A Corpus-based Research of Bible Translation and its Contribution to the Development and Intellectualisation of Tshivenḓa: A Study of 1879, 1936 and 1998 Tshivenḓa Bible Versions

By

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TITLE**: A Corpus-based Research of Bible Translation and its Contribution to the Development and Intellectualisation of Tshivenḓa: A Study of 1879, 1936 and 1998 Tshivenḓa Bible Versions.**

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DEDICATION

I, Dakalo Takalani, would like to dedicate this work to my family for always supporting my vision for this work. Special thanks to my dear late father, Mr Lawrence Masia Takalani, and my loving dear mother, Mrs. Sarah Azwinndini Ramugadi, for bringing me into this world.

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ABSTRACT

The purpose of this study is to examine the role played by the three Tshivenḓa Bible translations in the growth, development and intellectualisation of Tshivenḓa. The translation of the Bible into African languages has shaped the discourse of African communication. The continuous improvement of the Bible has led to the introduction of new terms and new concepts into the language, making theology a specialised field, hence, there is a need to discuss the intellectualisation of the language through Bible translation. This qualitative study therefore investigated how the Bible translation influenced the promotion, development and intellectualisation of Tshivenḓa as a language. A Tshivenḓa monolingual corpus comprising of three Tshivenḓa Bible translations, 1879, 1936 and 1998, was created to search and analyse Biblical terms manually and also using a monolingual concordancer called ParaConc. The Tshivenḓa 1936 and 1998 versions were analysed electronically whereas the Tshivenḓa 1879 manuscript was analysed manually. The analysis was performed by identifying linguistic variations in orthography, terminology, and morphology. The study found that Tshivenḓa Bible translations played an important role in the development, promotion and preservation of the language. Simply put, Tshivenḓa has evolved tremendously linguistically through the translations of the Bible that have taken place over the years.

Keywords: Corpus, Monolingual corpus, Bible translation, Language development, Intellectualisation, Language, Translations, Tshivenḓa.

MANWELEDZO

Ndivho ya ngudo iyi ndi u sengulusa nḓila ye phindulelo tharu dza Bivhili ya Tshivenḓa dza shela mulenzhe ngayo kha nyaluwo, mveledziso na u shumiswa ha luambo lwa Tshivenḓa kha masia oṱhe. U pindulelwa ha Bivhili u ya kha nyambo dza Vharema zwo sika vhudavhidzani kha vhathu vharema. Khwinisedzo i yaho phanḓa ya Bivhili yo ita uri hu vhe na teo ntswa na muṱalukanyo muswa kha luambo, zwo itaho uri buḓo ḽa ngudo ya mvelo ya Mudzimu na vhurereli ḽi vhe ḽo khetheaho, ndi ngazwo hu na ṱhoḓea ya u rera ngaha u shumiswa ha luambo kha masia oṱhe nga kha phendululo ya Bivhili. Zwo ralo, ngudo ino ya khwaḽithethivi yo sengulusa uri phendululo ya Bivhili yo ṱuṱuwedzisa hani nyaluwo, mveledziso na u shumiswa ha luambo kha masia oṱhe a Tshivenḓa sa luambo. Khophasi ya luambo luthihi lwa Tshivenḓa ine ya vha na phendululo tharu dza Bivhili ya Tshivenḓa, 1879, 1936 na 1998, you shumiswa kha u ṱoḓa na u sengulusa teo kana maipfi a Bivhilini, ha dovha ha shumiswa *monolingual concordancer* i ḓivhiwaho sa ParacONC. Vesheni dza Tshivenḓa dza 1936 na ya 1998 dzo senguluswa lwa elekṱhroniki hu tshi shumiswa khomphyutha ngeno tsenguluso ya vesheni ya 1879 yo senguluswa hu songo shumisa khomphyutha ngauri yo tou ṅwalwa nga tshanḓa. Tsenguluso yo itiwa nga kha u faedza u fhambana ha luambo kha mupeleṱo, theminoḽodzhi na mofoḽodzhi. Ngudo iyi yo wanulusa uri phendululo dza Bivhili ya Tshivenḓa dzo shela mulenzhe nga nḓila khulwane vhukuma kha mveledziso, nyaluwo na u vhulungwa ha luambo. U tshi nga tou zwi vhea zwavhuḓi, luambo lwa Tshivenḓa lwo vha na tshanduko khulwane nga kha u pindulelwa ha Bivhili he ha vha hone miṅwahani yo fhiraho.

Maipfi a u ṱalusa: khophasi, khophasi ya luambo luthihi, phindulelo ya Bivhili, mveledziso ya luambo, tshumiso ya luambo kha masia manzhi, luambo, phindulelo, Tshivenḓa.

NKOMISO

Xikongomelo xa dyondzo leyi a ku ri ku kambela xiave lexi tlangiweke hi vuhundzuluxi bya tibibele tinharhu eku kuriseni, ku hluvukisa na ku tlharihisa Xivhenda. vuhundzuluxi bya bibele i dyondzo ya nkoka eka swidyondzeki misava hinkwayo. Vuhundzuluxi bya bibele ku ya eka tindzimi ta Xiafrika swi vumbile vudyondzeki eka mbulavulo wa Xiafrika. I swa nkoka ku twisisa leswaku tibibele ta Xivhenda ti kucetela njhani ku tlakusiwa, ku hluvukisiwa na tlharihisiwa ka Xivhenda tanihi ririmi. Vuyisi emahlweni bya ku antswisiwa ka bibele byi fikelele laha ku nga va na ku tumbuluxiwa ka matheme mantshwa eka ririmi, swi endla dyondzelavufundhisi tanihi dyondzo leyi nga tiyimelayoxe, tanihileswi, ku na xidingo xa ku kanela ku tlharihisiwa ka ririmi hi ku hundzuluxa bibele. Khopasi ya ririmin'we ra Xivhenda leyi nga na vuhundzuluxeri byi nharhu bya bibele ya Xivhenda, 1879, 1936 na 1998 yi endliwile ku lavisisa na ku hlahluva matheme ya bibele hi ku tirhisa swandla na ku tirhisa nchumu wa ririmin'we lowu vitaniwaka ParaConc. Nhlahluvo a wu endliwile hi ku kuma ku hambana ka xilingwistiki eka matsalelo lama ringanisiweke, matheme na mofoloji. Tanihi laha dyondzo leyi a yi ri yo hlamusela hi ntumbuluko, vulavisisi bya qualitative byi tirhisiwile ku nyika hi ntalo tihlamuselo na ku hlahluva swikumiwa hi ku tirhisa xitirho xa nhlahluvo wa khopasi lexi vitaniwaka ParaConc. Dyondzo yi kume leswaku vuhundzuluxeri bya bibele eAfrika byi tlange xiphemu xa nkoka ku hluvukisa, ku tlakusa na ku hlayisa tindzimi, ngopfungopfu leti nga na matsalwa matsongo lama kandziyisiweke to fana na Xivhenda. Swivekiwa hi ku olova, Xivhenda xi hluvukile swinene eka xilingwistiki hi ku hundzuluxeriwa ka bibele eka malembe lama hundzeke.

Marito ya nkoka: Khopasi, Xivhenda, Bibele, nhluvukiso, Tlharihiso, Ririmi, Vuhundzuluxi, Tshivenḓa.

ABBREVIATIONS

The following abbreviations were used in this study:

CTS: Corpus-based Translation Studies

DTS: Descriptive Translation Studies

SL: Source Language

TL: Target Language

TMC: Tshivenḓa Monolingual Corpus

KWIC: Key Word In Context

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CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND INFORMATION TO THE STUDY

Bible translation is a subject of interest to scholars around the world. The translation of the Bible into African languages has shaped the discourse of African communication. In explaining the spread of Christianity across Africa, Farisani (2010:597) takes up the case by saying that "For the spread of Christianity to make a meaningful impact in the lives of the indigenous people, there arose the need to translate the Bible into various local languages". However, there have been concerns about the adverse influence of Bible translation on African languages. Some scholars believe that western missionaries have misinterpreted the African languages (Ode, 2015; Rabali, 2020 & Wendland, 2004) while others are of the view that they have contributed positively towards their development through Bible translations (Ntuli & Swanepoel, 1993; Masubelele, 2007; Madiba, 2002; Thwala 2017). Crystal (2000:138) is of the view that the future of a language is ensured if it can be reduced to writing. As such Bible translation introduced the writing system to African languages thereby bringing a new dawn to the African literary system. Ntuli and Swanepoel (1993:20) also attribute the emergence of the writing of African languages to the missionaries who came to Africa to spread the gospel. They appreciate the efforts of the missionaries to document the languages of Africa, training many African people to read, write and translate the Bible.

It is important to note from the outset that Bible translation is a complex process with many challenges. It is especially difficult to express the content of the Bible (e.g., its cultural notions, ideas, concepts, rituals, spiritual beings) in vernacular languages. Fortunately, nowadays Bible translation is conducted by Africans who understand the Bible and principles of translation. To this effect, Smalley (1995:68) notes that the

involvement of Africans in Bible translation is a positive step because they know the nuances of their languages. Many African countries are now beginning to actively participate in the translation of the Bible by native speakers, making much-needed changes regarding the accuracy of the message and the development of new terminology. As with other African languages, Tshivenḓa was reduced to writing by missionaries whose aim was to convert Tshivenḓa speakers to Christianity. The first Books the Vhavenḓa were exposed to were translated by the missionaries. The Vhavenḓa translators became involved much later. Three Bible translations were produced in the process, that is, in 1879, 1936 and 1998. These versions display the gradual development of the language in terms of orthography and grammar. This study aims to explore these three versions to determine how Bible translation contributed to language development and intellectualisation.

1.2 RESEARCH PROBLEM

Tshivenḓa is one of South Africa's 11 official languages, along with English, Afrikaans, Sesotho, Setswana, Xitsonga, isiXhosa, isiZulu, Siswati, isiNdebele, and Sepedi. It is spoken by about 1.7 million people according to the census of 2002 (Webb, 2002:78). In this regard, Tshivenḓa can be considered a minority language in South Africa. The researcher assumes that its standardised form, at least in part, is attributed to Bible translation. Before the coming of the missionaries or white people, Tshivenḓa, like many other African languages, existed in oral form. Madiba (1994:73) takes up this case by stating that missionaries dealt directly with the Venda language. First, the need to translate the Bible into Tshivenḓa forced the language to be codified, followed by the translation of the Bible. Many words of African and English origin can still be found in the Bible and other Christian activities (Madiba, 1994:73). This study will document the impact of Bible translation on the language.

Tshivenḓa was first documented by Beuster, a German missionary who arrived in Venḓa in 1872. From 1876 to 1895, he translated extracts from the Bible into Tshivenḓa which were compiled into a manuscript. The Gospel according to St. John, the Psalms, and the book of Genesis were the first of his translation works into Tshivenḓa (Mathivha, 1972:13).

In 1933, another missionary, Dr. P. Schwellnus, took charge of translating the Bible and, with the help of Reverend L. Giesekke and Vho Johannes Mphaphuli, helped create the diacritics. The Bible translated by Dr. P. Schwellnus was published in 1936 by the British and Foreign Bible Society, London (Nemudzivhaḓi, 2011). Following his translation, another version by Vho F.C. Raulinga, Rev. A.R. Mbuwe, and Prof. J.A. van Rooy was published in 1998. Each version came with its improved terminology indicating a linguistic shift that came with the Christian religion evidencing the growth of Tshivenḓa through translation, which activity was key to the growth process and transformation of the language. This enabled the researcher to get deeper insights into the influence of the missionaries' Bible translations and how mistakes can be corrected.

The Tshivenḓa writing system has not always been standard. The language uses several diacritic symbols to distinguish between phones and phonemes. It is common knowledge that Tshivenḓa distinguishes itself from other African languages by its unique use of the 'circumflex'. The Oxford Learners Dictionary (2022) defines 'circumflex' as a noun referring to the diacritic mark /ʌ/ placed over a vowel in some languages to indicate contraction, length, or a particular quality in pronunciation. However, in Tshivenḓa, the circumflex is placed below the letters of the alphabet as shown in Table 1.1 below (Ager, 2022).

A a	B b	C c	D d	Ḓ ḓ	E e	F f	G g
H h	I i	J j	K k	L l	Ḽ l	M m	N n
Ṋ ṋ	Ṅ ṅ	O o	P p	Q q	R r	S s	T t
Ṱ ṱ	U u	V v	W w	X x	Y y	Z z	

Table 1.1: Tshivenḓa alphabet

Table 1.1 above presents Tshivenḓa graphemes and does not purport to present phonetic information. The idea behind it is the fact that, in written form, the language does present orthographic complexities in its use of the circumflex to indicate pronunciation. This fact has a bearing on the development of Tshivenḓa from an oral to a written language as it demonstrates how earlier Bible translators may have struggled with how to graphically present the sounds of Tshivenḓa. Once again, it is important to state that Tshivenḓa has undergone many orthographic changes since its inception, and these will be explored in line with biblical changes and developments.

In the short history of Bible translation, the Tshivenḓa language shows that the development of writing in the language is strongly tied to the translation of the Bible and its continual improvement (1879, 1936, and 1998). Hence, it is expedient to explore that connection, to showcase how the Bible contributed towards Tshivenḓa language development and intellectualisation. The continuous improvement of the Bible has led to the introduction of new terms and new concepts in the language, making theology a specialised field, hence, there is a need to discuss the intellectualisation of the language through Bible translation. Mojola (2007:210) states that:

> Nowadays Bible translation has to take into account a wide variety of factors and interests in Bible Society-sponsored translation projects — such as cultural differences in the target language, socio-linguistic factors including those of language variety or dialect difference, gender issues, social status, educational level, population and demographic factors, age group factors, ideological orientation, confessional or denominational issues relating to doctrine or power, economic factors related to the translation and publishing

process, issues of literacy and language planning, liturgical and Scripture use practices, life concerns and needs of the various audience groups, among others.

It is necessary and important to explore how the latest Tshivenḓa version considers some of the above-stated issues such as ideological orientation, confessional or denominational, thus, contributing to the growth of the language through the introduction of new terminologies. A few African scholars, such as Masubelele (2007), Farisani (2010), and Mabena (2011), carried out noteworthy studies on Bible translation and how it contributed to the growth and development of African languages. Masubelele (2007) conducted a corpus-based study to determine the role of Bible translation in the development of written isiZulu. The study by Mabena (2011) focuses on the transmission of culture with special reference to the translation of the isiNdebele New Testament. Farisani (2010) considers how black biblical hermeneutics have contributed to the growth and spread of black theology and considers the use of biblical texts as a preferred methodological approach for black theology to successfully expose the ideologies concealed within biblical texts.

Tshivenḓa has not been studied much and it is therefore critical to examine how three translations of the Bible have contributed to the growth of the language in terms of specialised lexicon/vocabulary using a corpus-based approach. The continuous improvement of the Tshivenḓa Bible led to the introduction of new terms and orthography in the language. The problem this study seeks to address therefore, is how the three Tshivenḓa Bible versions, that is the 1879, 1936 and 1998 versions, contributed toward language development and intellectualisation.

1.3 RESEARCH QUESTIONS

The research questions that have arisen are the following:

1. Which words and concepts have entered the Tshivenḓa language through biblical translations? Using a corpus from the Bible versions of 1879, 1936 and 1998, can these be identified?
2. Which term-creation strategies or principles were used in the biblical translations of 1879, 1936 and 1998?
3. How did Bible translation influence Tshivenḓa orthography?
4. What proportion of language shift in Tshivenḓa is attributable to the biblical translations of 1879, 1936 and 1998?

1.4 AIM AND OBJECTIVES OF THE STUDY

As mentioned above, the translation of the Bible brought about many changes in the Tshivenḓa language. Thus, the overarching aim of this study is to examine how three Bible translations, 1879, 1936 and 1998, contributed to the development of the Tshivenḓa lexicon, orthography and intellectualisation and thus making it possible for the language to be standardised and officialised. Using a corpus-based approach the objectives of the study are as follows:

1. To investigate, identify and describe words and concepts assumed to have entered the Tshivenḓa language through biblical translations using a corpus from the Bible versions of 1879, 1936 and 1998.
2. To determine term-creation strategies and processes or principles of coinage demonstrated in the corpus and the extent to which these contributed to language change in Tshivenḓa using the biblical translations of 1879, 1936 and 1998.

3. To investigate and describe instances of change in orthography assumed to have been influenced by biblical translation.

4. To describe observations with regard to the language shift that may have occurred in Tshivenḓa as measured by new lexical items, terminology, and novel concepts.

1.5 THE RATIONALE FOR THIS STUDY

Various scholars and researchers have done a notable work on Bible translations focusing on English and other Western languages. With regard to African languages, this focus has not been extensively explored by researchers, particularly in Tshivenḓa. This study, which looks into the identification and analysis of biblical terms and concepts using computer software, is the first of its kind in Tshivenḓa. One crucial aspect that makes it unique is the integration of research approaches that the researcher is intending to use, namely Descriptive Translation Studies (DTS) and corpus-based studies (CTS). The fresh datafrom this study will contribute to enlightening people about how biblical terms and concepts have influenced the expansion of Tshivenḓa terminology and vocabulary. Additionally, researchers and translators will gain knowledge about term creation strategies as tools for language development.

1.6 METHODOLOGY

This section discusses the research methods the researcher used to collect and analyse data. In this study, the qualitative research paradigm was used to provide an in-depth systematic description and analysis of data through the use of a corpus analysis tool known as ParaConc. According to Maree (2016:93), the qualitative research approach helps the researcher to understand the words and phrases of the social phenomenon under investigation. In contrast, Welman, Kruger and Mitchell (2005:8) argue that the quantitative approach looks at the numerical or statistical data. This following section

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presents the theoretical framework, data collection tools, data analyses, definition of key concepts and ethical considerations.

1.6.1 Theoretical framework

This research was guided by two theories: descriptive translation science, also known as DTS, and corpus-based translation science, also known as CTS. These two theories have been used in complementary ways. DTS is a translation theory that emerged in the 1970s in reaction to equivalence-based theories and it is a tool to explore translation taking into consideration cultural and historic occurrences and the context of the situation (Hermans, 1999:5). The theory has a marked distinction from equivalence theories in that it is process- and target-oriented and it focuses on the norms and strategies that prevail within a given environment.

DTS enables the researcher to gather texts that have been translated into the target language (Tshivenḓa in this case) allowing them to be the subject of study in their own right. This allowed the researcher to observe how translations occurred within a particular culture and at a particular historical moment. The researcher used those that she believes are relevant to her study. Since DTS considers different translations made under different socio-cultural conditions, the researcher examined the results of three versions of the Bible to determine how the translations contributed to the Tshivenḓa lexicon and orthography.

This was important in providing insight into how the three versions of the Bible contributed to the development and intellectualisation of the Tshivenḓa language. Tshivenda culture is at the centre of the discussion in this study because the descriptive model views translation as an object that is independent of time and culture and cannot be generated in a vacuum.

The second theory that was utilised in this study was the corpus-based approach. Laviosa (2004:6) states that "The first international conference entirely devoted to corpus-based translation studies (CTS) was held in Pretoria, South Africa, in July 2003, ten years after the birth of this rapidly expanding area of study". According to Zanettin (2013:21), CTS is considered to be a subfield of descriptive studies. In describing CTS, Vaughan and O'Keeffe (2015:1) argue that corpus linguistics entails using computers to conduct a fast search and analysis of databases of real languages. Collectively, these databases are therefore known as corpora (plural of Latin corpus) and may contain large collections of written or transcribed spoken language. Definitions of key terms to the study are discussed below.

1.6.2 Definition of key terms

The following terms are defined:

1.6.2.1 Corpus

The word corpus was previously used to refer to any collection of writings which are stored electronically as opposed to in manual form (Baker, 1995:225). This definition is supported by McEnery and Wilson (1996:87) who define a corpus as being "a body of texts which is carefully sampled to be maximally representative of a language or a language variety". With the current advancement of corpus linguistics, a corpus is now referred to as an assortment of written texts or scripts stored in a machine-readable format that can be analysed automatically or semi-automatically in different ways and includes a series of texts on various subjects from various sources by many authors and speakers (Baker, 1995:225). The above sentiment suggests that a corpus is a body of texts collected and stored in an electronic format. However, the term "corpus" has also been used in translation studies to describe smaller collections of both spoken and written texts that are not stored electronically and must instead be searched manually, hence its

application in this study. This study entailed the collection of written text from the three Venda Bible versions.

1.6.2.2 Monolingual corpus

As the name suggests, a monolingual corpus contains texts in a single language. It involves the collection of texts that represent the features of a learner's language and the aim of this corpus is for teaching and learning processes and materials (Vaughan & O'Keeffe, 2015:4).

1.6.2.3 Translation

According to Nida (1984:83), "translation consists of reproducing in the receptor language the closest natural equivalent of the source language message, in terms of meaning and style." Nida concurs with Munday's (2001:36) assertion that, there could never be complete equivalence due to inherent disparities between languages. Along with the interaction of two separate languages, translation also involves the blending of two different cultures. The translator's familiarity with communicators' or readers' target languages can sometimes influence or even determine the quality of the translation. The translator should be able to interpret the cultures of the communicators or readers in addition to translating the words and sentences in the document.

1.6.2.4 Bible translation

Bible translation entails converting texts from scriptures into a language other than that which was originally written (Stewart 2018). It involves the process of rendering the Bible into a different language other than those it was written in. In simple terms, the art and practice of Bible translation involves the replacement of the meaning of words used in scriptures in one language with words from another language.

1.6.2.5 Intellectualisation

Intellectualisation is a linguistic phenomenon that involves the development of African indigenous languages so that they can be utilised in various domains including business, science and technology, and teaching and learning. Khumalo (2017:252) says:

> In our South African context, intellectualisation entails a carefully planned process of hastening the cultivation and growth of indigenous official African languages so that they effectively function in all higher domains as languages of teaching and learning, research, science, and technology.

1.6.3 Data collection and analysis

The researcher collected written texts from the three Venda Bible translations. The first complete book that was published in Tshivenḓa was in 1936 and a comparison was made with three Bible translations. The written texts of different Venda Bible translations (1879, 1936, and 1998) were compared for linguistic patterns. This was a good way to establish the development of the Tshivenḓa language over the decades until the present. Having considered the various types of corpora explained earlier, a monolingual/sample corpus/general/ reference corpus will be used because written texts were collected at a specific period, that is, from 1879 up to 1998.

In this study, ParaConc was used to interrogate Tshivenḓa Bible translations. The method involved the following processes:

1.   The researcher collated and aligned translations of the Tshivenḓa Bible which were produced during different periods (1879, 1936 and 1998) of time, and
2.   searched and collected the data from the monolingual corpus.

In addition, the researcher identified new terms that were introduced into the language through Bible translations and determined how they contributed to the development of the language. DTS was used for this investigation because it enables the researcher to use

computers to gather translated texts from a monolingual corpus extracted from the three Bibles written in a target language (in this case the Tshivenḓa language).

In this study, comparative analysis was used to analyse data. The data was collected from the full chapters of Genesis and Matthew of Tshivenḓa Bibles (1879, 1936 and 1998 versions). The reason why the researcher chose the written texts of Genesis and Matthew as part of the corpus for this study is that they are amongst the first books that were translated into Tshivenḓa, and they represent both the Old and New Testament respectively. Three Bible versions namely 1879, 1936 and 1998 were representative of both the old and new books where 1879 and 1936 represent the earlier period whereas 1998 represents the present time.

The researcher can compare a term, phrase, or sentence from the source text with its translation in the target text using the comparative and contrastive approach. This comparison can be done at the word, phrase, and paragraph levels. This means that different Tshivenḓa Bible translations were aligned at word, sentence, and paragraph levels, and the corpus was interrogated using ParaConc to identify terms and their equivalent translations. These terms were then analysed concerning the orthography of the language and also in terms of the strategies used to create new terms. Kruger and Wallmach (1997:120) take up the case by explaining that a comparative analysis requires a researcher to take into consideration the relationship between the source text with its political, social, cultural, literary, and textual norms and conventions and the target text(s) with its social, political, cultural and textual norms and conventions. This study considered both source and target texts as well as political, social, cultural, and literary norms.

1.6.4 Ethical issues

Research ethics are the guiding rules that spell out what is considered to be acceptable and unacceptable behaviour (Shah, 2011:205). In other words, a researcher is expected to abide by these rules. To ensure that the researcher observes ethical principles, they must obtain approval from the relevant institution (Fleming & Zegwaard, 2018:210). This study focused on the examination of texts only, there was no involvement of human participant. In this regard, there was no foreseeable harm. Thus, the researcher obtained approval for conducting this study from the University of South Africa Ethics Committee and is attached as appendix A.

1.7 OUTLINE OF THE STUDY

Chapter One: Orientation of the study

This chapter explains the background and rationale, research problem, aim and objectives, methodology, theoretical framework, and ethical issues.

Chapter 2: Literature review

This chapter critically reviews current literature about the topic under investigation. The emphasis is on the views of various scholars and authors concerning Bible translation and its contribution to the development of African languages.

Chapter 3: History of the Bible Translation and its Influence on Tshivenḓa.

Research techniques including sampling, data gathering, and data analysis are discussed in this chapter. A qualitative research approach was the preferred methodology in this study.

Chapter 4: Analytical framework and research procedures

The analytical framework and research techniques employed in this study to respond to the stated research questions and achieve the study's objectives are the main topics of this chapter.

Chapter 5: Data analysis and discussion

In this chapter, the 1879, 1936 and 1998 editions of the Tshivenḓa Bible are analysed. The research findings of the study on the Tshivenḓa monolingual corpus and the Tshivenḓa manuscript are presented.

Chapter 6: Findings, conclusion and recommendations

The broad conclusions and suggestions from this study are contained in this chapter.

CHAPTER TWO

LITERATURE REVIEW (THEORETICAL PERSPECTIVES ON TRANSLATION)

2.1 INTRODUCTION

This chapter concentrates on the theoretical writings pertinent to this research. It begins by showing how translation has developed as a field of study and how it has shifted from prescriptive to descriptive approaches; this will entail a brief outline of theoretical literature relevant to this study and an investigation of various translation theories. As this study focuses on exploring how Bible translation contributed to the development and intellectualisation of Tshivenḓa, descriptive translation studies as advocated by Toury (1980) has been selected as the most applicable theoretical framework for this study. This theoretical model is relevant because it allows the researcher to study different translations produced at different periods in one language. The researcher will also outline the corpus-based approach to translation studies and provide insight on research conducted by various scholars in the field of Bible translation.

2.2 THE DEVELOPMENT OF TRANSLATION STUDIES AS A DISCIPLINE

Cicero and St. Jerome, whose word-for-word and sense-for-sense methods to translation were a beginning point for other techniques and trends to prosper in the first century (BCE), left their mark on the history of translation studies and the methodologies of this developing discipline (Munday 2001). Over the past few decades, the academic subject of translation studies has grown to be both national and interdisciplinary. Since the 1950s, a defining idea, such as translatability, equivalence, etc., has defined each decade. Before the 20th century translation was a component of language learning, foreign languages were taught through grammar translation (Munday, 2008:7). People learned languages through translation exercises or reading foreign language text. During the late 1960s and early 1970s, the grammar-translation approach lost favour and the

communicative approach emerged. Only in the latter half of the 20th century did the field study become a recognized academic discipline. This was after scholars of this generation worked on establishing a more systematic analysis of translation; new theories emerged, and a new discipline was birthed, namely translation studies. The field attained some institutional authority and evolved into a unique discipline (Munday, 2001).

Pardo (2013:10) posits that Holmes (1988) was the first to introduce this discipline as an academic subject. The discipline's emphasis shifted from being a language of instruction to being a subject of academic study at that point. He named it *translation studies* or *traductologia* and *traductologie* in Spanish and French respectively. However, among all the terms that are available in English, "translation studies" was thought to be the most appropriate (Holmes, 1988:70). In his article 'The Name and Nature of Translation Studies (1975-1994)' he presented the name *Translation Studies* and gave it a scientific perspective to lay a foundation for any translation-focused study while taking into account the empirical aspect of the field. He divided translations into three main areas: descriptive, theoretical and applied (Holmes, 1988:71-77).

Various scholars have different views on the concept of translation studies. Holmes (1988) sees dialectical relation and dependency in theoretical, descriptive and applied translation studies. With Toury (1995), practical pursuits like teaching translation and translation criticism are not always essential elements of translation studies.; they are rather extensions of the discipline. Van Leuven-Zwart (1992), who combines theoretical and descriptive translation studies, is another academic with a different perspective. He distinguishes between two major schools of thought regarding the scientific study of translation, namely, theory producing study "which has as its purpose the description and exposition of the phenomenon of translation" and applied study "which seeks to develop means and methods to serve the needs of the translator" (Van Leuven-Zwart, 1992:60). Beginning in the 1980s, translation theorists incorporated conceptual frameworks and research procedures that were derived from other disciplines, including anthropology,

psychology, the theory of communication, literary theory, and cultural studies (Bassnett & Lefevere, 1990).

The development of this discipline was marked by the introduction of new theories such as polysystem and *skopos*. Another scholar who contributed to the development of this field is Baker (1993), who stated that the use of corpus linguistics tools and methodology will enable the transition from prescriptive to descriptive statement, or when it will be clear and convincing to distinguish between the theoretical and practical branches. Today, there is more interest in the subject than ever before, and translation practice is growing all over the world as well as the field's study. Evidence of the interest in translation is everywhere. Various authors published books, new articles and journals on translation studies internationally and nationally. The introduction of new courses on translation studies in international and national universities, and the increase in the number of new students who enroll for this discipline are a sign of development in translation studies.

2.3 FROM PRESCRIPTIVE THEORY TO DESCRIPTIVE RESEARCH

This section discusses various topics such as the Science of Translation: the notion of equivalence, equivalence and Bible translation, functionalist approach to translation, descriptive translation studies, corpus-based research, corpus based translation studies, and types of corpus.

2.3.1 The Science of Translation: The notion of equivalence

The concept of equivalence is a core element in assessing translation quality and it plays a crucial role in translation studies. A survey conducted by Wilss (1982:134) shows that the notion of equivalence was derived from mathematics, and it was originally associated with research into machine translation. This concept was created in an attempt to formulate the best description of the relationship between the initial language text and

target language text. It came into translation studies when theorists such as Nida (1969) in the United States, and Catford (1965) in England started to apply the idea to create the first "scientific" theories of translation (Masubelele, 2007:19). Scholars of this era did not consider other extra-linguistic factors which influence the process of translation, their focus was on equivalence. This concept has been discussed and studied by various scholars due to its crucial role in the definition of translation.

During the 1960s when linguistic theories were continuing to develop, the term equivalence dominated many definitions of translation. Catford (1965:27), for instance, defines translation as "the replacement of textual material in one language by equivalent textual material in another language". The grammar, lexis and phonology of lone straightforward sentences are referred to as "written material". In his definition, the focus is on equivalence of textual material; nonetheless, it is unclear in terms of the type of equivalence. The translation process does not only involve providing an equivalent meaning of the source language word, but there are also important elements such as sociolinguistic and cultural factors that influence the process. Finding an English equivalent of a Tshivenḓa word might be easy since one can refer to bilingual dictionaries and glossaries. However, when the translator considers the context in which such a word will be used challenges arise.

