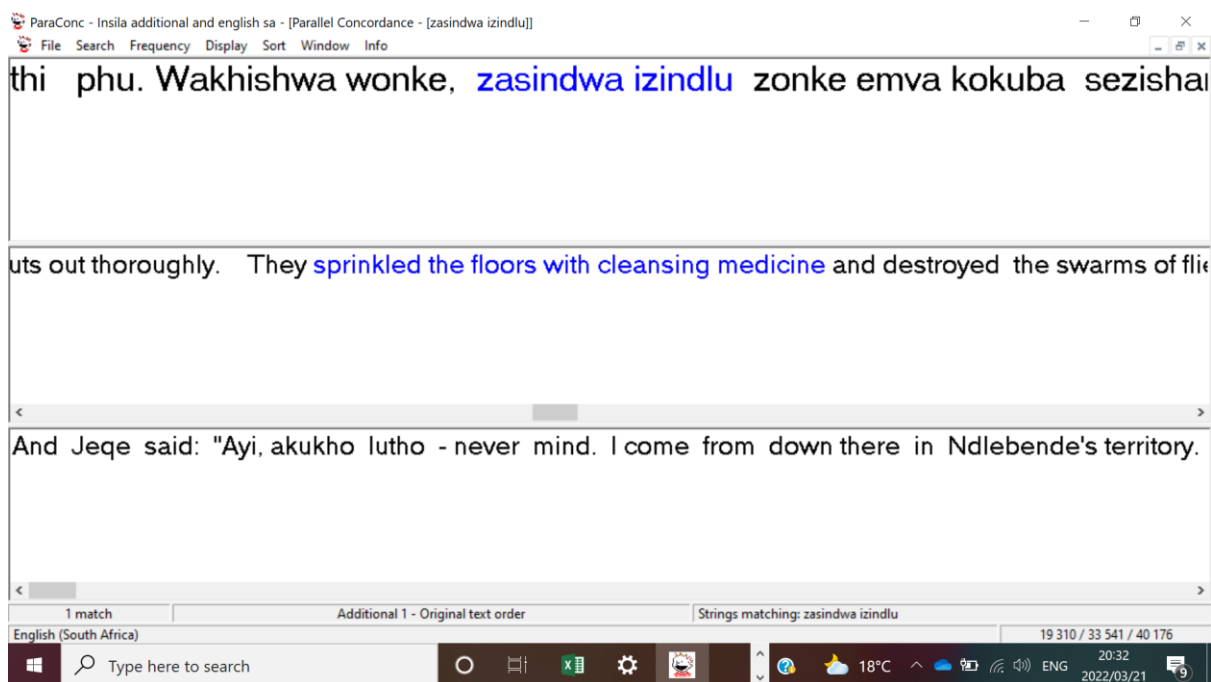
Figure 114: Search Query tool showing equivalents for '*zasindwa izindlu'* in TT$_1$ and TT$_2$
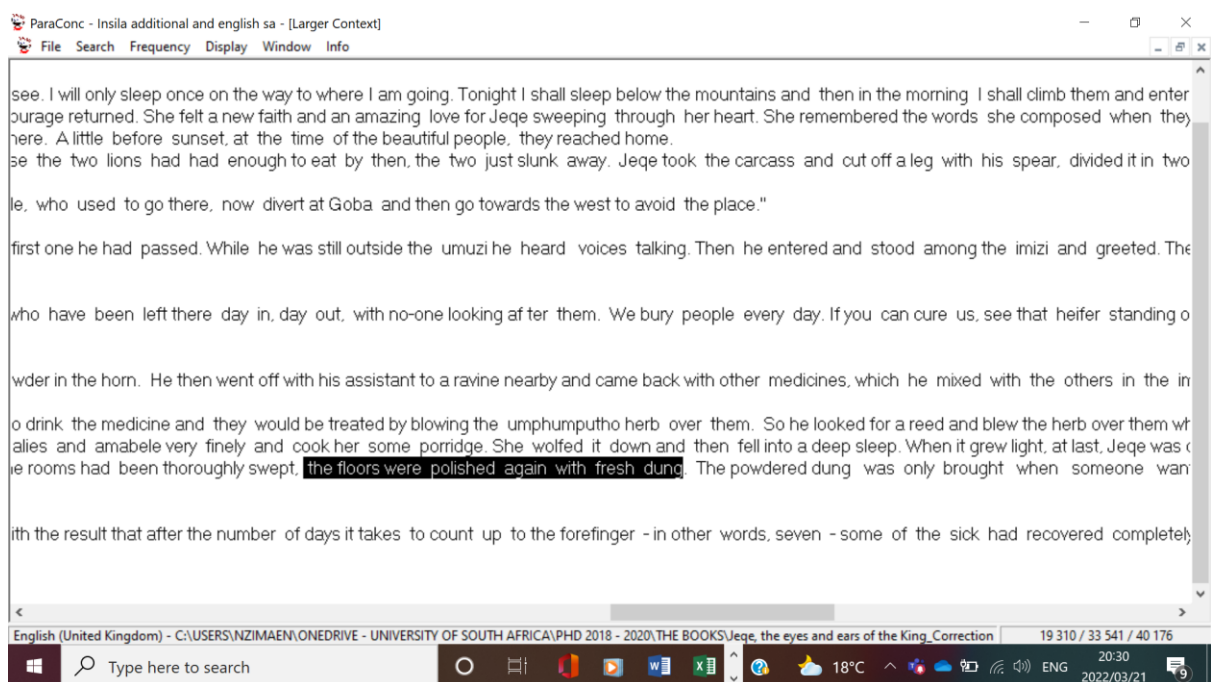
Figure 115: Context window tool showing equivalent for '*zasindwa izindlu'* in TT$_2$

Based on the above findings, it could be surmised that the translators of both English versions adopted the target text-oriented paradigm in rendering the phrase '*zasindwa izindlu*'. They translated the phrase through paraphrase of meaning the word '*ukusinda*' carries.

The findings on the translation of the term '*ukusinda*' have been presented and interpreted, and the discussion now moves to the term '*ukukhafula*'.

6.2.8 Ukukhafula

The term '***ukukhafula***' is also a deverbative and was derived from the verb '*khafula*'. In its usual sense, it refers to the practice of spitting out something (usually) forcefully. In the context of the novel, the term refers to a Swati ceremony in which the Swati king is strengthened by traditional healers in preparation of a bigger ceremony called '*incwala*'. The term '*incwala*' refers to one of the practices yet to be discussed. The term of the practice derives from the fact that the king has to wake up early in the morning and spit out medicine prepared for him by traditional healers, as part of the strengthening process. It is believed that during bigger ceremonies enemies find a great opportunity to attack, which is probably the reason the Swati king had to be strengthened before the *incwala* ceremony.

The term '*ukukhafula*' also appeared in the phrase '***iNkosi iyakhafula***' and, therefore, necessitated the use of the Search Query tool. The tool was able to retrieve that the phrase was rendered as '**The defiance of the king**' in the TT_1, as displayed in **Figure 116** below. When looking closely at the concordance line in which the equivalent appears, one may contend that the complete equivalent was '**The preliminary festival called 'The defiance of the King''**'. The phrase 'the preliminary festival' seemed to be part of the description, since it served as an indication that the practice or ceremony precedes a much bigger ceremony. The translator probably paraphrased the ceremony as 'the defiance of the king' due to the fact that its aim was to protect the king against his enemies, and therefore giving him the strength to defy them.

However, the TT_2 equivalent is too complex as it includes commas, apostrophes, hyphens, etc. and therefore could not be retrieved using the Search Query. The Context window tool, therefore, had to be used in this case. The tool was at least able to retrieve the equivalent, but could not show all of it in the window as it was too long, as displayed in **Figure 117**. The complete equivalent, as found in the TT_2, is '**the rites that are called '*Inkosi iyakhafula*' - literally, this means the king sprays medicines for purification, protection and so on from the mouth or through a reed or pipe'.** In this case, the translators retained the ST term in the translation but also provided a lengthy and detailed explanation for it.

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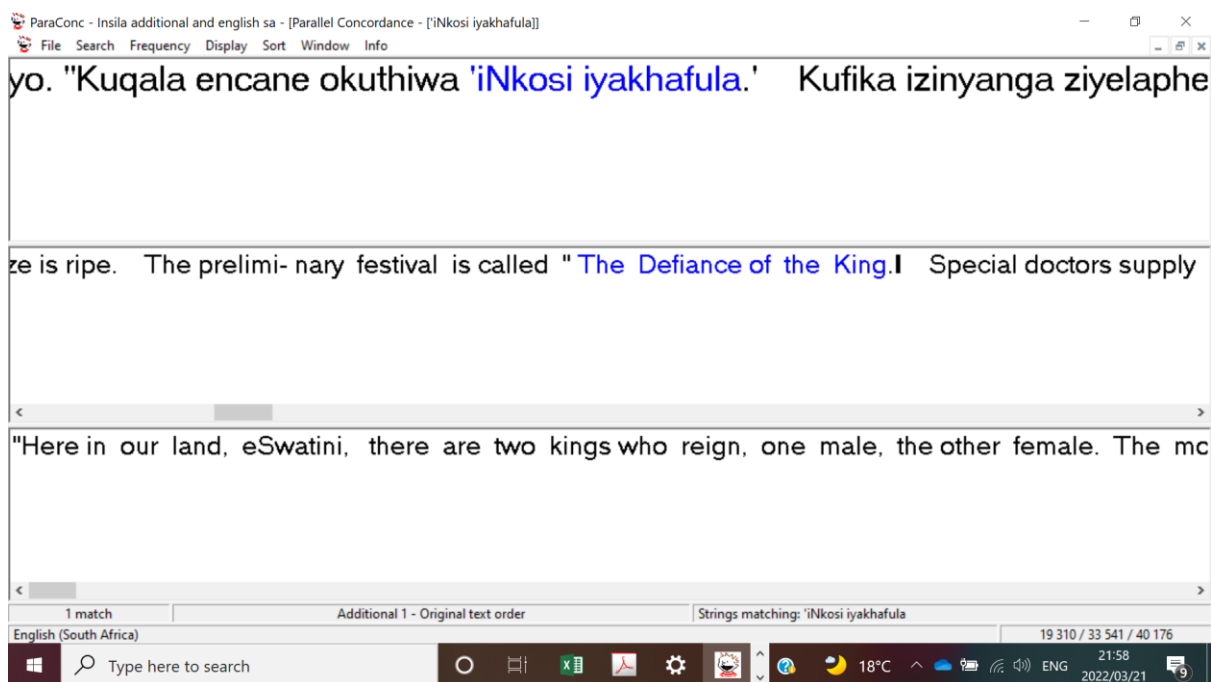
Figure 116: Search Query tool showing equivalent for '*iNkosi iyakhafula*' in TT₁ and TT₂
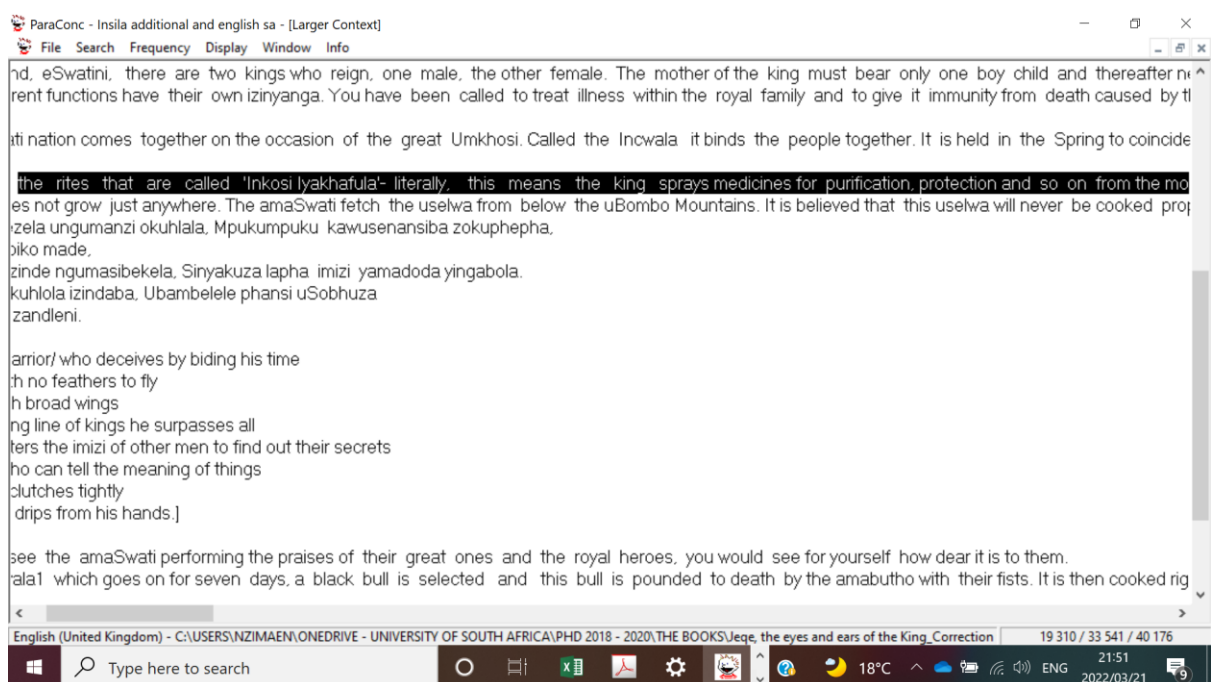
Figure 117: Context window tool showing equivalent for '*iNkosi iyakhafula*' in TT₂

Therefore, the findings clearly indicated that the TT₁ translator employed the target text-oriented approach in translating the phrase '*iNkosi iyakhafula*', as he rendered it by paraphrase of its intended meaning. The TT₂ translators, on the contrary, adopted both the source text-oriented and target text-oriented approach since they transferred the ST term to the target text

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unaltered (source text-oriented) but also provided an explanation for it in English (target text-oriented).

The findings on the translation of the term '*iNkosi iyakhafula*' have been exhaustively discussed and now it is perhaps worth proceeding to the next term to be discussed, '*umcwasho*'.

6.2.9 Umcwasho

The term '**umcwasho**' is a noun referring to a festival in the Swati culture in which young girls who are still virgins go collect reed to build a specific shelter or hut in the king's palace. This is equivalent to the Zulu festival called '*umkhosi womhlanga*', meaning 'the reed festival/ceremony'. During the festival, the girls wear their traditional attire designed for young girls and perform traditional dance. Furthermore, they help with other duties, such as weeding the fields, fetching water (especially in the past since there were no taps/water system), fetching fire wood, etc. Moreover, it is during this festival that the king chooses wives from the young girls, should the need to get married arise. Both Zulu and Swati kings are known for being polygamists, i.e. marrying more than one wife, and therefore the festival presents them with the opportunity to choose as many wives as possible since it is done annually. The festival affords the kings the opportunity to see the girls every year.

When using the Hot words tool, only the word 'festival' on the list in the TT_1 had the potential to be the equivalent. However, closer scrutiny of the concordance line in which the word appeared revealed that it actually referred to the '*incwala* festival', which is discussed below. Interestingly, the Translations tool also showed the word 'festival'. However, it has already been indicated that the word refers to the '*incwala festival*'. Concerning the TT_2, the Hot words option displayed words such as bird, find, fly and so on which could not be the equivalent for the search term. The Translations tool only showed a list with the same word 'fly', which can never be the correct equivalent. Therefore, the Search Query tool had to be used to retrieve the correct equivalent. The findings showed that the term was rendered as '**Umcwasho**' in the TT_1, which was a direct borrowing of the term. However, the tool did not show the equivalent in the TT_2. These results are shown in **Figure 118** below. Fortunately, the Context window was able to reveal that the equivalent provided in the TT_2 was '**uMcwasho** **or Reed Ceremony**', as can be seen in **Figure 119**. In this case, the translators transferred the foreign term unaltered but also provided the English equivalent alongside it.