Jakobson (1966), with his early declaration of the significance of "equivalence in difference," and Nida (1964), with his ideas of "different kinds of equivalence," are two translation theorists who believe the concept of equivalence to be an important concept; further theorists are Catford (1965), House (1997), Pym (1995) and Koller (1995). According to these philosophers, there must be some degree of parity between a source text and a target text.

However, scholars such as Hatim and Mason (1990), Reiss and Vermeer (1984), Snell-Hornby (1988) and Prunč (2007) consider equivalence rather unnecessary. They do not accept this concept and find it irrelevant or harmful. Translation equivalency was

described by scholars like Nida (2003) and Jakobson (2000), who worked on linguistically oriented theories of translation, based on word level, sentence level, text level, and the effect that went along with it. Over time, the concept of equivalency was stripped of all meaning and legitimacy in translation theory (Munday, 2012:77).

2.3.2 Equivalence and Bible translation

Eugene Nida, a biblical scholar of note from the United States of America was one of the most influential scholars of that time. Nida's experience of translating the Bible led to the formulation of the dynamic equivalence theory. He presented the concept of Dynamic Equivalence in his work *Toward a Science of Translating* (1964).

According to Nida (1984:83) "translation consists of reproducing the closest natural equivalent of the source language message, in terms of meaning and style in the receptor language" and "the response should have a high degree of equivalence" or the purpose of the translation will not be fulfilled. He maintains that a translation must immediately convey "intelligibility" to its intended audience and evoke an analogous response from the reader. In his words, "intelligibility is not to be measured merely in terms of whether the words are understandable, and the sentences grammatically constructed, but in terms of the total impact the message has on the one who receives it" (Nida, 1969:22).

Munday (2001:36) supports the notion by Nida (1984) that, due to inherent disparities between languages complete equivalence is impossible. Along with the interaction of two separate languages, translation also involves the blending of two different cultures. The translator's understanding of the culture of the target language readers sometimes affects or determines the quality of translation. The role of a translator is not only to translate words and sentences in the text; he should be able to interpret the cultures of readers. Insufficient knowledge of history of the culture and traditions leads to misunderstanding of comparisons, wrong understanding and interpretation in daily conversation and to language incompetence.

Nida (1964:159) does not only concentrate on developing a word or phrase equivalence but also on the effect of equivalence on the target side since he feels that equivalence between various languages is not attainable. Problematic is the notion that a translation and its original text should be equivalent.

In his chapter 'Principles of Correspondence' Nida (1964) introduced two types of equivalence namely: formal and dynamic equivalence. He refers to formal equivalence or formal correspondence as the traditional method and dynamic equivalence as the new method of functional equivalence. The formal equivalence approach concentrates on the message's actual structure and content. It is concerned with correspondences between sentences, concepts, and pieces of poetry. The target text's message should reflect the source text's as nearly as feasible. The reader is given the best opportunity to comprehend the context of the original language. He added that this type enables the reader to connect himself as completely as possible with a person in the source language setting, which helps him grasp the customs, way of thinking, and ways of expressing himself.

Smalley (1991:111) purports that Nida preferred using the expression formal correspondence to formal equivalence due to the fact that literal translation does not match with the original text. It corresponds to the original in different ways but provides incorrect meaning or equivocates the meaning. Nida and Taber (1982:201) explain that "typically, formal correspondence distorts the grammatical and stylistic patterns of the receptor language, and hence distorts the message, so as to cause the receptor to misunderstand or to labor unduly ard". This means that the great work done by missionaries of translating handwritten manuscript and the 1936 version of the Tshivenḓa Bible might have been affected since these versions were produced during the time when formal equivalents were prevalent. The application of this method in Bible translation might also have impacted the faith of Christians or believers since some of the messages preached from the Bible were distorted. In some instances, it might have caused misunderstanding to the believers.

The fundamental method in formal correspondence translation is to make a consistent match between linguistic units in the original text and the corresponding units in the target text on one or many levels. If the corresponding units are words the result is word-for-word translation, if the corresponding units are phrases then phrases in the receptor language should match the ones in the original (Smalley, 1991:112).

The following are early translations of the Bible that emerged in the indigenous languages of South Africa when the formal equivalence method was prevalent:

1.   The book of Luke in the Setswana Bible, was translated into the Tlhaping dialect by Robert Moffat of the London Missionary Society in 1830 and the fully completed version was published in 1857;

2.   The book of Luke in the isiXhosa Bible was translated by William Boyce and Barnabas Shaw of the Wesleyan Missionary Society in 1833, followed by the Old Testament which was translated by a group of missionaries working under the leadership of J.W. Appleyard and published by the Wesleyan Missionary Press in 1859;

3.   The Southern Sotho Bible project was started in 1833. E. Casalis and S. Rolland both translated the gospels of Mark and John, which were then published in 1839. Due to delays, the New Testament translation was finished in 1843 but only published in 1855. The complete translation was published in France in 1881 and distributed in 1883 by the British and Foreign Bible Society;

4.   The isiZulu Bible project went through several stages. George Champion translated the Gospel of Matthew, which Newton Adams later rewrote and published in Pietermaritzburg in 1848. The New Testament was then released by the missionary press in Esidumbini in 1865. The New Testament, which was translated by Pastor J.F.C. Knothe and published by the British and Foreign Bible

Society in London in 1890, was fully translated by the Berlin Mission and released in 1904; then it was published by the American Board Mission in 1883; revised in 1893; newly translated in 1924 (discontinued); translated by the Hermannsburg Mission in 1924 and the Natal Missionary Conference [BFBS] in 1959;

5.   The Northern Sotho Bible project started around 1860., Pastor J.F.C. Knothe translated the New Testament which was published by the British and Foreign Bible Society in London in 1890 and the full version was translated by the Berlin Mission and published in 1904;

6.   The translation of the Xitsonga Bible was done by Paul Berthoud and his brother Henri Berthoud and Ernest Creux of the Swiss Mission from 1875; the New Testament was published in Lausanne in 1894 and the full version was published in 1906; the New Testament revised version was published in 1917 and the completed Bible in 1929;

7.   The Dutch Reformed Church's Plenary Committee under the supervision of the British and Foreign Bible Society released the Afrikaans Bible in 1933, and;

8.   the Venda Bible which was translated by the Berlin Mission was published in 1936 (Hermanson, 2002:8).

9.   Southern Ndebele complete Bible translation was published in 2012 within the dynamic equivalence approach.

The above listed Bibles were published during the time when the formal equivalence approach was prevalent. The need to embark on another Tshivenḓa translation might have been aroused due to the application of formal correspondence on the first translations.

Nida and Taber (1982:5) assert that since languages differ in form, the only way to preserve the content of the message is to change the form of the language. The extent to which forms of languages must be changed, will be determined by the linguistic and cultural distance between the languages. This process is easier when done to languages that are related, in the case of Tshivenḓa and Hebrew/German or Greek the shift will be greater because Tshivenḓa does not fall under the family of Indo-European languages. The researcher contends that although this kind of equivalence appears to be valuable in comparative linguistics, it is not really pertinent for determining whether source text (ST) and target text are equivalent in translation (TT).

The formal equivalence method did not fulfil the purpose of translation; that led to an introduction of a new focus called dynamic equivalence. The *principle of equivalent effect* is the most important tenet of this system. To produce an analogous effect, one must elicit from the reader of the translation the same feeling or reaction as the reader of the original text (Venuti, 2004:154).

Dynamic equivalence is a more effective translation procedure for translating the Bible (Nida & Taber, 1982). It involves thought for thought translation not word for word translation, and is concerned with the relationship between the target reader and the message. Dynamic equivalence, which gauges equivalence by the equivalent response of the receptors, was given the cultural component by academics. The landscape changed as a result of the message's format and the reader's reaction in the target language. The focus of this approach was on the receptor's reaction to the translated message, which was contrasted with the receptor's initial reaction upon receiving the message in its original form. The main goal of this strategy is to make sure that the translated message is accurately understood by the average receptor. The receiver and the message should have a similar relationship to how the original receiver and the message in the source language did. However, in the case of Tshivenḓa this cannot be practical due to the difference in cultural and historical settings of the languages in question.

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Linguistic scholars and theorists of that era set a mark in the history of translation studies by developing various theories. According to Dlamini (2017:1), Eugene Nida, a pioneer biblical scholar of note from the United States of America and United States of American Societies conducted phenomenal work and was very influential in promoting the dominance and popularity of dynamic equivalence in as far as producing Bible translations in non-Western languages were concerned. This means that Nida's vast knowledge and experience of Bible translation led to the formulation of the dynamic equivalence theory which was later renamed functional equivalence. Even today, as a proponent of dynamic equivalence, Eugene Nida's work which was a collaborative effort between him and Charles Taber, is still recognised as the most influential theory related to vernacular languages. A supporter of dynamic equivalence, Smalley (1995:64) argues that dynamic equivalence translations are well-thought-out to be the best as they show a missiological focus, unlike literal translations. He further states that dynamic equivalence translations are effective in ensuring a better understanding of the message communicated from the Bible and are thought to be familiar to people at all levels of society.

Van Bruggen (in Jordaan 2002) avers that, although this type of equivalence ensures that the reproduced message is clear and readable, it seeks to create a text that has the same values as the source text while without negating the text or its structural properties. In dynamic equivalence translation, the translator uses ethnic words to maximise conformity of Bible thought to the ethnic cultural equivalent (Turner, 2002:32). The words chosen by the translator maximise the meaning of the ethnic language over the meaning of Biblical language. The target reader's cultural worldview supersedes Judeo-Christian cultural worldview in which the Bible was written. This type of equivalence gives the reader the impression that what he is reading about happened in his culture rather than in the Judeo-Christian culture. This suggests that Nida now views translation as a phenomenon involving multiple components rather than just language.

Bassnett (1980:23) posits that, though the principle of equivalence effect enjoys prominence in some cultures, it can lead to dubious conclusions. She believes that as sameness cannot occur amongst synonyms of the same language, equivalence should not be treated as a search for sameness. The same opinion is held by Jakobson (2000), who claims that there is not complete equivalence between code-units on the level of interlingual translation. He contends that because languages have diverse grammatical categories, it is challenging for translators to stay true to the original when translating.

The following Bible translations were published in South African (indigenous) languages when the dynamic equivalence approach was prevalent:

1.   Afrikaans Bible in 1983;

2.   Zulu New Testament and Psalms in 1986;

3.   the Southern Ndebele New Testament and Selection of Psalms in 1986 - First translation;

4.   Southern Sotho Bible in two orthographies - that of Lesotho and of South Africa in 1989;

5.   Tsonga Bible in 1989; Xhosa Bible in 1996;

6.   Swati Bible in 1996 (first translation);

7.   Venda Bible in 1998 (second version) and Northern Sotho in 2000 (Hermanson, 2002:11).

The Bible was translated into South African indigenous languages during the Bible Society era using dynamic/functional equivalence. Bible translators who worked on the aforementioned Bibles based their translations on Nida's principle. When creating their translations, they made sure that the message would have the same impact on the reader of the target text as it did on the source text's reader (Masubelele, 2007:23).

Kerr (2011:06) asserts that some scholars and translators had a different understanding of the concept of "dynamic equivalence" than what Nida meant. Principles of "dynamic equivalence" as presented in *Toward a Science of Translating* (Nida, 1964 and 2003) and *The Theory and Practice of Translation* (Nida & Taber, 1974) are not likely to make sense to someone who has never worked in the context of Bible translation in multiple languages or to linguists with experience in translation theory. Kerr argues that what made this concept irrelevant to an extent where its inventor rejected it, is the fact that its users or readers ignored the application of its specific methodology.

Nida (1986) replaced dynamic equivalence by functional equivalence being concerned that the earlier term has been misunderstood and some Bible translators have failed to comply with the principles of dynamic equivalence as outlined in his books, *Toward a science of translating* (1964, 2003). He suggests that the phrase "functional equivalence" may be used to emphasise the communication role of translation and prevent misunderstandings. However, he did not take formal equivalence and functional equivalence as two separate methodologies; he claimed that they merely represent two theories, which may be thought of as translation theory's polar opposites. Sterk (1994:131) claims that because each Bible translation contains both formally equal and functionally equivalent material, the distinction between them is not completely clear. Smalley (1991:111) asserts that formal correspondence and dynamic equivalence translations are polar opposites, they differ in dimensions because they have different goals that are useful for different purposes. Although functional equivalence is not applied in many Bible translations, it has, nevertheless, produced some significant outcomes in terms of translations into popular languages.

The functional equivalence technique, which predominated the field of Bible translations for almost fifty years, has come under a lot of scrutiny. Nida's concept of translation, according to some opponents, is a statement that sees communication through the

conduit metaphor (Wilt, 2003:7). Nida's definition presumes that a text's message may be communicated, however Wilt (2003:39) asserts that:

> A person never sends a meaning, let alone *the* meaning, to another person; rather she sends an arrangement of signs that she intends to be understood in certain ways. Meaning depends on the hearer's interpretations as well as the speaker's intentions, and the hearer's interpretations are shaped by others' interpretations.

Despite claims that it encourages the conduit error, Nida's functional equivalence has the advantage of offering a precise definition that has shown to be more successful in the field of Bible translation. Additionally, a communicator may not only want to be understood in general terms, but also in specific terms of which at least one can be crucial. Nida's concentration on understanding a text's message or meaning can be interpreted as a way of pinpointing a key component or a salient characteristic of a cognitive category (Claude & Loba-Mkole, 2008).

Modern Bible translators have made an effort to strike a balance between two opposing viewpoints, one of which emphasises formal correspondence while the other emphasises functional equivalence. Each translator has a different viewpoint about the theoretical framework he or she uses for translation, according to Martin (1997:9–19), even if all translation processes incorporate both methods. However, Sterk (1994:131) seems not to agree with Martin's view; he purports that when functional equivalent translation shows elements of formal correspondence with the source language, it need not imply agreement with the theoretical foundation of formal correspondence. It merely serves to demonstrate the importance of both systems' theoretical foundations. Since that time, several academics have argued that the functional equivalent method fails to recognize the coherence between form and meaning. The prevalence of translations openly embracing its ideology and methodology, such as the Contemporary English Version (CEV), Good News Bible (GNB), New English Translation (NET), New International

Version (NIV), and New Living Translation (NLT), demonstrates the influence of functional equivalence most clearly (Smith, 2007).

2.4 FUNCTIONALIST APPROACH TO TRANSLATION

The notion of equivalence was later revisited and new ideas emerged about the nature of meaning in translation studies. Not just Nida and Taber, but other theorists also felt the need to alter how translation was viewed. Some of the scholars who made a meaningful contribution to the translation field are, Vermeer, who is the founder of *skopos* theory, Reiss, Holtz-Manttari, Honig, Kussmaul and Nord. They supported the shift from dynamic to functionalist theory. Since translation is primarily intended for the target reader in a different cultural context, their strategy is target oriented. Hans Vermeer developed the functional approach in the late 1970s. He and Reiss presented it in a publication in 1984, entitled *Grundlegung einer allgemeinen Translationstheorie* (Foundation of a General Translation Theory). Its guiding principle was that the function of the target text establishes it (Vermeer 2000). In functionalist approaches, the target text is only good if it fits the purpose; in other words, the ends justify the means (Nord, 1997:29).

The translator aims at producing a target text that is functional in the target audience community; therefore, achieving equivalence of the source text is not of great importance. Vermeer (2000:42) described the source text as having been "dethroned". The long-running argument between formal equivalence (also known as formal correspondence) and dynamic equivalence can be resolved using a functionalist approach. Gentzler pointed this out (2001:71):

> The emergence of a functionalist translation theory marks an important moment in the evolution of translation theory by breaking the two-thousand-year-old chain of theory revolving round the faithful vs. free axis. Functionalist approaches can be either one or the other and still be true to the theory, as long as the approach chosen is adequate to the aim of the communication.

Hans J. Vermeer established the "skopostheorie" within the functionalist approaches to translation in 1978. This professor of translation studies formulated a functional approach to translation to bridge a gap between theory and practice. He views the process of translation and the teaching of it as a substantial revision of the linguistic attitude. This approach regards translation as a communicative process in which the main focus is given to purpose. According to Nord (1997:27) the word *skopos* is a Greek word which means "purpose". Nord (1997) argues that the term *skopos* is typically used to describe the goal of the target text, and "aim," "intention," and "function" are a few of the words that go along with the "skopostheorie." Vermeer provides this explanation of the Skopos rule:

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

The significance of the *skopos* is the functional goal of the translation. In this approach, the target text reader is of great importance; the function of translation is determined by the communicative needs and expectation of the reader and his culture. Translation is a type of action where information from the source language is presented in a new setting with new linguistic, cultural, and functional requirements while attempting to maintain formal elements (Vermeer, 2000). Vermeer's definition indicates the shift from the then influential linguistic definitions of translation as an 'equivalent' version of the source text (Snell-Hornby, 2006). The function of translation is always dependent on target readers and their cultural setup. Malmkjaer (2005:36) shares the same view when she argues that *skopos*, as opposed to the content and format of the original text, has a greater influence on the final product. Translation according to these theorists is considered as a text created for a new culture and new readers who receive and understand the message based on how it is presented to them. Schäffner (1998:235) asserts that, this is a "more functional and socio-culturally oriented concept of translation".

Reiss (2000:171) posits that the purpose of the target text should be congruent with that of the original text. Nord (1991) is of the same view; she avers that before engaging in the process of translating, the translator should first analyse the source text in order to establish its function. Translators can only determine which target text functions can correspond with the provided text by analysing the source text function. However, for the translator to establish the function of the texts, she has to be competent in both languages she is working on. In some cases, the function of the target text may be different from the function of the source text that is determined by the commissioner's brief and the purpose of the translation. Since the purpose supersedes all other translational concerns, the translator must follow the instructions if the translation brief specifies that the function or purpose be changed or retained in the translation. Thus, translations will no longer be evaluated according to equivalence principles but rather according to their suitability for the translation brief (Nord, 1997:35). A translation must nevertheless be coherent.

In the functionalist approach to translation, translation does not occur in a vacuum. Usually, the translator is approached by a client who needs a text translated for a certain reason or *skopos*. The commissioner specifies the purpose of the translation on the translation brief, together with instructions regarding the intended text function, the target audience, the time and location of text reception, the medium used to produce the target text, and the motivation for its creation. This indicates that the target text's function in the target culture now guides the translation process instead of the source text's and its function in the source culture (Nord, 1992). In other words, this approach requires translation to be governed by the purpose of the text.

The overriding principle of *skopos* by Nord (1997:27) is that one must "translate/interpret/ in a manner that enables your translation to function in the situation in which it is used and within the community that want to use it the way they want it to function". That also applies to the translation of Scriptures, it should be according to their perceived function.

Various headed discussions over how translators should render the Bible take place in biblical studies; scholars like Scorgie et al. (2003) advocate for dynamic equivalence approaches and others like Ryken (2002) advocate for formal equivalence. Each suggests that a particular strategy is the most effective way to translate the Bible. However, in a functionalist framework, any of these techniques is "correct" given that the target text's intended audience understands and accepts it as such (Chueng, 2013). Chueng further maintains that from the Bible translation's perspective, the skopos idea is still applicable because translations are likely generated with a functional (identifiable, practical) goal in mind.

Though the *skopos* or purpose is one of the most important factors in translation, House (1997) maintains that this factor is ineffectual in assessing translation quality. She presents a brand-new translation paradigm in which the primary requirement for source text and target text comparability is that the original text and translation be functionally equivalent. The only way to achieve this function is by using realistic alternatives. In order to accomplish this functional equivalency, she also wants the translation to use pragmatic alternatives. House (1981:29-30) defines translation as "the replacement of a text in the source language by a semantically and pragmatically equivalent text in the target language." The definition by House (1981) still shows the concept of equivalence as the most prevalent term in measuring translation quality. In this case, a translation is only deemed to be adequate if it accurately reproduces the "textual" profile and purpose of the original. Moropa (2005:17) asserts that the word "function" means that any text has parts that, when properly analysed, can reveal the function of the text.

House (1997) differentiates between two types of translations, namely overt translation and covert translation. An overt translation is a target text that consists of elements that 'betray' that it is a translation. On the other hand, a covert translation is a target text that has the same function as the source text based on the contemporary needs of source language culture readers as well as those of the target language culture. In this situation,

it is viable to conserve the function of the source text unchanged in the translated version. This division is constructed on the equivalence of preserving meaning in the translated text; it shows the relationship between the translation and the original text, i.e. whether the translation leans more towards the source language culture or target language culture. Holmes (2000) stresses that the fact that texts entail a covert or an overt translation may not apply in every case because usually it is determined by how the text is viewed, that is, if the text has an independent status or not or is source-culture specific or not. In the case of the Bible, Holy Scriptures may be viewed as collections of historical literary documents or collections of human truths in which a covert translation might be appropriate. Since the Bible entails various texts and books it may require both covert and overt translation depending on the text; this is due to the fact that some books have higher literary status than others.

2.5 DESCRIPTIVE TRANSLATION STUDIES

The concept of equivalence was criticised by many scholars who found it to be lacking some essential socio-cultural factors. In the late 1970s, Even-Zohar and Toury amongst other scholars diverted the focus from how translation should be to the description of the target text. These scholars conducted a descriptive study on translation, paying particular focus to translated literature (Masubelele, 2007). They introduced a new functional and target-oriented approach called Descriptive Translation Studies (DTS), which replaces the prescriptive models that placed more emphasis on the source text. DTS theorists diverted the focus of how translation was perceived and explored cultural systems that controlled translation. The primary principal assumption was that translation is always governed by the target culture, contrary to prescriptive theorist who maintain that translation was governed by the source system. Some theorists, referred to this period of development as a 'cultural turn'. A target-oriented, interdisciplinary, empirical, and descriptive approach to the study of translation is consistent with DTS as a theoretical framework. Source-oriented theories, according to the developers of the target-oriented

approach theories, are abstract and do not originate from the actual translation process. As a result, they do not apply to translation realities.

DTS was developed in the 1970s and gained momentum in the 1980s; some of the scholars who contributed to descriptive translation research are Holmes, Even-Zohar and Toury. These scholars did not apply the linguistics and literature theories that were there already, they suggested that DTS examine the particulars of translation before applying its understanding to literary and linguistic theory (Moropa, 2005). In the process of developing the DTS model, Toury (1980) discovered that source-oriented theoretical models of translation were faulty; he distinguishes himself from the traditional translation theories and aims to "search" for a general theory of translation which concentrates on the target environment. His model draws a number of researchers to focus on descriptive work in their studies. Toury (1980, 1995) avers that translators operate in the interest of the culture into which they are translating, not in the interest of the source.

Any text that acts as a translation in the receiving cultural and literary system, according to descriptive scholars, is a translation. In fact, this idea permits Toury (1980, 1995) to collapse the concept of equivalence using this perspective: if text A is a translation of text B, then it can be presumed that the relation between them is one of equivalence. In other words, the term "equivalence" simply refers to the "translational" relationship between the two texts, each of which is a translation of the other. This results in a situation where the researcher no longer has to ask about the degree of equivalence (of what kind? at what level?) which qualifies a text to be regarded as a translation. Alternatively, the questions the researcher asks are: What type of translation relation do we have, and why this type rather than another? (Hermans, 1991:158).

Toury (1995) adapts Holmes' basic map to elevate DTS to the status of scientific branch. He maintains that the central role played by DTS in Translation Studies is the primary condition for the rise of Translation Studies into a complete and independent empirical science. The application of Translation Studies by Toury comprises of a distinct field of

research which does not only draw on the theory and description of translational behaviour, but also on various disciplines such as theories of teaching and learning, computational linguistics etcetera (Laviosa, 2002:12).

Figure 2.1: Holmes' conception of translation studies (from Toury, 1995:10 in Munday, 2008:10).

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                          Translation Studies
                    /                            \
               'Pure'                            Applied
            /          \                      /     |      \
    Theoretical      Descriptive      Translator  Translation  Translation
      /    \          /    |    \       Training      Aids      Criticism
  General  Partial  Product Process Function
            |       Oriented Oriented Oriented
    _____|_____
   /    |    |    \     \     \
Medium  Area Rank Text-Type Time  Problem
Restricted Restricted Restricted Restricted Restricted Restricted
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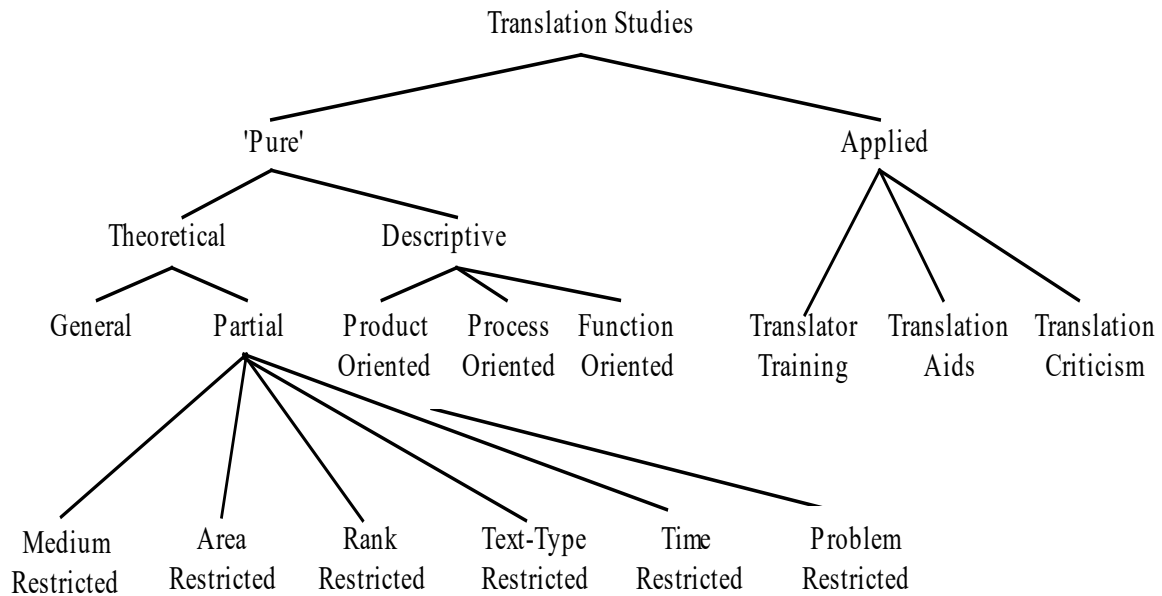
Munday (2016:16) states that Holmes' categories are scientifically framed and hierarchically arranged: Applied Translation Studies is opposed to Pure Translation Studies, then sub-divided into other branches. The Applied branch of Translation Studies deals with translators' training, translation aids and criticism in translation. Pure translation studies are further sub-divided into the theoretical branch (general and partial theories) and the descriptive branch known as the Descriptive Translation Studies. Holmes indicates that the theoretical, descriptive and applied areas of translation do influence one another. The interaction of these three aspects, which are given equal standing, is what drives the growth of the entire discipline. DTS and theoretical and applied branches have a dialectical relationship (Laviosa, 2002).

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The DTS branch encompasses three main kinds of research as suggested by Holmes (1978) namely: product-oriented, function-oriented and process-oriented. Holmes suggests that because each is a byproduct of the other, a translator cannot concentrate on one while ignoring the other. Product oriented research examines existing translations and it is a crucial area in academic research of translation studies. It begins with a description of each individual translation, or text-focused translation description, and then moves on to a comparative translation description, in which several versions of the same text in one or more languages are compared. A product-oriented approach is used in this study because it concentrates on already published translations.

Research that is function-oriented focuses on describing the translation function in the social culture of the recipient. The interest is more on the contexts rather than the actual texts. Process-oriented research looks into the psychology of translation in an effort to understand what goes through a translator's head when he or she produces a new, roughly equivalent text in another language. It might also include researching more deliberate decision-making procedures, picking tactics, or setting up translation services. For Toury, function is given a primary role over product and process, but Holmes sees function, process and product as having the same importance (Holmes, 2000:176).

Holmes' basic map was modified by Toury (1995) to give DTS the standing of a scientific branch of the field and to set it apart from individual research (Laviosa, 2002:11). According to Toury's map, the application of translation studies designates a specific field of study that focuses on a number of other subjects, such as the theories of teaching and learning, in addition to the theory and description of translational behavior. The main thrust of Toury's strategy is that translation studies ought to be studied as an empirical field with the intention of documenting and understanding phenomena in the real world.

DTS emphasises that taking into account the interdependency of the three types of descriptive studies proposed by Holmes ("function, process, and product-oriented") is essential for the purpose of explaining translational phenomena. It examines what

translation "DOES" involve, under various sets of circumstances, as well as the REASONS for that involvement (Toury, 1995:15). It describes and explains the empirical phenomena about translation and comes up with a pure suitable theory of translation. The translator focuses on the culture into which he/she is translating, not the source text. DTS's main goal is to determine whether texts were translated inside a certain culture and during a particular historical period.

Wehrmeyer (2004:215) posits that, DTS got away with questions about the validity of equivalence bond between the source and target texts and perceives translation as a confrontation of source and target language norms (and later cultural and ideological constraints).

A text is regarded as a translation if it operates as such in the recipient cultural system, according to the functional and target-oriented DTS theory. Translators are therefore less concerned with determining whether the translation faithfully conveys the meaning of the source text and more concerned with the nature of equivalence between translations and their originals. The functional and target-oriented approach of DTS theorists accepts a text as a translation if it performs as such in the receiving cultural context. As a result, translators focus on the degree to which translations and their original texts are equivalent instead of having to determine if the translation accurately represents the source text (Toury, 1980). Then specific characteristics of a translated text are described to determine and explain different factors that may account for its particular nature. This shift brought a new turn in translation studies in that translation is now perceived in a different manner.

Nokele (2015:13) asserts that DTS theorists investigated the cultural processes that regulated translation because one of their central tenets was that translation is always governed by the target culture. This viewpoint is in line with Toury's (1995), who contends that translations are always produced within a certain cultural context. Due to this, DTS theorists maintain that translation is shaped by "belief structures, social value systems,

literary and linguistic conventions, moral norms and political experiences of the target culture" (Robinson, 1997:233).

2.6 CORPUS-BASED RESEARCH

The corpus-based research to be applied in this study is derived from corpus linguistics. Corpus linguistics is an independent discipline under general linguistics which entails analysis of large machine-readable corpora of running text by means of computer software (Laviosa, 2002:6). Its distinctive way of studying language is built on the fusion of four equally important components: data, description, theory, and methodology. A set of principles are used to collect, design, and process the data, which is then looked at and processed using computer tools and procedures. This approach discovers language facts that are systematically organised in new descriptions of language behaviour.

Quirk Randolph was the first to facilitate a project of corpus-based research of both spoken and written British English since its beginning in 1959; the Survey of English Usage (SEU) project yielded a number of notable publications (Leech 1991:08). This was followed by the Brown Corpus that was completed in 1964 being compiled at Brown University under the facilitation of Nelson Francis and Henry Kucera. This work which took them two decades to complete consists of 1 million words of various text types and it was limited to written American English. A similar project to that of the Brown Corpus was commenced in 1970 at Lancaster (UK) with the assistance of Oslo and Bergen (Norway) and was completed in 1978. It was named the Lancaster-Oslo/Bergen Corpus (or the LOB Corpus for short), consisting of 1 million words of written language (Leech, 1991:8). Since then, research in corpus linguistics has largely developed into other parts of the world other than the English-speaking world.

Biber (1998:4) avers that corpus linguistics is not necessarily a model of language but at one stage it can be regarded as a methodological approach in that:

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

He goes on to say that corpus linguistics is much more than just a methodological approach because it allows for a variety of research questions, some of which can lead to radically different interpretations of language variation and use based on prior research. The two main study philosophies in corpus studies are "corpus-based" and "corpus-driven." The rationality of linguistic forms and structures derived from linguistic theory is presupposed by corpus-based research. Its main objective is to outline and clarify linguistic usage and variation patterns. Corpus-based research focuses more on discovering systematic patterns of use that rule the linguistic features recognised by standard linguistic theory. The high level of unwavering quality and external validity of the corpus-based method are its key strengths. The employment of computational tools ensures excellent quality and dependability because they produce same analytical results when they face the same linguistic phenomenon (Biber, 1998).

The language constructions themselves, on the other hand, originate from the examination of a corpus in corpus-driven research since it is more inductive.

2.6.1 Corpus-based Translation Studies (CTS)

Corpus-based translation studies was developed by Mona Baker of Manchester University in the UK; it came into translation studies as a new area of research in the late 1990s. It was Baker who put forward the idea of applying corpus evidence to study the process and nature of translated texts. According to Laviosa (2002:1), corpus-based translation studies have become a discipline unto themselves, giving rise to a "coherent and unique body of study in both areas of the subject" (theoretical and descriptive research). She further maintains that research work on CTS is categorised into three main areas: theoretical studies, empirical results and application. According to Laviosa (2002:1), "corpus-based studies of translation rise to a cohesive and separate body of study in both branches of the subject," highlighting the fact that corpus-based translation studies have become a discipline unto itself.

Due to faster data processing and the availability of texts in electronic format for corpus construction, this research area is developing quickly. What makes corpora unique from other large collections of machine-readable text is that they are constructed in accordance with distinct design criteria for a specific purpose. Design criteria crucially rely upon the envisaged use of the corpus centre on the idea that corpora ought to be 'representative' of a specific type of language production or reception. These criteria usually involve choices such as whether or not spoken and written language are to be enclosed, what text varieties ought to be accounted for, what period of text production is to be covered, and whether or not text samples or full texts are to be included (Baker, 1995:229-30).

Moropa (2005:22) posits that corpus-based translation studies source its strength and inspiration from descriptive translation studies and corpus linguistics. Regarding its subject of research, it has close ties to target-oriented approach and DTS, but it also envisions a methodology that uses the perceptions and tools of a linguistic perspective (Laviosa, 2002). Kruger (2002:79) is of the same view that, in this way, corpus-based

translation research relies on the work of academics involved in DTS as well as those who have worked with manually assembled, analysed, and annotated corpora.

Laviosa (2011:143) avers that corpora are playing a crucial and noticeable role in Translation Studies and the application of corpus methodology is expanding in theoretical, descriptive and contrastive studies as well as in the application for Machine Translation.

Translation, according to Baker (1993:246), is a unique linguistic behaviour, and as a result, translated texts invariably include unique qualities that may be seen and measured since they are frequently repeated in the surface structures of translated texts. Baker realised that for this kind of research to be carried out, we need a research methodology and analytical tools. She then had the concept of applying the analytical techniques of general corpus linguistics to translation studies (Moropa, 2005).

The corpus-based method in translation studies, according to Laviosa (2002:23), emerges as a composite, rich, and cohesive paradigm covering multiple aspects of the translational phenomena and concerned with revealing both the universal and the specific qualities of translation. This is done through the interplay of theoretical constructs and hypotheses, large number of data, and flexible methodologies applicable to product- and process-research as well as inductive and deductive research. This method seeks to find answers to questions that linguists have always asked. It offers a set of tools and methodologies which complement traditional ways of researching in translation and allows researchers to study various features of translation, including the distinctive nature of translated text and the distinctive styles of translators using electronic corpora as a resource.

This is where this paradigm becomes useful because it enables the researcher to study large amounts of text that would not have been possible to analyse manually. This approach has an existing theory as its basis and that theory is corrected and revised in the light of corpus evidence (Baker, 1996). Its primary aim is to understand what actually

happens in the process of translation rather than to criticise or evaluate translation (Baker, 1996:175). It focuses more on the process that takes place when translating as well as the product of translation, hence the researcher has chosen the corpus-based approach for this study. According to Kenny (2001:24), the advantage of corpus-based approaches is their ability to detect complex "associative patterns" and systematic methods of using linguistic features in association with other linguistic and non-linguistic features to examine large volumes of text.

Studies conducted so far include those of Baker (1995, 2000); Bowker (2000, 2003); Bowker and Pearson (2002); Laviosa (1998, 2002, 2003, 2011) and Olohan (2004). Although great work on the corpus-based approach has been done in western countries, South African scholars and researchers have also done noticeable work. For example, mention can be made of the following: Kruger's (2002) article entitled "Corpus-based translation research: Its development and implications for general, literary and Bible translation"; Madiba's (2004) article entitled "Parallel corpora as tools for developing the indigenous languages of South Africa, with special reference to Venda"; Wehrmeyer's (2004) article entitled "CTS and Bible translation: A study in belling the cat" and Masubelele's (2004) article entitled "A corpus-based appraisal of shifts in language use and translation policies in two isiZulu translations of the Book of Matthew"; Moropa's (2005) thesis "An investigation of translation universals in a parallel corpus of English-Xhosa texts"; Masubelele's (2007) thesis "The role of Bible translation in the development of written Zulu: A corpus-based study".

2.6.2 Types of corpora

The word 'corpus' was previously used to refer to any collection of writings in a processed or unprocessed form (Baker, 1995). With the current development of corpus linguistics, corpus is now defined as:

- a group of text that can be read by machines and is able to be analyzed in a

variety of ways automatically or semi-automatically; spoken as well as written texts

- a number of texts from different sources, written and spoken by many different people, and covering a wide range of subjects.

In translation studies, the word corpus has also been used to refer to small collections of text which are held in electronic form which are therefore searched manually (Baker, 1995:223).

Baker (1995) has established the following types of corpora in translation studies:

1.   Monolingual corpora

This first type of corpus consists of texts produced in one language. It analyses language from corpora collected at a specific time such as between 1970 and 1980 (Vaughan & O'Keeffe, 2015;4). "Through this kind of corpora, translators can apply natural (native-like) words and phrases appropriate to the communicative situation to which the TT belongs" (Miangah & Dehcheshmeh, 2012:1).

The focus of this study is on a monolingual corpus due to the fact that it is a type of a corpus which allows comparison of two sets of translated text of the same language. Zanettin (1998:1) argues that a monolingual corpus enables researchers to investigate "the linguistic nature of the translated text, independently of the source language". This study adopted a Tshivenḓa monolingual corpus because the research used texts in one language only, namely Tshivenḓa. The researcher looked at the development of the written Tshivenḓa words from the three different versions (1879, 1936 and 1998) of the Bibles. In this study, a Tshivenḓa monolingual corpus was electronically analysed to explore the development of the written Tshivenḓa language.

2.   Multilingual or bilingual corpora

Multilingual or bilingual corpora refer 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). This type of corpus does not necessarily contain texts that have relation to each other through translation; rather their text components are comparable in content, domain and communicative function. Its advantage to translation researchers is that one does not need a software for alignment and that authentic texts are dealt with in a natural environment. Multilingual corpora are sub-divided into comparable and parallel corpora.

(i) Comparable corpora

Baker (1995:234) defines comparable corpora as

> 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 … both corpora should cover a similar domain, variety of language and time span, and be of comparable length.

The phrase "comparable", according to Bowker and Pearson (2002:93), was used to demonstrate that texts in several languages have been chosen because they have certain characteristics; and the only feature that distinguishes one set of text from the other in a comparable corpus is the language of the written text. The common feature includes the subject matter, text type, period in which a text was written, degree of technicality etcetera. An example of a comparable corpus would be a set of Bible versions (shared text type), in two or more languages produced by Bible Societies (shared subject field) written in the last 15 years (shared period). Moropa (2005:27) argues that comparable corpora should allow translators to recognise patterns that appear only in the translated text, or those patterns that appear more or less frequently than in the original text. This type of corpora in translation studies assists researchers in overcoming the complexity involved in researching the nature of translation (Kenny, 2001). It has proved to be an invaluable

resource in translation studies, hence several African scholars (Moropa, 2007; Madiba, 2004; Nokele, 2015), used it in their studies to investigate translated texts.

(ii) Parallel corpora

According to Bowker and Pearson (2002:92), a parallel corpus in translation studies comprises of texts together with their translations into one or more languages. According to Teubert (1996:245), parallel corpora may consist of the following:

1.   texts written in language A with their translations into language B (and C)
2.   texts written in language A and B and their respective translations
3.   translations of texts into language A, B and C from source language Z.

A parallel corpus that contains a text and its translation into one language is called a bilingual parallel corpus, whereas a corpus that consists of texts and their translations into one or more languages is defined as a multilingual parallel corpus (Bowker & Pearson, 2002), for example, the Greek/Hebrew Bible and its English, German translation and other languages all over the world form a multilingual parallel corpus. Sinclair (1995:32) avers that parallel corpora present an opportunity to align texts together with their translations to get insights into the nature of translation. They also prove to be valuable sources of information in translation studies research.

Parallel corpora are useful to translation studies because they:

(i) give insight into the languages under study

(ii) are ideal for comparison purposes

(iii) highlight the differences between the ST and TT

(iv) are useful for practical application in language teaching, translation studies and lexicography (Aijmer & Altenberg, 1996:12).

There are two types of parallel corpora: unidirectional and bidirectional. Olohan (2004:24) defines a unidirectional parallel corpus as "a corpus containing source texts in language A and target texts in language B". A bidirectional parallel corpus involves "source texts in language A and target texts in language B, and source texts in language B and their translations into language A.

According to Bowker and Pearson (2002:103) in Moropa (2007) there are three groups that are interested in using parallel corpora namely: language learners, teachers/students of translation and computational linguists. These three groups can use parallel corpora in the following ways:

1.   to explore how translators have handled certain linguistic features;
2.   to investigate how cohesive devices have been translated;
3.   to look more closely at what happens to culture-specific references in translation;
4.   to examine what has not been translated and ponder the reasons for this; and
5.   to look at what has been added to a translation.

According to Bowker and Pearson (2002:103), a language learner may use a parallel corpus as follows:

1.   in the same way one would use a bilingual dictionary;
2.   to discover whether a particular translation found in the dictionary is actually used;
3.   to establish the manner in which words are used, that is, whether certain words favour a particular syntactic pattern or prefer a certain group of adjectives; and
4.   to find out how to present something in another language.

The more one works on one's parallel corpus, the more one discovers things that one would like to investigate. They also suggest a distinction between computational linguists and the other two groups. They use parallel corpora as a testbed to develop alignment software. Their main goal is to determine whether or not textual qualities may be

described computationally to aid in the creation of alignment software.

This type of corpora allows translators to acquire information regarding the frequency and the use of words. It also establishes the equivalences between two languages on the other hand, revealing more about the nature of the original text (Nokele, 2015). However, this sort of corpus might include translations into many target languages of the same source language texts; this form of data is known as a multilingual parallel corpus. Most parallel corpora enable translation scholars to work on specific language sets. The advantage of using a parallel corpus is that it enables the researcher to produce bilingual concordances as they assist in showing patterns of language use specific to particular target texts.

2.7 RESEARCH STUDIES CONDUCTED ON BIBLE TRANSLATION

This section represents the literature of previous studies conducted by various researchers that are relevant to the current research. In describing the impact of translation studies on Bible translation, Naudé (2002:55) argues that the advent of translation studies as a specialty needs to be recognised by the Bible translation committees. Translating the Bible is considered to be a translation activity not much different from translating other texts belonging to cultures distant from the target audience (Naudé, 2002:55). The author emphasises the importance of the development of translation studies that have implications on Bible translations. The emphasis is also on the fact that Bible translations should take culture into account so that the meaning of the text can be acceptable.

Naudé (2002:59) explains that

> The Bible includes texts belonging to a great variety of text types, which cannot
> fulfill the same communicative function in modern societies that they were

intended for in their original social and cultural setting. Therefore, a translation of these texts can by no means rely on equivalence standards.

The author highlights the fact that Bible translations comprise several text types that may not serve the same originally intended communicative function within the cultural context. This has negative implications for the translators because the translation fails to address the cultural context.

The review will show how different researchers approached corpus-based research and Bible translation-related studies, the gaps, and the purpose they serve in this current study. In this section, the researcher examines work done by researchers from international countries and those conducted in various South African official languages including Tshivenḓa. Various scholars such as Smith (1907), Haag (2013), Rosa (2010), Wendland (2004a, b), Ntuli and Swanepoel (1993), Naudé (2002), Smith (2000), Mabena (2011), Maluleke (2017), Mathivha (1972), Takalani (2016), Thwala (2017), Madiba (2000) and Masubelele (2007) conducted studies on Bible translations in the linguistic field.

Smith (1907) describes the translation process during the early 20ᵗʰ-century era, explaining components of Old Testament study that were occurring around the world in the early 1900s. His survey includes the creation of Greek and Hebrew lexicons, the overseeing of research and excavations in Palestine to further understand biblical geography, and the publication of countless books focusing on Old Testament studies for students and teachers. Greenspoon (1988) provides a firsthand look at the strenuous process and many issues that translators must endure to finish a work. Issues may be as important as misplaced lines in a text. Other less expected problems occur such as the issue of semantics and chauvinism, or the arrangement of words on the title page.

Haag (2013) discusses methods of Bible translation namely, traditional, cluster, and storytelling methods which were used to translate Scriptures during the missionary era.

According to Haag (2013), translated Scriptures should be culturally relevant to their society and religious vocabulary while concepts and themes should be altered to fit into each culture all the while retaining accuracy. She posits that this is only possible through contextualisation. In doing so, translators should understand their role, bearing in mind that how they interpret Scriptures, and their style of writing will permeate the final work. Haag concludes that as translation work continued aspects and methods of translation were refined. She emphasises that translators should ensure that the work they produce is fully contextualised for the target group.

According to Rosa (2010), the development of standard ecclesiastical Estonian in relation to the usage of terms comprises a four-step process over different eras which are outlined below:

Steps	Explanation
Step 1: Preparatory period	This step took place between the 11th and 15th centuries
Step 2: Period of catechism translation	This step occurred in the 16th and early 17th century.
Step 3: Period of different attempts to translate the Bible into North and South Estonian	This step took place from the 16th to the early 18th century. At this stage, translators tried to translate the Bible into the Estonian language used in northern and southern Estonia.
Step 4: Final standardisation of the language of the Bible	This step occurred in the 1720s and 1730s. Here the translators standardised the Estonian language used in the Bible.

Table 2.1: The development of standard ecclesiastical Estonian in relation to the usage of terms

When explaining the history of Estonian Bible translation, Rosa explains the tradition of the Standard Ecclesiastical Estonian language that goes back to the ancient era, and the first book that was published in 1525 while the first complete Bible was published in 1939. Rosa sheds light on the four stages pertaining to Estonian orthography in Bible translation from the Old Testament to the New Testament. According to her research findings, some of the terms used in the earlier Bible editions were substituted with new terms when the Bible was reviewed and in certain cases, words were borrowed or loaned from Hebrew.

A study conducted by Wendland (2004a) examined several inferences relating to figurative terms which he calls "lighthouse" and "library" with regard to three complete Chinyanja Bible translations. Chinyanja is spoken in three African countries namely Zambia, Mozambique and Malawi. The author explored how these Bible translations developed, promoted and preserved the Chinyanja language and culture of the native speakers. The findings of this study indicate that African language Bible translations have played a vital role in developing, promoting and preserving languages, particularly those with a smaller corpus of published literature. The work done by international scholars, particularly missionaries in research related to Bible translations, made a meaningful contribution to the field of translation studies and also served as a foreground to researchers with the same interest.

With regard to studies conducted in South Africa, Masubelele (2007) conducted corpus-based research studies using a comparable monolingual corpus. Masubelele (2007) explores how biblical proper names were translated from Greek and Hebrew, as well as linguistic paradigm modifications in orthography, morphology, terminology, and lexical construction. Her research focused on the twelve published translations of the Book of Matthew throughout the missionary era as she examined the evolution of isiZulu. (Masubelele, 2007:iii). Her study demonstrates that consequent Bible versions were translated to revise the grammatical conventions of the language. The results of this investigation also revealed that the alterations made to the items' improvements in the

succeeding translations did not appear to adhere to isiZulu's morphological, phonetic, or written conventions. The study of the development of written isiZulu using a corpus-driven methodology shows that corpus-based research is appropriate for linguistic analysis of South African indigenous languages. Masubelele's work is related to the work done in this study of tracing the development of language, focusing on the Book of Matthew, one of the earliest books translated by missionaries who arrived in South Africa. The difference is that Masubelele traces language development on twelve versions of Matthew which were revised after one another in different eras. The present study focuses on the first book in the Old Testament, the book of Genesis and the first book in the New Testament, the book of Matthew. Furthermore, it is corpus-driven; the corpus analysis tool used by Masubelele differs from the ParaConc which will be used in this current study.

Ntuli and Swanepoel (1993) assert that Bible translation has contributed enormously to the development of indigenous languages. Thwala (2017) shares the same sentiment and illustrates the contribution by looking at terminology development, translation and interpreting, editing literature and lexicography. Similar studies have been conducted on the influence of Bible translation on the growth and development of South African indigenous languages.

Research on Bible translations includes that of Smith (2000) who investigates the value and applicability of relevance-theoretic procedures to Bible translation specialising in the interpretation of New Testament epistles. Smith's main focus was on demonstrating how and why relevance-theoretic approaches to solving translation difficulties vary from those that do not by comparing them. The objective of this study is primarily based on two aspects, it pursues to broaden direct and indirect translation right into a well-described translation method, and to illustrate how that reason applies to real translation troubles through generating direct and indirect translations of the epistle to Titus. Smith's findings have been that the indirect translation of Titus has resulted in lots of small losses in

contextual outcomes however seldom encounters conditions wherein the principle thrust of the unique is not always communicable at all.

Mabena (2011) focuses on the transference of culture in the translation with special reference to the isiNdebele New Testament of the Bible. According to him, a handful of studies have been conducted about how culture is transferred from English text to text in indigenous languages. According to him, Bible societies in the olden days generally comprised of members who were non-native speakers and were proficient in other languages such as Hebrew and Greek. This created a problem because non-native speakers did not understand the culture of African people. In addition, translators were confronted with the problem of not understanding the translation requirements and theory. He recommends that native translators should receive training on Bible translation. The author used DTS as a methodology in his study. This study examined the influence of isiNdebele Bible translation on culture. This study is relevant to the current study because it investigates how Bible translation influences culture. Furthermore, this study uses DTS which has also been used in the current study.

Maluleke (2017) conducted a study on the Vatsonga ethnic group to establish how Bible translations with special reference to the 1929 and 1989 versions shaped their cultural identity. His focus was on the Xitsonga language spoken in different African countries such as Zimbabwe, Mozambique, Swaziland and South Africa. This study uncovered that the 1929 Xitsonga Bible translation used a lot of borrowed words from other African and colonial languages such as Sesotho, Afrikaans and English. Some of the indigenous words were ignored in favour of words from colonial and other African languages. The 1929 Xitsonga Bible translation built the vocabulary of this language and created a cultural identity for the Vatsonga people. On the other hand, the 1989 Xitsonga Bible translation played a vital role in creating the cultural identity of the Vatsonga people. This latter version included indigenous terms that were not used in the 1929 Bible translation. Furthermore, the 1989 Xitsonga Bible version used dynamic equivalence which shows

that it was influenced by the proponent and founder of dynamic equivalence Eugene Nida. According to Maluleke (2017), the standardisation and introduction of a new orthographic system in the style of writing the Xitsonga Bible translation and the use of dialectal variants were instrumental in strengthening the cultural identity of the Vatsonga people.

With regard to studies conducted in Tshivenḓa, Mathivha (1972) investigated the contributions made by the early Venda writers such as the Lutheran missionaries who reduced oral Tshivenḓa to its written form. This study was conducted to preserve the knowledge generated by early writers for future generations of Vhavenḓa native speakers. Mathivha acknowledges substantial contributions made by missionaries in the development of Tshivenḓa as a written language. Some of the written literature produced by Vhavenḓa authors who were influenced by missionaries includes books on topics such as folktales, hygiene, law, proverbs, and short stories which were published around 1876. His findings are that Venda people had their oral literature, whereas the written literature was influenced by religious thinking.

Mafela (2017) is one of the Vhavenḓa scholars who conducted their studies on the history of Bible translations. According to Mafela (2017:1), groups of missionaries such as the Berlin Missionaries, Swiss Missionaries, London Missionaries, Roman Catholic Missionaries, Methodist Missionaries, and others embarked on a mission to write African languages which were previously only spoken at the time. Furthermore, these missionaries organised schools intending to teach African language speakers how to read and write to access the Bible (Mafela, 2017:1). As Mafela (2017:1) explains, one of the prominent missionaries, Rev. C.F. Beuster started a missionary station at Beuster which is now known as Maungani in 1872, which was responsible for documenting Tshivenḓa. This mission station played a role in spreading the Christian gospel (Mafela, 2017:1). According to Mafela (2005:36-37), prominent missionaries such as Beuster and Klatt started learning Tshivenḓa and came up with symbols to represent the sounds. Furthermore, Mafela (2017:1) states that the said missionaries wrote the first books

amongst them being *Die Verba des TsiVenḓa,* which is a terminology list. According to a study on L.T. Marole's dictionary authoring by Mafela (2017:5), Marole used foreign words that needed Tshivenḓa counterparts. He continues by saying that because Tshivenḓa is the target language in this case, Marole's choice of headwords was influenced by the source language rather than determined by it. Additionally, Mafela (2017:5) claims that "Missionaries and non-speakers of Tshivenḓa who desire to learn the language would expect a lexicographer to be able to choose words that reflect the culture of Vhavenḓa and their environment ". This study is so valuable for the current study since it elaborates on issues of the history of the development of Tshivenḓa. Furthermore, this study talks about the use of Tshivenḓa equivalent terms in translation and how Marole was influenced by the missionaries in his writings. Mojola (2018:4) says that "The problem of translating the name or names of God (the biblical God) in any language confronts the Bible translator right at the outset". This statement emphasises that translators are confronted with the challenge of naming God in indigenous languages. The same can be said about the Vhavenḓa people where the Bible uses *Mudzimu* to refer to God. Vhavenḓa people have a name that refers to God which is known as *Ṅwali*.

Takalani (2016) examines the influence of 1936 and 1998 Bible-translated versions of the Lord's Prayer on the culture of the Vhavenḓa people. According to her, reciting the Lord's Prayer is a religious tradition for most churches such as the Apostolic Faith Mission, African Methodist Episcopal Church, Assemblies of God Church, Evangelical Lutheran and Anglican Church. Her findings uncovered that the 1998 translation of the Lord's Prayer contributes enormously to the development and growth of Tshivenḓa as the language used is modern, simple and understandable for the sake of the intended audience which promotes language growth. The relevance of this study to the current study lies in the sameness of the versions being compared which are 1936 and 1998 of the Book of Matthew. Furthermore, Takalani's research findings are related to the main objective of this study which explores the development and intellectualisation of Tshivenḓa through Bible translations.

Another scholar who expanded the pool of knowledge in the research of Tshivenḓa Bible translation is Madiba (2000). Madiba's study provides insight into this study in that it demonstrates a broader perspective of factors that contributed to the development of Tshivenḓa. Madiba (2004) further conducted a corpus-based study investigating the role of bilingual parallel corpora in the development of the Tshivenḓa language. Multiconcord was used to analyse the translation equivalence of the English-Tshivenḓa Parallel Corpus. The relevance of Madiba's study to the study under investigation is that he considers that corpus-based study is a valuable resource for examining the development of Tshivenḓa.

2.8 THE ROLE OF THE BIBLE IN THE INTELLECTUALISATION OF AFRICAN LANGUAGES

The concept of intellectualisation is a topical one in Africa as a whole. The phenomenon is premised on the development of African languages, or lack thereof, such that they can barely be used in many areas such as Education, Law, Medicine, Science and Technology, among others. The question that is often asked is: are African languages ready to be used in specialised areas? Although the answer varies depending on the language in question, in many cases, the answer is no, due to the lack of specialised terminologies in African languages.

In order to improve the effectiveness of our indigenous languages' interface with modern developments, theories, and conceptions, Finlayson and Madiba (2002:40) define intellectualisation as "...the intentional process of accelerating the growth and development of our indigenous languages". This sentiment is shared by Khumalo (2017:254) who argues that intellectualisation is a definite process of finding ways to develop, refine, and modernise a native language, and improve its terminology to its

fullest extent of scientific rigour and precision and that its sentences can accurately express logical judgments resulting in a language that works in all domains. According to Sibayan (1999:29), an intellectualised language is "the language used to educate a person in any field of knowledge from kindergarten to the university and beyond" This definition is supported by Khumalo (2017:252) who asserts that: In our South African context, intellectualisation entails a carefully planned process of hastening the cultivation and growth of indigenous official African languages so that they effectively function in all higher domains as languages of teaching and learning, research, science, and technology.

Thus, an intellectualised language can therefore discuss any topic regardless of its complexity. Many African languages have not reached this stage, Tshivenḓa included. To put it correctly, intellectualisation in the South African context means a fundamental change in the capacity and role of native languages to convey and transmit all forms of knowledge in all areas of life (Khumalo, 2017:255).

In light of the above discussion, intellectualisation is about developing terminologies that can be used in specialised domains such as religion, law, education, science and technology. Furthermore, it is also about developing resources like dictionaries that contribute to the standardisation of African languages and it is also about using African languages in specialised areas, among others. Translation is seen as one of the major players in the intellectualisation of African languages, due to its capacity to transport or transfer specialised information from developed languages to African languages. A study conducted by Alexander (2010:3) uncovered that translation is a vehicle through which intellectualisation of African languages and empowerment of native speakers can be realised. Furthermore, Alexander (2010:3) states that translation of literary and scientific texts is the driving force toward the intellectualisation or modernisation of native languages.

In view of translation as a tool for intellectualisation of African languages, it is important to explore what already exists in terms of intellectualisation of African languages, by studying Bible translations that have been in existence for over a century. This study is of the view that a lot can be learned about the processes of intellectualising African languages by studying Bible translations. What is interesting to note about Bible translators is that they do not wait for terms to be developed in the field, they utilise what is available, create what is not there and revise their progress. As a result of this attitude, voluminous terminology that is now associated with Christianity in Africa has been developed. Finlayson and Madiba (2002:40) state that "Despite many problems, with a clear national language policy and plan, intellectualisation in South Africa is more likely to succeed than in most developing countries". This view illustrates that the prospects for success for intellectualisation in South Africa are high.

The researcher hopes that this study will shed light on the process of Tshivenḓa Bible translation; show the contributions of the Bible to written Tshivenḓa and its contributions to the growth of the language.

2.9 CONCLUSION

This chapter presented and critically reviewed the views of various scholars pertaining to translation approaches. It has defined and explained the differences between two research approaches used in translation studies namely DTS and prescriptive theories. Prescriptive mainly looks at the equivalence and fails to focus on the cultural context while DTS also focuses on the cultural aspects which make it more preferred by many scholars worldwide. Based on the arguments presented above, DTS is a more appropriate research paradigm for this study. DTS allows the researcher to examine translated texts taking into account socio-cultural contexts. In this study, the researcher examines translated texts based on the Bible to understand different socio-cultural conditions in the

target language namely Tshivenḓa. This enabled the researcher to establish how the translations of the three Bible versions contributed to the lexicon and orthography of the Tshivenḓa language.

This chapter shows that cultural context is of great importance in the post-colonial translational research literature. The concept of equivalence is explained in detail, and two types of equivalence are identified: formal and dynamic.

This chapter also critically examined the literature on Bible translation and its impact to the evolution and intellectualisation of the Tshivenḓa language, as it relates to the 1879, 1936, and 1998 Tshivenḓa Bible versions. According to the literature reviewed, no studies investigated the Bible and its translations and their contribution to the development and intellectualisation of the Tshivenḓa language. For this reason, this area was chosen as the focus of this study. In addition, this chapter reviewed developments in translation theory and their impact on Bible translation.

CHAPTER THREE

THE HISTORY OF BIBLE TRANSLATION AND ITS INFLUENCE ON THE TSHIVENḒA LANGUAGE

3.1 INTRODUCTION

This chapter outlines the historical background of Bible translation ranging from an international view to Africa and the South African context. The researcher provides detailed information regarding the processes that took place during the translation of various Bibles and the people who contributed to the success of those tasks. Various missionaries from church denominations such as Reformed, Methodist and Lutheran executed the task of translating the Bible into African indigenous languages. These Bible translations were mainly done by missionaries who were fluent in Greek, Aramaic and Hebrew and some of them used other Bible translations in related and unrelated languages while others worked directly from the original language translation of the Bible.(Mojola, 2002:6). Most Bible translations in Africa were not translated directly from the source texts, i.e. Greek, Aramaic and Hebrew, but from the mother-tongue languages (translations of translations) of the missionaries who were responsible for the establishment of mission stations in African communities.

3.2 HISTORICAL CONTEXT CONCERNING THE DEVELOPMENT AND INTELLECTUALISATION OF THE TSHIVENḒA LANGUAGE

According to Rammala (2002:110), Tshivenḓa was first reduced to written form by the Berlin Lutheran missionaries. Mathivha (1972) also applauds this great contribution by the missionaries. He asserts that the first part of the Tshivenḓa Bible to be translated and published by C.F Beuster was the Gospel according to St. John. Its title was *Evangeli nga*

Yohannes na Dziepistola dza Yohannes na Dzipsalme na Dzimoe dzo Khethoaho nga TseVenḓa (The Evangelism of John and Epistle of John in Tshivenḓa and Holly Psalms in Tshivenḓa) in 1895 (Mathivha, 1972:13). In tracing the shift and development that occurred in Tshivenḓa, the researcher observed and compared the language used in all books mentioned above (Genesis and Matthews), focusing mainly on morphology, orthography, and lexicon. This study is the first of its type, taking into account all previous investigations into the contribution that Bible translation made to the evolution of African languages. The data contained in Mathivha's study informs the current research in a great manner, in that it provides a detailed history of Tshivenḓa earliest writings which forms part of the data analysed in this study.

In the case of Tshivenḓa, the Tshivenḓa Bible (1936) version was translated from the German language by a German missionary speaker (Theodor Schwellnus), whereas with the later version of 1998 various source language texts were used, including the Greek and the English Bible (Good News). Because of the gradual growth and appearance of competent African (Black) translators, several languages were used in the translation of one version. The last section of this chapter shows how missionaries contributed to the formulation of the writing system of Tshivenḓa, translation of Scriptures and non-scriptural texts, publication of literary material, and the factors which contributed to the transformation of Tshivenḓa orthography in various periods.