Figure 118: Search Query tool showing equivalents for *'umcwasho''* in TT₁ and TT₂
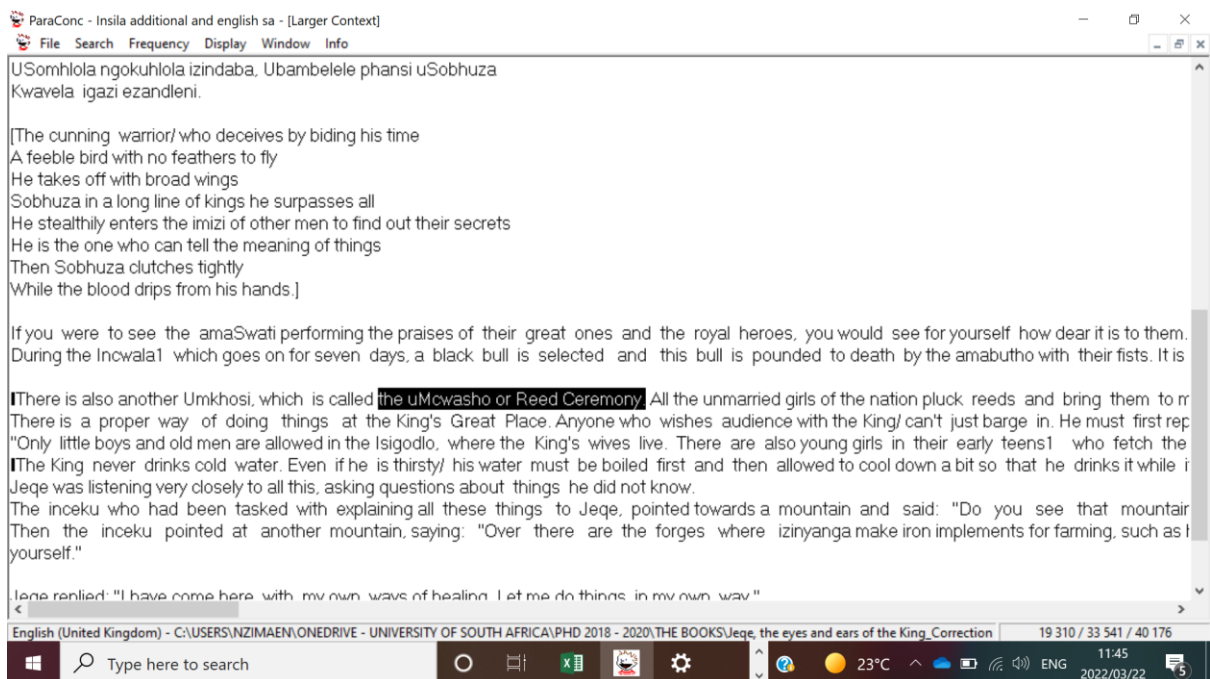
Figure 119: Context window displaying equivalent for *'uMcwasho'* in TT₂

Therefore, it was apparent that the TT₁ translator adopted the source text-oriented approach in rendering the term '*uMcwasho*', as he merely transferred it to the target text. The TT₂ translators, on the other hand, employed both approaches since they transferred the ST term

untranslated (source text-oriented approach), together with its English equivalent (target text-oriented approach).

The next term denoting a cultural practice that was considered is '*Incwala*'. The findings on how the translators rendered this particular term are provided below.

6.2.10 Incwala

The term '***incwala***' is in the form of a noun meaning a Swati festival or ceremony, which is equivalent to the Zulu festival called '*umkhosi*', discussed in section 5.4.1 above. It also refers to a festival in which the king proclaims that the harvest is ready for consumption. What is even more interesting with the Swati festival is that they used the same sacred fruit called '*uselwa*' used in the Zulu festival. These similarities, however, should in no way be a surprise since the siSwati and isiZulu languages both belong to the Nguni group of the South African languages. This, therefore, entails that the two languages belong to two closely related cultures, hence the many commonalities in their cultural practices and cultural terms.

When employing the Hot words tool to retrieve possible equivalents, the tool showed the word 'festival' at the top of the ranking in the TT_1 and, as indicated in section 5.4.9, this word was used as the equivalent for '*incwala*'. These results are shown in **Figure 120** below. Furthermore, the tool ranked the word '*incwala*' in the second position in the case of TT_2, as shown in **Figure 121**, which indicated that the TT_2 translators used borrowing in rendering the term. The Translations option only displayed the word 'festival' in the TT_1, which proved that the word was indeed the correct equivalent. However, the tool only showed the words 'rain' and 'female' in the case of TT_2, which were not really the equivalents. These results are not displayed due to space limitations.

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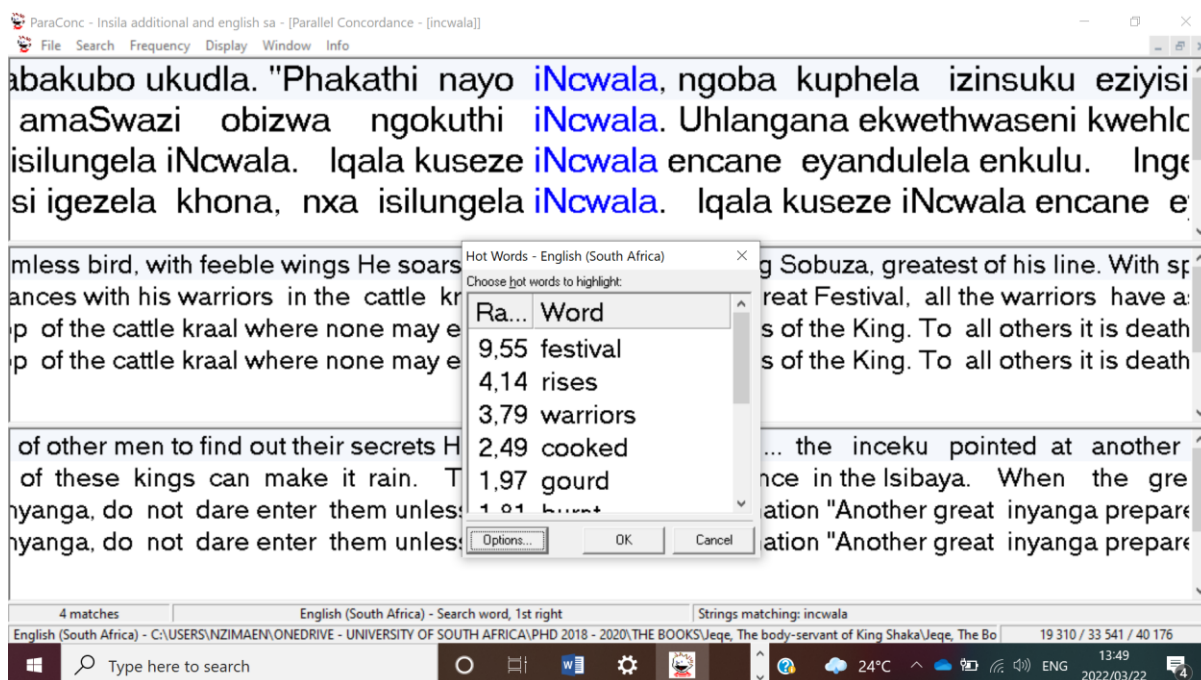
Figure 120: Hot words tool showing the word 'festival' ranked first in TT₁
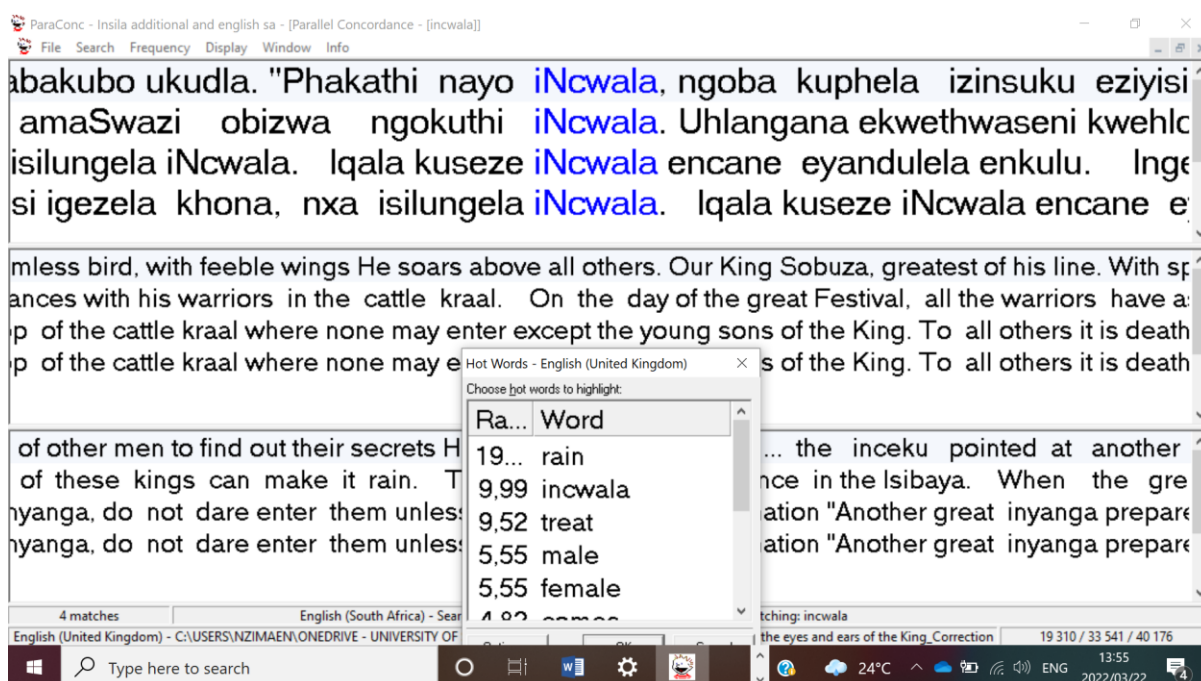
Figure 121: Hot words tool showing the word '*incwala*' ranked second in TT₂

In order to validate the findings of the Hot words and Translations tools, the Search Query tool had to be employed. The tool revealed that the term was rendered as '**the great *incwala* festival**' in the TT₁ and '**the *Incwala*, the First Fruits Ceremony**' in the TT₂, as shown in **Figure 122**. This, therefore, entails that the TT₁ translators rendered the term in two different

ways, firstly as '**the great *incwala* festival**' and secondly as simply '**festival**'. The term 'festival' is a general term and when it was used in the second instance to referr to the ceremony, the author's intention was probably to avoid repeating the whole term.
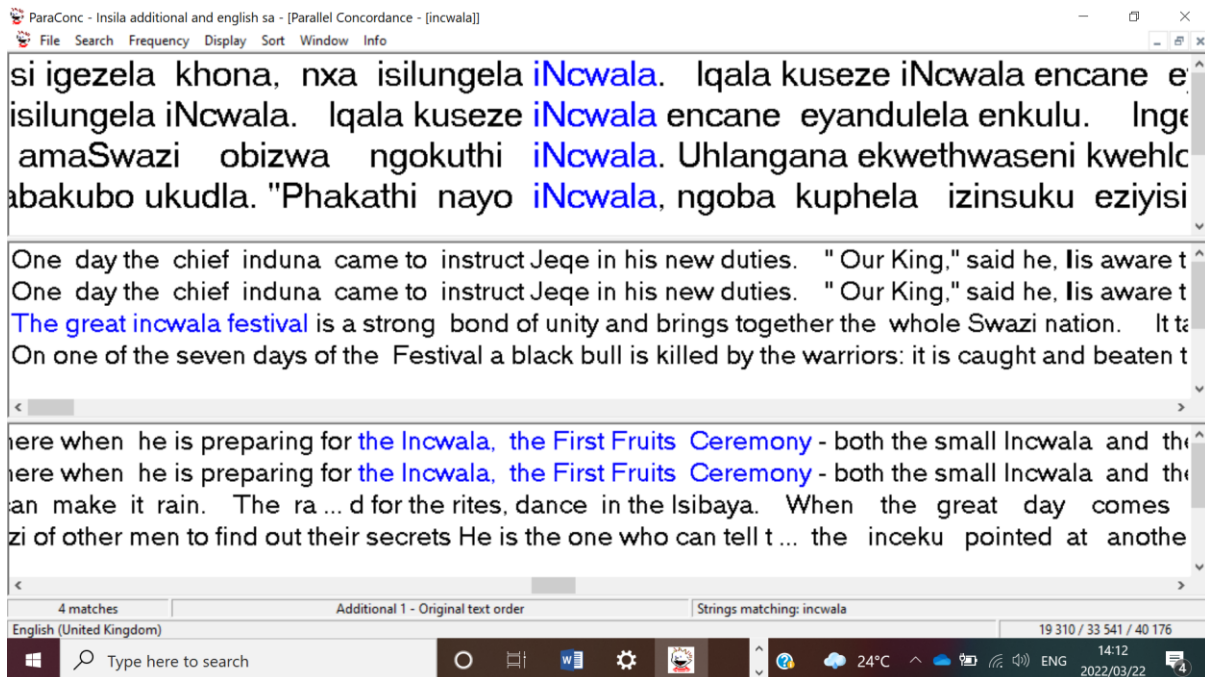
Figure 122: Search Query tool showing equivalents for '*incwala*' in TT₁ and TT₂

Based on the above findings, it could be inferred that the translators of both the TT₁ and the TT₂ adopted both approaches in rendering the term '*incwala*'. The TT₁ translator used both approaches in the same equivalent 'the great *incwala* festival', with the word '*incwala*' representing the source text-oriented approach and the phrase 'the great festival' representing its target text-oriented counterpart. The translator further rendered the term as simply 'festival', which was also the target text-oriented approach. The TT₂ translators transferred the ST term unchanged as 'the *Incwala*' but also added the English equivalent 'the First Fruits Ceremony'.

6.2.11 Interim conclusion

The findings presented in the foregoing discussion indicated that the TT₁ translator adopted the target text-oriented approach in seven of the ten terms forming part of the investigation. The source text-oriented paradigm was employed only in two terms and a combination of both approaches was adopted only in one instance. According to these findings, the translator was

clearly in favour of the target text-oriented approach when rendering the novel into English. This correlates with the findings on the translation of terms denoting cultural artefacts or objects, since they also indicated dominance of the target text-oriented approach. Furthermore, the results indicated that the TT_2 translators adopted the target text-oriented approach in translating five of the ten terms investigated, the source text-oriented model in two terms and both approaches in three terms. Therefore, the findings showed that the target text-oriented approach was predominant when the translators rendered the novel. However, upon closer scrutiny of these statistics, it was noted that there was not a huge difference in the number of cases in which the two approaches were employed. For instance, the number of the use of the target text-oriented approach only surpasses that of the use of both approaches by two instances. Furthermore, the difference between the use of both approaches and the source text-oriented approach is only one term. The difference between the use of the target text-oriented and source text-oriented approach was not significant, since it was only three terms. These findings are summarised in **Table 3** below.

Table 3: The approaches used by TT₁ and TT₂ translators to render terms denoting cultural practices

| Number | Term | ST Oriented | TT1 | | | TT2 | |
			TT Oriented	Both	ST Oriented	TT Oriented	Both
1	Umkhosi		X		X		
2	Ukuncinda		X			X	
3	Ukweshwama		X			X	
4	Ukukhala kwezinkukhu	X			X		
5	Ukufukutha		X			X	
6	Ukucela		X			X	
7	Ukusinda		X			X	
8	Ukukhafula		X		X	X	X
9	Umcwasho	X			X	X	X
10	Incwala	X	X	X	X	X	X

When the number of instances in which both approaches were used was compared to the number of instances in which the individual approaches was used, the results showed that the target text-oriented approach was adopted in eight instances and the source text-oriented approach was used in five instances. Therefore, the overall difference was in the translation of three terms, which is not really a significant difference. The results clearly indicated that the TT_2 translators endeavoured to maintain balance in their use of the two approaches. This was also in agreement with the findings on the translation of terms referring to cultural artefacts, as

they also indicated that there was not a significant difference in the number of instances in which the two approaches were adopted.

The findings on the translation of terms denoting cultural practices have been discussed and interpreted. Now it is worthwhile proceeding to the discussion of findings on how the translators have rendered idiomatic expressions found in the novel.

6.3 Idiomatic expressions

Translating idiomatic expressions or idioms from one language into another is no mean task, especially if the languages involved are not related in any way. This is due to the fact that idioms are often rooted in the culture in which they are embedded. Dlamini (2021) echoes this view when she contends that idioms are language specific and often present challenges when they have to be translated from one language to another. Canonici defines an idiom aptly when he asserts that, the term idiom:

> Refers specifically to a phrase or grammatical construction that cannot be literally translated into another language (= it is language specific) because its meaning is not equivalent to that of its component words. An idiomatic expression is therefore an expression peculiar to a particular language, or to a group of people (idiolect), characterized by unusual syntactic constructions that bring together words in an uncommon way, whereby the sum-total of the meanings of each component word does not convey the general meaning represented by their use together as a conjoint unit.