3.3 HISTORY OF BIBLE TRANSLATION

The Bible is the most translated and retranslated book with 39 books of Hebrew Scriptures (Old Testament) and 27 books of Greek Scriptures (New Testament) which makes it a total of 66 books (Mugambi, 1997:78). According to Kuwornu-Adjaottor et al. (2018:244), the Biblical Hebrew and Koine Greek are believed to be the original languages of the Old and New Testaments respectively. As Kuwornu-Adjaottor et al. (2018:244) explain, all versions of the Bible are translations from these two ancient languages (Biblical Hebrew

and Koine Greek). Translators are often confronted with the challenge that both of these ancient languages substantially vary from English (Kwornu-Adjaottor et al., 2018:244). Originally, there was no need to translate the Hebrew Bible into another language because the Jewish community of Judah stayed in their native land and this only changed when the Diaspora became a crucial part of the Judeans as a whole (Orlinsky & Bratcher, 1991:1). As Wegner (1999:201) points out, the first informal translation of the Hebrew Bible known as the Tanakh was made available around the 5th century. The written Hebrew language of this period did not represent vowels until the Middle Ages. All early copies of the Hebrew Scriptures were written without vowels or accents. From the 5th century CE onwards, a group of Jewish scribes known as Masoretes added vowels and accents to consonants in ancient Hebrew (Eberhard, 2011:97-98).

According to Orlinsky and Bratcher (1991:179) and Naudé and Makutoane (2006:724), the history of Bible translation is categorised into what is called the four Great Ages. Makutoane and Naudé (2009:82) and Naudé and Makutoane (2006:724) point out that the First Great Age which occurred during 200 BCE-fourth century CE is characterised by a Jewish setting (Alexandria and Western Asia) and the Bible Scriptures were translated from Hebrew into Greek (Septuagint) and Aramaic (Targums) languages. The Second Great Era occurred in the 4th century to about 1500. It was also called the medieval/dark era which is considered to be of a Catholic origin in Palestine and the Roman Empire as an early Christian community. The Bible was translated into Latin during this era (Makutoane & Naudé, 2009:82; Naudé & Makutoane, 2006:724). As Orlinsky and Bratcher (1991:179) articulate, this era was characterised by the Christianisation of the Hebrew source material which resulted in the generation of additional nuances and meaning to words and phrases in both Hebrew and Greek-Septuagint. According to Makutoane and Naudé (2009:82) and Naudé and Makutoane (2006:724), the Third Great Age occurred from 1500 to 1960 and is characterised by a Protestant setting and involved the translation of the Bible into German, Spanish, English, French, and Dutch. This era applied the word-for-word translation strategy with the old-fashioned vocabulary and style

(Makutoane & Naudé, 2009:82). As Makutoane and Naudé (2009:82) explain, the fourth age of Bible translation is believed to have occurred when the Standard Version was revised from 1952 to 1975. The majority of the Bible translations produced during this age were new and not revised (Naudé & Makutoane, 2006:724). According to Naudé and Makutoane (2006:725), Bible translations like the King James Version (KJV) or Authorized Version (AV), the American Standard Version (ASV), and the Dutch Authorized version were produced during this period.

The shift from word-for-word translation to dynamic equivalency in the idea of Bible translation was a defining characteristic of this time. The macro and micro levels of the source text's structure and forms were transferred during translation, which was what made them distinctive. There was a lack of significant consideration for the source text's pragmatic purposes. The main role players who laid a solid foundation at the beginning of this Great Age were Eugene Nida and his associates from the American Bible Society and the United Bible Societies (Mabena, 2011:23).

Dynamic equivalency theory advocate Eugene Nida and his associates at the American Bible Society and United Bible Societies were among those who made significant contributions to the advancement of Bible translation theory and practice (Naudé, 2010:285-293).

3.4 BIBLE TRANSLATION IN SOUTH AFRICA

One can distinguish between two eras of Bible translation in South Africa: the missionary era, which spanned from the 19th century to roughly 1960, and the Bible Society era, which spanned from roughly 1965 to the present. During the first period, mission stations were set up.

3.4.1 The Missionary Period

A group of missionaries arrived in South Africa around 1652 and spread to the indigenous population around the 19th century preaching the gospel of Christ and converting people to Christianity which led to the need to translate the Bible into various indigenous languages (Hermanson, 2002:7-17). Early Bible translation into South African indigenous languages was handled by an individual or members of a missionary group who belonged to the same society. Missionaries relied on translations from their mother-tongue languages for guidance through the translation process. Makutoane and Naudé (2009:83) argue that colonial influence during the Bible's translation into indigenous languages is the source of this practice. When missionaries completed the task of translating, they used to take their work to a commercial press or their mission press for publishing.

When funds for printing and binding were in short supply, Bible societies in various countries stepped in to provide financial assistance. In other examples, Bible societies such as the British Foreign Bible Society (BFBS), the American Bible Society (ABS), and the French Bible Society (FBS) provided paper and financial support for printing and binding. Some missionaries learned Hebrew, Greek and Latin and used these versions to translate into the African languages. Because the theory of translation was not yet fully developed, they applied the philosophy of formal equivalence to translation, adapting it word by word, structure by structure, in the same way that they were taught to translate the classics (Hermanson, 2002).

The Bible was officially translated into the local tongue of each of the missions listed below, and the official translations were created as follows:

Mission	African language translated	Year translated
London Missionary Society	Tswana Bible	1857; 1908 & 1970
Wesleyan Missionary Society	Xhosa Bible	1859; 1864; 1899; 1942 & 1975
Paris Evangelical Mission	Southern Sotho Bible	1881; 1883; 1899; 1909; 1961 & 1976
American	Zulu Bible	1883; 1893; 1924 & 1959
Swiss	Tsonga Bible	1906; 1929
Berlin	Northern Sotho Bible	1904; 1951
Berlin	Venda Bible	1936

Table 3.1: Formal Bible translations produced in mission stations (Naudé & van der Merwe, 2002:7)

3.4.1.1 Historical background to the development and expansion of the Tshivenḓa language

Tshivenḓa is one of the indigenous languages where the majority of the speakers are concentrated in the Limpopo Province, South Africa. Under Section 6 of the Constitution of the Republic of South Africa (Act 108 of 1996), all eleven (11) languages have official status including Tshivenḓa, English, Afrikaans, isiNdebele, Siswati, Sesotho, Sepedi, Xitsonga, isiZulu, Setswana and isiXhosa. The Constitution has elevated the indigenous

languages which were historically marginalised by the Apartheid regime as official languages to official status. The elevation of these languages means that they can now be equally used in many aspects of life such as education, technology, business, and others. Tshivenḓa speakers form the second smallest official language group in South Africa. It belongs to the larger Niger-Congo language family. Nevertheless, its speakers are considered culturally closer to Shona speakers than any other major group.

As Mathivha (1972:8) affirms, Tshivenḓa is considered a form of Nyanja, Sena, Swahili, Bemba, Shona and Ndau. He goes on to state that the Vhavenḓa speech community descended from the people who stayed in the areas where Nyanja, Sena, Swahili, Bemba, Shona and Ndau were spoken (Mathivha, 1972:8). Some speakers of indigenous languages within South Africa consider Tshivenḓa as complex and fast spoken which makes it difficult to learn, however, it does not pose the same challenges to Shona speakers. Benson (1979:24) argues that:

> Their Language (Luvenḓa) for example is related to that of the tribe of Zimbabwe-Rhodesia finding its closest equivalent in the Kalanga group, where it is sharply distinguished from the languages of Sotho and the Shangaan-Tsonga.

This statement explains that Tshivenḓa is a unique language in that it does not fall under any group (Nguni or Sotho) of indigenous languages spoken in South Africa. The Sotho group contains Setswana, Sesotho sa Leboa, Sesotho, and the Nguni group comprises isiXhosa, isiZulu, isiNdebele, and siSwati which makes Tshivenḓa a distinct language.

3.4.1.2 The Missionary period amongst Vhavenḓa

The first group of missionaries to arrive in Venda was from the Dutch Reformed Church, however, others claim that the first group of missionaries to have had contact with the Vhavenḓa people were from the Berlin Missionary Society (Munyai, 2017:15). Nḓou

(1993:14) avers that many believe that the group of missionaries responsible for introducing Christianity to Vhavenḓa is the Berlin missionaries, however, the records show that this was done by McKidd of the Dutch Reformed Church. The Dutch Reformed Church missionaries spread the Gospel in the western parts and the Berlin missionaries encountered the Vhavenḓa people from the eastern part of Venda.

3.4.2 The Bible Society Period

The Bible Society of South Africa was established on 23rd August 1820 in Cape Town under the leadership of Sir Donkin. It only became an independent organisation on 1st November 1965. It was decided by the British and Foreign Bible Society that it be officially recognised as the "Bible Society of South Africa". The independent status acquired presented an opportunity to this body of providing and distributing indigenous Bibles. When the Bible Society started operating, people who were already converted to Christianity were using Bibles that were translated by missionaries. Noss (1998:66) asserts that their final product was both wooden and literal because they did not study or learn African languages when they translated the Scriptures.

The Bible Society organised a translators' seminar held in Turfloop on 8-26 July 1967, with 100 attendees presenting 17 translation projects. During that time, Dr E.A. Nida was busy developing his dynamic equivalent theory, together with Taber, and published a book titled: *The theory and practice of translation* (1974). The focus of these publications was that translation should be rendered such that the response of the target language receptor is the same as that of the source language receptor. Nida was a phenomenal scholar known for changing how Bible translation was done. Before his involvement, missionaries were responsible for undertaking the process of Bible translation focusing on producing a formal equivalent translation based on original languages and translations that were

available during that period. This new dawn was crucial for readers and listeners to understand the Bible more naturally. To create "a practical approach to translation that he called dynamic equivalence or functional equivalence, the goal of which was to make the translation clear and understandable as well as accurate," Nida incorporated ideas from psychology, communication sciences, cultural studies, linguistics (Stine, 2012:38).

It was during this seminar that Nida got an opportunity to present his theory of dynamic equivalence (Hermanson, 2002:9). Translators and missionaries who were responsible for translations and revisions of existing translated Scriptures and manuscripts were introduced to this theory which is how the need for new translation and revision arose. The training was provided for churches and missionaries on how they should apply the theory in their translations (Hermanson, 2002:7-17). The Bible society introduced a new philosophy of translating the Bible for indigenous people which was different from that of missionaries.

The missionaries of the 19th and early 20th centuries were the first to use formal equivalence translations when translating the Bible. From mid-1960, the Bible Society of South Africa, which is an independent organisation using the functional equivalent method to translate Bibles, facilitated the translation of the Bible into indigenous languages. Drs. Jan de Waard and Eugene Nida directed the seminars that followed the inaugural one, which took place from 12–22 January 1982 on manuscript preparation, and from 24–6 July 1985 under the direction of Dr. Nida and Prof. J.P. Louw (Hermanson, 2002). Portions of siSwati and South Ndebele Scriptures were translated and published for the first time in the history of South Africa.

When translating the Bible into indigenous languages, the Bible Society took a different tack. An Editorial Committee was established, consisting of a coordinator and two mother-tongue speakers of indigenous languages who may not be fluent in the original languages to work as translators. The coordinator was someone who was well equipped in theology,

Hebrew and Greek, and who had a good working relationship with indigenous language speakers. The Editorial Committee used to run sessions, where the coordinator would explain Hebrew and Greek texts to translators, in doing so translators would start translating using English versions like the Revised Standard Version (RSV), the New International Version (NIV), and The Good News Bible (GNB) (Mabena, 2011:12).

Translators of this era depended on Nida's principle when they translated the Bible into their indigenous languages. They discovered that the effect of their message on the intended audience was identical to what the original text had on the source text reader. The following versions were translated, revised, and published during the Bible Society Period:

Bible or testament	Year
Afrikaans	1983
Zulu New Testament and Psalms	1986
First translation of the Southern Ndebele New Testament and a selection of Psalms	1986
Southern Sotho Bible was produced in the orthography of Lesotho, and another was published in the orthography of South Africa	1989
Tsonga Bible	1989
Xhosa Bible	1996
First Swati Bible	1996

Tshivenḓa Bible	1998
Northern-Sotho Bible	2000

Table 3.2: Bible versions published during the Bible Society Period (Hermanson, 2002:7-17)

Missionaries such as Moffat (Tswana); Boyce, Shrewsbury and Appleyard (Xhosa); Cassalis, Roland and Arbousset (Southern Sotho); Berthoud (Tsonga); Knothe, Kuschke and Trümpelmann (Northern Sotho); and Schwellnus (Venda) are among those scholars whose enormous contributions in the translation of the Bible into the various South African indigenous languages are most recognised.

3.5 A BRIEF HISTORY OF THE TRANSLATION OF TSHIVENḒA BIBLES

The Gospel of St. John was the first section of the Tshivenḓa Bible to be translated and published by C.F. Beuster under the title: *Evangeli nga Yohannes na Dziepistola dza Yohannes na Dzimoe dzo Khethoaho nga Tsevenda* (The Evangelism of John and Epistle of John in Tshivenḓa and Holy Psalms in Tshivenḓa) in 1895 (Mathivha, 1972:13). In 1933 one of the missionaries in Venda by the name of Dr P. Schwellnus started the work of translating the Bible being assisted by Pastor L. Giesekke who was responsible for typing and Vho Johannes Mphaphuli helping with inserting diacritics.

Dr P. Schwellnus spent sleepless nights putting effort into his work aiming to show the world that the Bible can be translated into Tshivenḓa, which was for the first time in the history of Vhavenḓa. It took him three and a half years to complete this task. Although Dr P. Schwellnus was a philologist, he executed the task of translating the Bible into Tshivenḓa to realise his dream (Van Rooy, 1971:29). After the effort he put into translating

the Bible into Tshivenḓa, his work was published by the British and Foreign Bible Society in London. A copy of the Tshivenḓa Bible was handed over to Dr P. Schwellnus on 21 October 1936 and was made available to the public in 1937 during a celebration ceremony which was held at Tshakhuma on the 6th of June 1937. The Bible Society started by sending only 250 copies which were sold out within two weeks; during the third month they sent 720 copies which led them to send more copies without hesitation seeing the high demand for Bibles (Nemudzivhaḓi, 2011). In a meeting hosted by the Bible Society of South Africa together with Bible translators and potential translators, held in 1965 at the Bible Society office in Johannesburg, it became clear that there was a need for a new translation of the Tshivenḓa Bible (Nemudzivhaḓi, 2011). Mr D.W. Giesekke, later Bishop Giesekke of the Lutheran Church, and Dr J.A. van Rooy attended that meeting and were appointed soon afterward as members of the translation team.

In July 1966, Dr Eugene Nida and Prof Herbert facilitated a seminar held at the University of the North (Turfloop). Dr Nida's lecture focused on the material, which was later published in one of his earliest works entitled "Towards a Theory of Translation". Prof Herbert focused on the theology of the Old Testament and the meaning of the terms used in the Hebrew text. It was in this seminar where the principles of dynamic-equivalent translation were explained clearly to the participants which resulted in various measures of success of translations that applied the newly introduced approach of dynamic equivalence (Nemudzivhaḓi, 2011).

For about ten years, the translation progressed very slowly, mainly because the translation coordinator, Bishop Giesekke, could not in his full program find the time for it. In 1975, a team was finally appointed to work on a more permanent basis. Prof J.A. van Rooy, who taught Hebrew and Old Testament at Hammanskraal Theological Seminary of the Reformed Churches was appointed as the project coordinator and Mr. T.S. Farisani and M.A. Mahamba were appointed as mother-tongue translators (Nemudzivhaḓi, 2011).

The first draft of most of the New Testament was completed within two years, but due to unforeseen circumstances it was unfortunately not possible for this team to proceed, and the mother-tongue translators were replaced by Dr. A.R. Mbuwe and Mr. F.C. Raulinga. This team completed the New Testament and most of the poetical books of the Old Testament, with Mr. Raulinga working full time, and Professor van Rooy and Dr. Mbuwe still spending half their time on their ecclesiastical and academic tasks. The Tshivenḓa Bible translation that was spearheaded by Prof van Rooy was published in 1998 (Farisani, 2010:608). This translation is consistently culturally equivalent and was finally published in 1998.

Each version of the Tshivenḓa Bible came with its terminology, and this linguistic shift together with the Christian religion which was new to the Vhavenḓa people has contributed to the growth of Tshivenḓa vocabulary through the derivation and introduction of new terms and concepts that never existed before in the language.

3.6 THE FIRST RECORDING OF THE TSHIVENḒA LANGUAGE

When missionaries arrived in Africa, there were no written languages in Africa and Africans could neither read nor write in accordance with Western standards. Missionaries took the lead in translating the Bible into several South African languages such as isiXhosa, isiZulu, Setswana, Tshivenḓa, Xitsonga, and other languages. These African languages were written down for the first time in history because of the Bible's translation into them, enabling academics and researchers to perform a variety of studies on Bible translations.

Wendland (2004b:81) argues that the irreparable damage inflicted by early missionaries on the cultural representations of various types of indigenous people of Africa is claimed to have impacted the development and growth of literary works in African languages. Although the Bible and its content were foreign to Africans it has however served a major

role and contributed positively to the development of African languages and works of literature. The importance of the Bible in Africa and its contribution cannot be ignored. The first translated portions of the Bible in various African languages were among the first literature works to be printed in the vernacular languages. In the case of Tshivenḓa, Carl Beuster of the Berlin Lutheran Church Mission who was sent by the head of the Berlin Missionary Society, D. Wangemann, was the first to reduce Tshivenḓa to writing in 1872. He was accompanied by E. Schwellnus who assisted him with the task of establishing a mission amongst Vhavenḓa (Wendland, 2004b).

These missionaries were faced with many challenges upon their arrival. One of the challenges missionaries experienced was the issue of communication. Communicating with the Vhavenḓa people was a challenge for them, since they had limited knowledge of the Tshivenḓa language, however, unlike other missionaries, Beuster had a basic knowledge of Sepedi which helped him learn Tshivenḓa faster. Acquisition of the vernacular was of great significance in the conversion of Vhavenḓa to Christianity and for setting the language to writing. Missionaries were encouraged to acquire indigenous languages spoken in communities surrounding their mission stations; this was done through listening and transcribing and then attempting to imitate what the native speaker was saying (Gilmour, 2007).

Beuster and Stech were assisted by Vho Mutshaeni who was a convert and already preaching the same Gospel at Tshiheni village. Meeting a Tshivenḓa speaker was of great advantage to them and a solution to their problem of having difficulties in communication with Vhavenḓa (Nḓou, 1993:60). This was supported by Wendland (1998:210-216) in his assertion:

> Missionaries became ultimately helpless in the face of the overwhelming contextual repercussions of translation … However, much mission may have been conceived as the arm of European political expansion, missionaries still had to rely on indigenous (African) languages to preach their message, and this created a distinction between European culture and the indigenous

traditions. The new interest in creating vernacular Scriptures for societies that had no [written] Scriptures of their own ushered in a fundamental religious revolution, with new religious structures coming in to preside over the changes. One of the most dramatic changes was undoubtedly the popular, mass participation of Africans in this process.

Vho Mutshaeni was the first Muvenḓa Christian pioneer in the records of Tshivenḓa; he also helped Beuster to translate the first Tshivenḓa Bible extracts aiming to compile a Venda reader. Beuster is regarded as the first missionary to attempt to document Tshivenḓa. He also contributed to the education system by establishing a school with his stepdaughter Marrician. Beuster together with his converts began the task of translating the Bible into Tshivenḓa around 1876. He translated passages from Genesis that were included in the earliest texts ever discovered in Tshivenḓa literature. (Mathivha, 1972:12). This manuscript translated by Beuster is a component of this study's analysis in Chapter 5 and will help the researcher to trace the shift that occurred in the language from Beuster's translation, the Tshivenḓa Bible (1936) and Tshivenḓa Bible (1998) version.

3.7 THE EARLIEST READING MATERIALS AND PRINTED BOOKS IN TSHIVENḒA

Ntuli and Swanepoel (1993:20) consider the Bible's translation to be a pivotal moment in the history of African literature because they believe it to be the cause of the development of African written literature. If it had not been for Bible translation, there would be no novels, hymns, and magazines to read today. The translation of the Tshivenḓa Bible coincided with diverse transformations in religious cultures, language, and the formation of various religious literary materials, including hymns, school reader books, novels and manuscripts.

The first literary work produced in Tshivenḓa was the translation of the Bible. The Gospel of St. John was the first book of the Bible that Beuster translated and published. It was known as *Evangeli nga Yohannes na Dziepistola dza Yohannes na Dzipsalme na Dzimoe dzo Khetheaho nga Tšiwenda*. This was followed by the translation of hymns written in German into Tshivenḓa. The following are examples of some of the early hymns:

Ho na šango la vodevode (There is a beautiful world).

*Nga e tenda re do le vona (*Through believing we shall see it*).*

Khotsi e dore nea lone (The father will give it to us).

O do dzula na vaoe vana (He will stay with His children)*.*

Re do dzena re do takala (We shall enter we shall rejoice).

The orthography employed in the translation of hymns shows an influence of the Sepedi language which implies that translators were still having challenges with symbols and letters of Tshivenḓa or were not fully fluent with the language. Whilst still on a mission of translating the Bible into Tshivenḓa, Beuster started writing a school reader book for children who go to school and named it *Spelboek ea tšewenda* which was published in 1899. This book serves as the basis for all Tshivenḓa school readers' books available today and it has played a role in the inclusion of Tshivenḓa as a medium of instruction in schools during that period (Mathivha, 1972:14).

Other than hymns and readers' books, those who could write also produced scientific papers. In 1901, C. Meinhof published the first Tshivenḓa scientific article titled: *Das Tšivenda*. It emanates from the material that he was given by the Schwellnus brothers on "phonological and phonetical analysis of Venda" (Mathivha, 1972:16). This article contributed much to the written form of Tshivenḓa, and it also marked a phase of development in the orthography of the language. The knowledge Meinhof acquired while

formulating the study of phonetics and phonology of Sepedi and Sudanic languages helped him to improve the orthographic system of Tshivenḓa speech sounds.

In 1904, the Schwellnus brothers with the help of *Das Tšivenda* were able to collect Tshivenḓa verbs and publish them in a book titled: *Die Verba des Tšivenda*. This book contains Tshivenḓa speech sounds together with their descriptions; they also compared these speech sounds with the German speech sounds. The structure of this book was in this manner: the description of a speech sound, followed by a Tshivenḓa verb running parallel with its German equivalent or explanation. It was in this book that the diacritic marks (dental and velar diacritic mark) were introduced with certain symbols from Beuster's orthography. This may be observed in the following verbs: *alafa* for *alafha* (to cure), *arava* for *aravha* (to respond) and *afula* for *afhula* (to reduce). The cutback of vowels from seven to five *a, e, i, o, ŭ* by the Schwellnus brothers is shown in this book. The dental consonants were used with dental symbols: *paṭa* (to move from a certain place), *piḓa* (a part), and *bukuṭa* (a big sale).

They also showed the difference between the speech sounds l and ḽ, n, ṅ, and ṋ. This book contributed to the illustration of tones in the verb system which are carried by vowels; the high, middle, and low tones. It formed the basis for further translation work in Christian literature; one can regard this book as the first bilingual dictionary (Tshivenḓa-German). It marks the transitory phase of the Tshivenḓa dictionary, applying the 1895 and the 1918 orthography (Mathivha, 1972:19). Most challenges that Beuster encountered while recording Tshivenḓa speech sounds were resolved and eliminated including less visibility of Sepedi and German orthography influence in the recording of Tshivenḓa. The contribution made in this book by the Schwellnus brothers fast-tracked the process of expanding Tshivenḓa vocabulary and the translation of Bible extracts.

Between 1904 and 1911 there was a pause in the publication of Tshivenḓa literature, however, this period was marked as a period of transition since those who were able to

read were familiarising themselves with the new or improved orthography designed by the Schwellnus brothers. A book entitled *Mikanzwo ya vhuswa ha vhutshilo ya maḓuvha a murena oṱhe a ṅwaha* (Food of the bread of life in the days of the whole year of the Lord) that offers a standardised version of Tshivenḓa in terms of religious literature was released in Berlin in 1911. The book contains translated extracts from the book of Psalms and the New Testament in polished idiomatic Tshivenḓa (Mathivha, 1972:20).

Translators employed the Tshiphani dialect with certain forms of Shona words such as *pinga*, *phwidzi* and *mapitoni*. The initial passage in this book was taken from Matthew 21:1-3:

> *Musi vha tshi sendela tsini na Yerusalem, vha tswi swika Betfage thavhani ya miṱwari, Yesu a ruma vhafunziwa vhawe vhavhili ari: Iyani muḓanani u re afho phanḓa haṋu ni ḓo wana mbongola yo vhoxwa i na ṋamana yayo. Ni dzi hungulule ni dzi ḓise ngeno. Arali muthu a tshi amba nanwi, ni ambe ni ri: Murena u na mushumo nadzo: u ḓo ṱavhanya u dzi romela ngeno.*

> (And when they drew near unto Jerusalem and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, [2] Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me .[3] And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them).

The translated passage above reads smoothly, it is apparent that translators got rid of Sepedi and German orthography by placing dental diacritic marks in their rightful positions. The other part of this book contained selected extracts from the prophets that make a Christian confess his sin. The opening section on page 146 starts with *Zwirendo zwa u khoḓa tshilidzi musi ro no amba zwivhi zwashu* (Poems of praising grace after we have confessed our sins). This enabled Vhavenḓa to confess their sins to God. The third section of the book contains various festivals of the church *Zwirendo zwa u bvumela*

epistola (The poems of backing the apostles), i.e., *Dzi-Sekwense* (Sequences). This book played a significant role in the lives of Christians because all the passages or extracts contained therein were relevant to each occasion (Mathivha, 1972:22). The following passage was relevant when Christians wanted to express their strong conviction about their faith:

> *A huna u tshidzwa kha muṅwe na muthihi na hone tsini ha denga a huna ḽiṅwe dzina ḽe ḽa ṋekedzwa vhathu, ḽine ḽa pfi ri tshidzwa khaḽo. Ndo liladza maṱo anga dzithavhani. A mpfarisaho u ḓo bva ngafhi: U fariswa hanga hu bva hu ha Yehova, musika-denga na shango. Ha nga tendi mulenzhe wa u tshi redzemuwa, mulindi wau ha eḓeli. Yehova u ḓo u linda wa vha kule na vhuvhi hoṱhe, u ḓo linda u wau. Yehova u ḓo linda muya wau. Yehova u ḓo linda u bva na u dzhena hau, zwino na lini na lini* (Mathivha, 1972:22).

> (There is no salvation of any human and there is no other name that has been given to people that saves us. I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore).

The message conveyed in the passage above intensified the faith of Vhavenḓa converts. Reading this passage makes one feel that when you have faith in the Lord there is no need for you to worry about your protection since the one who protects you never sleeps nor slumbers and will never let you get into trouble.

This book was followed by *Nyimbo dzo khethoaho dza vatendi na dza vana nga Tšiwenḓa* (Special hymns for Christians and children in Tshivenḓa) published by Beuster in 1913. It

may be observed from the title of this book that even though the Tshivenḓa orthography was improved by the Schwellnus brothers, Beuster stuck by his orthography except for the fact that he employed diacritics. After a period of five years, the Schwellnus brothers published *Ndede ya luambo lwa tshivenḓa* (Ndede for Tshivenḓa language). During the same year in 1918, another book entitled: *Mafhungo a bugu ya mudzimu* (The news of the book of God) was published. It was the work of Mrs. E.D. Giesekke; the orthography employed in this book was the same as the one used in *Mikanzwo* with extracts from the Old Testament (Mathivha, 1972:23). The rendering of these extracts was in pure Tshivenḓa:

> *Vhana vha Israel vho vha vha tshi gomela vha tshi vhaisala nga mushumo wa vha Egipte vha dzula vha tshi rabela Mudzimu uri a vha khathutshele. Moshe a tshi khou lisa nngu dza makhulu awe thavhani ya Horeba vhona tshiṱaka tshi duga nga mulilo tshone tshi sa swi. Mbiluni yawe ari litshani ndi vhone! Apfa ipfi ḽi tshi mu vhidzelela ḽi tshi ri: Moshe, Moshe u songo sendela. Bvula thovho dzau henefho hune wa vha hone, ndi shango ḽikhethwa. Ndi nṋe Mudzimu wa vhokhotsiau, Mudzimu wa Abraham wa Isaak wa Yakob. Moshe a fukedza tshifhaṱuwo tshawe nga ofha u livhana na Mudzimu Yehova* (Mathivha, 1972:24).

(And God looked upon the children of Israel, and God acknowledged them. Now while Moses was tending the flock of Jethro his father-in-law at mount Horeb he saw a flame of fire from the midst of the bush but the bush was not consumed. In his heart he said let me see! He heard a voice calling him saying; "Moses, Moses do not draw near. Take your sandals off your feet, for the place where you stand is holy ground. I am the God of your father - the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look upon God).

The translation of this passage by Mrs. Giesekke was rendered appropriately (although the influence of Sepedi is evident on *Moshe*); this shows a great turn in the translation of the Bible into Tshivenḓa.

In 1919, P.E. Schwellnus published *Wörterverzeichnis der Venda-Sprache* which contained German nouns and their Tshivenḓa equivalents. This book benefited both Tshivenḓa and German speakers in learning the language. The author of the book used the new orthography.

The following are some of the words as they appear in this book:

Baumspitze - maṱhakhe (treetop)

Baumstamm - danda (log)

Baustil - kufaṱele (the manner in which one builds)

Beet - ndima (verse)

Beil - mbado (axe)

Bein - mulendzhe (leg)

Berg - thavha (mountain) (Mathivha, 1972:25).

Among the literature that helped advance the study of and use of Tshivenḓa language were: *Ndededzi Ndede ya luambo lwa Tshivenḓa* (1927), *Ndede ya luambo lwa Tshivenḓa* (1929), *Mudededzi wa vhana vha Venda*, by P.E. Schwellnus (1930), *Ndede ya luambo lwa Tshivenḓa* – P.E. Schwellnus (1933), *Mudededzi wa vhana vhatuku vha Venda* by E. Giesekke (1936), *Mudededzi wa vhana vha Venda* II by P.E. Schwellnus (1938), *Luvenda gramar – ya u talukanya* – Tshivenḓa by P.E. Schwellnus, Venda language development (*Dzithai, Mirero, na Luambo*), Plant list – Tshivenḓa, Tshivenḓa – English Dictionary by N.J.V. van Warmelo - Ethnological Publications vol.vi (1937), English – Venda Vocabulary by L.T. Marole and F.J. de Gama (1936;1954), *Teo dza Tshivenḓa* – Venda Terminology

by N.J. van Warmelo (1958;1960), Venda Terminology and Spelling No.2 (1962), Tringual Elementary Dictionary: Venda. Afrikaans, English by T.W. Muloiwa and P.J. Wentzel (1976) and Afrikaans – Venda Woordeskat (*Phindulano*) by L.T. Marole.

3.8 HISTORICAL DEVELOPMENT OF TSHIVENḒA ORTHOGRAPHY

The vocabulary, spelling, and orthography of a language evolve naturally because language is dynamic (Alberts, 2013). Karan (1996:1) states that languages are constantly evolving and changing without the conscious intervention of their speakers, but writing can be purified, reformed and adapted at will. He further emphasises that for a language to develop, it has to be written down and used in every communicative domain and that requires the orthography of that language to be developed. If languages were not recorded or reduced to writing, a study of this nature would not be possible to conduct, or else it would have to be undertaken through interviews, but the results were going to be affected since many of those who were involved in the process of translating and developing orthographies and terminology have passed away.

Baker (1997:93) defines a writing system as a means of graphically representing any language or group of languages. A writing system reduces speech to letters so that the speaker's thoughts, ideas, stories, and histories can be represented in writing (Alberts, 2013). The establishment of a writing system for a language should not only focus on sounds but should represent the identity of a social group. Writing systems include cuneiform, hieroglyphs, alphabets, and more. This is also known as the orthography of the language. They stem from three main orthographies: the syllabary, the logography, and the alphabet (Shimamura, 1987; Wolf & Kennedy, 2003). Orthography is based on different kinds of writing systems. This is determined by the kind of unit each symbol represents. These are logograms (using symbols that represent words or morphemes),

syllables (using symbols that represent syllables), and alphabets (using symbols that roughly represent phonemes).

Orthography is a set of rules for writing a language which includes spelling, hyphenation, capitalisation, word breakers, emphasis and punctuation standards. Many languages of today are written down, even those that were only used for oral communications have been reduced to writing with a developed standard orthography. Alberts (2013:4) argues that the orthographic system and spelling of the language are as important in the language as its vocabulary. The availability of standard orthography in a language simply means that speakers of that language can communicate with each other through writing. Thus, it links the symbols of an alphabet with the sounds of a language in a standard manner.

As already alluded to, the translation of the Bible into Tshivenḓa shows the highest stage of development of Tshivenḓa. According to Harries (1988:41), African communities did not require a unified language. Early missionaries in Venda were faced with the challenge of working in a language that has never been inducted into writing with various varieties or dialects that were only used for oral communication. The issue of a common or standardised language was not of great importance to the speakers of Tshivenḓa because they were able to communicate with each other. However, that was not the case with missionaries, they found it very difficult to learn the language with many varieties or dialects. Harries (1988:34) states that Paul Berthoud, from the Paris Missionaries who worked among *VaTsonga*, identified the existence of many dialects in one language as a hindrance, which slows down the progress of mastering a new language. The solution to this challenge was to establish one standard form amongst those varieties. C.F. Beuster initiated the standardisation of Tshivenḓa and chose the *Tshiphani* dialect as the standard form; this was justified by the fact that it was less influenced by foreign languages and other dialects. Madiba (2000:75) is concerned that the missionaries who were responsible for the development of orthographies for the indigenous languages did not receive proper

training. According to Madiba (2000:75), German missionaries like Beuster had developed the orthographic system from their perspective and understanding. The Venda orthography has evolved through four stages, according to Madiba (2000:76), including the orthography proposed by C.F. Beuster, the orthography proposed by C. Meinhof, the orthography of the Schwellnus brothers, and lastly the orthography that is currently in use (cf. Mathivha, 1972).

1.   Orthography proposed by C.F. Beuster

The oral form of Tshivenḓa was converted to writing by C.F. Beuster, the first German missionary to arrive in Venda (Madiba, 2000:77). Of great concern was the fact that C.F. Beuster did not receive any form of training concerning writing Venda orthography (Madiba, 2000:77). Thus, the development of Venda orthography was influenced by his mother tongue and his understanding of phonological representation (Madiba, 2000:77).

2.   The orthography proposed by C. Meinhof

A famous German scholar of African languages known as C. Meinhof propounded this stage (Madiba, 2000:77). According to Madiba (2000:80), Theodore and Paul Schwellnus introduced C. Meinhof to the Venda language while they were studying in Germany. Madiba (2000:80) further states that Theodore and Paul Schwellnus who were proficient in the Venda language shared their knowledge and material with Meinhof on the phonetic and phonological analysis of this language.

3.   Orthography proposed by the Schwellnus brothers

As indicated above, the Schwellnus brothers learned a lot from C. Meinhof on Venda orthography. Madiba (2000:81) articulates that the Theodore and Paul Erdman Schwellnus brothers made an enormous contribution to the Venda orthography. The

Schwellnus brothers' orthography reduced Tshivenḓa vowels to five, namely: a, e, i, o, and u.

The following examples are considered:

a as in ***makanda*** 'shells'

e as in ***bete*** 'cockroach'

i as in ***imba*** 'sing'

o as in ***ola*** 'draw'

u as in ***mulambo*** 'river'

The current orthography is characterised by the presence of dental signs and a combination of symbols, which represents certain speech sounds in the orthography. Tshivenḓa orthography employs a seven-vowel system, with only five characters which are five basic vowels and two raised vowels. Consonants are composed of 18 letters in the Roman alphabet, and 5 letters are used as phoneme letters (Tshikota, 2016).

Tshivenḓa orthography employs the alphabet as its writing system, which was chosen by those who first reduced Tshivenḓa to writing. Orthography, relies on the principle that written symbols (graphemes) correspond to phonetic units in spoken language.

Tshikota (2016:35) postulates that the Tshivenḓa orthographic alphabet introduced the disjunctive system into the language. He further clarifies that disjunctive writing gave rise to traditional words in languages such as Tshivenḓa, Xitsonga and Sotho. This system is in favour of orthography rather than a writing system.

In the next section, the researcher describes two notations, the disjunctive and the conjunctive, as suggested by Smalley (1963:1).

3.9 DISJUNCTIVE AND CONJUNCTIVE METHODS OF WRITING

Smalley (1963:1) identifies two modern traditions that are believed to have made an enormous contribution towards the development of writing systems for non-written languages. The first is the modern Protestant missionary movement which focused on education, particularly on literacy as a method of teaching the Bible and other Christian literature. The second tradition is modern linguistics, which focuses on the objective analysis of speech, how the principle of the phoneme was discovered, its untangling of writing from language, and its analytical tools. The union of these modern traditions played a major role in producing the most clear-cut missionary application of linguistics. The development of early writing systems in the past centuries can be attributed to missionary linguists, missionaries with linguistic sophistication, and linguists assisting missionaries (Smalley, 1963:1).

As alluded to in Chapter 1, Beuster is among the first missionaries to arrive in Venda and played a crucial role in developing the writing system for Tshivenḓa. Madiba (2000:73) provides factors that influenced the establishment of the writing system in Tshivenḓa. Firstly, missionaries needed to empower Tshivenḓa speakers to peruse the Bible on their own. In this manner, missionaries believed that the ability to read the Word on their own would lead Vhavenḓa to conversion which will work to their advantage in addition to spreading the Gospel through the word of mouth. Secondly, it would develop or build up the standard form/orthography out of various dialects. Missionaries were adamant that once spoken language was converted to written, other non-standard dialects would eventually disappear. Alberts (2013:4) posits that language cannot be documented or used in written communication if the orthography and spelling rules are not standardised. She also recommends that government, media, and educators employ standard orthography primarily in public settings.

Thirdly, missionaries believed that writing was a potent tool for altering the makeup of the culture in question. By putting all activities on paper, they thought that the creation of a standard form would improve the village chief's system of governance. Although the missionaries viewed the establishment of a standard form or reducing Tshivenḓa to writing as a positive contribution to the language and its speakers, the main challenge was that those bringing the change did not have a thorough knowledge of the language and were not trained to design orthographies for the African languages. Bamgbose (1978:46) posits that the limited knowledge of the language concerned, and lack of training resulted in errors and inconsistencies in most orthographies of indigenous languages. The Union Government made attempts to correct these inconsistencies in 1928 and to further efforts by the language board operating under the Department of Education of the National Party Government in 1948 (Alberts, 2013). In the case of Tshivenḓa, continuous change in orthography has been taking place until today.

3.9.1 Different stages of orthographic shifts in Tshivenḓa

Beuster 1876	Schwellnus Brothers 1904	Meinhof 1910	New 1930	After 1930 to present
A	A	a a,	A	A
e e	E	E	E	E
o o	O	O	O	O
E	I	I	I	I
	I	I	I	I
u o	U	U	U	U
B	B	B	B	B

D	D	D	D	D
D	ḍ	ḍ	ḍ	ḍ
F	F	F	F	F
F	F	F	Fh	Fh
L	L	L	L	L
l or ll	ḷ	ḷ	ḷ	ḷ
K	K	K	K	K
T	ṭ	T	T	T
T	ṭ	ṭ	ṭ	ṭ
P	P	P	P	P
R	r or r	R	R	R
S	S	S	S	S
Z	Z	Z	Z	Z
M	M	M	M	M
N	N	N	ṅ	ṅ
N	N	ṇ	ṇ	ṇ
N	N	N	N	N
Ny	N	N	Ng	Ng

G	G	G	G	G
H	H	H	H	H
Nd	n̠ḍ	nḍ	Nd	Nd
Nd	n̠ḏ̠	nḏ̠	nḏ̠	nḏ̠
Nt	Nt	Nt	Nt	Nt
Ts	Ts	Ts	Ts	Ts
Tso	Ts	Ts	Tsw	Tsw
E	Y	Y	Y	Y
O	W	W	W	W
Zu	Z	Z	Zw	Zw
Nt	nṯ	Nt	Nt	Nt
Pf	Pf	Pf	Pf	Pf
Pk	pj or px	Py	Pf	Pf
Pf	Pv	Py	Pv	Pf
Nzo	Nz	Nz	Nzw	Nzw
Nz	Nz	Nz	Nz	Nz
Nk	nk̠	Nk	Nk̠	Nk̠
Mpf	Mpf	Mpf	Mpf	Mpf

tš	tš	tš	Tsh	Tsh
Ntso	Nts	Nts	Ntsw	Ntsw
Ts	Ts	Ts	Ts	Ts
Th	th or ṭh	ṭh	Th	Th
Z	ẑ	Z	Zh	Zh
Kh	Kh	Kh	Kh	Kh
Ph	Ph	Ph	Ph	Ph
Mp	Mp	Mp	Mp	Mp
Bg	By	By	Bw	Bw
Mbg	mbj or mby	Mby	Mbw	Mbw
Bw	Bv	Bv	Bv	Bv
Mbw	Mbv	Mbv	Mbv	Mv
Mv	Mv	Mv	Mv	Mv
Nġ	Nġ	Nġ	Nġ	Nġ
Ndz	Ndz	Ndz	Ndz	Ndz
V	V̱	V̱	Vh	Vh
Dz	Ḏz	Ḏz	Dz	Dz

Table 3.3: Tshivenḓa orthographic representation showing different stages
(Mathivha, 1972:42)

From the table above, it can be deduced that Meinhof's reforms contributed greatly to the development of the Tshivenḓa orthography. Dental, fricative, and palanasal sounds from Beuster's orthography have been pronounced differently due to the introduction of diacritics.

Orthographic reforms undertaken so far have betrayed the preferences of those who invented them, missionaries in particular. However, since languages change over time some changes and development that occur in language are unavoidable since new vocabulary always enters the language. The primary goal of the missionaries in inventing orthography was to simplify the process of learning and reading biblical Scriptures of Tshivenḓa and other African languages (Mesthrie, 1995). The changes in Tshivenḓa orthography that were also implemented in the translation of the Tshivenḓa Bible will be discussed in Chapter 5.

3.9.2 Orthography rules

Alberts (2013:4) argues that the basic rules and principles of spelling and orthography have not changed, but that as languages evolve and modernise, this process usually affects spelling and orthography. The committee responsible for the latest edition of the Spelling and Orthography Rules agreed to simplify the language because the pre-2002 and 2009 editions were believed to be too complex. Vowel, consonant, component, and click rules are all considered to be part of the orthography. Vowel, consonant, constituent, and click rules constitute orthography rules (Alberts, 2013).

3.9.3 Aspects of orthography

There are some aspects of spelling that are considered essential to simplifying the language. These include acute and grave accents, affixes, apostrophes, capital letters, circumflexes, subjunctives, consonants, contractions, diales, disjunctions, decimals, diphthongs, hyphens, enumerations, loanwords, negative aspects, symbols, plurals, tones and stress marks, technical aspects, vowel systems, word classification, word segmentation and authority (Tshikota, 2016:36).

3.9.4 Tshivenḓa orthography and Bible Translation

As already alluded to, Sepedi influenced Beuster's orthography. The table above shows that in his attempt of formulating words he made use of symbols inherited from Sepedi and German. These shortcomings will be discussed in the following chapter together with the factors, which influenced all orthographies that followed. That discussion will include

1.   the challenges that came with diacritics,

2.   the introduction of digraphs and trigraphs and

3.   inconsistency in the marking of aspiration.

The translation of the Bible into Tshivenḓa did not only lay a foundation of communication between man and God, but it has also created strong pillars for the new dispensation, which saw Tshivenḓa as a written language. Since Tshivenḓa was never written down before the arrival of missionaries and them having limited knowledge of Tshivenḓa, the words (orthography) used during the first Bible translation attempts by C.F. Beuster and other missionaries were different from how they are pronounced. This resulted in various stages of orthography formulation and different translations of the Bible. The tracing of these shifts will provide a clear indication as to when these new words and concepts entered the language and how it has contributed to the development of Tshivenḓa. The

current Tshivenḓa orthography is characterised by the presence of dental signs and a combination of symbols, which represent certain speech sounds in the orthography. This orthography also consists of a five basic vowel system and a doubling of syllabic consonants.

3.10 CONCLUSIVE REMARKS

In this chapter, the researcher has considered an overall historical overview of Bible translation, from the first to the fourth great epoch of Bible translation. The first great era of Bible translation focused on reviving the faith of Jews living in Greek-speaking communities. It was followed by three stages of Bible translation. The first stage was translation into Latin dialects, then into English, Dutch, French, German, Italian and Spanish. During this time, many missionaries established mission stations in various countries and undertook the task of translating languages into writing. Emphasis was placed on English, German, French and Spanish. The Fourth Great Age of Bible translation marked a major turning point in the philosophy of Bible translation. After the introduction of translation theory by Eugene Nida and other scholars of the time, users and readers of the Bible were offered meaning-based translations. The second part of this chapter focused on the historical background of the development of Tshivenḓa, detailing the processes and steps taken by the missionaries to ensure that Tshivenḓa speakers had their own Bibles and orthography.

CHAPTER FOUR
ANALYTICAL FRAMEWORK AND RESEARCH PROCEDURES

4.1 INTRODUCTION

In order to answer the research questions and to satisfy the study's objectives, this chapter focuses on the analytical framework and research techniques that will be utilised. The issues dealt with relate to methodology. The chapter's first section sketches the design of the Tshivenḓa Monolingual Corpus and demonstrates how ParaConc is used to analyse monolingual texts; including the alignment and the distribution process. The second section demonstrates how the content analysis method will be applied in tracing the shift and development of Tshivenḓa orthography and terminology and also to show how Tshivenḓa biblical terms were created focusing on the following term-creation strategies: borrowing, compounding, derivation, and semantic shift.

4.2 METHODOLOGY

Research methodology is a conceptual structure within research which outlines how the research problem will be addressed. Kothari (2004) provides a definition of research as being a method of systematically solving research problems. Research methodology, according to Mouton (2001:56), focuses on the research process and the kinds of tools and processes used. These views generally imply that research methodology is an approach used by researchers to solve the problem of the study.

The scope of research methodology is a bit broader than that of research methods. It examines the rationale that influences the methods applied in research studies, elucidates why certain methods or techniques are used, and explains why researchers do not use other methods. This structure describes why the research study was

conducted, how the research questions were defined, the data collected and the specific methods used, why specific data analysis techniques were used, and how the research questions were answered.

The research done here seeks to examine the terms/vocabularies and concepts introduced into the language through biblical translations in order to assess their contribution to the development of a standardised Tshivenḓa. This process is done through the use of electronic corpora and content analysis. Therefore, the type of research to be conducted is descriptive and corpus-based. The methodology of corpus linguistics can be applied to a variety of linguistic research areas, hence its application to the current study. Biber (1998:4) avers that corpus linguistics is a methodological approach in that:

1.   It is empirical and analyses real usage patterns in natural texts.
2.   The basis of its analysis is a corpus, which is a large and principled collection of natural texts.

3.   Its analysis is computer-based using both automated and interactive techniques.

4.   It relies on both quantitative and qualitative analysis techniques.

He further indicates that corpus linguistics is much more than a methodological approach because it enables researchers to ask various research questions which sometimes result in various radical perspectives on language variation and use taken from previous research.

4.3 RESEARCH METHOD

In research, there are a few approaches to consider when undertaking a research study, namely the qualitative, quantitative and mixed method research approach. The approach one considers is determined by the research questions of the study and how best they

might be addressed (Saldanha & O'Brien, 2013:22). The research questions outlined in section 4.1 above served as the researcher's guide.

This study will follow the qualitative method as it focuses on describing and understanding research phenomena. This method allows researchers to describe a phenomenon with words rather than numbers, with extensive use of descriptive data. It is concerned with non-statistical methods, in that it uses qualitative data. Data in qualitative research are in the form of 'phrases', 'sentences', 'words' and 'narratives' that provide a complete description of the studied subject. The qualitative research method is a more comprehensive, synthetic and interpretative method in that it requires the researcher to be more specific in his/her attempt to address the research problem (Denzin & Lincoln, 1994).

Additionally, qualitative research techniques enable researchers to conduct naturalistic studies, inductively examine real-world settings, and produce rich narrative narratives and case studies. It is a type of scientific research that involves seeking answers to questions, gathering evidence, and generating unpredictable insights (Mack et al., 2005). Scientific research relies on empirical evidence, committed to objective consideration only and utilises relevant concepts. One benefit of qualitative research is that it fully describes and analyses the research issue without constricting the investigation's scope (Collis & Hussey, 2003).

A qualitative approach is a process of inquiry into understanding, in which the researcher's claim to knowledge is primarily intended to develop theories or patterns, multiple meanings of an individual's experience, socially and historically constructed meanings based on a constructivist perspective (Creswell, 1998). In general, according to Leedy and Ormrod (2005:94), qualitative research is "used to answer questions about the complex nature of phenomena and is often aimed at explaining and understanding the

phenomenon under study". It is clear that the approach seeks to evoke the meaning associated with a particular phenomenon.

Struwig and Stead (2001:13) are of the view that qualitative researchers commence their research projects in a relatively open and unstructured manner and sometimes they do not rely on theory to provide a framework of what to research. They further attest that these researchers strive to approach research with an open mind, striving to understand and interpret the subject matter. The advantage of qualitative data is that it is comprehensive, rich, and has a high potential for uncovering complexity in a genuine setting (Miles & Huberman, 1994).

The researcher finds the qualitative method appropriate for this study in that it gives the researcher the flexibility to apply translation theories throughout the process. Content analysis as qualitative research technique will emerge as an analytic technique for analysing data which could not be loaded on the ParaConc. It is a common technique in qualitative research and can analyse written, vocal, or visual communication signals (Cole, 1988). It is about meaning, intention, consequences, and connection. This allows qualitative researchers to structure the data they collect to meet their research goals.

This research is based on literary study; the researcher explores how language has developed through translation of the Bible into Tshivenḓa, looking into Old Manuscripts by Beuster (1879) and Tshivenḓa Bibles (1936 version and the 1998 version). The researcher will analyse selected books in the Tshivenḓa Bible translations provided above to determine how the Tshivenḓa language has developed through the translation of the Bible into Tshivenḓa and to investigate if the newly acquired biblical terms that came into Tshivenḓa through the translation of the Bible have contributed to the growth of the language. The following section outlines the research design.

4.4 RESEARCH DESIGN AND CORPUS PROCESSING TOOL

According to Leedy (1997:195), the study design is the overall plan of the study that provides the framework for data collection. A research design articulates the data required, the research methods used to collect and analyse that data, and how all this answers the survey question. To get research answers, the researcher needs to effectively implement the methods, the data, and the way they are structured in research. McMillan and Schumacher (2001:166) argue that the goal of sound research design is to produce results that are judged to be reliable.

The following section shows how the corpus is organised and what steps are taken in this study design.

The use of corpora in translation studies has grown immensely in the past decades in that it allows researchers in translation studies to shift from the analysis and investigation of small texts to larger collections of texts. Corpus language analysis relies on both building the corpus itself and developing software tools to observe, analyse, and process the corpus. Researchers can work with text in electronic form and, once stored, it can be transmitted and changed in ways that boost its utility compared to hard copy corpora, which is a primary benefit of employing corpora in data analysis (Kenny, 2001). Electronic texts are easy to gather and quick to examine as compared to printed texts. Electronic corpora are usually much larger than the printed corpora however the size is determined by the objectives of the study. The process of designing a corpus in corpus-based research demands complex decisions by the researcher; the outcomes obtained are directly linked to the manner in which the corpus was designed (Moropa, 2005).

According to Atkins and Rundell (2008:57), building a corpus entails making choices regarding:

1. how large it will be;
2. which broad categories of text it will include;

3. what proportions of each category it will include;

4. which individual text it will include.

The criteria that researchers use when designing a corpus depend on the purpose of the study, which includes things like whether the data to be used comprises of general or specialised language or written or spoken language (Bowker & Pearson, 2002). The design of the corpus and the choice of specific texts to be included in it depend on its intended use. The validity and dependability of the results are improved through corpus design (Olohan, 2004:45). The corpus design of this current study is determined by the research questions and objectives of the study (see 4.1). In designing the Tshivenḓa Monolingual Corpus the following aspects will be considered:

1. Text types

Any corpus study designed with a purpose to fill a certain linguistic gap has to focus on a specialised vocabulary. In this study, a variety of biblical texts from the Book of Genesis and Matthew gathered from three Tshivenḓa editions (1879, 1936 and 1998 versions) will be explored. The researcher chose these books because they represent both Testaments, Old and New and they are amongst some of the first biblical Books that were translated into Tshivenḓa. Therefore, examining linguistic patterns occurring in Genesis and Matthew (Tshivenḓa translation) will provide a coherent channel through which the shift and growth of Tshivenḓa may be traced. This will enable the researcher to identify biblical terms and concepts that were introduced to the language through the process of Bible translations, determine the development of the language from one translation to the other and show developmental stages in terminology and orthography. This will be done by comparing target texts in terms of orthography/writing system from Tshivenḓa Bible translations namely 1879, 1936 and 1998 versions. As alluded to in Chapter 1, the use of foreign sounds, disjunctive orthography and Sepedi in some words in Beuster's Manuscript (1872-1879) which was one of Tshivenḓa's earliest translations, preclude it to be analysed using ParaConc.

The table below illustrates the Tshivenḓa monolingual corpus to be used.

Bible Versions	Section	Size
1879- Manuscript		
Bivhili ya Oṱhe Maṅwalo Makhethwa a Testamente ta Kale na a Testamente Ntswa (1936) **(The Bible of all holy Scriptures of New and Old Testament)**	*Genesi* and *Mateo* (Genesis and Matthew)	59,044
Bivhili Khethwa-Mafhungo Maḓifha (1998) (Holy Bible – Good news)	*Genesi* and *Matiosi* (Genesis and Matthew)	65,66

Table 4.1: Tshivenḓa monolingual corpus

2.   Copyright

Since the analysis of the texts in question will be obtained from the Bible, it will not be crucial to request for copyright permission because this study will only be used for research rather than commercial purposes.

3.   Corpus size

The size of the corpus is determined by the research design and the type of corpus one is working on. Although there are no rules that specifically require researchers to design a corpus of a certain size, Bowker and Pearson (2002:10) recommend that a corpus should be large enough to an extent where it cannot be read in printed form. This depends on the need of the study, the availability of data and time one has to finalise the research. The current study's corpus is modest because it is specific and works with a narrow field of study; typically, such corpora range from a few hundred to a thousand words. However,

having a large corpus does not guarantee quality results, one can obtain good results from a well-designed small corpus. This study will focus on the full chapters of Genesis (Chapter 1-50) and Matthew (Chapter 1-28), the total word count is 188.200.

4.   Publication dates

The publication dates of a text are also of great importance when designing a corpus. The subject matter under investigation in the current study presupposes the first and latest version of the Tshivenḓa Bible. The texts to be used in the corpus are published from 1936-1998.

5.   Data analysis and interpretation
The following elements will be the main focus of this study's corpus data analysis:

1.   Word lists
2.   Equivalents
3.   Shift in the orthography

4.4 USING PARACONC IN ANALYSING TSHIVENḒA MONOLINGUAL CORPUS

The corpus-based method to language study has benefited greatly from the development of computers, which are capable of recognising and analysing intricate language use patterns (Moropa, 2005). The analytical tool to be used in this study is ParaConc, a parallel concordancer introduced by Michael Barlow (1995:2003). It is a software program that enables the analysis of translated text and a concordance tool designed to work with various texts. The first step to take when using ParaConc to analyse texts, is to align texts in question. The success of text analysis is determined by alignment, it creates links between aligned target texts. The links are established through the identification and use of features that are common in both texts, such as the number of paragraphs, number of sentences or number of lexical correspondences (Moropa, 2005).

ParaConc can also be used to examine specific instances of translation features. In this study, both Tshivenḓa translations (1936 & 1998 editions) of the Book of Genesis and Matthew will be scanned and converted to electronic form, then converted to MSWord and plain text format for it to be proofread and edited. Primarily, proofreading is going over the entire document, searching for, and replacing any unusual characters that appear after the content has been converted to plain text. With regard to Tshivenḓa, after converting the texts into plain text format all diacritics disappeared. The researcher had to go through the whole text inserting normal letters since the plain text format does not allow the insertion of diacritics. Even with meticulous editing, according to Kenny (2001:119), mistakes can still be found in texts versions that are available electronically.

The concordance tool must first be used to upload the corpora, which are then aligned with one another to allow the researcher to undertake any analysis. The software allows the researcher to load more than two languages; however, it aligns two languages at a time. As this current study only focuses on one language, the researcher will load two biblical texts from the 1936 and 1998 version of the Tshivenḓa Bible.

ParaConc provides the following features:
1. A concordancer, which finds and displays, in an easy-to read format, all occurrences of a particular search term
2. A collocation viewer, which allows users to see which words go together
3. Frequency lists (Moropa 2007:188).

In this study, ParaConc will be useful in aligning texts for easy identification of new biblical terms and concepts that were formed during the process of translations, equivalence, and creation of word lists and shift in orthography etcetera.

The following section outlines the design of the Tshivenḓa monolingual Corpus.

The following are the steps to be followed by the researcher. Since all three texts are printed copies, the first task is to select the text, scan it, convert it to word format and then to plain text format. In this study, after converting Tshivenḓa text from word format to plain text all words lost diacritics. The figure below shows Tshivenḓa text in pdf format before its conversion to word format.

Figure 4.1: Showing scanned Tshivenḓa text in pdf format

Figure 4.1 shows Tshivenḓa text from *Genesi* (1936) in pdf format, it is transparent that the pdf text is not aligned and requires some positioning and to be arranged for it to be readable. In that matter, the scanned pdf document has to be converted to word format, see Figure 4.2.
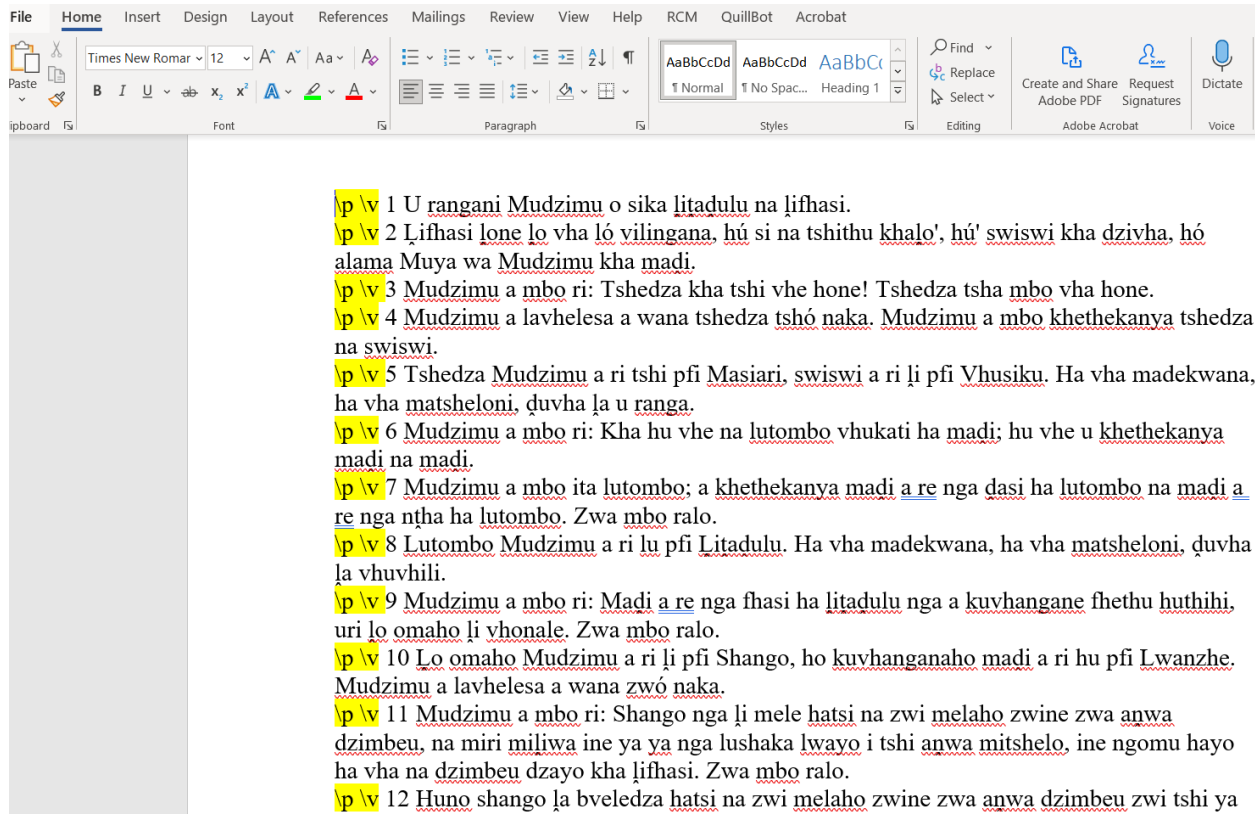
Figure 4.2: Tshivenḓa text (1936) in MSWord format

Figure 4.2 shows Tshivenḓa text in MSWord with errors, some of these errors and funny characters are highlighted in yellow. These errors can only be edited once the MSWord document has been converted to plain text format. The figure below shows Tshivenḓa texts (*Genesi* 1936) in plain text format.

```
GEN - Notepad
File  Edit  Format  View  Help
GEN
Old name: Venda 1998
New name: Tshivenda 1998
Copyright name: Tshivenda 1998
Title: Bivhili Kwethwa Mafhungo Madifha
GENESI
GENESI
BUGU YA U RANGA YA MUSHE I NO PFI
GENESI
Genesi ndi u ri Tsiko. Bugu iyi i ri dzumbululela uri Mudzimu o sika hani zwithu zwo?he. I ri vhudza hune muthu a bva hone, na ku?ele kwa lufu shango
?
1. Ndima dza 1 - 11 Tsiko ya shango na histori ya u ranga ya vhathu.
Henefho hu ambiwa mafhungo a Adamu na Efa, Kaini na Abele, Nua na Mu?alo wa ma?i, na Mutshe?o wa Babele.
2. Ndima dza 12 - 50 Histori ya vhomakhulukuku wa Vhaisraele.
Wa u ranga ndi Abrahamu, ane a ?ivhelwa u fulufhela Mudzimu na u mu thetshelesa. Ha konou tevhela mafhungo a ?wana wawe Isaka, na mu?uhulu wawe Jakop
Bugu iyi i ri anetshela nga vhathu, hone zwihuluhulu i ri dzumbululela mishumo ya Mudzimu, u thoma nga tsiko, u swika Mudzimu a tshi fulufhedzisa vha
Khethekanyo Ndima
U sikwa ha zwithu zwo?he na vhathu 1 - 2
Ku?ele kwa vhutshinyi na lufu 3
U bva kha Adamu u swika kha Nua: u anda ha vhutshinyi 4 - 5
Nua na Mu?alo wa ma?i 6 - 9
U vha hone ha dzitshakha 10
Mutshe?o wa Babele 11:1-9
U bva kha Semu u swika kha Abramu 11:10-32
Vhomakhulukuku 11 - 35
Abrahamu 11:27 - 25:18
Isaka 24 - 27
Jakopo 25:19 - 50:26
Esau 36
Josefa na vhakomana vhawe 37 - 45
Vhaisraele vhe Egipita 46 - 50
1
Tsiko (1 - 2)
U sikwa ha shango
```
```
                                                                                                                                    Ln 1, Col 5
```

Figure 4.3 Showing Tshivenḓa text in plain text format ready to be uploaded into ParaConc

Figure 4.3 shows Tshivenḓa text in plain format, the visible funny characters and errors in the plain text have to be edited before loading the text into ParaConc. The loading of a text is only possible when the text is in plain text format. Uploading texts that are not properly cleaned or with errors, negatively affect the alignment process and the results. Since the plain text notepad has no insert option on its menu bar, the researcher replaced the funny characters with normal alphabet characters. For example: *ha ḓa vha-vhuṱali vha tshi bva Vhubvaḓuvha* (original); after converting to plain text it changes to: *ha ?a*

vha-vhu?ali vha tshi bva Vhubva?uvha; then funny characters were replaced with normal letters to *ha ḓa vha-vhuṱali vha tshi bva Vhubvaḓuvha.* These are some of the things that compelled the researcher to clean the text repeatedly.