> (Canonici, 1996:261)

Baker (2012:63) provides a more concise definition of idioms when she defines them as "frozen patterns of language which allow little or no variation in form and often carry meanings which cannot be deduced from their individual components." What is common with these two definitions is the fact that they both provide some kind of indication that idioms have surface as well as underlying meaning. The surface meaning is the literal meaning and it can be deduced from the individual words constituting the idiom. The underlying meaning is the intended meaning the user of the idiom wishes to convey when using it. Therefore, if a translator renders an idiom based on its literal meaning, it will most certainly not convey the meaning intended by the ST author.

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This double meaning contained in idioms is precisely what makes translating them extremely challenging. The challenge is aggravated if the languages involved in the translation task belong to different language families, as was the case in the present study. IsiZulu is an African language and English is a European language. Therefore, these two languages are clearly very diverse, and it is highly unlikely that an idiom in one language will have an equivalent idiom in the other. However, this is not to deny the fact that there are a few idioms with corresponding equivalents between the two languages. For instance, the isiZulu idiom '*ukukhahlela ibhakede*' has the equivalent idiom 'kicking the bucket' in English, and the idiom '*ngikwethulela isigqoko*' has the equivalent idiom 'I take my hat off to you' in English. However, these are very few examples of idioms that have equivalents between the two languages. The vast majority of isiZulu idioms do not have corresponding idioms in English and vice versa.

The aim of this section is to present the findings concerning the approach the translators of the two English versions of the novel '*Insila kaShaka*' adopted in dealing with the translation of idioms or idiomatic expressions that appear in the novel. There were not as many idioms in the novel as terms denoting cultural artefacts/objects and, therefore, only ten idioms were investigated. Since idioms are a long string of words, the Hot words and Translation tools become redundant as means of retrieving translation equivalents from the corpus. Therefore, only the Search Query tool was used to query the corpus for equivalents. The equivalent translations for the idioms have been extracted from both English translations and entered into the search query of the TT_1 and TT_2 window. The Context window tool was only employed in instances where the Search Query tool was unable to display the desired equivalent. The first idiom to be investigated was '*libalele nasebukhweni bezinja*'.

6.3.1   Libalele nasebukhweni bezinja

In the figurative sense, the idiom refers to a situation where it is very sunny and usually very hot as well, and there is not even a single cloud in the sky. Literally, it means 'it is sunny/hot even at the home of the dog's in-laws.' The idiom originated from the fact that, when it is hot, the dog usually tries to find a spot where it is a bit cooler, and, sometimes, it would dig the ground with its feet in order to reach to the soil that is cooler. When it is very hot, the dog then cannot find a cooler spot and even the soil underneath is also hot. The home of the dog's in-laws referred to in the idiom is, therefore, the cool spot or cool soil under the ground that the dog frantically tries to find (without any success). In the ST, the idiom appears in the expression

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'***Mhla bezongena komkhulu lalise nasebukhweni bezinja***'. The author used the word '*lalise*' instead of the word '*lalibalele*', which is the usual term to be used for the idiom. However, the two words carry the same meaning, 'it was sunny/hot'. These words are in the past tense here, and their present tense forms are '*libalele*' and '*lise*', respectively, which means it is 'sunny/hot'. The expression or phrase above was entered into the search query in order to retrieve the idiom in the ST window. The Search Query tool could not retrieve the equivalent in its entirety in the TT_1 and, therefore, the Context window had to be employed to show the whole equivalent. Concerning the TT_2, the tool failed to show any results when the whole equivalent was entered in the search query. This could be ascribed to the fact that the equivalent is too long and complex as it contains characters such as commas, hyphens and quotation marks. However, the tool was able to retrieve the equivalent when only some part of it was used in the search query. These results are shown in **Figure 123** below.

Figure 123: Search Query tool showing equivalents for '*Mhla bezongena komkhulu lalise nasebukhweni bezinja*' in TT_1 and TT_2

In the TT_1, the tool showed ellipsis in the middle of the equivalent where it was supposed to show the rest of the text, as can be seen in the figure above. In the case of the TT_2, only the part of the equivalent 'as far as the distant home of the dog's mother-in-law' was entered in the search query, as displayed in the figure. The rest of the equivalents in the TT_1 and TT_2 are shown in **Figures 124** and **125,** respectively.
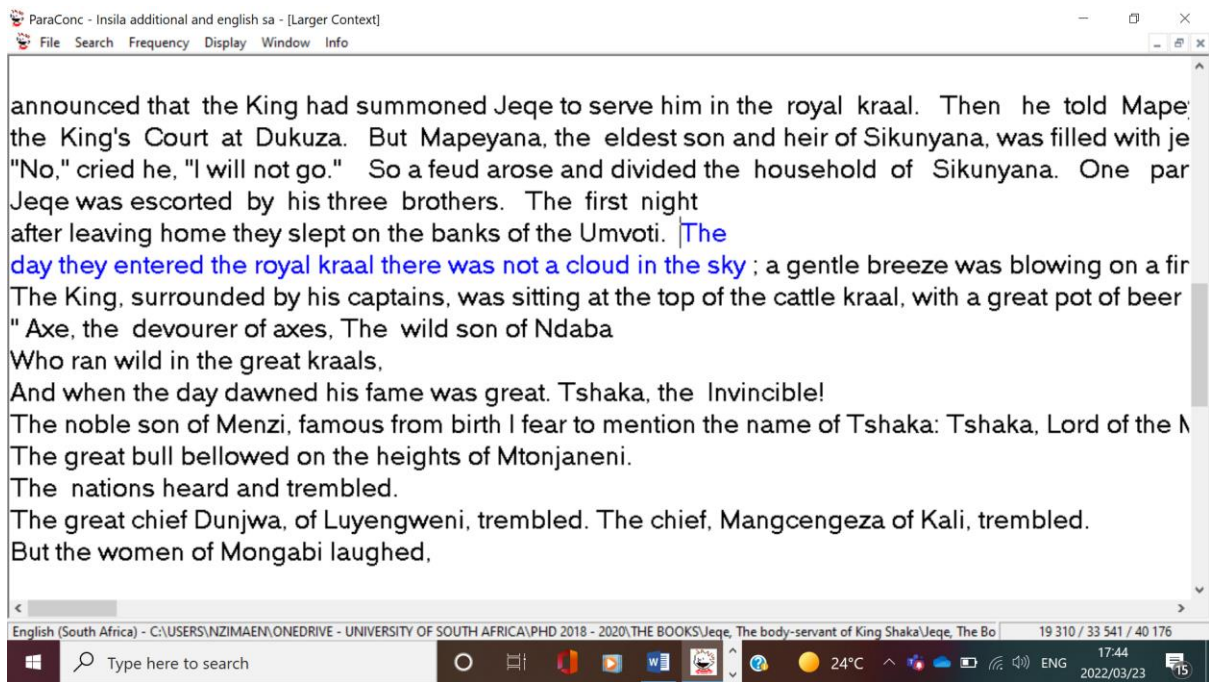
Figure 124: Context window showing equivalent for '*libalele nasebukhweni bezinja'* in TT₁
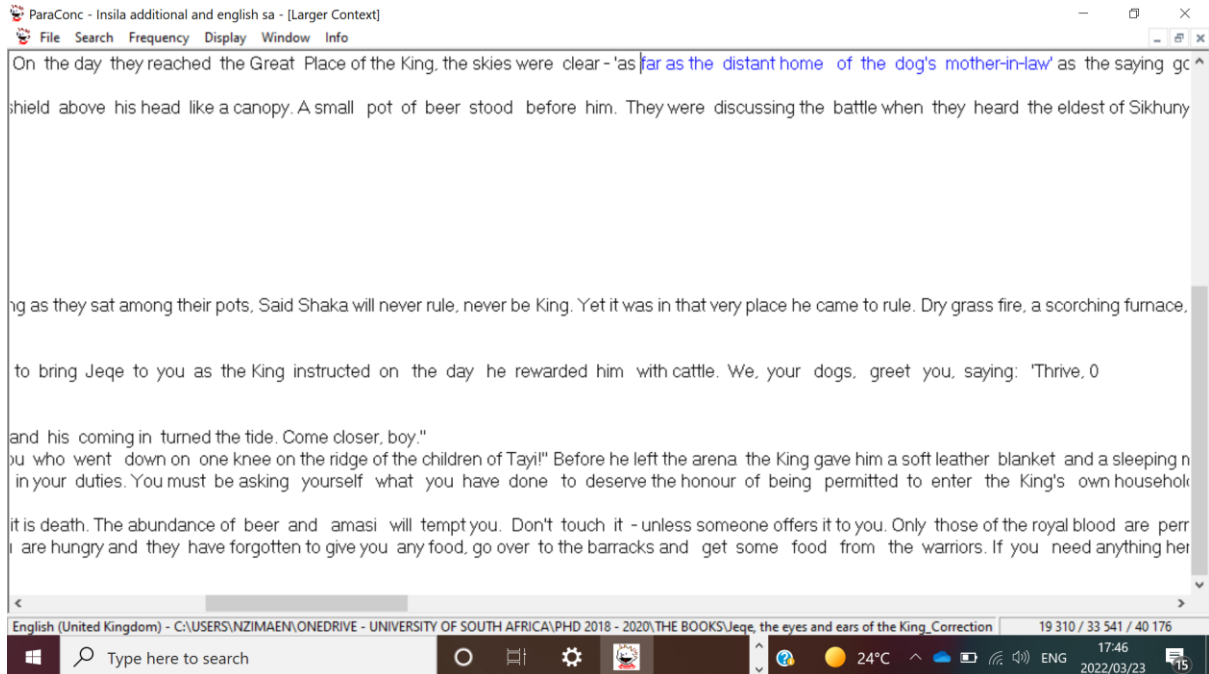
Figure 125: Context window showing equivalent for '*libalele nasebukhweni bezinja'* in TT₂

Therefore, the findings revealed that this idiomatic expression was rendered as '**The day they entered the royal kraal there was not a cloud in the sky**' in the TT$_1$, and '**On the day they reached the great place of the king the skies were clear - 'as far as the distant home of the dog's mother-in-law' as the saying goes**' in the TT$_2$, as shown in the figures above. The Context window tool also could not display the whole equivalent in the TT$_2$ as it was too long, but only a small portion of it is hidden. The results clearly showed that the TT$_1$ translator rendered the expression based on its intended meaning. The TT$_2$ translators, on the other hand, sought to capture both the literal and figurative meaning in their equivalent, with the phrase 'the skies were clear' being the figurative meaning and the phrase 'as far as the distant home of the dog's mother-in-law' representing the literal meaning. The TT$_2$ equivalent showed that the translators sought to give the target readers a taste of the isiZulu idiom while, in the same vein, providing its meaning that the readers can comprehend.

Therefore, it could be concluded that the TT$_1$ translator rendered the idiomatic expression '*Mhla bezongena komkhulu lalise nasebukhweni bezinja*' using the target text-oriented approach, as he translated it based on its intended meaning. The TT$_2$ translators, on the contrary, used both the source text-oriented and target text-oriented approach, since they provided both literal and figurative or intended meaning in their equivalent.

The next idiom to be looked at is '*ukuzigwaza ngowakho*'. Let us see how the translators have dealt with the hurdle of translating this idiom.

6.3.2   Ukuzigwaza ngowakho

The idiom '***ukuzigwaza ngowakho***' means stabbing yourself with your own spear in the literal sense. Figuratively, it roughly means imposing suffering or pain upon yourself. In the ST, it is used in the expression '***wobe uzigwaza ngowakho umkhonto***'. The word '*umkhonto*' is cut in the middle with the part '*umkho-*' in the first sentence and the part '*nto*' in the following sentence. The format in which the original text was did not allow this word to be edited to make it one word. The Search Query tool failed to recognise words that were cut and hyphenated like this one, which made it necessary to omit the word when searching the expression in the corpus.

When used to retrieve equivalents for the expression, the Search Query tool showed that the expression was rendered as '**you stab yourself with your own spear**' in the TT$_1$ and as '**That**

would be like slitting your throat with your own spear' in the TT₂, as shown in **Figure 126** below. However, again, the tool did not show the full equivalent in the TT₂ but showed ellipsis where there were missing words. Therefore, the Context window tool was used again to display the entire equivalent, as can be seen in **Figure 127**.
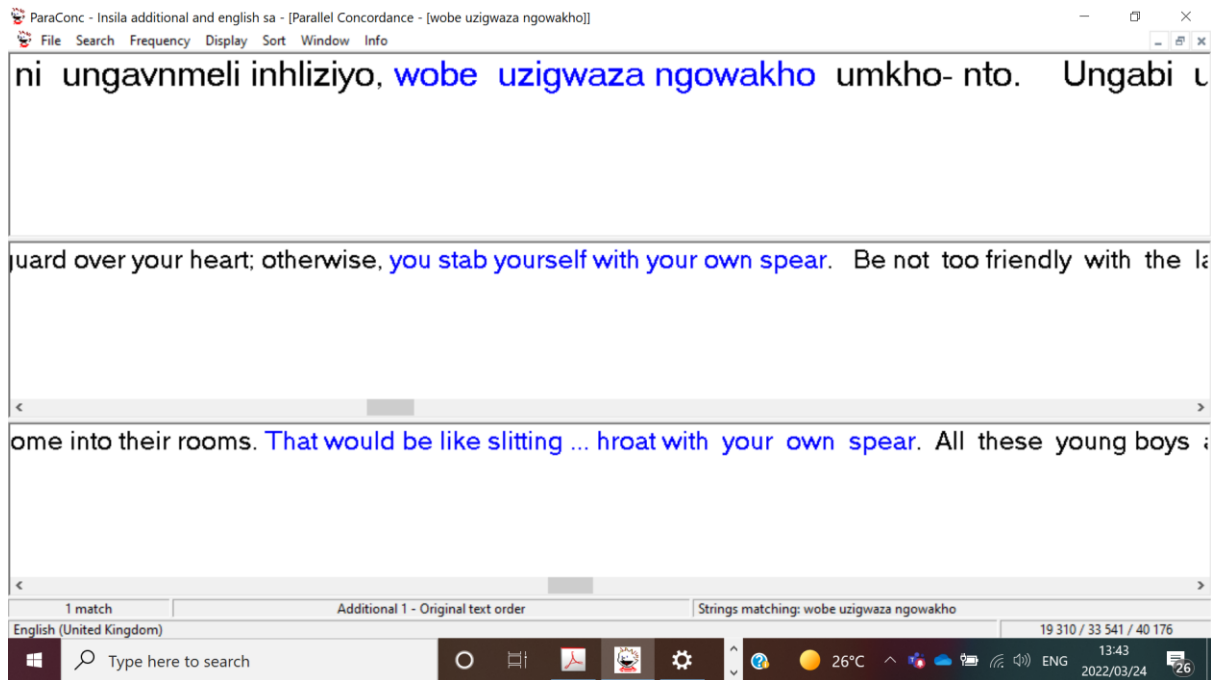
Figure 126: Search Query tool showing equivalents for '*wobe uzigwaza ngowakho umkhonto*' in TT₁ and TT₂
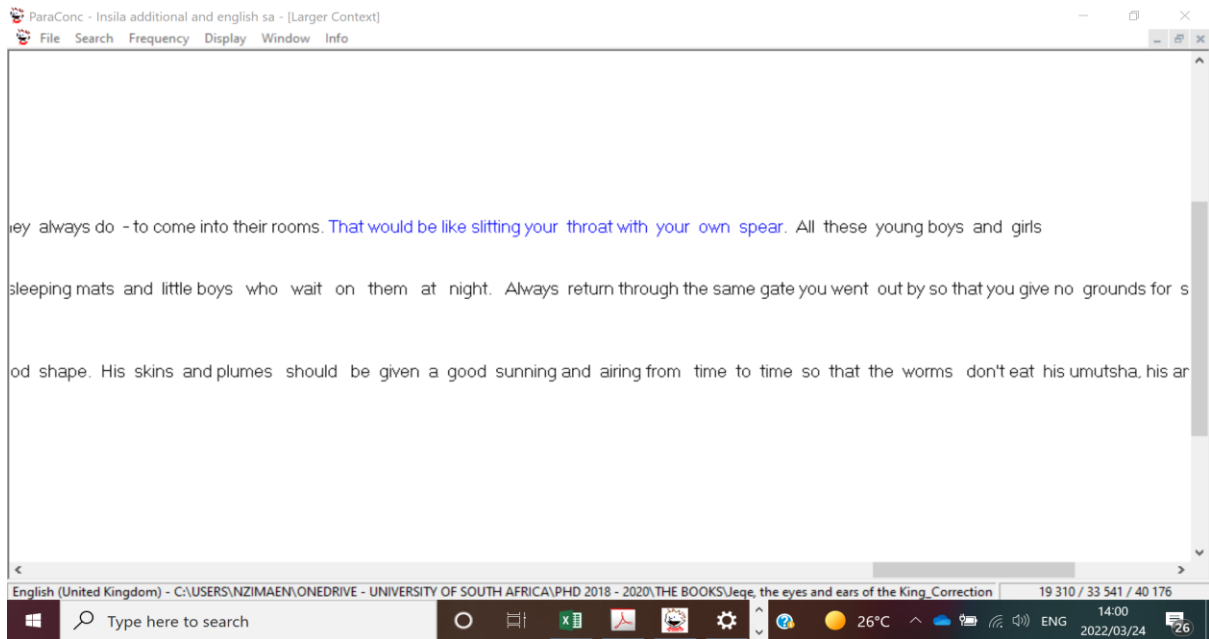
Figure 127: Context window displaying equivalent for '*wobe uzigwaza ngowakho umkhonto*' in TT₂

When looking closely at the equivalents, it is clear that the decontextualised idiom is rendered as '**to stab yourself with your own spear**' in the TT₁ and '**slitting your throat with your own spear**' in the TT₂. Clearly, the translators of both TT₁ and TT₂ translated this idiom based on its literal meaning. Therefore, the source text-oriented approach was adopted in both English translations when rendering the idiomatic expression '*wobe uzigwaza ngowakho umkhonto*'.