Loading texts

The first step to take when loading text is to open upload ParaConc software and then open it as shown in Figure 4.4 below. Figure 4.5 shows the loaded corpus with the total word count at the bottom right side. A corpus is loaded by clicking the File Menu in the window's upper left corner. Figure 4.6 below shows the appearance of a dropdown menu with 'load corpus' on top of the list. After clicking on 'load corpus' the picture like the one shown in Figure 4.7 emerges. Prior to uploading the texts, the researcher chooses the language and the number of the texts that will be used. In this current study, two texts were explored: Tshivenḓa Bible translation (1936 version) and Tshivenḓa Bible translation (1998 version). Since there is no Tshivenḓa in the languages stored in the ParaConc, the researcher chose French (Belgian) to represent Tshivenḓa Bible texts (1936 version) and French (Luxembourg) to represent Tshivenḓa Bible texts (1998 version). To load a corpus, one clicks the add button; once all files have been loaded, the File, Search, Frequency and Info menu will surface on the top menu bar. The size of each file will be displayed in the window's bottom right corner, and the number of uploaded files will be displayed in the bottom left. All the texts that are uploaded are saved on the workspace created by the researcher in ParaConc. As a result, the researcher can use the corpus whenever they want without having to refresh it.

Although ParaConc allows one to upload up to four texts, it only allows researchers to work with two parallel texts at a time. In this study, the researcher aligned Tshivenḓa texts in this manner:

1. *Genesi* (Tshivenḓa 1936) - *Genesi* (Tshivenḓa 1998)
2. *Mateo* (Tshivenḓa 1936) - *Matiosi* (Tshivenḓa 1998).

The process of uploading texts into ParaConc
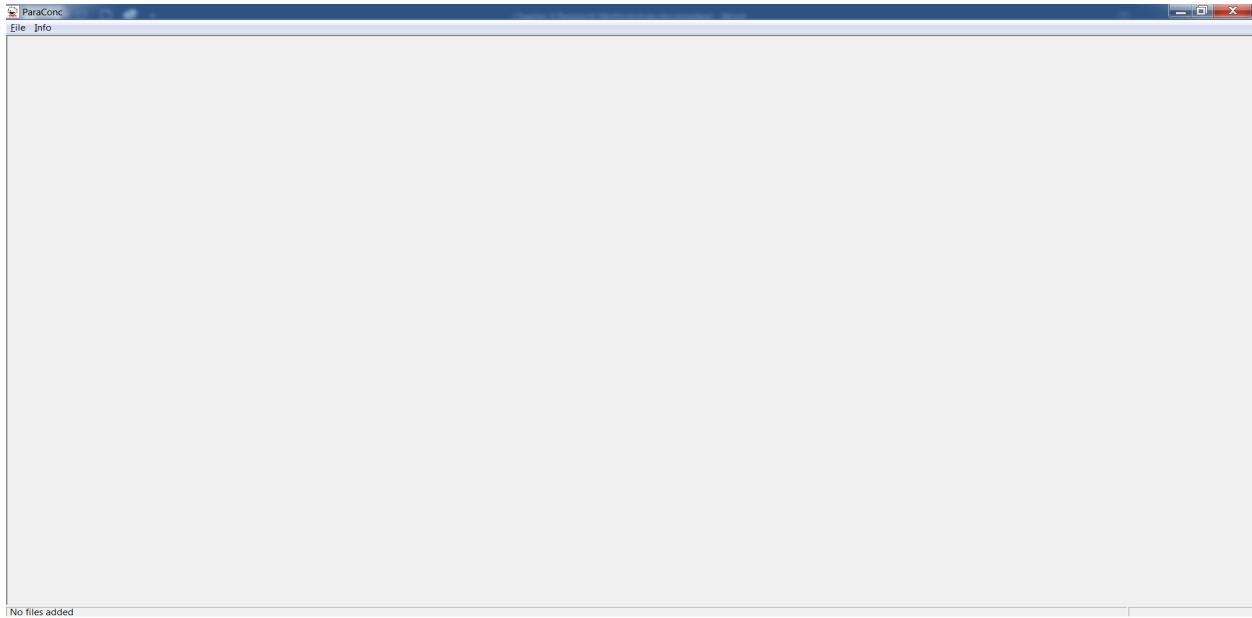
Figure 4.4: ParaConc window with no files

Figure 4.5 illustrates loaded corpus files.
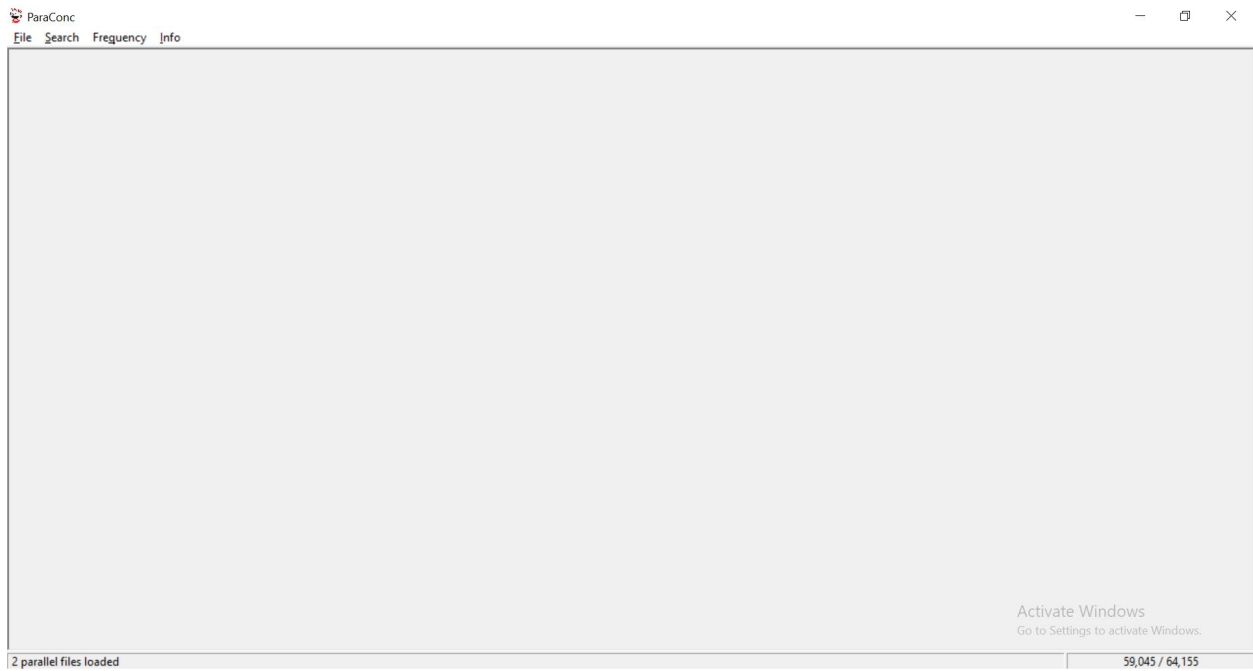
Figure 4.5: Loaded corpus files

Figure 4.6 shows the appearance of a dropdown menu with 'load corpus' on top of the list.

Figure 4.6 The appearance of a dropdown menu with 'load corpus' on top of the list

Figure 4.7 shows workspaces for two texts to be uploaded.
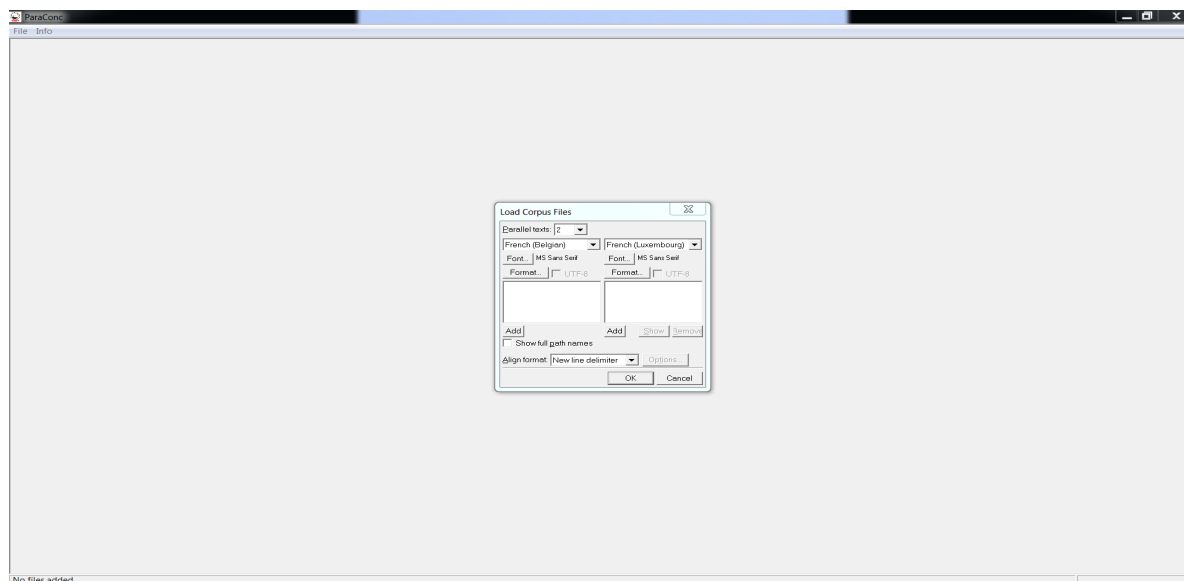
Figure 4.7: Windows showing workspaces for two texts to be uploaded

Figure 4.8 illustrates two windows with one file in each.
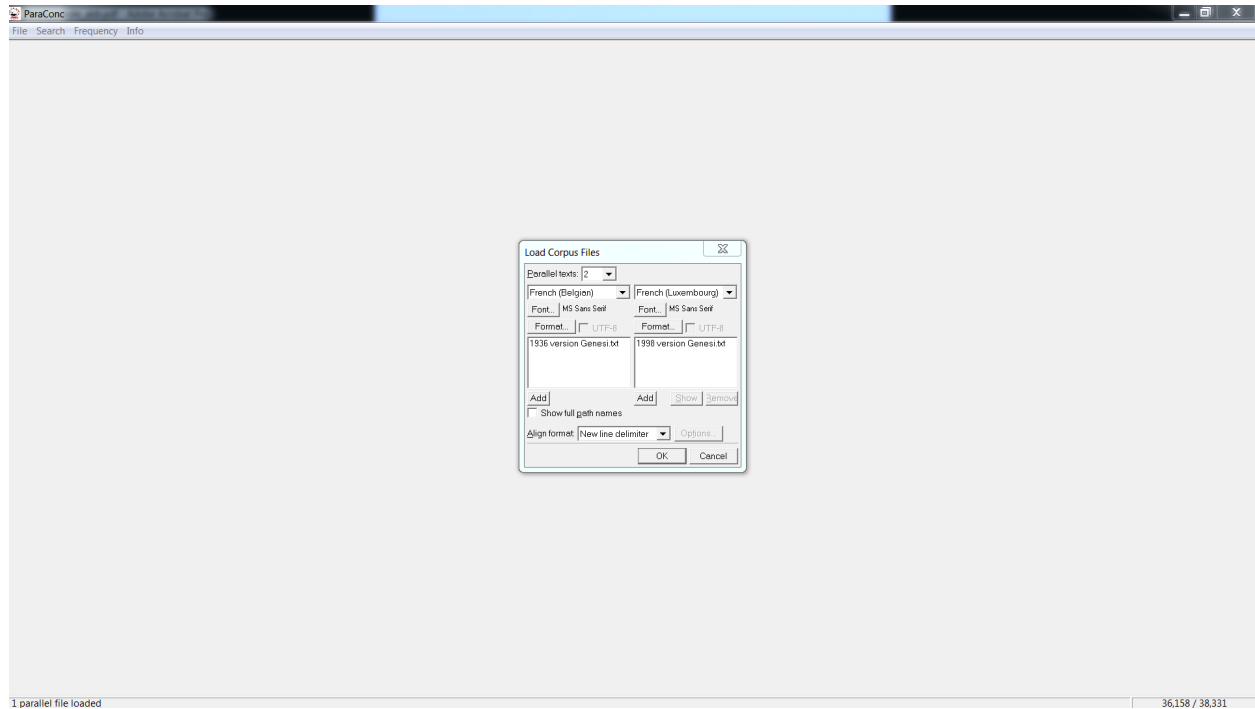
Figure 4.8: Two windows with one file in each

1st file: French (Belgian) - Tshivenḓa Bible text (1936 version)

2nd file French (Luxembourg) - Tshivenḓa Bible text (1998 version)

The alignment process

Once the files are uploaded, the researcher aligns translated texts of Genesis and Matthew in the two versions (1936 & 1998) with each other. As already alluded to above, three files can be uploaded in ParaConc but it only allows the alignment of two files at a time. The most important thing when aligning translation of the same language is that the sentence of the text on the right side (Tshivenḓa 1936) should be in the same line with its equivalent sentence on the left side (Tshivenḓa 1998). The software does this process automatically but, in some cases, the researcher must verify again if all sentences correspond to each other. In instances where such discrepancy occurs, the researcher opens an empty segment and aligns the segment with its equivalent. Text uploaded in

ParaConc appears in segments, sometimes empty segments appear in between sentences. For example, verse 25 of Genesis (1936 version) may be aligned to an empty segment, and verse 25 of Genesis (1998 version) aligned to verse 26 of the Genesis (1936) version. To align these sentences, the analyst should double click on the first word of verse 25 of Genesis (1998), then a box with a list of available alternatives, similar to the one in Figure 4.9, will appear. The analyst will select 'merge with previous segment' since the corresponding sentence is above its equivalent. Some verses in Tshivenḓa were not numbered; in that case, the analyst had to read the sentences in the other version to locate the matching sentence. Figure 4.9 shows the aligned monolingual corpus.
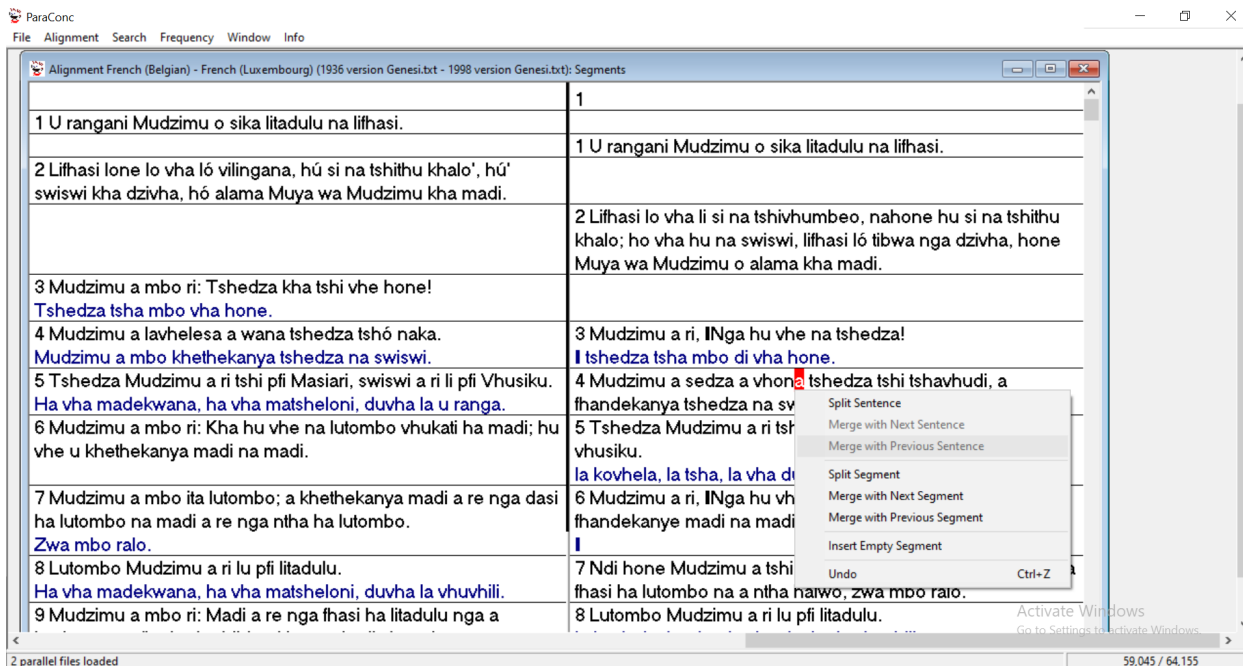
Figure 4.9: Alignment process

Figure 4.10 shows aligned Genesis (1936) – Genesis (1998) texts alignment process.
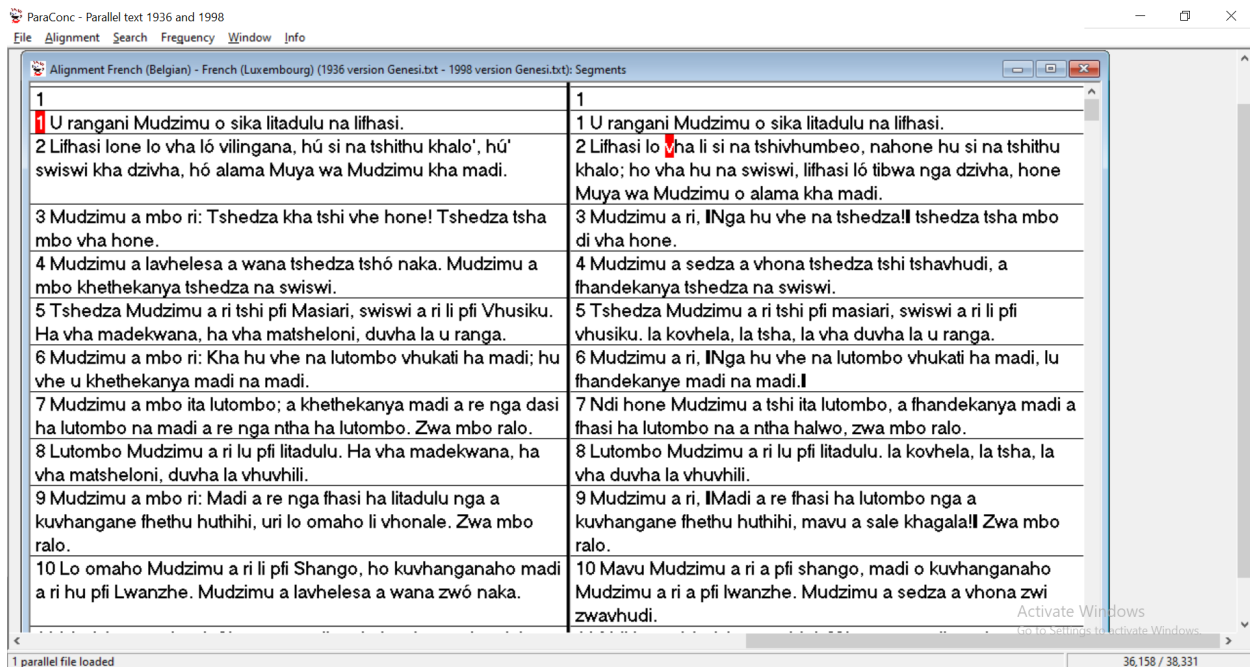
Figure 4.10: Aligned *Genesi* (1936) – *Genesi* (1998) texts

The above figure shows aligned Tshivenḓa text from the Book of *Genesi* (1936) with *Genesi* (1998). Each and every verse from the 1936 version is aligned with its corresponding verse of the 1998 version. The success of the analysis is determined by the presence of proper aligned texts, if text segments are not correctly aligned ParaConc will not function effectively.

4.6 CREATING WORD LISTS

Only once the text has been uploaded at the workplace can word lists be made. To create a word list, you click on the frequency tab on the main menu, this tab provides an option of choosing the order one desires for the word list. It can be arranged by order of frequency or alphabetically. Figure 4.11 below shows monolingual texts displayed in two parallel windows according to the order of frequency. In Tshivenḓa '*Genesi* and *Mateo*'

(1936 version) the word that appears the most frequently is *a*, with 4426 occurrences (74961%). Whereas the word with the most frequency in Tshivenḓa '*Genesi* and *Mateo*' (1998 version) is the vowel *a* which appears 4777 times (72751%). It is interesting that *a* has the highest frequency in both Tshivenḓa translations, the occurrence of vowel *a* in the 1998 version is 351 more than in Tshivenḓa 1936. The creation of word lists in this study will assist the researcher to discover variations that occur between both Tshivenḓa versions (1936 & 1998). The difference in frequency of words used will assist in measuring how Tshivenḓa has developed through the translation of the Bible.

Figure 4.11 illustrates a word list from Tshivenḓa (1936) - Tshivenḓa (1998), in frequency order.

Figure 4.11: Word list from Tshivenḓa (1936) – Tshivenḓa (1998), in order of frequency

4.7 CONCORDANCE LISTS/ KWIC

To construct a concordance list, one uses the search option from the main menu. Options will be shown in a drop-down window similar to the one in Figure 4.12. After selecting the search option, a dialogue box emerges as shown in Figure 4.12. Inside the dialogue box there are two options: *language* and *enter pattern to search for*; one must choose the language of the word you want to search and underneath you enter the word you want to search and then press *ok*.

Figure 4.12 below shows the window with search options.

Figure 4.12: The search options

Figure 4.13 below shows the window with a search box.
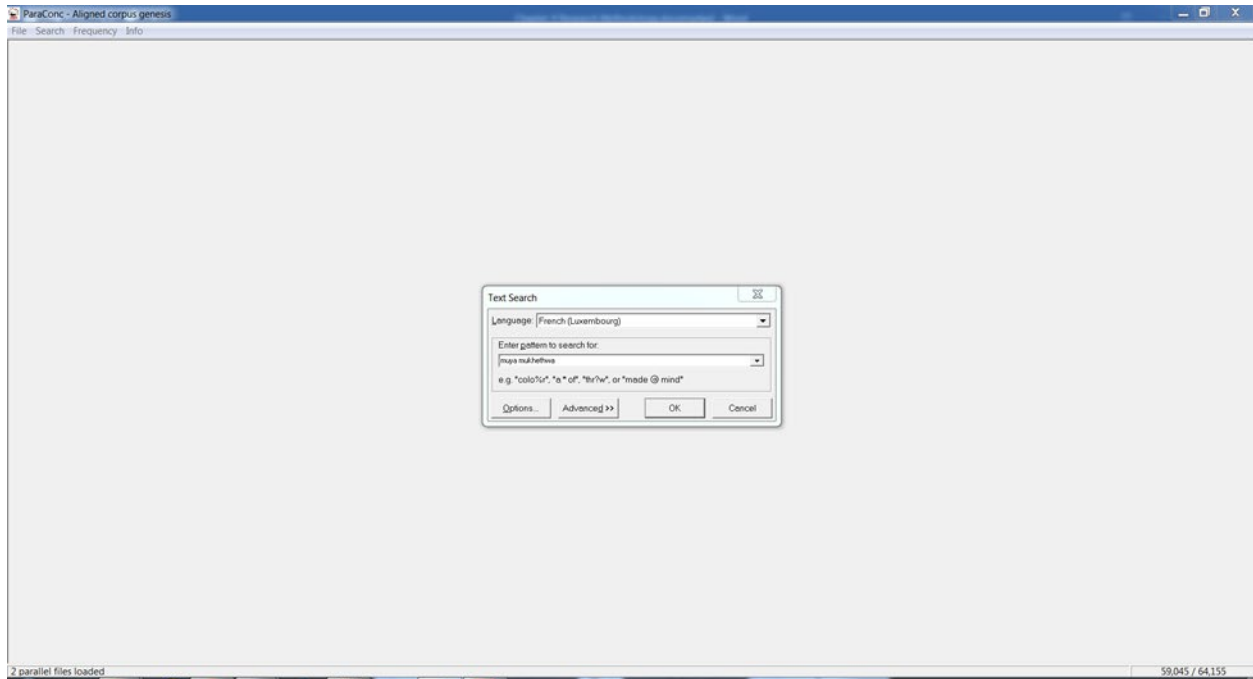
Figure 4.13: A search box

The parallel concordance will display a visual similar to the one in Figure 4.14 below after the word has been entered. The text results displayed on the top window are shown in the second and third window. The researcher can then save the results in the workspace for further searches and analysis.

Figure 4.14 below shows search results with *muṋe washu* concordance lines.
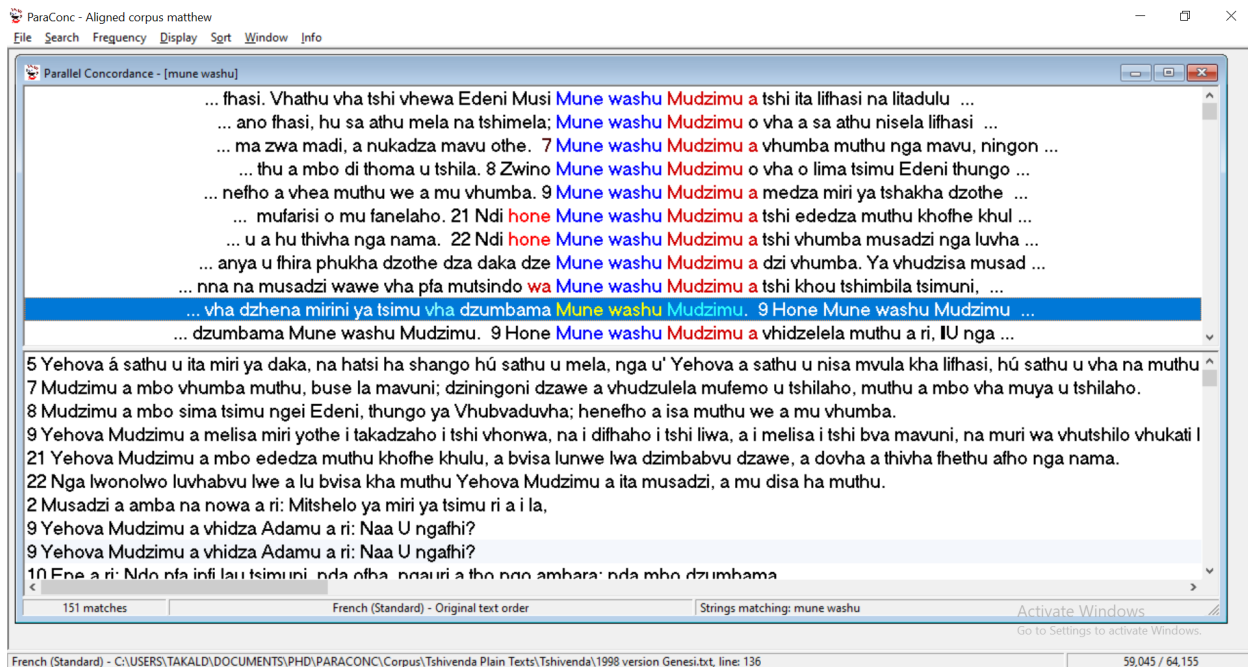
Figure 4.14: Search results with *muṋe washu* concordance lines

It is evident from the window that the equivalent term for **muṋe washu** in Tshivenḓa (1998 version) is **Yehova**. The number of strings (151) that match **muṋe washu** is displayed in the window's bottom left corner. This number corresponds to the number of times the word appears in the text, as illustrated in Figure 4.14.

4.6 HOTWORDS

ParaConc can also be useful when searching for collocations, these are words that usually co-occur, and they are called 'hotwords'. Hotwords can be located by clicking the bottom text window and then clicking right. A drop-down box will appear with a list of options. Once you click the hotword option, another dialogue box will appear with a ranking list of hotwords as shown in Figures 4.15 and 4,16. How frequently they show up in relation to the headword is reflected in their ranking. The researcher can then click "ok"

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after selecting all or some words. The highlighted and selected words are stored for analysis in the workspace. Figure 4.16 shows the list of minimum number of hotwords associated with *muṇe washu*. Figure 17 illustrates the hotwords option box with minimum hit words.