Perhaps it is now worthwhile proceeding to the discussion of the next idiom that formed part of the study, and that is '*Izintaba ezikude zingumasithela! Eziseduze ziyimboniselo!*'.

6.3.3   Izintaba ezikude zingumasithela! Eziseduze ziyimboniselo!

In the literal sense, the idiom '*Izintaba ezikude zingumasithela! Eziseduze ziyimboniselo!* means 'the distant mountains are a view blocker while the nearer ones allow one to see clearly'. Figuratively, it means 'one is not able to see someone or something they love or like because they are far away or it is far away'. The idiom was used exactly in this form in the original text. The Search Query tool was not able to display some part of the idiom in the ST since there was an exclamation mark in the middle. The tool was able to show that the idiom has been rendered as '**Absence makes the heart grow fonder**' in the TT₁ and '***Izintaba ezikude zingumasithela; eziseduze ziyimboniselo* – the mountains in the distance are a place to hide; those nearby**

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anyone can see from' in the TT2. However, it could not display the entire equivalent in the TT2, as a number of punctuation marks were used in the middle of the equivalent. These results are shown in **Figure 128** below. The complete equivalent in the case of TT2 is displayed in **Figure 129** by means of the Context window tool. It is apparent that the TT1 translator used a related idiom in English, which conveys more or less the same meaning.
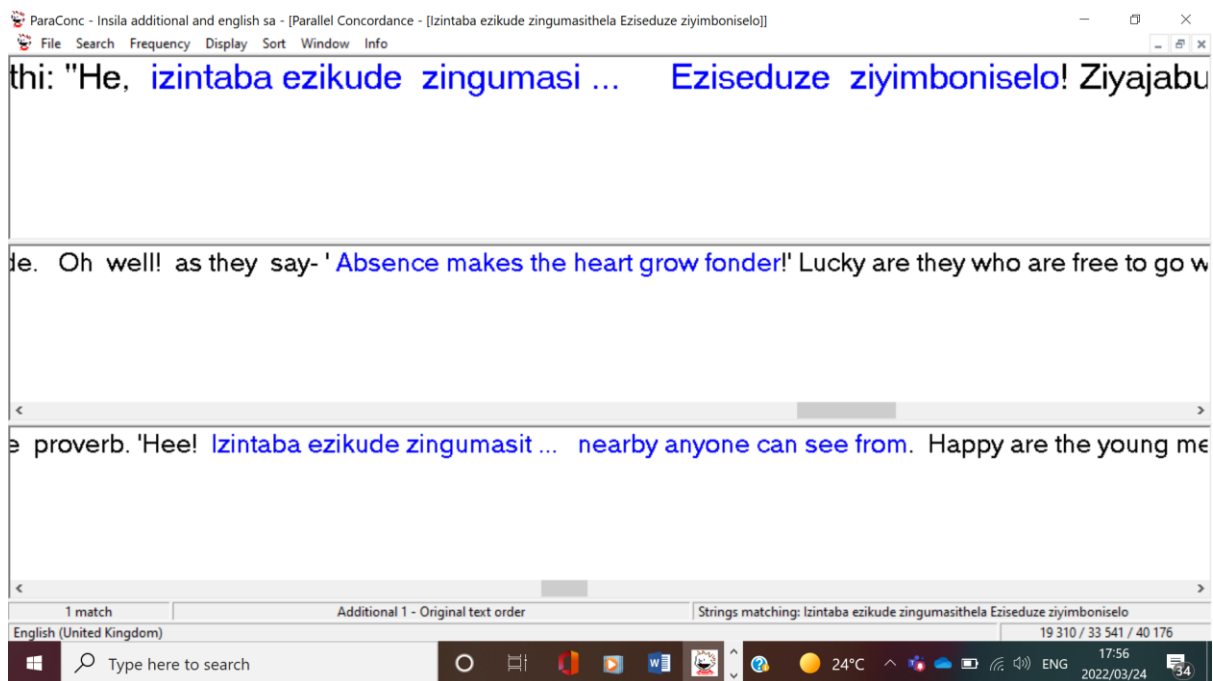
Figure 128: Search Query tool showing equivalents for *'Izintaba ezikude zingumasithela! Eziseduze ziyimboniselo!* in TT1 and TT2

Although the isiZulu idiom does not necessarily convey the meaning that the absence of someone makes one to be more affectionate towards them, it can be argued that the inability to see someone for the reason that they are far away creates more desire to wish to see them. This will, therefore, automatically create more affection for the individual who is absent. The TT2 translators, on the contrary, transferred the idiom as exotic as is to the target text and provided a literal translation for it. It can be noted that their literal translation is not really a true reflection of the meaning of the idiom, as can be seen when comparing the equivalent to the definition of the idiom provided above. However, it was not the aim of this research to evaluate the equivalents that translators provided.

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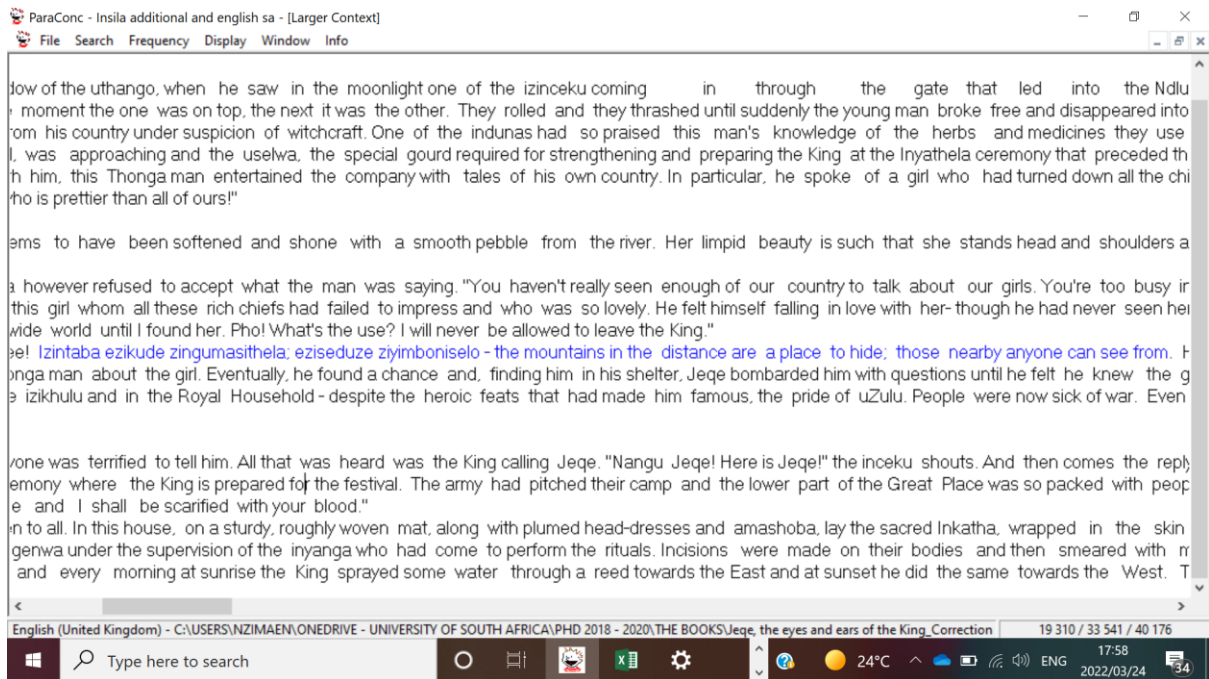
Figure 129: Context window showing equivalent for *‘Izintaba ezikude zingumasithela!*
Eziseduze ziyimboniselo!’ **in TT₂**

The findings, therefore, clearly revealed that the TT₁ translator employed the target text-oriented approach in rendering the idiom ‘*Izintaba ezikude zingumasithela! Eziseduze ziyimboniselo*! since he translated it based on its intended meaning that will be correctly understood in the target text. The results further showed that the TT₂ translators, on the contrary, adopted the source text-oriented paradigm as they transferred the idiom to the target text unaltered and provided a literal translation for it.

We have seen how the translators dealt with the translation of the idiom ‘*Izintaba ezikude zingumasithela! Eziseduze ziyimboniselo!’* Now the discussion of the translation of the idiom ‘*zibuya inhlazane*’ follows.

6.3.4   Zibuya inhlazane

The idiom ‘***Zibuya inhlazane***’ refers to the time for the cattle to come back from the pastures to breastfeed their calves that they left behind in the morning. In the traditional African communities, cattle are not permitted to leave to the grasslands or pastures with their calves for fear that something might harm the calves, as they are still young and defenceless. The calves are, therefore, kept in the kraal, or even tied up somewhere inside a rondavel with dry cow

dung spread on the floor for the calve to sleep and mess on. The cattle would then come back midday to breastfeed them. Therefore, the idiom is used to refer to midday in the figurative sense, which is the time for the cattle to come back and breastfeed their calves.

The idiom appears as part of the expression '***ngesikhathi zibuya inhlazane***' in the ST. When searching this expression in the ST and its equivalents in the translations using the Search Query tool, the results showed that the idiom or expression was translated as '**by mid-day'** in the TT$_1$ and '**about midday'** in the TT$_2$, as shown in **Figure 130** below. Therefore, the results indicate that the translators used more or less the same equivalent in this case. They both rendered the idiom based on its figurative or intended meaning, as it has already been highlighted that it refers to midday in the figurative sense.
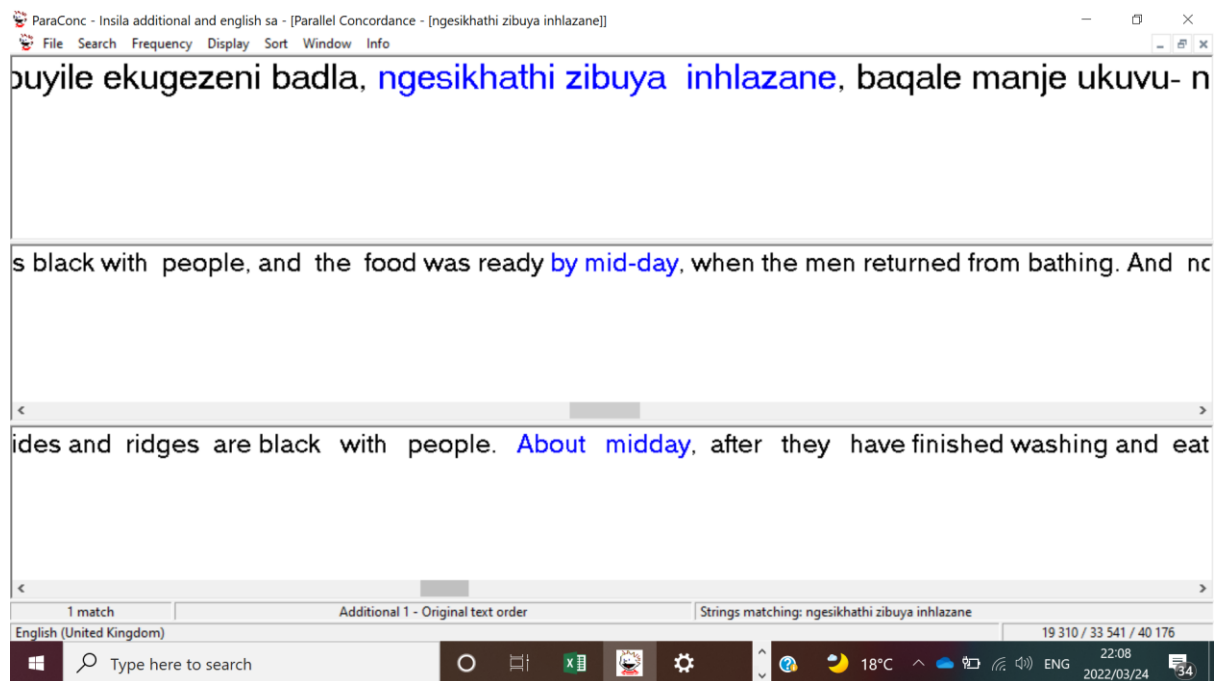
Figure 130: Search Query tool displaying equivalents for '*ngesikhathi zibuya inhlazane'* **in TT$_1$ and TT$_2$**

Therefore, the findings indicated that the translators of both TT$_1$ and TT$_2$ adopted the target text-oriented paradigm in their translation of the idiomatic expression '*ngesikhathi zibuya inhlazane*', as they used intended meaning in rendering it.

The next idiom forming part of the investigation is '*kungakabi nsuku zatshwala*'. The following is a discussion of how the translators rendered this particular idiom.

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6.3.5   Kungakabi nsuku zatshwala

In the literal sense, the idiom '***kungakabi nsuku zatshwala'*** means 'before enough days for beer or for brewing beer'. In this case, beer refers to traditional beer. The idiom emanates from the fact that brewing traditional beer takes a number of days, normally three days. In the figurative sense, the idiom simply means 'not long' or 'shortly'.

The idiom occurs in the expression '***kuthe kungakabi nsuku zatshwala emva komkhosi'*** in the ST. When the Search Query option was used to retrieve the expression and its translation equivalents, the findings revealed that the expression was rendered as '**A few days after the great annual festival**' in the TT$_1$, and as '**Not long after the Umkhosi – not long enough for the brewing of beer, as the saying goes**' in the TT$_2$. However, the tool produced no results when the whole TT$_2$ equivalent was entered into the search query, probably due to the fact that it was long and complex. Therefore, only the part of the expression 'not long enough for the brewing of beer' was entered in the search query. These findings are demonstrated in **Figure 131** below. The word 'great' in the TT$_1$ equivalent was written as 'gneat', which was a spelling error that was omitted during the editing process. Unfortunately, the software does not allow the corpus to be edited once uploaded. The user would have to edit the corpus outside the software and re-upload it and do the alignment process again, which would be quite a lengthy and cumbersome process.

Figure 131: Search Query tool showing equivalents for '*kuthe kungakabi nsuku zatshwala emva komkhosi'* in TT₁ and TT₂

The findings clearly indicated that the TT₁ translators rendered the expression based on its figurative meaning. Upon closer scrutiny of the equivalent for the expression, it became apparent that the translation of the idiom alone was '**a few days**'. In the case of the TT₂, the results showed that the translators used both the literal and figurative meaning when they rendered the expression. The part 'not long after the *Umkhosi'* represents the figurative meaning while the portion 'not long enough for the brewing of beer, as the saying goes' represents the literal sense. The literal translation clearly indicates that the translators endeavoured to give the English readership a glimpse of the beauty of isiZulu language, as they even included the phrase 'as the saying goes' at the end of the literal translation to indicate that this is an idiom or a saying. When looking at the equivalents for the expression, it is clear that the TT₂ translators would render the decontextualised idiom as '**not long**'.

Based on these findings, it could be inferred that the TT₁ translator adopted the target text-oriented paradigm when rendering the idiomatic expression '*kuthe kungakabi nsuku zatshwala emva komkhosi*', since he relied on the intended meaning when translating it. The translators of the TT₂, on the other hand, employed both approaches when rendering the idiom, as they sought to capture both the figurative and literal meaning in the translation.