Figure 4.15 below shows the hotwords option box.
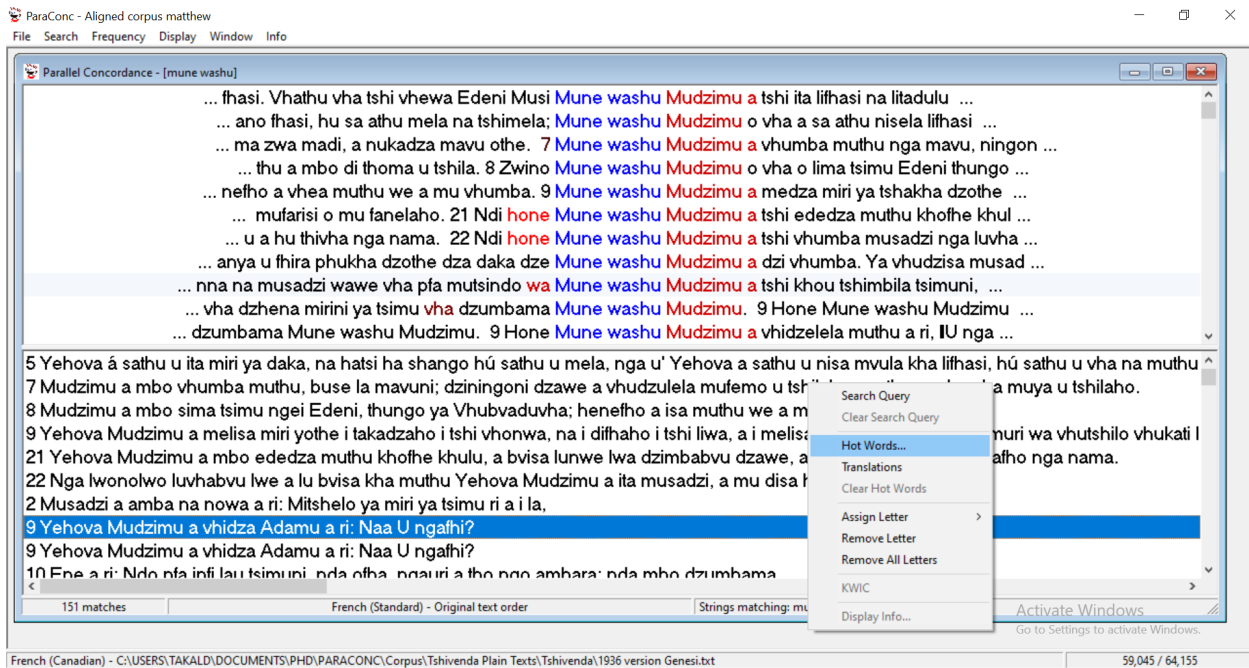
Figure 4.15: Hotwords option box

Figure 4.16 below illustrates the minimum number of hotwords associated with *muṋe washu.*
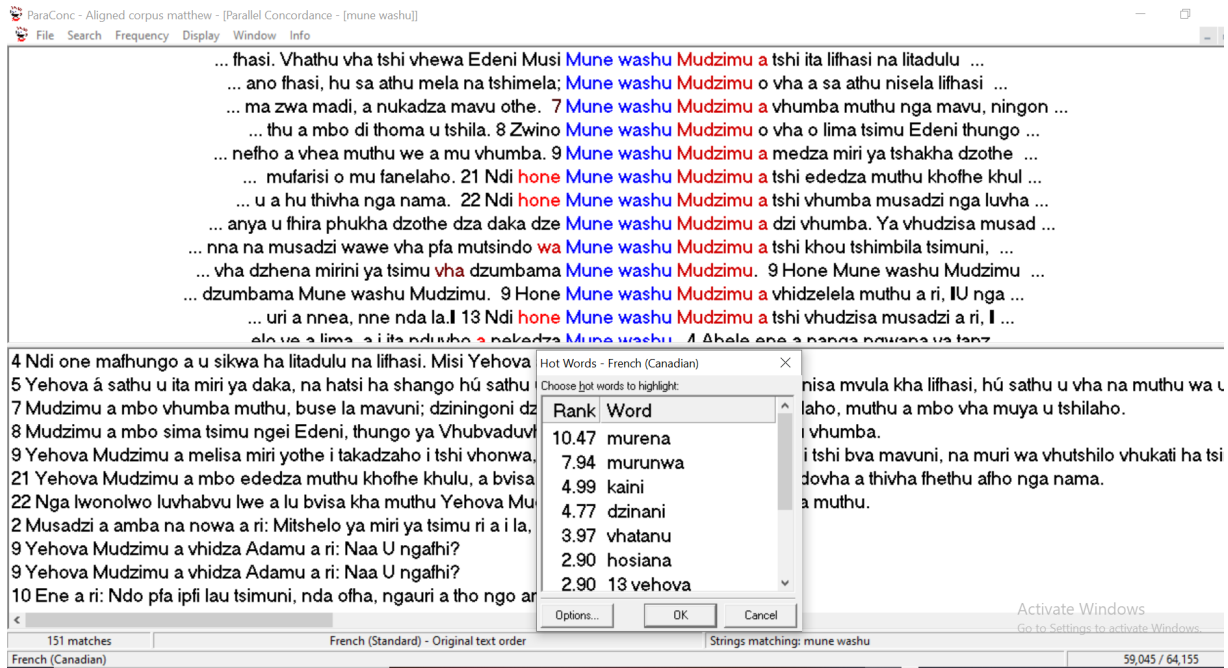
Figure 4.16: Minimum number of hotwords associated with *muṋe washu*

Figure 4.17 below demonstrates the hotwords option box with minimum hits.
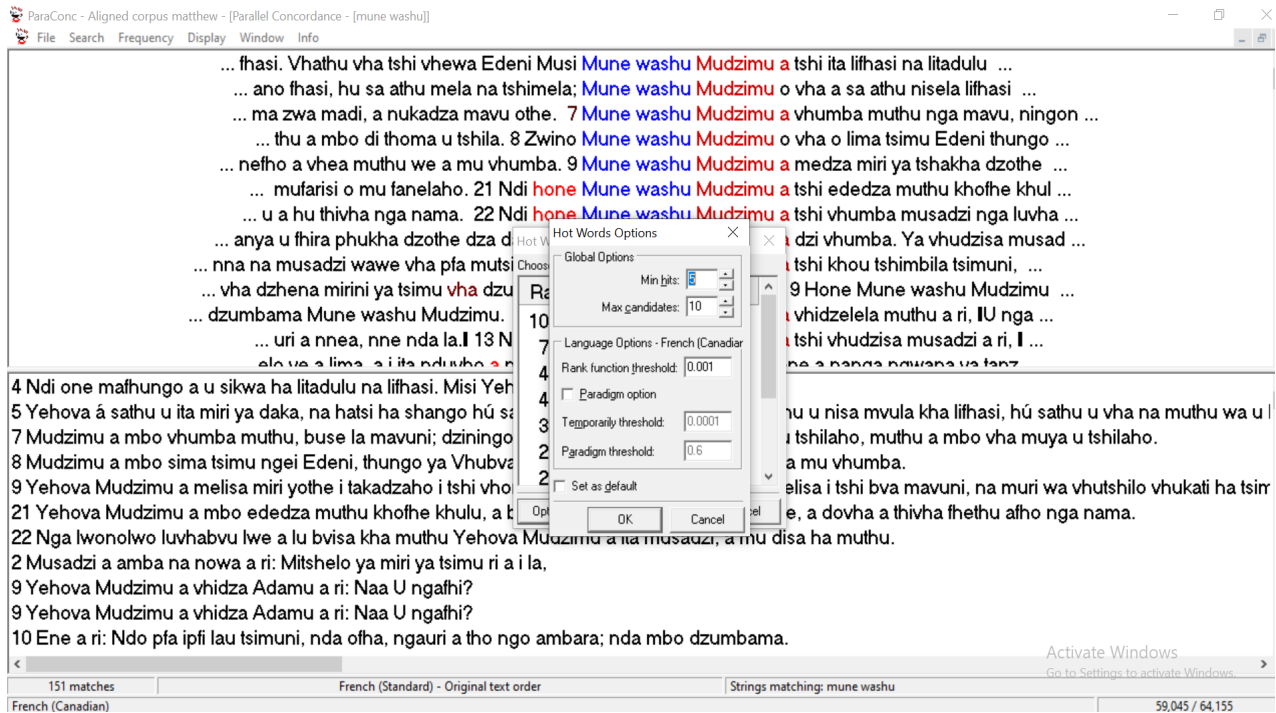
Figure 4.17: Hotwords option box with minimum hits

Figure 4.18 below shows maximum number of hotwords associated with *muṋe washu* when using the paradigm option.
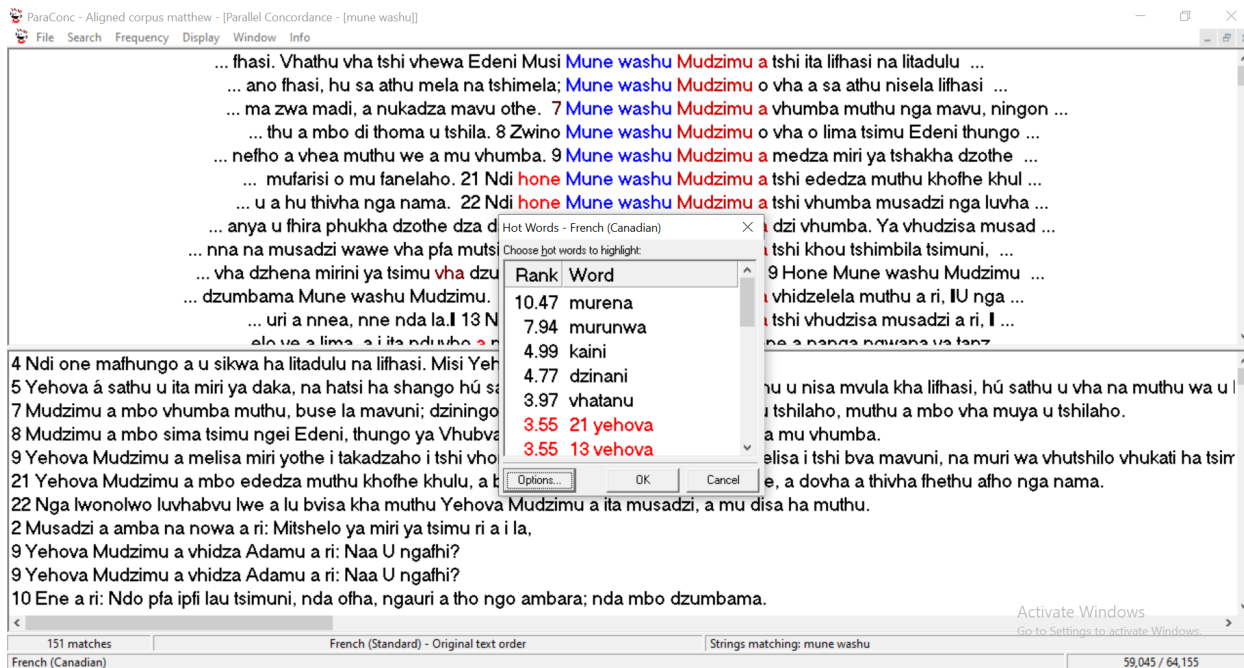
Figure 4.18: Maximum number of hotwords associated with *muṋe washu* when using the paradigm option

Figure 4.18 shows the greatest number of hotwords connected with *muṋe washu* after selecting the paradigm option. Selecting and clicking the choice button at the bottom of the hotwords dialogue box will yield results with a larger number. The researcher can choose the paradigm button and raise the number option from a dialogue box that appears. For instance, Figure 4.16 indicates the ticked box for the paradigm, increasing the minimum and maximum numbers of candidates to ten and twenty, respectively. Figure 4.18 demonstrates the top two contenders for the word yehova with 3.55 hits. The list of words is highlighted in red.

4.9 DISTRIBUTION

To get the distribution of words in a corpus, the analyst must click on 'Display' on the main menu bar. A drop-down menu with options to choose from will emerge. Once one clicks on the distribution button a picture as the one in Figure 4.19 will appear.

Figure 4.19 below illustrates the *distribution* option window.
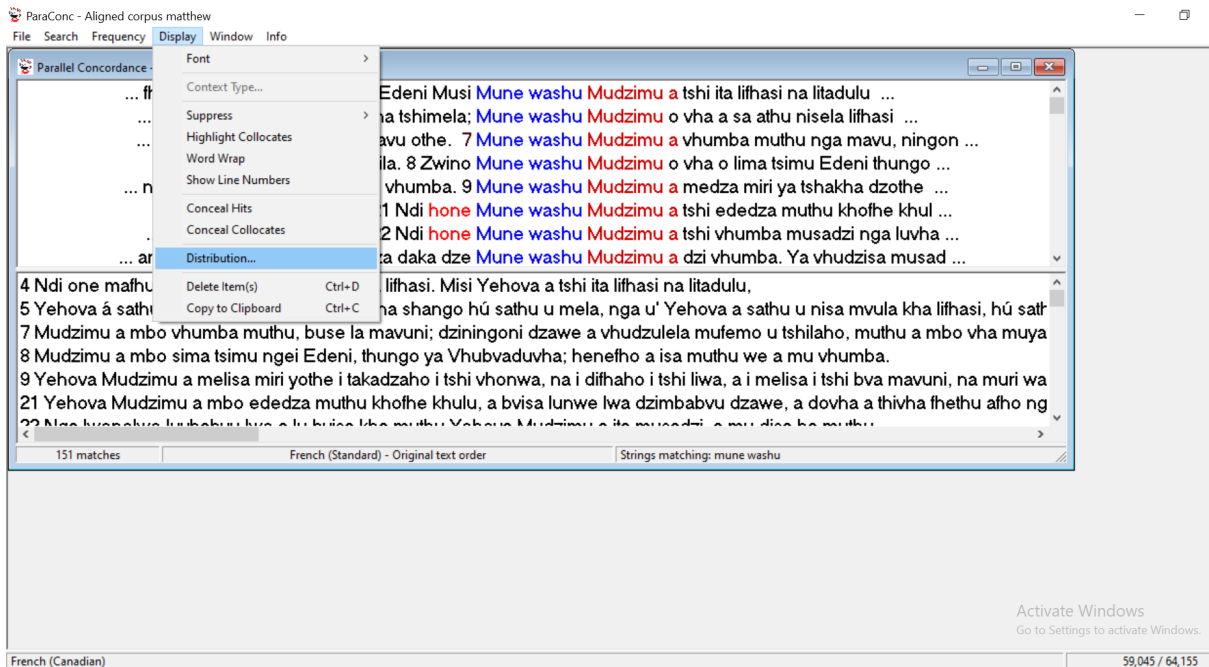
Figure 4.19: *Distribution* **option**

Graph 4.1 below demonstrates the distribution of the word *muṇe washu* in the corpus.
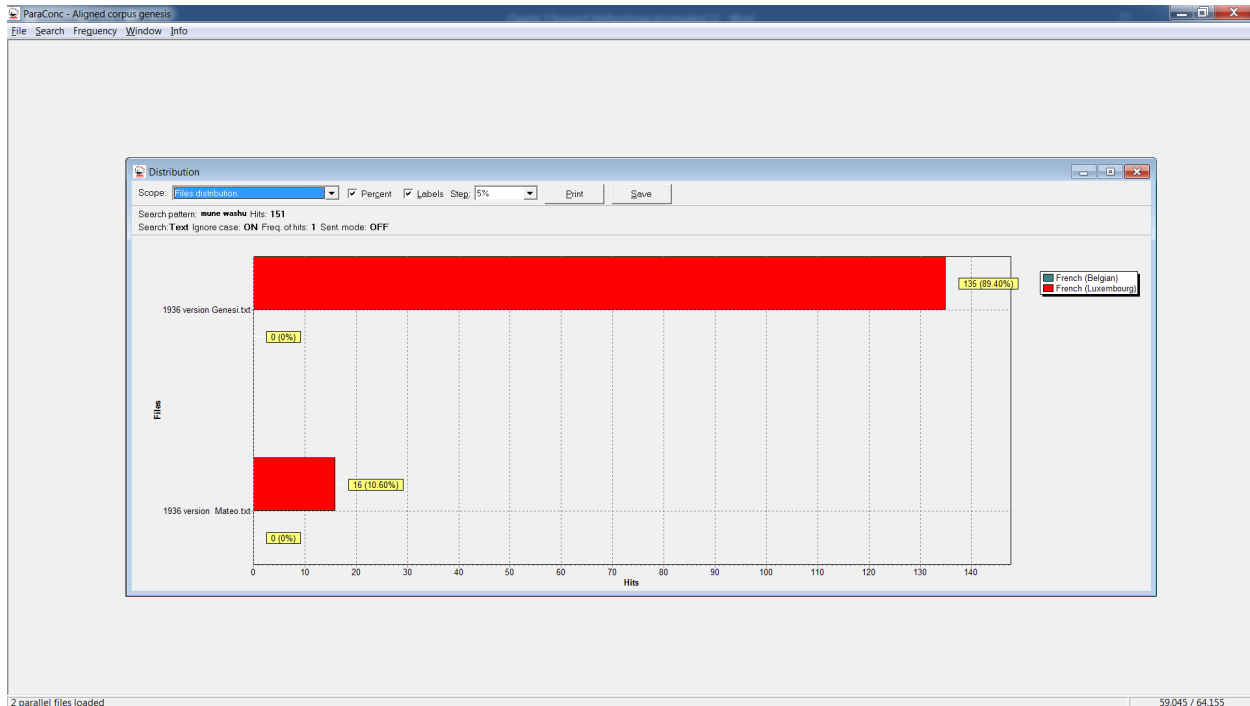
Graph 4.1: Distribution of the word *muṇe washu* in the corpus

The distribution graph shows that *muṇe washu* appears more in Genesis (1936) than in Matthew (1936).

4.10 SUMMARY

In this section, research methods, design and procedures were outlined in detail. Since this study is corpus-based, a corpus was created and steps that one follows when working with a printed corpus were provided together with the instructions on how to use the ParaConc when analysing. The alignment and distribution process were clearly presented and illustrated in figures and graphs. The following section shows the methods of analysis that the researcher will utilise in the analysis of the Tshivenḓa Manuscript (1879) of which the format cannot be analysed through ParaConc.

4.11 CONTENT RESEARCH

This section looks at how the shift in the Tshivenḓa orthography, terminology and the term-creation process will be analysed. A detailed outline of methods and models of analysis will be provided which will enable the researcher to trace the shift of the language in three Tshivenḓa Bible versions and discover how the language has developed through the translation of the Bible into Tshivenḓa.

As alluded to in Chapter 1, the use of foreign sounds, disjunctive orthography and Sepedi language in some words in Beuster's Manuscript (1872-1879) which was one of Tshivenḓa's earliest translations, preclude it to be analysed using ParaConc. This Manuscript played a significant role in the development of Tshivenḓa and has also assisted translators of Tshivenḓa Bibles with Tshivenḓa biblical equivalents. The analysis and comparison of the orthography used in the Manuscript (1872-1879) with the 1936 and 1998 versions of the Tshivenḓa Bible will demonstrate how Tshivenḓa has developed up until today.

4.11.1 Content analysis

There are various research designs that researchers can choose from, namely: case study, ethnographic study, phenomenological study, grounded theory study, and content analysis (Leedy & Ormrod, 2013). In qualitative research, data collection is done using these research methods. Yin (2009:18) defines case study as "an empirical inquiry that investigates a contemporary phenomenon in depth and within its real-life context, especially when the boundaries between the phenomenon and context are not clearly evident". Grounded theory designs are founded on interpretivism, and data utilized to construct a theory, while phenomenological study deals with understanding people's views, viewpoints, and knowledge of a specific scenario (Walshaw, 2012; Leedy &

Ormrod, 2013). Writing about individuals or a group with a shared culture can be done using ethnographic techniques (Leedy & Ormrod, 2013). The secondary method to be employed by the researcher in the analysis of term-formation strategies is content analysis.

The history of content analysis in research dates back to the 18th century in Scandinavia. Researchers in the United States only started using this analytic technique during the 20th century. Early researchers conducted their investigations using content analysis as a qualitative or quantitative strategy (Berelson, 1952). However, it was afterwards used mainly as a quantitative research technique, where text data were categorised into clear categories and then statistical analysis was used to characterise them. The potential of content analysis as a method for qualitative analysis was later recognized by health researchers, and as a result, it is now widely used and well-liked in a variety of fields (Nandy & Sarvela, 1997).

Mayring (2000:02) defines content analysis as a strategy for conducting an empirical, methodologically controlled analysis of texts within their communicative environment. The main objectives of content analysis are to offer information and comprehension of the phenomenon being studied as well as to achieve a wide description of it (Downe-Wamboldt, 1992:314). This one technique, which is popular in qualitative research, analyses written, vocal, or visual communication messages (Cole, 1988). Current uses of content analysis demonstrate three separate techniques, as opposed to being one method: conventional, guided, or summative. Due to the fact that they derive meaning from the textual data they use, these three approaches adhere to the naturalistic paradigm (Hsieh & Shannon, 2005). Van der Wal (1999:55) backs this up by saying that, depending on the data source, qualitative research can take a variety of methodologies, from hermeneutical-phenomenological psychology to empirical phenomenological psychology.

Content analysis is a research approach for drawing reproducible and reliable conclusions from data to their context, with the purpose of providing knowledge, fresh perspectives, a representation of facts and a practical road map for action (Krippendorff, 1980). This method has received criticism from the quantitative field. While some believe content analysis to be a simplistic method lacking in comprehensive statistical analysis, others contend that content analysis has never been qualitative in nature (Morgan, 1993). Previously, the distinction of content analysis was restricted to classifying it as a qualitative versus quantitative research method. Simplistic results are possible to attain regardless of the method applied if the researcher lacks analysing skills. The truth is that this approach can be as simple or complex as the researcher thinks it should be (Neuendorf, 2002). Despite criticism directed at the method of content analysis, the researcher chose this method as the preferred one for this study. This method allowed the researcher to identify the presence of certain words and concepts within biblical texts and to analyse the meaning and relationship of these words and terms as part of the biblical text.

The researcher has chosen this approach due to its characteristic nature of flexibility in text data analysis and relevancy in qualitative analysis. It is one of many research techniques for studying text data. The data to be analyzed by the researcher will demonstrate the shift and development of Tshivenḓa orthography from the time it was reduced to writing, tracing stages of development up to the current orthography. This makes this method of analysis pertinent to this study. This will enable the researcher to compare the language (orthography and terminology) applied in earliest Tshivenḓa manuscripts with Tshivenḓa Bible versions (1936 & 1998). The application of this method will also reveal how terms were created during the translation of the Bible into Tshivenḓa.

4.11.2 Tertium comparationis

In tracing the shift in orthography and terminology, identification of new words and concepts that came into the language through Bible translation that occurred in Tshivenḓa in order to discover how it developed, the researcher will apply the *tertium comparationis* model. *Tertium comparationis,* or the shared characteristic shared by the things being compared, is one aspect in common that facilitates comparison between two entities. Several research conducted in Translation Studies have seen comparison of the meaning of the source text with that of the target text. It is not always feasible to find two different languages that possess such common features because each language has its own lexicon, grammar and vocabulary that differs from the other language.

Dancygier and Sweetser (2000:166) argue that this is possible in situations where researchers consider the whole communicative situation including translators. They also suggest that two expressions in various languages may have the same meaning provided they have an equivalent effect on comparable individuals in comparable circumstances. This is one of the objectives that most translators strive to achieve while translating; will the target text readers' experience of the translation be the same as the source text readers' experience of the original? - that will depend on the choice of words used and the level of competence of the translator. This decision affects the end results of their work and determines the acceptability and adequacy of their translation.

In traditional contrastive studies, according to Krzeszowski (1990:15), *tertium comparationis* was described as the baseline for comparison and the common frame of reference. During the first age of contrastive analysis, *tertium comparationis* as new contrastive analysis methodology focused mainly on semantics (James, 1980). Contrastive analysis has historically been described as a technique that enables the

analyst to identify the similarities and differences between two languages (Filipovi, 1975:130).

According to James (1980:63), contrastive analysis includes two main steps namely description and comparison respectively. James (1980:63) identifies four basic phases as follows:

1.   Assembling data

2.   Wording of the description

3.   Augmenting data when necessary

4.   Contrasts formulation

Similarity was proven in the contrastive analysis example from the classical era using formal correspondence (relations established at the formal level), while in the latter case, the degree of sameness was basically determined by translation (which comprised of the use of corpora, bilingual translation competence etcetera) (Chesterman, 1998:58).

When contrastive analysis was still widely used throughout the 1940s and 1950s, linguists at that time saw it as an educational tool. They found that the parallels and discrepancies between two language systems could predict the complexity of language learning, which is directly related to the manner of language instruction. However, in practice, their predictions were proved to be quite imprecise. Later a distinction in empirical research was drawn to distinguish between theoretical and applied contrastive studies (Chesterman, 1998:40). While applied studies were still of high pedagogical relevance and were considered to be directional, theoretical studies focused on language typology and were essentially non-directional, "starting from some shared or presumably universal property and focusing at its manifestations in two languages" (Chesterman, 1998:40). However, several constructivists of the era suggested that contrastive research, whether directional or non-directional, may be useful from a pedagogical and theoretical standpoint. The primary objective of contrastive studies lies in establishing similarities and differences but also the comparability criterion. This criterion of comparability should be

established prior to the analysis to be conducted. The relevance of this method to this current study lies in its characteristics which allow the researcher to answer the question of what can be compared in the languages in question, to establish relations of equivalence, similarities and differences in languages. A tertium comparationis is an autonomous, independent set of dimensions regarding which only segments of the target texts are compared and mapped onto one another. Kruger and Wallmach (1997:123) applied Toury's (1980) model of an invariant for comparison with some adaptation of James' (1980:169) model. James posits that:

> The first thing we do is make sure that we are comparing like with like: this means that the two (or more) entities to be compared, while differing in some respect, must share certain attributes. This requirement is especially strong when we are contrasting, that is looking for differences, since it is only against a background of sameness that differences are significant. This sameness is called the constant and the differences are called variables. In the theory of contrastive analysis the constant has traditionally been known as the *tertium comparationis*. (James, 1980:169).

In line with James' (1980) view, the analysis of linguistic shifts to be compared was drawn from extracts of three Tshivenḓa Bible versions. The DTS framework allows researchers to compare target texts at macro textual as well as at micro textual level. The shift in orthography, terminology and identification of new words and concepts that came into the language through Bible translation will be discussed in Chapter 5 at both micro and macro textual level. The macro level alludes to translation strategies as well as external factors that affect the choices made by a translator and are of a descriptive nature.

In tracing shifts in orthography and terminology, identification of new words and concepts that came into the language through Bible translation that occurred in Tshivenḓa in order to discover how it developed, the researcher will compare Tshivenḓa extracts from the Manuscript (1872-1879) with the 1936 and 1998 version as shown below in Table 4.2.

Example

Table 4.2 illustrates the shifts in Tshivenḓa orthography from Beuster's translation to the 1998 version together with the back-translation.

Table 4.2: Extracts from 1879, 1936 and 1998 version showing shifts in Tshivenḓa orthography

Genesi 37:30	(30) A _voelela_ ha _varatho vaoe_ a _re;_ **motokana haho** ndi do **ea** ngaḽe.	(30) A **vhuyelela** ha **vharathu vhawe** a ri: **mutukana ha tsheeho**; nne ha ndi kha ḓi ḓo ya ngafhi?	(30) A **humela** ha **vharathu vhawe** a ri, "Uḽa mutukana ha **tsheeho**! Nṋe ndi ḓo itani zwino?"
	He went back to his brothers and said: the boy is not there where shall I go?	He went back to his brothers and said: the boy is no longer there: where else shall I go?	Then he went back to his brothers and lamented, "The boy is gone! What will I do now?"

The above table illustrates the shifts in Tshivenḓa orthography from Beuster's Handwritten Manuscripts (1872-1879), Tshivenḓa Bible (1936) version and Tshivenḓa Bible (1998). The comparison of the different Tshivenḓa translation versions will enable the researcher to trace how Tshivenḓa has developed through the translation of the Bible into Tshivenḓa from the initial translations to the last one. The texts in the first column which consist of Beuster's translations are characterised by vowel combinations such as **oe** and **ea** which are not used in Tshivenḓa. The use of juxtaposed vowels attests to the influence of German and Sepedi orthography. Vowel combinations **oe** and **ea,** which are applicable in

the orthography of the Sotho languages which includes Sepedi, were used to represent semi-vowels **y** and **w** for Tshivenḓa.

<u>Vowels</u>

oe – <u>*ṿ*</u>*aoe* (his/hers)

ea – *ya* (for)

The examples show that the vowel combination *oe* from the word *ṿaoe* represents semi-vowel **w** for *vhawe*, and the vowel combination *ea* represents the semi-vowel **y** for *ya*. The influence of Sepedi orthography is evident in words such as *varatho*, *motokana*, *ngafe* and *re*, where Sepedi vowels **o** and **e** are used on these words in place of **u** and **i**.

In instances where there was no letter in either German or Sepedi, Beuster invented new symbols. Beuster underlined letters in order to distinguish bilabial sounds <u>**f**</u> and <u>**v**</u> from their denti-labial counterparts **f** and **v** (Madiba, 2000). The following examples show the use of consonant <u>**v**</u> for **vh** and <u>**f**</u> for **fh**:

<u>Consonants</u>

<u>**v**</u> written as **v**

<u>*v*</u>*oelela* **– vh**

<u>*v*</u>*aratho* **– vh**

<u>*v*</u>*aoe* **– vh**

<u>**f**</u> written as **f**

nga<u>f</u>e **– *ngafhi*** (where)

A significant development towards Tshivenḓa is illustrated in the second column in the translation of the Tshivenḓa Bible of 1936. The translator of this version made an effort to develop the orthography, which was previously influenced by German and Sepedi to an independent and clear language. A further notable development in these two versions is

the introduction of diacritics ***do > ḓo*** and ***di > ḓi***, which were not there in Beuster's orthography. The translator of the 1936 version introduced semi-vowels **w** and **y** in his translations to replace juxtaposed vowels, the same has also been applied by translators of the 1998 version. From the second column to the fourth one, a slight change is noticeable in the orthography of the 1936 to the 1998 version. New words were added and others were replaced by new words. See the following changes from the first version to the last one:

voelela – vhuyelela - humela - humela (went back)

motokana – mutukana - mutukana - mutukana (boy)

varatho – vharathu - vharathu - vharathu (younger brothers/sisters)

The words used by Beuster in the first translation gives readers an idea about the words he was attempting to formulate. The words ***voelela***, ***motokana*** and ***varatho*** are meaningless in writing Tshivenḓa because the translator did not use Tshivenḓa orthography when formulating them, but they made sense to the translator and the audience of that period. The audience relied on the translator and the translator depended on the Sepedi and German orthography, which he worked on previously. The lack of Tshivenḓa orthography and writing system resulted in the borrowing of letters **v-vh**, **o-u** and **e-ye** from Sepedi and German orthography.

However, translators who came after Beuster made an effort of improving the terminology and orthography of Tshivenḓa. According to Perfetti and Liu (2005:194), orthography expresses differences within a writing system. The general principle is that all and only the unique sound contrasts of a language should be represented consistently using as few symbols and rules as possible. According to the general rules, it should use the fewest symbols and conventions possible while consistently representing all distinct sound contrasts in the language.

4.12 TERM FORMATION PROCESS

In this section, the researcher begins by indicating what the term formation process entails, then shows term creation strategies used by missionaries in the formulation of new terms and concepts and their shortcomings. Many missionaries in their attempt to translate Bibles into African languages were confronted with the problem of term scarcity as there was not enough terminology equivalent to the original languages' terms. Gauton et al., (2006:81) state that a major challenge for translators translating from languages like English into African languages is the lack of African language terminology in most areas. Valeontis & Mantzari (2006:3) also agree, arguing that concept formation is almost always influenced by:

1. the subject field in which a study is undertaken,
2. the nature of the persons involved in the process of designation,
3. the stimuli that trigger concept or term formation, the phonemes,
4. the lexical structures of the language in which the new concept finds its linguistic expression.