The approaches used in the translation of the idiom '*kungakabi nsuku zatshwala*' have been presented. Now it is worthwhile proceeding to the investigation of the translation of the idiom '*Inhliziyo ingumthakathi*'.

6.3.6 Inhliziyo ingumthakathi

In its literal sense, the idiom '***inhliziyo ingumthakathi***' means 'the heart is a wizard/witch'. Figuratively, it means 'the heart or thoughts can make you do things that will eventually land you in trouble'. It is used in situations where one has done something that got them into trouble and they rue it. The idiom was used in its normal form in the ST. When the corpus was queried through the Search Query tool to retrieve the translation equivalents, the results showed that it was rendered as '**My passions bewitched me**' in the TT_1 and '***Inhliziyo ingumthakathi***' '**The heart is a wizard**' in the TT_2. Clearly, the TT_1 equivalent was based on the intended meaning of the idiom. In the TT_2, the idiom was transferred as foreign as is, but together with its English translation based on its literal meaning. These findings are displayed in **Figure 132** below.
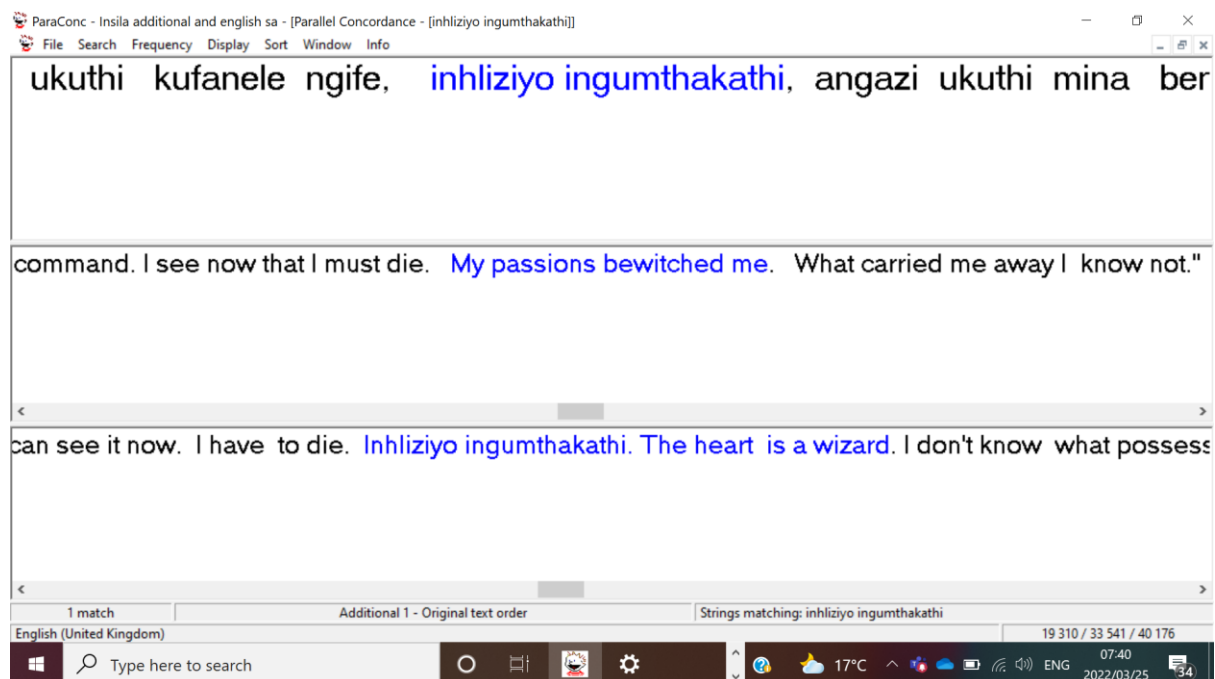
Figure 132: Search Query tool showing equivalents for *'inhliziyo ingumthakathi'* in TT_1 and TT_2

Therefore, the findings indicated that the translator of the TT_1 adopted the target text-oriented approach when rendering the idiom '*inhliziyo ingumthakathi*', as he relied on the intended

meaning of the idiom. In the case of the TT$_2$, the translators employed the source text-oriented paradigm since they transferred the ST idiom unchanged and also provided a literal translation for it in English.

The next idiom to be investigated was '*libantubahle*'. It is perhaps now worth proceeding to this idiom to see how the translators have handled it in their translation of the novel.

6.3.7   Libantubahle

In the literal sense, the idiom '***libantubahle***' refers to a specific time during the day in which the sun or its rays make people look sparklingly beautiful. In the figurative sense, it simply means 'in the late afternoon'. In the late afternoon when the sun is about to set, the sun looks yellowish and, therefore, reflects on people to make them look yellowish as well. Therefore, the idiom was coined out of this observation.

The idiom occurred several times in the ST. In most of its appearances, it was in its normal form although it was accompanied by the phrase '*ntambama lapho*' which means 'in the afternoon when ...'. The Search Query tool revealed that the idiom was rendered as '**That afternoon at the "hour when men look their best"**' in the TT$_1$ and '**In the afternoon, at the time of the beautiful people**' in the TT$_2$. These findings indicated that both translators used both literal and intended meaning when rendering the idiom. They did indicate that it was in the afternoon, which was the figurative meaning, but also mentioned that it was the time when people/men look beautiful, which is the literal meaning of the idiom. These results are shown in **Figure 133** below.

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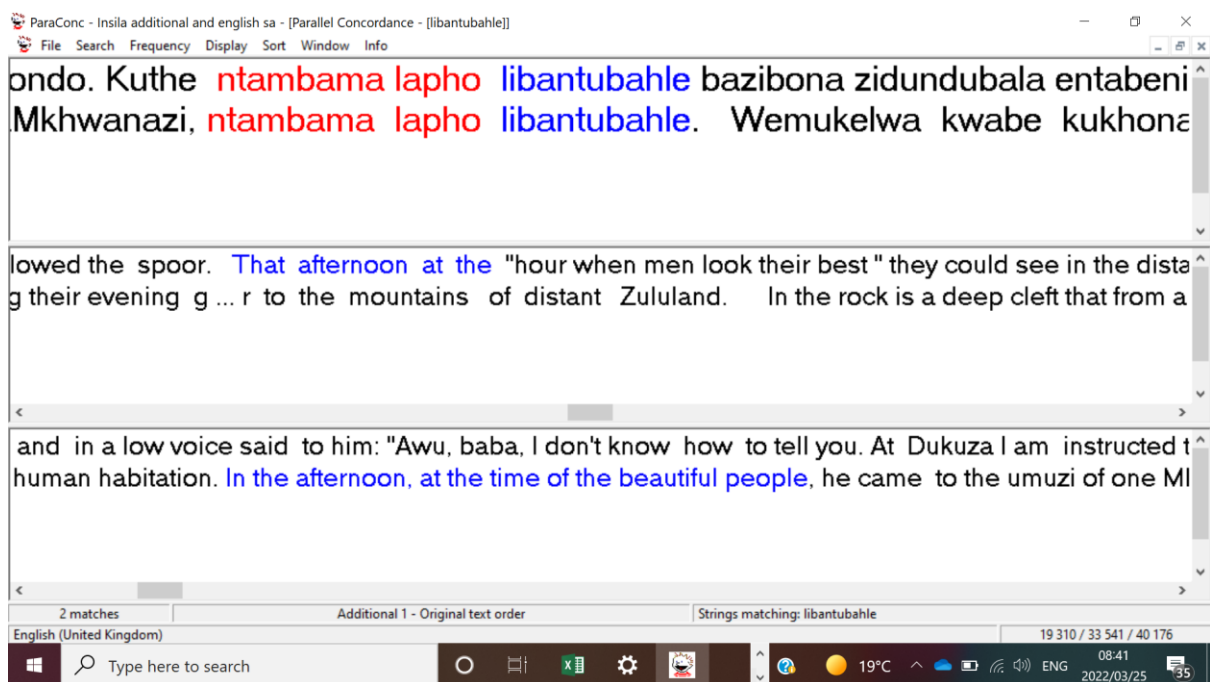
Figure 133: Search Query tool showing equivalents for '*libantubahle*' in TT₁ and TT₂

However, another interesting translation of the idiom was provided by the TT₂ translators that the Search Query tool did not display. This could only be revealed by means of the Context window tool, as shown in **Figure 134**. The tool showed that the idiom was rendered as '**in the cool of the afternoon, that time which is called *'bantubahle'*, the time of 'the beautiful people'**. Here, the translators also used both figurative and literal meaning as they provided a translation based on intended meaning (i.e. in the cool of the afternoon), transferred the foreign idiom to the target text (i.e. that time which is called '*bantubahle'*) and also provided a literal translation for it (i.e. the time of 'the beautiful people'). Upon closer scrutiny of the concordance lines in **Figure 133** above, it became clear that this translation appeared in the first concordance line as displayed in the figure.
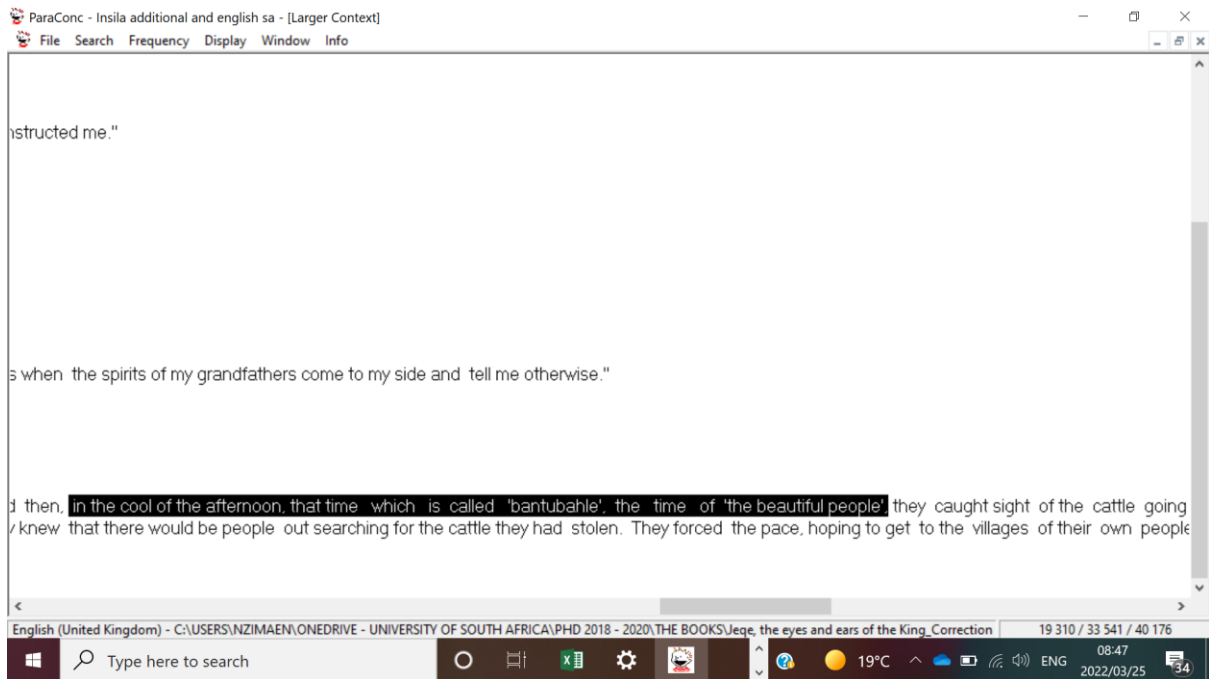
Figure 134: Context window showing equivalent for '*libantubahle*' in TT₂

Therefore, it could be inferred that the translators of both TT$_1$ and TT$_2$ in this case adopted both the source text-oriented approach and the target text-oriented approach when rendering the idiom *'libantubahle'*, since they sought to capture both the literal and intended meaning of the idiom in their translations.

Enough time has been spent on the findings obtained on the translation of the idiom 'libantubahle'. Now let us proceed to the next idiom that was investigated, namely '*ukuya kwagoqanyawo*'.

6.3.8 Ukuya kwagoqanyawo

The idiom '***ukuya kwagoqanyawo***' means 'to go to a place where legs are folded' in the literal sense. Figuratively, it simply means 'to die'. The literal meaning probably refers to the state or position in which a person in buried. However, a person is buried with their legs straight, and it is not clear why the idiom mentions folded or bent legs when referring to death and the burying process. Probably, people were buried with their legs folded in the past when the idiom was coined.

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The idiom was found in the expression '***uye kwagoqanyawo***' in the original novel. When this expression was searched in the corpus, the findings revealed that it was rendered as '**to descend into the grave**' in the TT₁ and '**to bend the knee and go to goqinyawo**' in the TT₂ (see **Figure 135**). Therefore, it was clear that the TT₁ translator made use of the intended meaning of the idiom as he rendered it, since he referred to the process of being buried which obviously takes place after death. Contrarily, the TT₂ translators rendered the idiom based on its literal meaning since they retained the word '*goqinyawo*' while also providing the literal translation of the idiom in English. These equivalents provided by the translators also befit the individual or isolated idiom.

Figure 135: Search Query tool showing equivalents for '*uye kwagoqanyawo*' in TT₁ and TT₂

The above findings, therefore, indicated that the translator of the TT₁ adopted the target text-oriented approach when translating the idiomatic expression '*uye kwagoqanyawo*', as he rendered it based on its figurative meaning. They further showed that the TT₂ translators, on the other hand, employed the source text-oriented model since they rendered the idiom based on its literal meaning and also transferred some part of it to the target text untranslated.

Now let us move on to the next idiom forming part of the investigation, and that is '*kumpondozankomo*'.

6.3.9   Kumpondozankomo

The idiom '***kumpondozankomo***' refers to 'the time in the morning in which cattle horns are visible'. It emerged from the observation that very early in the morning when there is still very little light, the horns of cattle can be seen even from a distance as they are able to reflect in the dark if it is not too dark. In the figurative sense, the idiom means 'very early in the morning'.

Fortunately, the idiom is used in its normal form in the original novel. When it was queried in the corpus using the Search Query tool, the results showed that it was rendered as '**before daybreak**' in the TT_1. It was apparent that the translator used the figurative meaning of the idiom in this case as he used the popular target language term 'daybreak' in the equivalent, which conveys a similar meaning. Unfortunately, the tool showed no results in the TT_2 window, probably due to the fact that the equivalent was long and complicated. These results are displayed in **Figure 136** below. Therefore, the Context window was used to retrieve the equivalent in the case of TT_2. The results revealed that the idiom was translated as '**Very early in the morning, at the time called *mpondozankomo* – 'the horns of the cattle' – because that is when the sun's rays begin to touch the tips of their horns',** as shown in **Figure 137**. The window could not show the entire equivalent as it was too long, as can be seen in the figure. Again, the TT_2 translators used both the figurative and literal meaning in rendering this particular idiom. In terms of figurative sense, they used the phrase 'very early in the morning'. The rest of the equivalent is based on literal meaning. They retained the term '*mpondozankomo*' and also provided a literal translation of what it means. However, it seemed they mistranslated the literal meaning, as the idiom means very early in the morning before the sun can even emerge.
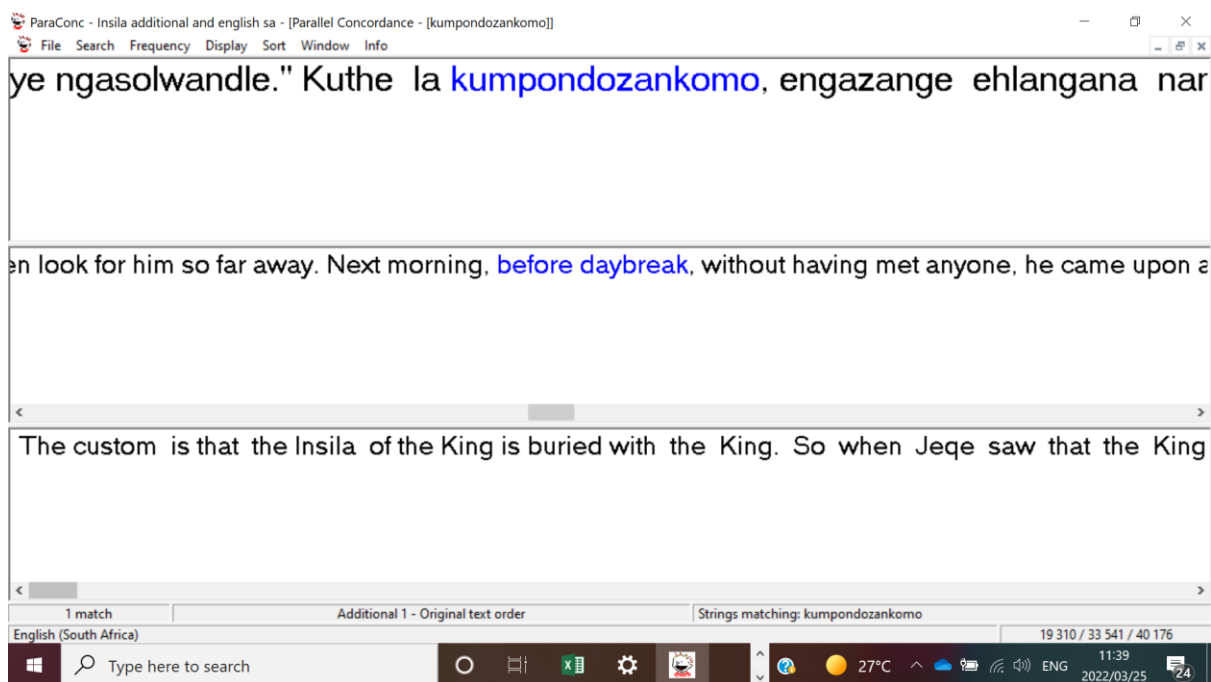
Figure 136: Search Query tool showing equivalents for '*kumpondozankomo*' in TT₁ and TT₂

Figure 137: Context window displaying equivalent for '*kumpondozankomo*' in TT₂

Therefore, the findings showed that the TT₁ translator employed the target text-oriented approach when rendering the idiom '*kumpondozankomo*', as he translated it based on its figurative meaning. They further indicated that the TT₂ translators employed both the target

text-oriented and source text-oriented model, since their equivalent included a translation for both intended and literal meaning.

The last idiom to be investigated was '*ukuzilahla amathambo*'. The following discussion shows how the translators dealt with the challenge of translating this particular idiom.

6.3.10 Ukuzilahla amathambo

In the literal sense, the idiom '***ukuzilahla amathambo***' roughly means 'to throw or cast your bones'. Figuratively, it means 'to show bravery in doing something unpleasant or something you are afraid to do'. The idiom appeared in the phrase '***wazilahla amathambo uJeqe***' in the ST. When the Search Query tool was used to retrieve equivalents for the idiom, the results showed that the TT$_1$ translator rendered the idiom as '**Jeqe, greatly daring'**. Therefore, this equivalent indicates that the translator would render the individual idiom as '**to dare greatly**'. This equivalent was based on the intended meaning of the idiom. Concerning the TT$_2$, the findings showed that the idiom was rendered as '**The bones were cast, Jeqe blurted out**'. The phrases 'the bones were cast' and 'Jeqe blurted out' were searched separately as they are separated by text in-between; hence, they are colour-coded differently. It was apparent that the phrase 'the bones were cast' was based on the literal meaning of the idiom, whereas the one 'Jeqe blurted out' was based on the figurative meaning. It was clear that the TT$_2$ translators would render the decontextualised idiom as '**to blurt out'**, in the figurative sense. The equivalent provided for the figurative meaning is not necessarily accurate but close to the intended meaning, as 'to blurt out' means 'saying something suddenly without thinking it through'. However, it is true that 'blurting out' is related to 'being brave to utter something not easy for you to say', as it may happen that you suddenly say something without giving it enough thought because you were afraid to say it in the first place. The results of the Search Query tool are shown in **Figure 138** below.

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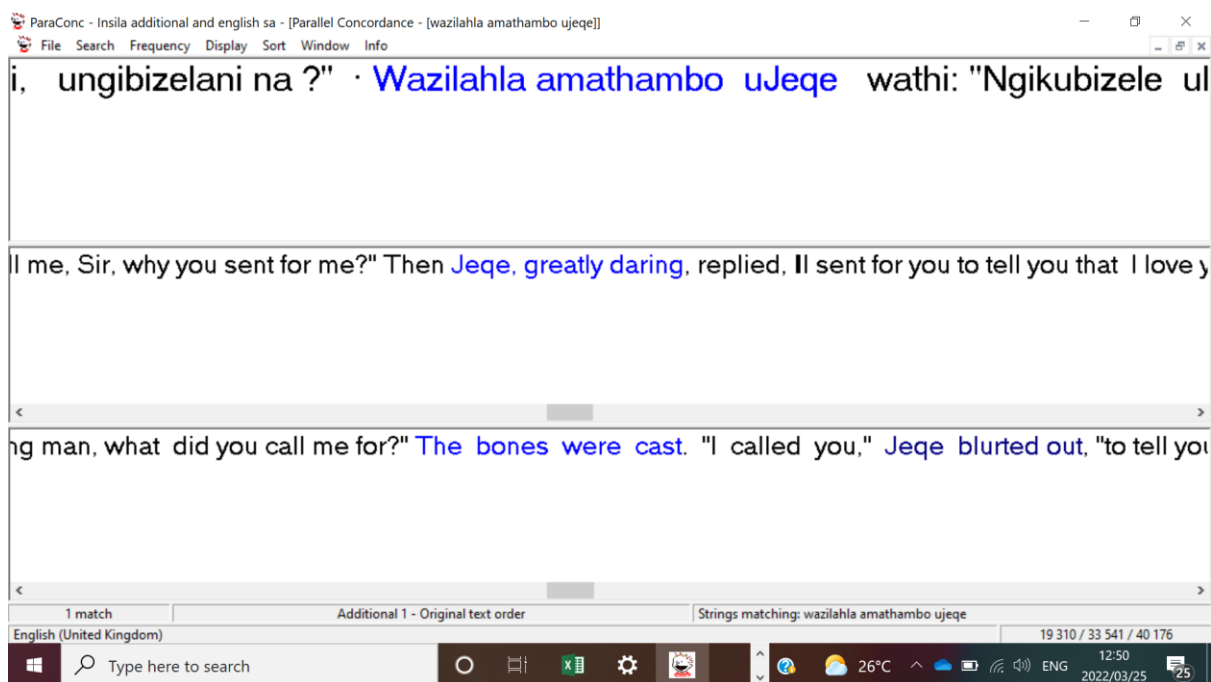
Figure 138: Search Query tool displaying equivalents for '*wazilahla amathambo uJeqe*' in TT₁ and TT₂

Therefore, it could be surmised that the TT₁ translators adopted the target text-oriented model in rendering the idiomatic expression '*wazilahla amathambo uJeqe*', as he translated it based on the intended meaning it conveys. The TT₂ translators, on the other hand, employed both the source text-oriented and target text-oriented approaches since they considered both the literal and figurative meaning in translating the idiom.

6.3.11 Interim conclusion

The findings obtained on the translation of idioms/idiomatic expressions indicated that the TT₁ translator adopted the target text-oriented approach in rendering eight of the ten idioms analysed. Both the source text-oriented and a combination of both approaches were employed in translating only one idiom. Therefore, the findings clearly showed that the target text-oriented model was the dominant approach when the translator rendered the novel into English. This coincided with the findings on the translation of terms denoting cultural artefacts/objects, as well as those on the translation of terms denoting cultural practices. When the statistics of the use of both approaches were combined with those of the use of individual approaches, the results indicated that the target text-oriented approach was employed in nine idioms and its source text-oriented counterpart only in two idioms. Clearly, there was a huge gap in the use of the two approaches. The target text-oriented approach surpassed its source text-oriented

counterpart by seven instances, which clearly indicates that the translator was in favour of the target text-oriented model.

In the case of the TT_2, the results revealed that the combination of both approaches was adopted in rendering five out of the ten idioms forming the focus of the study, the source text-oriented paradigm in rendering four idioms and its target text-oriented counterpart in translating only one idiom. This was the first time the use of both approaches was predominant and the target text-oriented approach was used only minimally. Although, the TT_2 translators always strove to maintain some balance in their use of the two approaches, the target text-oriented approach was the victorious approach in the previous findings on the translation of culture-specific terms. Therefore, it could be noted that the TT_2 translators endeavoured to give the English readership a glimpse of the wisdom embedded in isiZulu idioms, since the use of a combination of both approaches is dominant, followed by the source text-oriented approach. These results are better summarised in a table format in **Table 4** below.

Table 4: The approaches used by the TT_1 and TT_2 translators to render idioms/ idiomatic expressions

Number	Term	TT1			TT2		
		ST Oriented	TT Oriented	Both	ST Oriented	TT Oriented	Both
1	Libalele nasebukhweni bezinja		X		X	X	X
2	Ukuzigwaza ngowakho	X			X		
3	Izintaba ezikude zingumasithela! Eziseduze ziyimboniselo!		X		X		
4	Zibuya inhlazane		X			X	
5	Kungakabi nsuku zatshwala		X		X	X	X
6	Inhliziyo ingumthakathi		X		X		
7	Libantubahle	X	X	X	X	X	X
8	Ukuya kwagoqanyawo		X		X		
9	Kumpondozankomo		X		X	X	X
10	Ukuzilahla amathambo		X		X	X	X

What was common between these findings and those on the translation of terms designating cultural artefacts and practices in the case of the TT_2, was the fact that they all indicated that the translators strove to maintain balance in their use of the two approaches. For instance, they used a combination of both approaches in translating half (five) of the idioms that were analysed. When the number of cases in which both approaches were used are combined with that of the use of individual approaches, the findings showed that the source text-oriented approach was adopted in rendering nine idioms and the target text-oriented approach was

adopted in translating six idioms. Therefore, the results indicated dominance of the source-text-oriented model in this case. However, the difference between the use of the two approaches was only three cases, which was also an indication that the translators sought to use the two approaches equitably.

Now that the findings relating to the translation of aspects of culture forming the focus of the present study have been presented and interpreted, it should be considered how these findings addressed the objectives of the present study.

6.4   Source text-oriented versus target text-oriented approach

The first objective of the present study was to determine the approach the translators of the two English translations of the isiZulu novel '*Insila kaShaka*' adopted in their rendering of the novel into English. The findings indicated that the TT_1 translator favoured the target text-oriented approach in rendering the novel into English. This approach was hugely predominant in the translation of terms referring to cultural artefacts, terms denoting cultural practices, as well as idiomatic expressions. The findings on the translation of frequently occurring terms are tricky since the source text-oriented approach was used in the translation of proper names in both TT_1 and TT_2, as it is common practice to transfer proper names to the target text untranslated when translating from isiZulu into English. There was only one term that was not a proper name, namely '*inkosi*', and it was rendered using the target text-oriented approach. In the case of TT_2, the results showed that the translators sought to maintain some kind of balance in their use of the two approaches and not to show favouritism on any of them. Although, there was dominance of one or the other approach in the translation of frequently occurring terms and all the culture-specific items that formed the focus of the study, the difference between the use of the two approaches was not significant enough to warrant favouritism of any approach.

However, the approach adopted by the TT_2 translators should not in any way come as a surprise since they clearly stated their approach to the translation in the notes section of their book. They aptly put their approach as follows: "Generally, therefore, to sum up, the aim of our translation is to be true and faithful to Dube, avoid colonial or inappropriate renditions and ensure the book reads well in English" (Dube 2017: xxxix). This statement clearly indicates it was the translators' intention from the onset to maintain a balance in their use of the two approaches. Being true and faithful to Dube, i.e., the author of the original, and avoiding

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colonial or inappropriate renditions relate to the source text-oriented approach. Ensuring that the translation reads well in English, on the other hand, entails employing the target text-oriented model. The issue of avoiding colonial renditions is dealt with at length in the following sections.

It was indicated in Chapter 3 that the Descriptive Translation Studies (DTS) and Corpus-based Translation Studies (CTS) were used as theoretical underpinnings of the present study. The two approaches are similar in that they favour the target-oriented or target text-oriented approach. Furthermore, they both view translation as a norm-governed activity (Toury 1995; Baker 1995). This entails that if a translator adopts the target text-oriented approach, the norms of the target language and culture were at play during the translation process. If, on the contrary, if the source text-oriented paradigm is employed, it would mean that the norms of the source language and culture influenced the translation process (Toury 1995). Therefore, the findings in the case of the TT_1 proved the two theories correct since they indicated that the translator was in favour of the target text-oriented model. This, therefore, entails that the norms of the English language and culture were at play when the novel was translated. The case of the TT_2, however, is a complex one since the translators strove for equitable use of the two approaches. It could be argued that the findings partly refuted the two approaches and partly proved them correct. It cannot be said they outrightly refuted the approaches as the target text-oriented approach was used equitably nor that they confirmed the assertions of the approaches since the source text-oriented model was also brought to equal use. In terms of the norms, it can be contended that the findings indicated that the norms of both isiZulu and English were equally at play when the novel was rendered.

In the discussions above, it was highlighted how the findings fulfilled the first objective concerning the approach the translators adopted. The following section seeks to highlight the issue of time in translation and how it played out in the translation of the novel that was investigated in the present study.

6.5   Time as an influencing factor

The second objective of the study was to determine whether time had an influence on the approach adopted by translators of the novel that was examined in the present study. The issue of time has to do with the period under which a translation activity takes place and whether

such period exerts some influence on the translation approach a translator adopts. This issue was firstly introduced into translation studies by Toury (2000) in his DTS when he indicated that it is possible for norms to become rule-like or idiosyncratic over time. The present study offered an excellent opportunity for this assertion to be tested since it investigated two translations, one of which was done in 1951 and the other in 2017. Therefore, there is a period of 66 years between the two translations. It has already been indicated in the foregoing discussion that the translator of the 1951 version, i.e., TT_1, favoured the target text-oriented approach, whereas the translators of the 2017 version, i.e., TT_2, made equitable use of both approaches. The findings, therefore, indicated that isiZulu norms (the source language) might have advanced and become more rule-like during the period between the two versions. The English norms (the target language), on the other hand, might have remained in the same position since the 2017 version translators also made equal use of the target text-oriented approach that was favoured in the 1951 version.

However, this is not a surprise since the 1951 version was produced during the apartheid regime and colonialism when isiZulu was oppressed or marginalised. IsiZulu, just like other South African indigenous languages, during that period suffered extreme marginalisation and was merely perceived as a language that had to be reserved for communication only at home and in the street. The 2017 version, on the other hand, was released in the post-colonial period when isiZulu and all the other South African indigenous languages had attained official status. IsiZulu is now by far the most spoken language in South Africa, with English not even coming anywhere near it in terms of number of speakers. According to the 2011 Census, isiZulu currently ranks the first on the list of languages used in South Africa, whereas English only occupies the fourth position (Census 2012), as previously highlighted in Chapters 1 and 2. IsiZulu is spoken by 22.7% of the total South African population while English, on the other hand, is spoken by only 9.6% (Census 2012). This, however, is not to deny the fact that English in South Africa is still viewed as a language of 'prestige' as it gives international access, access to education, business, etc. The attainment of official status by isiZulu as well as its status of being the most spoken language in the country might have contributed to its norms advancing to the status of being 'rules' in the post-colonial period.

Moreover, it was highlighted is Chapter 3 that the post-colonial translation theory was also used as one of the theoretical frameworks of the present study. It was further indicated that this approach advances the view that translations from minority to hegemonic languages in the

colonial period were marked by target text-orientedness (Spivok 2000). Hegemonic languages were the European languages, with English being at the centre of the translation activity. This was done in an attempt to make the culture of minority languages accessible to the western readers, i.e., the colonisers (Spivok 2000). The present research, therefore, also presented an opportunity for this notion to the tested since it investigated a translation from a language of limited diffusion (isiZulu) into a hegemonic language (English). IsiZulu is a language of limited diffusion in the sense that it is only spoken in South Africa, and it was marginalised and less dominant as compared to English during the colonial period. Quite frankly, the results of the research proved this notion to be true as it has already been indicated that the translators of the 1951 version, which was done during the colonial period, favoured the target text-oriented approach. Therefore, these findings entail that the translators of the 1951 version experienced the same pressure felt by other translators of the colonial era to make the culture of the minority languages accessible to the western readership.

In order to counter the asymmetrical power imbalances of the colonial regime, proponents of the post-colonial translation theory proposed that post-colonial translators must deliberately adopt the source text-oriented approach. In a way, this will be an attempt to dismantle the hegemonic languages that enjoyed dominance during the colonial era. The findings of the present study also offered an opportunity for this notion to be tested, as the second translation of the novel being investigated was released in 2017 when the post-colonial period had dawned. The findings revealed that the 2017 version was marked by balance in the use of the two approaches, as previously highlighted. This clearly indicates that the translators of the post-colonial era were at liberty to use any approach and were no longer obliged to abide by the European norms like the colonial translators. However, one would expect the translators of this version to favour the source-text-oriented approach like the theory proposed. The equitable use of the two approaches may be an indication that the translators might have been influenced by the almost equal power enjoyed by isiZulu and English in the post-colonial period, with isiZulu being the most spoken language in the country and English being the language of prestige. The balanced use of the two approaches, however, clearly indicates that the translators did make an effort to dismantle English as the hegemonic language, rather than adhering to the target text-oriented approach like the colonial translator of the 1951 version. Therefore, it can be surmised that the time period during which the two English translations of the novel were done indeed influenced the choice of the translation approach adopted by the translators.

The issue of time under which translation activity was performed links to that of power relations. The following is a discussion of whether power relations influenced the choice adopted by translators when rendering the novel into English.

6.6   Power relations as an influencing factor

The third and final objective of the present research was to determine whether power relations influenced the translators of the two English translations of the novel to favour either the target text-oriented or the source text-oriented approach. The issue of asymmetrical power relations between languages involved in the translation activity has already been highlighted in the section above. This clearly indicates there is a fine line between the issue of time and that of power relations. The two issues are closely intertwined, and it is almost impossible to talk about one issue and not touch on the other. It has already been highlighted that post-colonial translation theory introduced the issue of power imbalances into translation studies. It was further highlighted that translations of texts from a minority language into a hegemonic language, of which English was the main one, in the colonial period were characterised by target text-orientedness (Spivok 2000). This indicated that colonial translators were under pressure to adopt the norms of the hegemonic/European languages. The findings of the present study proved this assertion to be true as they indicated that the translator of the 1951 version favoured the target text-oriented approach, as previously indicated.

In the introduction to the 2017 translation, Robert Mshengu Kavanagh, i.e., one of the translators, clearly stated their intention with this translation as follows:

> Although *Insika kaShaka* was published in Zulu and read widely in the Natal schools, it was never given the kind of circulation which would have allowed such a book to make a contribution to the struggle of the majority to disprove and resist the hegemonic history of the colonial minority imposed on them through school syllabuses and generally in the generation of ideology through the media and public discourse.
>
> (Dube 2017: xxxi)

This was a clear indication that the 2017 version translators shared a similar view with the proponents of the post-colonial translation approach, who sought to use translation as a means

to counter the hegemony and predominance of English, which characterised the colonial era. This shows they were aware of the pressure imposed upon colonial translators to adopt the norms of the hegemonic languages, the most influential of which was English. The translators of the 2017 version make the following assertion in the foreword of their translation, which clearly indicates the motive behind coming up with the second translation:

> Boxwell's translation is linguistically and ideologically outdated and this tied in with my own interest in decolonizing the translation of African literature in indigenous languages. Thus, for Thembani and I it constituted a search for a modern and culturally more respectful alternative.
>
> (Dube 2017: ii)

The above assertion clearly shows that these translators shared the same sentiment with post-colonial translation theory proponents, who contend that translated texts in the colonial era portrayed a distorted and false image of the minority cultures, as was mentioned in Chapter 3 (Munday 2016; Venuti 1995). In translating the 2017 version, the translators, in a way, endeavoured to correct the distorted image that may have been created in the 1951 version, as they state in the above quote that their aim was to decolonise the translation of African literature in indigenous languages.

The translators of the 2017 version went further to state the approach or strategy they adopted in an attempt to produce a more modern, decolonised and respectful translation. It has already been mentioned in section 5.7 above that their approach, as stated by Kavanagh himself, involved being true and faithful to the author of the original, rooting out colonial connotations, as well as producing a translation that reads well in English (Dube 2017). Therefore, it appeared that the translators aimed for equitable use of the source-text-oriented and target-text-oriented approach from the onset. Therefore, it should not come as a surprise that the results revealed that they sought to maintain a balance in their use of the two approaches. The findings also reflected the almost equal status of isiZulu and English in South Africa currently. The two languages have both been accorded official status after 1994. Furthermore, isiZulu is currently the most spoken language in the country while English is the prestigious language as it gives international access, access to education, business, etc., as previously highlighted. Although, the translators aimed to counter dominance of English as well as to avoid colonial connotations in their translation, the use of the target text-oriented approach may have been influenced by

the desire to produce a translation that reads well in English as well as the current prestige status enjoyed by English. Therefore, the findings clearly indicated that power relations indeed influenced the manner in which the two English translations of the isiZulu novel '*Insila kaShaka*' have been rendered.

6.7   Final conclusion

The aim of this chapter was to present and interpret the findings on the approaches the translators of the two English translations of the isiZulu novel '*Insila kaShaka*' adopted when translating the novel. The approaches that were investigated were the source text-oriented and target text-oriented approach. The study was corpus-based and, therefore, it used a parallel corpus consisting of the original novel and its two English translations. The abbreviations: ST for source text (i.e., original novel), TT_1 for first target text (i.e., first translation) and TT_2 for second target text (i.e., second translation) were used for the purposes of presenting findings. ParaConc and its tools, namely, Frequency list, Concordance, Hot words, Translations, Search Query and Context window, were utilised for the purposes of data analysis and interpretation. The investigation was delimited to frequently occurring terms in the corpus, terms denoting cultural artefacts/objects, terms referring to cultural practices and idiomatic expressions. Frequently occurring terms consisted of only three terms, terms denoting cultural artefacts/objects were confined to twenty terms and terms denoting cultural practices were limited to ten terms. Furthermore, the investigation of idiomatic expressions was also focused on only ten expressions.

The results indicated that the target text-oriented approach was dominant when the TT_1 translators rendered terms referring to cultural practices. This coincided with the findings on the translation of terms denoting cultural artefacts/objects, as discussed in Chapter 5. The results further showed that the target text-oriented approach was also slightly dominant in the case of TT_2. It was noted that the translators of the TT_2 once again strove for equity in their use of the two approaches. This also correlated with the findings on the translation of terms referring to cultural artefacts. Lastly, the findings once again indicated that the TT_1 translator favoured the target text-oriented approach in his translation of idiomatic expressions. In the case of TT_2, the results showed that the source text-oriented model was, for the first time, slightly predominant. This was a rare phenomenon as the target text had always been reigning in the previous results on the translation of terms denoting cultural artefacts/objects and

practices. This, therefore, clearly indicated that the TT_2 translators endeavoured to give the English readership a taste of the wisdom embedded in isiZulu idioms. However, there was also not a huge gap in the numbers of the use of the two approaches in the translation of idiomatic expressions.

The chapter also sought to highlight how the findings addressed the objectives of the study. In terms of the first objective, the findings clearly indicated that the TT_1 translators favoured the target text-oriented approach in rendering the novel into English. In the case of TT_2, the results revealed that the translators strove to maintain some balance in their use of the two approaches. Regarding the second objective, the results indicated that time indeed exerted some influence on the approach adopted by the translators in rendering the novel into English. Concerning the third objective, the findings indicated that power relations played a part on the choice of the approach the translators employed in their translation of the novel.

This chapter provided findings and their interpretation on the approaches the translators of the English translations adopted in rendering culture-specific items found in the original isiZulu novel, as well as how these findings addressed the objectives of the present study. The following chapter offers concluding remarks on the findings of the present research.

CHAPTER 7: CONCLUSION

7.1   Introduction

The aim of this chapter is to highlight how the aims and objectives of the present study have been addressed. The chapter also discusses the contribution of the present research to the field of translation studies, as well as the limitations that were observed concerning the research. It then proceeds to the discussion of implications for future research and concludes with recommendations based on the findings concerning the present study.

The main aim of the present study was to investigate and compare the approaches utilised by the translators of the two English translations of the isiZulu novel '*Insila kaShaka'* in their rendering of the novel. The investigation and comparison took into account aspects of power relations and time to determine whether these had an influence on the choice of the approaches the translators employed. This aim was broken down into the following objectives:

- To investigate the approach adopted by the translators in the two English translations of *Insila kaShaka*
- To establish whether time had an influence on the choices the translators made to render isiZulu cultural aspects in the English translations
- To determine whether power relations had an influence on the choice of the approach adopted by translators of the two English translations

However, before presenting a summary of findings and how each of the above objectives has been fulfilled in the present study, it is necessary to provide a brief outline of the chapters constituting the present study.

7.2   Synopsis of chapters

Chapter 1 aimed to provide background to the research problem the present study sought to address. Translating a text between two languages often poses great challenges, especially if the languages involved belong to different language families. This was the case in the present study since it investigated the translation of an isiZulu novel into English. These two languages are very diverse since isiZulu is an African language and English a European language, which

are two distinct language families. Furthermore, the chapter discussed the research problem the present study sought to address. Although many studies have been done on novels translated from English into isiZulu, very little research has been done on novels translated from isiZulu into English. Therefore, the present study sought to fill this particular void in existing literature. Moreover, the rationale of the present study was highlighted. Since novels translated from isiZulu into English have not yet received enough attention from researchers, the present study contributes by adding to the very little body of literature on novels translated from isiZulu into English. In addition, the present study adopted the corpus-based approach or method in its attempt to address the above-mentioned research problem, which is an approach that is still very much in its infancy in the South African context or African continent as a whole. Therefore, the study also contributes immensely to growing the corpus-based approach within the African context. Lastly, the research questions the study sought to answer, as well as the above-mentioned aims and objectives were also highlighted.

The purpose of **Chapter 2** was to proffer a survey of literature on novels translated between isiZulu and English. The chapter started off with a list of novels translated from English into isiZulu and also discussed studies that have been conducted on some, if not most, of them, including the study conducted by Mkhize (2000), Gauton (2000), Hlongwane and Naudé (2004), etc. Furthermore, a list of novels translated from isiZulu into English was provided as well as studies conducted on some of them. These studies are only two thus far and they include a study done by Ntuli (2016) as well as the one conducted by Nzimande (2017).

Moreover, corpus-based translation research that has been done on an international scale was discussed. This included, but not limited to, studies that were conducted by Olohan and Baker (2000), Chen (2004) and Nzabonimpa (2009). Corpus-based translation studies that have been conducted within the South African context were also highlighted. This included studies done on universal features of translation, such as the studies conducted by Moropa (2000), Moropa (2005), Naudé (2004), etc. The discussion also encompassed studies done on the translation of technical texts, including, but not limited to, the studies conducted by Moropa (2007), Madiba (2004) and Gauton and de Schryver (2004). In addition, two studies have been conducted specifically on the translation of literary texts, which formed part of the discussion. These included a study done by Kruger (2002) and one conducted by Nokele (2015). Lastly, it was highlighted that the present study will be the only corpus-based translation study within the

South African context done specifically on the translation of novels, which clearly indicates that its contribution in South Africa is immeasurable.

Chapter 3 sought to outline the history of translation theory from the prescriptive approaches to the descriptive approaches. Prescriptive approaches emerged in the 1950s when **the word-for-word versus sense-for-sense debate** was introduced and reigned until the 1960s. The word-for-word proponents advocated for a more literal kind of translation whereas their sense-for-sense counterparts favoured a free kind of translation (Munday 2016). It seems these approaches relate to the approaches investigated in the present study, with the word-for-word approach corresponding to the source text-oriented approach and the sense-for-sense model equivalent to the target text-oriented approach. Therefore, this indicates there were still remnants of the debate even today. Different parts of the world to which the debate spread and the scholars who were at the forefront of the debate were highlighted. These parts of the world included Italy, Europe, China, India, England and Germany.

The chapter proceeded to the history of the word-for-word and sense-for-sense controversy on the African continent. It was indicated that no clear records of the debate exist on the African continent, partly because translation as a field of study dawned only recently on the African continent. This can also be ascribed to the fact that the culture of writing did not exist in Africa in the past, as everything was passed from one generation to the next through word of mouth (Bandia 2009). The culture of writing and translation was only introduced by Europeans towards the end of the fifteenth century in an attempt to extend their trade routes to the African continent. This was intensified in the seventeenth century when missionaries arrived and sought to convert Africans to Christians and to civilise them. The first translation activities in South Africa occurred between the Dutch and the Khoisan, as the Khoisan was the only language that existed at the time. Translation activity between all the indigenous official South African languages and English and Afrikaans only commenced post 1994 when the country attained democracy. The chapter further highlighted vestiges of the existence of the word-for-word and sense-for-sense debate in West Africa where some translators seemed to have employed the sense-for-sense approach when rendering some Yoruba texts into English (Bandia 2009). Moreover, it was highlighted that professional linguists who translated for the kings in the past seemed to have adopted the sense-for-sense approach (Bandia 2009).

Furthermore, **the equivalence-based approach,** which emerged in the late 1960s as an attempt to introduce approaches that are more systematic, was also discussed. This approach focuses on correspondence in form (style) and content (meaning) between the source text and target text. The most popular proponent of this approach is Christine Nida who introduced the concepts of formal equivalence and dynamic equivalence, which he later reformulated to formal equivalence and functional equivalence, respectively (Nida 2000). Nida further introduced the concept of 'equivalent effect', which stipulates that a good translation must produce the same effect produced by the original text to its readers (Nida 2000).

Moreover, the chapter provided a description of **the functional approach** which dawned in the 1970s. Vermeer (2000) pioneered this approach and is it also known as the '*skopos* theory'. Skopos is a Greek word for 'function or purpose' (Vermeer 2000; Reiss & Vermeer 2013). In terms of this theory, it is the function and commission (i.e., translation brief) of the target text, which determines how the translation task should be executed (Vermeer 2000). Proponents of the functional approach further contend that the commission of the translation should conform to the norms and conventions of the target culture (Snell-Hornby 2006). Therefore, this clearly indicates that it is this approach that marked the initial consideration of culture in the translation process. Nord (1997) then introduced the concept of 'Loyalty' to the functional theory, which commits the translator to remain faithful to the intentions of the ST author.

The chapter went further to discuss **the polysystem theory** which dawned in the same period of the 1970s. The theory was pioneered by Even-Zohar, and it advances the notion that translation forms part of the historical, social, cultural and literary system. All these systems together form a conglomerate system referred to as 'polysystem' (Even-Zohar 1990). This system is of a hierarchical nature, with some sub-systems occupying the central position within the system while others are at the periphery. There is a continuous struggle between the sub-systems to advance to the central position (Even-Zohar 1990). The centre of the polysystem is referred to as the 'primary position' and the periphery the 'secondary position'. The sub-systems in the primary position are innovatory as they actively participate in bringing new repertoires (laws, texts, models, etc.), whereas those in the secondary position are conservative in that they utilise existing repertoires (Even-Zohar 2000). Translated literature generally occupies the peripheral position within the polysystem. However, there are three instances in which it may advance to the primary position: (1) when the literature is still young and being

established, (2) when a literature is at the periphery, or weak, or both, (3) when there is a literary vacuum or turning point within the literature (Even-Zohar 2000).

It was further highlighted that the polysystem theory gave birth to **the Descriptive Translation Studies (DTS)** of the 1980s. The DTS was introduced by Toury and is descriptive and explanatory in nature as it seeks to describe how translations have been done (Toury 1995). This approach, therefore, marked the abandonment of the prescriptive approaches that existed prior to the 1970s, which 'prescribed' how the translation process was ought to be done (Rosa 2016). DTS conceptualises translation as 'facts of the target culture', which resulted in the approach being labelled as 'target oriented'. Furthermore, Holmes (2000) proposes three kinds of research that can be pursued within DTS, namely product-oriented DTS (concerned with describing translations), function-oriented DTS (concerned with the function the translation serves in the target culture) and process-oriented DTS (concerned with the translation process itself) (Holmes 2000).

Furthermore, the chapter indicated that the DTS perceives translation as a norm-governed activity (Toury 1995). The norms governing the translation are situated between the extremes of rules and idiosyncrasies, and overtime it is possible for norms to move towards the rules extreme or the idiosyncrasies extreme (Toury 2000). Three kinds of norms are identified, namely initial norms (i.e., general choice to either favour the source-text or the target-text), preliminary norms (i.e., translation policy and directness of translation) and operational norms (i.e., matricial norms and textual-linguistic norms) (Toury 2000).

It was indicated that the DTS is one of the approaches used as theoretical underpinnings of the present study.

The chapter proceeded to the discussion of **the cultural turn approach** which dawned in the 1990s. Bassnett and Lefevere (in Munday 2016) introduced the approach, and it marked a move away from the notion of studying texts in isolation to the consideration of culture, politics and ideology as factors influencing the translation process. The consideration of culture and politics in the translation process is what is referred to as 'the cultural turn' (Munday 2016). However, one may contend that the introduction of culture into the translation process was initiated by the previous approaches, namely the functional approach, the polysystem and DTS approach,

as we have seen in the foregoing discussion. Therefore, the cultural turn approach only officially introduced the concept.

Furthermore, the approaches encapsulated within the cultural turn approach were expounded, namely patronage and translation, gender and translation and post-colonial translation approach. Patronage and translation as an approach was introduced by Lefevere and the key concept of the approach is 'patronage', which refers to the any person or institution possessing the powers to influence the translation process as well as acceptance of translated texts (Lefevere (1992). Proponents of the gender and translation approach include Von Flotow, Simon, Chamberlain, etc. The underlying notion of the approach is that the position of translated literature can be equated to the status of women in society in that both are viewed as inferior, with translation being inferior to the original and women being subordinate to men (Von Flotow 2007; Simon 1996; Munday 2016; Chamberlain 2000).

The post-colonial translation approach concerns itself with asymmetrical power relations reflected in texts translated during the colonial and post-colonial epoch (Munday 2016). This approach has particularly focused on the translation between English as the language of the coloniser and different minority languages (languages of the colonised) from different parts of the world. The basic notion advanced by the approach is that translation in the colonial era favoured English as the language of the coloniser, in that most translation works during that period were from English into minority languages and the few that were into English favoured the norms and conventions of English (Venuti 1995; Munday 2016). This led to several post-colonial scholars and translators rebelling against the English dominance. The scholars who have done work to counter the dominance of English included Spivak (2000), Bassnett and Trivedi (quoted in Snell-Hornby 2006) and Niranjana (quoted in Munday 2016). These scholars contend that the post-colonial translator must deliberately adopt the source text-oriented approach when translating into English, as a means of dismantling English as the hegemonic language.

It was indicated that the post-colonial translation approach is another theory underpinning the present research.

Lastly, the chapter provided a description of **the Corpus-based Translation Studies (CTS)** approach which emerged in the late 1990s. The approach was initially proposed by Toury and

introduced by Baker into translation studies (Kenny 2001). It emanated from corpus linguistics and it makes use of corpora in investigating linguistic phenomena (Baker 1995; Kenny 2009). Baker (1995) developed the theory as an attempt to uncover features that are unique to translated texts, i.e., universal features. A large volume of research has been conducted internationally as well as in South Africa to investigate universal features of translation, and these were discussed in the chapter. CTS was also used to examine specific features of translation, such as translator style (Laviosa-Braithwaite quoted in Kruger 2002).

Moreover, the similarities between the DTS and CTS were highlighted, such as the fact that both approaches conceive of translation as a norm-governed activity and that they are both descriptive and target-oriented in their attempt to explicate translation phenomena (Munday 2016). Furthermore, the three main branches of CTS, as identified by Laviosa (2004) were expounded. The first branch is the descriptive CTS, and it adopts the descriptive method in examining translation phenomena. The second branch is the theoretical CTS, concerned with testing a specific hypothesis, or proving or rejecting a specific theory. The third branch is the applied CTS, and it concerns itself with generating or uncovering knowledge that can be applied in real-life situations (Laviosa 2004). Lastly, a survey of studies that have been conducted on translator training was provided.

Chapter 4 outlined the research methodology followed in the present study. The study adopted the mixed method approach, i.e., both the qualitative and quantitative methods were utilised. The qualitative method concerns itself with describing and understanding human behaviour rather than interpreting it (Babbie & Mouton 2001). The quantitative method, on the other hand, aims to explicate and interpret phenomena using statistical methods (Lewin 2005). The use of mixed methods strengthened the findings of the study as it eliminated the weakness of the individual methods (Saldanha & O'Brien 2014).

Furthermore, the chapter indicated that content analysis was used as the research design for the present research. Content analysis refers to a method employed to describe the content of communication (Anderson (1997). It was further highlighted that the study used the corpus-based method for data analysis and interpretation. The corpus designed for the study consisted of the original isiZulu novel '*Insila KaShaka*' and its two English translations '*Jeqe, the body-servant of King Shaka*' and '*Insila, the eyes and ears of the king*'. The chapter also indicated that the present study was confined to frequently occurring terms, terms denoting cultural

artefacts/objects, terms designing cultural practices and idiomatic expressions, as it would be practically impossible to analyse the whole novel. It would also be impossible to analyse all the items belonging to these aspects of culture and, therefore, it was highlighted that only the most challenging and most interesting items would form part of the analysis. Moreover, the general process of designing a corpus was outlined and different types of corpora were described, including monolingual, bilingual or multilingual, parallel and comparable corpus.

The chapter proceeded to the description of different types of corpus-query software that could be used in manipulating a corpus, and these included MonoConc, AntConc, WordSmith Tools, Sketch Engine and ParaConc. It was indicated that ParaConc was the software used in the present study. Moreover, the whole process of designing the corpus for the present research was elaborated and the steps that were explained included preparing the texts for the corpus, uploading them onto the software, and aligning them once uploaded onto the software. Lastly, the different tools offered by ParaConc that were used in the present study were explicated, including Concordance, Frequency list, Hot Words, Translations, Search Query, and Context window.

In **Chapter 5**, the findings of the present research concerning frequently occurring terms as well as terms denoting cultural artefacts were presented and interpreted. The aim of the chapter was to present findings relating to the approach adopted by translators of the two English translations *Jeqe, the body-servant of King Shaka* and *Insila, 'the eyes and ears of the king'*, of the isiZulu novel '*Insila KaShaka*'. The approaches that were investigated are the source text-oriented approach and the target text-oriented approach. The abbreviations: ST for source text, TT_1 for the first target text (i.e., first translation) and TT_2 for the second target text (i.e., second translation) were used for the purposes of presenting and interpreting findings.

In **Chapter 6**, the findings obtained on the translation of terms designating cultural practices and idiomatic expressions were highlighted. The findings obtained were also linked to the objectives of the study, in terms of how they have addressed each of the objectives.

It is perhaps necessary to have a dedicated section for the summary of findings of the present research. Therefore, the following section provides a summary of the findings of the present study and how they addressed each objective.

7.3   Summary of findings

Concerning terms with a high frequency of occurrence, the findings revealed that the translators of both the TT_1 and the TT_2 favoured the source text-oriented approach. Only three terms were analysed, two of which were rendered using the source text-oriented model. However, it was noted that this approach was adopted in rendering proper names and it is common practice that proper names are transferred to the target text unaltered, i.e., source text-oriented approach.

In the case of terms denoting cultural artefacts/objects, twenty terms were analysed and the findings indicated that the TT_1 translator leaned more towards the target text-oriented approach in rendering these terms. The TT_2 translators, on the contrary, leaned slightly more towards the target text-oriented approach. However, the findings showed that they endeavoured to maintain some balance in their use of the two approaches.

The same findings were obtained for terms denoting cultural practices. The TT_1 translator once again adopted the target text-oriented paradigm in more cases than its source text-oriented counterpart. The TT_2 was again characterised by a slight dominance of the target text-oriented model again, but the findings once again clearly indicated that the translators sought to maintain a balance in using the two approaches.

Furthermore, the results also showed dominance of the target text-oriented approach in the translation of idiomatic expressions in the TT_1. However, the case of TT_2 was slightly different this time, as the findings revealed a slight dominance of the source text-oriented approach. It appeared that the translators strove to give English readers a glimpse of the wisdom embedded in isiZulu idioms, hence they translated most of them literally and even transferred some of them to the target text untranslated.

The first objective of the study was to determine and compare the approaches the translators of both English versions adopted when rendering the novel. The overall findings indicated that the TT_1 translators favoured the target text-oriented approach when rendering the novel into English. The TT_2 translators, on the other hand, did not intend to show any favouritism to any of the two approaches and, therefore, endeavoured to maintain a balance in utilising them.

The second objective was to determine whether time as a factor exerted influence on the approach the translators adopted as they rendered the novel into English. The findings indicated that time indeed acted as an influencing factor on the approach the translators employed. The TT_1 (i.e., the 1951 translation) translator favoured the target text-oriented approach in his rendering of the novel, which clearly indicated that he was under pressure from the colonial period to adopt the norms of English as the language of the coloniser. The TT_2, (i.e., the 2017 translation) translators, on the other hand, used the source text-oriented and target text-oriented approach in an equitable manner to prove that they were no longer obliged to adopt English norms but rather endeavoured to counter English dominance.

The third objective was to determine whether power relations influenced the translators' decision to favour one approach over the other. The findings also revealed that power imbalances between isiZulu and English indeed played a part on the translators' choice of the translation approach. It has already been highlighted that the TT_1 translator favoured the target text-oriented model in his rendering of the novel, which made it clear that he was influenced by the dominance of English as the target language during the period in which he embarked on the translation task. Furthermore, it was indicated in the foregoing discussion that the TT_2 translators, on the contrary, strove for equitable use of the source text-oriented and target text-oriented approach. This clearly reflects the power relations between isiZulu and English at the time of the translation since both languages had been accorded official status. The equitable use of both approaches was also probably influenced by the fact that isiZulu had acquired the status of being the most spoken language in the country while English still enjoyed the status of being the language of high prestige.

Now that the summary of findings has been provided, it is worthwhile to proceed to the discussion of the potential contribution of the present study.

7.4   Contribution of present research

Although a large volume of research has been conducted on novels translated from English into isiZulu, very few researchers have shown interest in investigating novels translated from isiZulu into English. Ntuli (2016:7) echoes this view when he posits that, "The translation of Zulu literature into English is an area that has received relatively little attention because it is extremely rare." To date, only two studies have been conducted in this area. The first study

was done by Ntuli (2016) on the English translation *The rich man of Pietermaritzburg* of the isiZulu novel *Inkinsela yaseMgungundlovu.* The second research was conducted by Nzimande (2017) on the English translation *Mamazane* of the isiZulu novel *UMamazane*. Therefore, the present study makes a massive contribution in this regard since it also investigated a novel that has been rendered from isiZulu into English.

Moreover, the present study makes use of the corpus-based method for data analysis and interpretation, which is a method that is still very much at the crawling stages in the South African context. Furthermore, most of the studies that employed this method in the South African context focused on the translation of the Bible and technical texts. Very few studies focused on the translation of literary texts and none of them focused specifically on the translation of novels. Therefore, the present study is the first to employ the method in investigating the translation of a novel. It is, therefore, apparent that the present research makes an enormous contribution to the field of translation studies within the South African context by employing a method that is still very much at infancy stage. The corpus-based method allows for texts to be investigated in their authentic form. It further permits for texts to be analysed in electronic format, which allows for ease as well as all sorts of textual manipulation. Therefore, the present study also contributes by creating awareness in other South African researchers, who were not aware of the method as well as the benefits it brings.

Lastly, it was noted in the foregoing discussion how the present study contributed to further testing the assertions or stances of the approaches, namely DTS, CTS and post-colonial translation, which were used as theoretical underpinnings. Some of these assertions or instances, particularly the ones pertaining to the post-colonial translation theory, were tested for the first time in the South African context. We saw that the findings of the TT_1 agreed with the target text-oriented stance advocated by the DTS and CTS, since the translators of this version favoured the target text-oriented approach. These findings also proved the assertion of the post-colonial translation theory to be true, that colonial translation was characterised by target text-orientedness (Spivok 2000). Lastly, the TT_2 findings and statements of one of the translators of the version indicated that the translators of the 2017 version have indeed rebelled against the dominance of English in their translation approach. The post-colonial translation proponents proposed that when translating into English, post-colonial translators must deliberately abandon the target text-oriented approach and rather employ the source text-oriented counterpart as an attempt to counter the dominance of English (Venuti 1995; Munday

2016). The 2017 version translators blatantly stated in the front matter of their translation that their translation aimed to decolonise the translation of the novel. The findings revealed that they indeed abandoned the overreliance on the target text-oriented approach and rather strove to maintain a balance between the source text-oriented and target text-oriented approach.

7.5   Limitations

No trace of the translators could be found so that they could be interviewed and perhaps share their perspective on the approaches they adopted when rendering the novel. The translator of the 1951 version is most probably no longer alive since the translation was done 71 years ago. One of the translators of the 2017 version has passed on, as indicated by the other translator who is still alive in the front matter of the book. Although no trace could be made of the translator who is still alive, most information on the approach they adopted in translating the novel, which covered most of the questions that would be posed in the interview, is provided in the front matter of the book. Therefore, the interview would come in handy particularly for the first translation.

Furthermore, the original novel contains a countless number of cultural aspects, including idioms, ideophones, proper nouns/names, cultural artefacts, cultural practices, etc. and not all of them could possibly be analysed within the scope of the present research. In addition, not all the terms or items for aspects selected for inclusion could be investigated still, due to space limitations. Therefore, the findings obtained based on the aspects and items/terms that were analysed may not be conclusive enough. An analysis of all or more of the aspects of culture and more terms, or even the entire novel, may yield different results concerning the approaches the translators of the two English versions adopted.

Moreover, the software used for data analysis, namely 'ParaConc', could not retrieve some of the equivalents from the corpus, even after they had been manually excerpted from the translated texts. This raised suspicions about the accuracy of the software in retrieving correct translation equivalents, in some cases. However, this may be attributed to the fact that the software does not cater for South African indigenous languages and, therefore, is not fully compatible with them. Retrieval of incorrect equivalents obviously may create a false image about the findings of the study. This is precisely the reason why all the terms that were analysed were manually extracted from the original novel as well as their equivalents in the translations,

in order to validate the results of the software. Human verification of the results is crucial. Again, this entails that it would be very difficult for the researcher who was not proficient in the languages involved in the research to verify / validate the results. Therefore, the software requires the researcher to be competent in the languages forming the focus of the study in order to be able to successfully verify the results it produces.

7.6 Future research implications

It was highlighted that the translation of novels from isiZulu into English has received relatively little attention from translators (Ntuli 2016). Therefore, this area of research still needs to be explored so that the phenomenon of translating from an African language into English is well understood. Furthermore, it was indicated that the corpus-based method has not attracted enough researchers in the South African context. Therefore, more research is needed which explores translation phenomena using this method. The method offers a whole range of benefits for researchers, such as the fact that it allows for texts to be analysed in their authentic form so as to produce accurate results. In addition, it allows for electronic analysis of text, which is very easy and interesting, it saves previous amount of time for the researcher, and so forth.

Moreover, the novel forming the focus of the present study contains many cultural aspects, as already indicated in the foregoing discussion. Therefore, future research on the novel could focus on other aspects of culture, such as proper names, ideophones, terms of address, etc. to see if similar results could be obtained. Furthermore, the issues of time and power relations as reflected in translated texts were explored for the first time in the present study in the South African context. Therefore, more research is needed to explore these issues so that the assertions of the post-colonial translation theory regarding colonial and post-colonial translation can be further tested. Large volume of research has been conducted in other parts of the world, including India, which sought to explore the issue of asymmetrical power relations between hegemonic and minority languages as reflected in translated literature. The same needs to be done in South Africa, as a country marked by huge power imbalances between South African indigenous languages and English and Afrikaans.

7.7 Recommendations

Advocating for the deliberate use of the source text-oriented (i.e., foreignisation) approach by post-colonial translators in an attempt to counter the dominance of English is a good move. However, post-colonial translators should be cautious of being overly obsessed with countering the English hegemony at the expense of producing translations that are accessible and comprehensible to the target readership. It cannot be denied that reliance on the source text-oriented approach often results in translations that are hugely distorted and make very little, if any, sense to the target reader. Therefore, the use of source text-oriented paradigm in the post-colonial period may end up defeating the whole purpose of translation.

Furthermore, ParaConc is a very useful software application when one seeks to compare a source text and its translation(s). The software is commendable for its user-friendliness and the fact that one simply needs to copy and paste it onto a computer and does not necessarily need to install it, as previously indicated in Chapter 4. For researchers seeking to visually display and compare source text and its translation(s), ParaConc is the perfect computer programme to assist them achieve that. However, using the software is not devoid of any challenges. For instance, one of the short-comings of the software is the fact that it is only compatible with Plain text format, and one needs to convert the texts to this format and undertake the labour-intensive task of cleaning them before they could be uploaded onto the software. However, the task of cleaning the corpus is minimal if the converted files had not been interacted with too much (i.e. highlighting and underlining) prior to converting them. Much of the funny elements in the corpus caused by converting the files are created by those underlined or highlighted words, or phrases, or sections. The second shortfall observed with the software is its inability to achieve fully automatic alignment of the corpus files, and one needs to perform the daunting task of manually aligning the corpus before they can actually enjoy the benefits of analysing texts using the software. However, alignment is not so much of a big task if one deals with a corpus of a fairly small size. The challenge arises when a corpus of a relatively large size, as was the case in the present study, is to be aligned.

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