Various subject fields have their own terminology which differs from another, with specific reference to Bible translation. African languages lacked religious terminology, particularly during the First-Great Age of Bible translation as compared to other periods. One of the contributing factors was that Christianity was new in Africa and even if missionaries had arrived after the creation of a writing system in African languages, they would still have encountered the same challenge of term scarcity because they had their own religion different from the Christian one.

The term-creation process involves the formation of new words in a language; this may vary from one language to another. Those involved should have knowledge and a background of the language in question. Cluver (1989:254) emphasises that

terminographers working on developing a language are generally part of the elaboration / development of the terms. For this reason, a terminographer must have good insights into the word-formation processes more than those who work with developed languages. Van Huyssteen (1999) highlighted the following factors as being pertinent to term formation in Africa: time factor, Eurocentrism, standardization, foreign sounds, multilingualism, trendy phrases or buzzwords, purity, quantity of synonyms, and lack of coordination of efforts.

When creating new biblical terms, translators used a variety of strategies such as borrowing, constructing, deriving, and changing meaning. Valeontis and Mantzari (2006:5) list the following term formation strategies that are applicable to English and other languages:

1. Creating new forms

2. Using prevailing forms, and

3. Translingual loaning or borrowing.

In analysing term formation strategies, the researcher identified and extracted terms from Tshivenḓa Bibles: *Bivhili Ya Oṱhe Maṅwalo Makhethwa a Testamente Ya Kale Na a Testamente Ntswa* (Bible of all holy Scriptures for New and Old Testaments) (1936) and *Bivhili Khethwa Ya Mafhungo Maḓifha* (Holy Bible of the good news) (1998). The Manuscript (1872-1879) that was added as part of analysis in this section comprises of various extracts from different Books; this will allow the researcher to focus on different Books where these terms and concepts are located unlike the parallel corpus analysis which focused on two Books. The reason for extracting terms from all the Books is that term-formation strategies focused on in this study were applied to different Books and chapters.

The researcher will analyse the following term-formation strategies:

1.   **Borrowing**

This process occurs when words are taken from one language into another. Borrowing is a recognised strategy that languages use to grow and develop their vocabulary. Vinay and Darbelnet (1995:31) defined borrowing as "a type of direct translation in that elements of the source text are replaced by target language elements." These academics assert that the borrowing approach is the simplest sort of translation because the source language word is translated into the target language unchanged. In the case of Tshivenḓa, the lack of guiding principles and underutilisation of internal term formation strategies of other languages led to borrowing (Madiba, 2000).

Example

   Sabatha

The word *sabatha* is a Hebrew word that came to Tshivenḓa through the translation of the Bible in Tshivenḓa. It is the seventh day of the week, which was observed by Jews as a day of worship. Currently, members of the Seventh Day Adventists church are the ones who use this term, and they observe the *Sabatha* day on Saturdays, whereas other denominations use the term *Sondaha* and worship on Sundays.

2.   **Compounding**

Schwellnus extensively used the compounding strategy in his translation of the Tshivenḓa Bible (1936), a strategy that is common in German (Madiba, 2000). He applied various compounding strategies, in some instances he used compounding strategies that existed in the language and in others, he created new ones. When two nouns are used to form a compound, the second one has a qualifying function.

Examples:

1. **Noun and Noun**

These compound nouns are formed using a noun and a noun.

Mudzimu (God) + *mulamuleli* (saviour) = *mudzimumulamuleli* (God the saviour)

mukhathutshela (the one who forgives) + *vhaheḓana* (heathens) = *mukhathutshelavhaheḓana* (the one who forgives the heathens)

muya (spirit) + *mukhethwa* (holy) = *muyamukhethwa* (Holy Spirit)

2. **Verbal form and Noun**

Muita (regular) + *zwivhi* (sin) = *muitazwivhi* (regular sinner)

This strategy was applied potently as it is common in Tshivenḓa. First Tshivenḓa speakers cannot raise questions in the application of this strategy because they normally use this strategy in their daily communication.

3. **Derivation**

This is one of the common word-formation process strategies in which new words are created by adding morphemes. According to Pinchuck (1977:96), during a derivation process, a word may move from one word category to another. For instance, verbs may become nouns. It is one of the common strategies used in terminology development worldwide, with affixes (prefix and suffixes) used to derive terms from root morphemes. In Tshivenḓa, only prefixation and suffixation are used in the creation of terms (Madiba, 2000). In the case of Tshivenḓa Bible translation, new scriptural terms were created by changing the form of already existing Tshivenḓa words.

Cluver (1989:279) asserts that the term formation process in African languages uses prefixes more than suffixes. Most terms that are created in African languages during this process tend to be nouns. The example below demonstrates how a prefix can be used to alter the meaning of a Tshivenḓa word to create a new term:

Verb   Noun

U lovhedza (to baptise) – *mulovhedzi* (the baptiser)

mu-*lovhedzi* < *mu* (cl.pref.1*) + -lovhedz- (*root*) + -i* (suffix)

The above example shows how the verb stem (*lovhedza*) was derived into a noun (*mulovhedzi*) by the prefixation of the class prefix *mu-*. In forming a noun, the terminal vowel *a* is replaced by terminal vowel or suffix *i*. This demonstrates unequivocally that words can be created by constructing nouns from verbal stems.

4.   **Semantic shift**

Semantic shift is one of the strategies that translators of the Tshivenḓa Bible used to solve the non-equivalence issue. The process of semantic shift is the one in which general language words are derived into technical language and acquire a more specialised meaning. Tshivenḓa words that were expanded to express newly developed scriptural terms are shown in the examples below. The semantic shift in Tshivenḓa Bibles is depicted in the table below.

Table 4.3: Basic meaning of Tshivenḓa words

Tshivenḓa word	Basic meaning	Extended meaning
rembuluwa	to turn while asleep	to repent
muṋo	salt for cooking	It is used as a metaphor to refer to light
tshilalelo	dinner	holy communion

The words provided in the table above show how the basic meaning of Tshivenḓa words has been extended through the translation of the Bible into Tshivenḓa. The word *tshilalelo* literally means dinner; the shift from the basic to the biblical context gave it a new meaning, namely, to partake of the blood and the body of Christ.

4.13 ETHICAL CONSIDERATIONS

Ethics are those norms and standards of behaviour that differentiate the right and wrong actions in research (Burgess, 1989). Ethics are rules and guidelines for behaviour that define what constitutes acceptable and inappropriate conduct in research (Burgess, 1989). Ethical standards do not allow for the fabrication or falsification of data and therefore encourage others to seek knowledge and truth, which are the primary objectives of research. According to Bressler (1995:29), ethical issues are principles of right and wrong accepted by a particular group; codes of ethics address individual rights to dignity, privacy, confidentiality, and avoidance of harm. The researcher did not interview any human participant in this study. She applied to the University of South Africa's Research Ethics Committee for ethical approval, and the committee's certificate is attached hereto as an annexure.

4.14 CONCLUSION

This chapter provided a thorough description of the techniques and methods used in doing research. The first section comprised of the creation of a corpus, steps involved when working with a printed corpus, the alignment process was also illustrated and how the texts will be analysed through a computer program called ParaConc. The second part of this chapter dealt with the secondary method that was used to analyse the stages and shift that occurred in Tshivenḓa orthography and terminology and term-formation strategies.

CHAPTER FIVE

DATA ANALYSIS AND DISCUSSION

5.1 INTRODUCTION

This chapter seeks to illustrate how the 1879, 1936 and 1998 versions of the Tshivenḓa Bible translations have contributed towards the growth, development, and intellectualisation of Tshivenḓa as a language. This was achieved by analysing the Tshivenḓa monolingual corpus (1936 & 1998) and Tshivenḓa Manuscript (1879) which was analysed manually. The analysis was conducted by identifying the linguistic shifts in orthography, terminology, and morphology. As discussed in Chapter 4, this study utilised ParaConc as a data analysis tool to analyse translated texts.

Just like other African languages, written Tshivenḓa has gone through different stages in its development. These developmental stages have taken almost two centuries until today. Missionaries, mostly Europeans, were the first people to reduce Tshivenḓa to written form. Thus, they wrote Tshivenḓa Bible words and phrases according to their perspective. Written records such as Bible translations enable researchers and scholars to understand the development of the orthography of a particular language. The following section discusses shifts in orthography.

5.2 ORTHOGRAPHIC SHIFTS

In this section, the researcher discusses morphological and phonological shifts to show the growth, development and intellectualisation of the Tshivenḓa written form.

The discussions below relate to the following research question and objective:

Research question

How did Bible translation influence Tshivenḓa orthography?

Research objective

To investigate and describe instances of change in orthography assumed to have been influenced by biblical translations.

The visibility of foreign sounds is dominant on the first drafts of Tshivenḓa Bible translations. The following presentation shows how missionaries employed foreign sounds to formulate Tshivenḓa speech in some of the earliest manuscripts which were translated by a German missionary between 1872 and 1879. This was done in comparison with Tshivenḓa speech sounds employed in the complete translation of the Tshivenḓa Bible published in 1936 and 1998. Tshivenḓa examples listed below with an influence of foreign sounds (German and Sepedi) demonstrate how the language was written during its first age of development:

Foreign phoneme	Example	Tshivenḓa phoneme	Tshivenḓa word
/oa/	oa	/w/	wa (of/for)
/ll/	lla	/ḽ/	ḽa (eat)
/onn/	honno	/u/	huno (therefore)
/tš/	tše	/tsh/	tshi (it)
/ev/	deva	/i/	ḓifha (good taste)
/ea/	ea	/y/	ya (for/of)
/moe̲/	momoe̲	/ṅw/	muṅwe (another)

The examples provided above show the influence of foreign sounds applied by the translator in the early stages of Tshivenḓa development. In instances where Beuster could not formulate the exact speech sound of Tshivenḓa, he would resort to speech sounds of

his mother tongue language (German) and Sepedi language since he was part of the translation of the earliest Sepedi Bible. See the following examples from the book of Genesis 27:27-28:

<div align="center">

Genesis 27:27

</div>

Genesi **1879**

Hone a pfa **monokho oa** *nguvo dza***oe***, a* **mo fatotsedza are***: vo***na,* **monokho oa moana oa** *nga* **o** *nga* **monokho oa ša***ngo* **lo fatotsedzoaho** *nga Yehova.*

Genesi **1936**

Asendela a mukuvhatedza; Isaka a pfa **munukho** *wa* **nguvho** *dze a ambara, a mbo mu* **fhaṱutshedza ari***: Fe***ḓa** **ḽa murwa wanga** *ndi* **fe***ḓa ḽa shango ḽine Yehova a ḽi* **fhaṱutshedza***.*

Genesi **1998**

Ene a ya khavho vha mu khisa. Musi Isaka a tshi pfa **munukho** *wa* **zwiambaro** *zwawe, a mu* **shudufhadza** *a* **ri,** *"Ṅwananga u* **nukhelela** *unga* **ḓaka** *ḽe* **Muṋe washu** *a ḽi* **shudufhadza.**

'When Isaac caught the smell of his clothes, he blessed him and said, "Ah, the smell of my son is like the smell of a field that the LORD has blessed' (Genesis 27:27).

<div align="center">

Genesis 27:28

</div>

Genesi **1879**

Modzimo *a u* **fe moando oa makolene** *na mapfura a* **ša***ngo na* **mavele** *na* **veine** *nga* **o** *dala.*

Genesi **1936**

Mudzimu nga a U ṋee zwa **ṅwando** *wa* **makoleni** *na zwa* **murongwe** *wa mavuni, na* **vhunzhi** *ha* **mavhele** *na* **tuvhu***.*

*Ngavhe **Mudzimu** a tshi u wisela **ṅwando** u bvaho ṱaḓulu, a ita uri **masimu** au a **vhibvele**, wa kaṋa **mavhele** manzhi na **nḓirivhe** dza **waini**.*

'May God give you of heaven's dew and of earth's richness - an abundance of grain and new wine' (Genesis 27:28).

The extensive application of foreign sounds in the 1879 version which were later revised in the 1936 and 1998 versions confirms that the translator was not a first language speaker of Tshivenḓa. Tshivenḓa orthography went through the following developmental stages from the first Tshivenḓa Bible translation 1879, 1936 to the 1998 edition:

1. Tshivenḓa orthography as depicted in 1879, 1936 and 1998 versions

As mentioned in Chapter 3, Beuster was the first missionary to reduce Tshivenḓa to writing. Although he lacked knowledge of the language and prior training of designing an orthography, he employed the writing symbols from the perspective of his mother tongue, German, and symbols that were already employed in Sepedi (Madiba, 2000).

As indicated by Madiba (2000), this strategy did not only apply to Tshivenḓa but was common to all missionaries, whenever they experienced difficulties in designing African language orthographies, they would resort to their mother tongue languages. For this reason, the orthography designed by the London missionaries reflects much of the influence of the English alphabet, and the orthography designed by the German missionaries reflects much of the influence of the German alphabet (Bamgbose, 1978). The influence of both German and Sepedi in Beuster's translation is shown in the first columns of each of the following examples, columns two and three represent orthographies used by latter translators of the Tshivenḓa Bible:

Example 1

Table 5.1: *Genesi* **2:15**

Manuscript (1879) *Genesi* 2:15	1936 version	1998 version
Honno *Yehova* ***Modzimo*** *a rela* ***mothu*** *a* ***mo*** *isa* ***tsimone*** *ea Eden, a*****re*** *a* ***e*** *lime a* ***e*** *linde.*	***Huno Mudzimu*** *a dzhia* ***muthu*** *a* ***mu*** *vhea* ***tsimuni*** *ya Edeni uri a* ***i*** *lime a* ***i*** *linde.*	*Muṋe washu* ***Mudzimu*** *a dzhia* ***muthu*** *a* ***mu*** *vhea* ***tsimuni*** *ya Edeni* ***uri*** *a shume khayo, a* ***i*** *linde.*
Therefore, the Lord God took the man and put him in the Garden of Eden to work and guard it.	Therefore, the Lord God took the man and put him in the Garden of Eden to work and guard it.	Our father God took the man and put him in the Garden of Eden to work and guard it.

Orthographic shifts

1.   ***modzimo*** for ***Mudzimu*** (God)
2.   ***motho*** for ***muthu*** (man)
3.   ***mo*** for ***mu***
4.   ***tsimone*** for ***tsimuni*** (garden)
5.   ***ea*** for ***ya*** (of)
6.   ***a re*** for ***a ri*** (he said)

From the example provided above, it is evident that Sepedi and German influenced Beuster's translation. German spelling orthography is seen in the use of the vowel combination **ea** to represent the semivowel y. Sesotho also makes use of vowel pairings to denote semivowels (Madiba, 2000). The influence of Sepedi orthography is seen in the

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words ***modzimo***, ***motho***, and **tsimone**. The Sepedi vowel **o** was used to represent the current Tshivenḓa vowel **u.** Further influence of Sepedi may be observed in the words *tsimone* and *re,* where vowel *e* was used to represent the current Tshivenḓa vowel *i.*

Example 2

Table 5.2: *Genesi* 2:16-17

Manuscript (1879) *Genesi* 2:16-17	1936 version	1998 version
Honno *Yehova a **laea mo**thu a* ***re****: u **do lla more eote ea*** *tsimo* ***fedzi mori oa o deva vode*** *na* ***vove*** *u so ngo **lla**. nga **ova mose o tše lla oōne** u **d**o fa **lof**u.*	*16. Yehova Mudzimu a* ***laya mu***thu a ri: Miri yoṱhe ya tsimu i ḽe zwau, [17] Hone u**ḽa** muri wa u ṱa**lukanya vhuḓi** na **vhuvhi** U sóngo u ḽa; ngauri ḓuvha ḽine wa ḓo **ḽa** wonoyo, U ḓo vha wa u fa.*	*16. Muṋe washu Mudzimu a **laya** muthu a ri, "U nga ḓi **ḽa** muri muṅwe na muṅwe afho tsimuni, 17. hone muri u ṋeaho **ṱhalukanyo** ya zwivhuya na zwivhi u songo u ḽa; wa vhuya wa u ḽa, vhukuma u ḓo fa."*
Then Jehovah commanded the man and say: you will eat of all the trees in the garden however do not eat the tree of knowledge of good and evil. Because when you eat of it you will die.	Jehovah God commanded the man and say: you can eat of all the trees in the garden; however you should not eat that one which gives knowledge of what is good and evil; because the day you will eat of it, you will die.	Our father God commanded the man and say: you can eat of any tree in the garden, however, do not eat the tree which gives knowledge of good and bad; once you eat of it, you will die for real.

Orthographic shifts

1. *laea* for *laya* (order)
2. *motho* for *muthu* (man)
3. *lla* for *ḽa* (eat)
4. *more* for *muri* (tree)
5. *eote* for *woṱhe* (all)
6. *ea* for *ya* (of)
7. *tsimo* for *tsimu* (field)
8. *fedzi* for *fhedzi* (only)
9. *mori* for *muri* (tree)
10. *deva* for *ḓifha* (tastes good)
11. *vode* for *vhuḓi* (good)
12. *vove* for *vhuvhi* (evil)
13. *o va* for *u vha* (to be)
14. *mose* for *musi* (when)
15. *tše* for *tshi* (it)

A few observations were made on the orthography Beuster used in his translation based on the words mentioned above. It has been observed that there is a continuous influence of Sepedi orthography in the words such as *honno, motho, mori, tsimo, mose*, *tše*. In these words, Sepedi vowel **o** was used to represent the current Tshivenḓa vowel **u** and vowel **e** was used to represent the current Tshivenḓa vowel **i**. Further influence of Sepedi is observed in the consonant *tš* representing Tshivenḓa *tsh*. Since Tshivenḓa has a sizeable set of sounds, there were instances where there were no letters from either German or Sepedi. In this situation, Beuster was compelled to formulate new symbols. This can be illustrated in the word *fedzi* where **f** was representing Tshivenḓa consonant **fh** and **vove**, bilibial sound **v** representing consonant **vh**. Beuster also employed a double letter **ll** in the word *lla* to differentiate between the dental lateral sound from its alveolar

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counterpart. Another influence of Sepedi and German orthography is seen in the use of vowel combinations representing the vowels **ea**, **eo** and **oa** representing the semivowels **y** and **w** in Tshivenḓa.

Example 3

Table 5.3: *Genesi* **2:18**

Manuscript (1879) Genesi 2:18	1936 version	1998 version
*Honno Yehova **Modzimo** a **re**: a **se zoa vode mothu** a **tše** dzula a **ete** ndi do mu **etela mofares**i momoe nga e.*	*Yehova Mudzimu a mbo ri: A si **zwavhuḓi** muthu a tshi dzula e eṱhe; ndi ḓo mu **itela mufarisi** o mu fanelaho.*	*Muṋe washu Mudzimu a ri, "A si **zwavhuḓi** muthu a tshi dzula e eṱhe. Ndi ḓo mu **vhumbela mufarisi** o mu fanelaho."*
Then the Lord God said: it is not good for a man to live alone I will make him a companion.	Jehovah God then said: it is not good for a man to live alone; I will make him a suitable companion.	Our father God said, it is not good for a man to live alone. I will create him a suitable companion.

Orthographic shifts

1. ***modzimo*** for ***mudzimu*** (God)
2. ***se*** for ***si***
3. ***zoa*** for ***zwa*** (for)
4. ***vode*** for ***vhuḓi*** (good)
5. ***tše*** for ***tshi***
6. ***ete*** for ***eṱhe*** (alone)

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7.   *etela* for ***itela*** (do for)

8.   *mofaresi* for ***mufarisi*** (partner)

9.   *momoe* for ***muṅwe*** (another)

The influence of Sepedi and German orthography is apparent from the following words, ***honno, modzimo, are, mothu, etela, mofaresi***; Sepedi vowel ***o*** in the words *vode, mothu, mofaresi* and *momoe* was used to represent the current Tshivenḓa orthography vowel ***u***. The Sepedi vowel ***e*** in the words *se*, *vode*, *tše* and *mofaresi* was used to represent the current Tshivenḓa orthography vowel ***i***. The German language influence is evident in the combination of vowel ***oa*** in the word ***zoa*** for ***zwa***, where ***oa*** was used to represent Tshivenḓa semi-vowel **w.** The letter ***t*** in the word ***ete*** was used to represent ***ṱh***.

Example 4

Table 5.4: ***Genesi* 2:19**

Manuscript (1879) *Genesi* 2:19	1936 version	1998 version
Honno Yehova Modzimo mose a tše ***vomba*** *nga mavu zwikhokhonono zote zoa šango na* ***zunone zoa tadolo****, a zu disa ha mothu, a re a vone ngaafo hone a do zu vidza ngaho.*	*Yehova Mudzimu, ó vhumba nga mavu dzoṱhe dziphukha dza shango, na* ***zwiṋoni*** *zwoṱhe zwa* ***ṱaḓulu****, a zwi ḓisa ha muthu, hú uri a vhone uri u ḓo zwi vhidza hani,*	*Muṋe washu Mudzimu a dzhia mavu a vhumba phukha dza shango na zwiṋoni, a zwi ḓisa ha muthu u vhona uri a nga zwi vhidza hani;*
Then when Jehovah God forms all the animals of the earth and	Jehovah God, formed all animals of the earth and	Our father God took the soil and created

birds of the heaven with the soil, He brought them to the man, and told him to see how he will name them.	the birds of the heavens with soil, and brought them to the man, so that he sees what he would name them,	animals of the earth and birds, and brought them to man to see what he would name them;

Orthographic shifts

1.   *mose* for *musi* (when)
2.   *tše* for *tshi*
3.   *vomba* for *vhumba* (create)
4.   *zote* for *zwoṱhe* (all)
5.   *zoa* for *zwa* (for)
6.   *šango* for *shango* (earth)
7.   *zunone* for *zwiṋoni* (birds)
8.   *tadolo* for *ṱaḓulu* (heaven)
9.   *mothu* for *muthu* (person)
10.   *vone* for *vhone* (them)
11.   *ngaafo* for *ngaafho* (the way in which)
12.   *hone* for *hune* (where)
13.   *zu* for *zwi*
14.   *vidza* for *vhidza* (to call)

Sepedi orthography's impact can be seen in the words *šango*, *tše*, representing the current Tshivenḓa orthography *sh* and *tsh* and in words such as *tadolo*, *motho* where vowel *o* was used instead of vowel *u*. In some instances, Beuster used the consonant-vowel combination in words such as *zunone*, **zu** representing **zwi** from the current

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Tshivenḓa orthography. This combination attests to the influence of German orthography in Beuster's translation.

2.   The orthography proposed by C. Meinhof

The second orthography by C. Meinhof was characterised by the presence of diacritic marks together with some remnants of Sepedi symbols. In 1901, C. Meinhof published the first Tshivenḓa scientific article titled: *Das Tšivenda*. It emanates from the material that he was given by the Schwellnus brothers on "phonological and phonetical analysis of Venda" (Mathivha, 1972:16).

Meinhof took the opportunity to improve Beuster's orthography using diacritics. This orthography was characterised by the presence of diacritics **[Λ]** for dental sounds, underscores for certain f fricative sounds and dot **[.]** symbols for labionasal sounds, and the remnants of some Sepedi marks. About 17 diacritics were used above the characters and 14 below the base characters (Madiba, 2000:76). Meinhof's Lepsius system which uses the Latin alphabet (PanSALB, 2008), was used, but with the following differences:

Diacritics are used to differentiate some dental consonants from their alveolar equivalents. e. g. ṱ, ṱh, ḓ, nḓ, ṋ, nṋ and ḽ.

1.   The velar n and nn are written as ṅ and nṅ to distinguish them from their alveolar equivalents.
2.   The letters c, j, and q are not used
3.   Tshivenḓa has only five vowels
4.   Double vowels
   1.   A long vowel e.g., *goo* or
   2.   Two syllabic vowels e.g., *tshiila*

According to Madiba (2000:80), Meinhof was introduced to Tshivenḓa by the Schwellnus brothers, who supplied him with Tshivenḓa materials which were available during that era.

With the knowledge Meinhof acquired from the lessons he learnt from the Schwellnus brothers, he later published his first book called *Das Tšivenda* and it was in this book where he analysed Tshivenḓa orthography and introduced new changes (Madiba, 2000). As pointed out by Madiba (2000), Meinhof's approach to Tshivenḓa orthographic reform was influenced by the Lepsius Standard orthography.

Examples:

Orthography by Beuster	Orthography by Meinhof
f	f̱ for *f̱asi* (down)
d	ḓ for *ḓala* (full)
l, ll	ḻ for *ḻa* (eat)
t	ṱ for *ṱaḓulu* (heaven)
th	ṱh for *ṱhama* (friend)
n	ṅ for *ṅwana* (baby)
n	ṋ for *muṋe* (owner)

From the above examples it can be deduced that the reform by Meinhof made a meaningful contribution in the development of Tshivenḓa orthography as this enabled the reader to distinguish between Tshivenḓa and foreign sounds which could not be differentiated on the manuscript. Dentals, fricatives and velar nasal sounds from Beuster's orthography are now pronounced differently because of the introduction of diacritics.

3.   The orthography proposed by the Schwellnus brothers

The orthography by Theodore and Paul Schwellnus marks a significant stage in the development of Tshivenḓa (Madiba, 2000). As Madiba (2000) explains, these brothers incorporated Meinhof's symbols into the writing of Tshivenḓa. They also improved Sepedi

symbols employed by Beuster and Meinhof and devised new combinations which made it easier to write down Tshivenḓa (Madiba, 2000). The work done by the Schwellnus brothers led to the publication of some early writings of Tshivenḓa and accomplishment of the first complete translation of the Tshivenḓa Bible in 1936. The orthography used in this version shows the development of Tshivenḓa as compared to previous orthographies by Beuster and Meinhof, which were influenced by other languages.

The Schwellnus brothers' orthography reduced Tshivenḓa vowels to five (Madiba, 2000). This vowel system is illustrated in the following examples:

a as in *makanda* (shell)

e as in *bete* (cockroach)

i as in *imba* (sing)

o as in *ola* (draw)

u as in *mulambo* (river)

4.   The current orthography

According to Madiba (2000), missionaries have been in charge of the development of the Venda orthography for centuries. Mafela (2010:692) states that languages are dynamic, however they develop with time. Language keeps on changing and it also affects the vocabulary, spelling and orthography of a language which change too (Alberts, 2004). A critical period in the development of Tshivenḓa orthography was highlighted by the 1936 release of the first comprehensive translation of the Bible. Tshivenḓa orthography remained unchanged until the South African government got involved in the improvement of the language. As pointed out by Tshikota (2016:31), the Tshivenḓa orthography

includes 18 letters of the Roman alphabet and another 5 letters used as phonemic characters (Tshikota, 2016). The table below shows the current orthography:

Table 5.5: Tshivenḓa consonant chart (Madiba, 2000:84)

Bilabial	Denti-labial	Inter-dental	Cerebral	Palatal	Velar	Labio-alveolar		
ph	Pf	ṱh ṱ	th	thy	kh	tsw	phw	khw
p	pf	ḓ	t d	ty	k	dzw	pw	kw
b	bv	ṋ	ts	dy	g	sw	bw	gw
fh	f	ḽ	dz	tsh	x	zw	mw	nw
vh	v		l	dzh	ṅ			
m			r	sh	ng			
mb			s	zh				
w			z l n nd	ny				

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5.3 SHORTCOMINGS OF THE TSHIVENḒA ORTHOGRAPHY

Work to improve African language orthographies was started around the 1950s by the Native Languages Commission, which was transformed into the Language Commission in 1962 (Madiba, 2000). According to Madiba (2000), these committees had a responsibility of developing terminology to be used for teaching. This was not an easy task to committee members since African languages lacked specialised technical vocabularies which developed from European languages (Mawela, 2007:37).

Madiba (2000:130) posits that linguists who worked on developing Tshivenḓa terminology during that time were not trained terminologists or terminographers. For that reason, the strategies they applied in developing terminology were deficient. Language structures were represented by linguistics experts from tertiary institutions and universities. They had to follow certain procedures dictated by the government, for these reasons, their inputs were not valued. The fact that there were no clear guidelines on how to translate, did not make them non-experts; they had to abide by the laws of the government. In the case of Tshivenḓa, members of the Venda Language Committee, which later was changed to the Venda Language Board did not do much with regard to Tshivenḓa orthography reform (Madiba, 2000).

5.4 TSHIVENḒA ORTHOGRAPHY AND BIBLE TRANSLATION

The translation of the Bible into Tshivenḓa did not only lay a foundation for communication between man and God, but it also created strong pillars for a new dispensation, which saw Tshivenḓa develop into a written language. Since Tshivenḓa was never written down before the arrival of missionaries and with them having limited insight of Tshivenḓa, the language used during the first Bible translation attempts by C.F. Beuster and other missionaries, varied from that of the speakers. It resulted in various stages of orthography

formulation and revision which led to the revision of the Tshivenḓa Bible. The tracing of these shifts provides a clear indication as to when new terms entered the language and how some of their meanings were extended and the manner in which they have contributed to the development of Tshivenḓa. The current Tshivenḓa orthography is characterised by the presence of dental signs and combinations of symbols, which represent certain speech sounds in the orthography. This orthography also consists of a five basic vowel system and a doubling of syllabic nasal consonants. The table below illustrates the linguistic shifts in Tshivenḓa orthography from Beuster's Translation-Manuscript (1879), 1936 and the 1998 version of the Tshivenḓa Bible together with their back-translation.

Table 5.6: *Genesi* **2:20**

Genesi 2:20	*Honno mothu a vidza kholomo dzote nga madzina a dzo na zunone zoa tadolo na phoka dza šango. Honno ha Adam a ho ngo vonoa mofaresi momoe ngae,*	*Muthu a mbo bula madzina oṱhe a zwifuiwa, na a zwiṋoni zwa ṱaḓulu, na a dziphukha dzoṱhe dza shango. Hone, mufarisi o fanelaho ene muthu ha ngo mu wana*	*Huno muthu o rina madzina a zwifuwo, na zwiṋoni, na phukha dzoṱhe dza shango, hone a si wane mufarisi o mu fanelaho.*
	So the man called all cows by their names and the birds of heaven and the animals of the earth. However, Adam did not see his partner.	Then man utters all the names of the livestock, and of the birds of heaven and of all the animals of the earth. However, he did not find his suitable partner	So the man give names to the livestock and birds and all animals of the earth, but he did not find a partner suitable for him.

The following linguistic shifts have been observed from the above example:

1879	**1936**	**1998**
vidza	*bula*	*rina* (to name)
madina	*madzina*	*madzina* (names)
zŭnone	*zwinoni*	*zwiṇoni* (birds)
ta*dolo*	*ṱadulu*	-----------
ph*o*ka	*dziphukha*	*phukha* (animals)
šango	*shango*	*shango* (country)
vonoa	*wana*	*wane* (to get)
m*o*far*e*si	*mufarisi*	*mufarisi* (partner)

The above examples show the linguistic shift that has occurred in Tshivenḓa in three Tshivenḓa Bible editions which were published from 1879, 1936 and 1998. These shifts were due to various factors that had influenced the process of translation during the three different eras. The first era which was characterised by the attempts of translating Bible extracts into Tshivenḓa saw the publication of the first Tshivenḓa Manuscript which laid a foundation for the first complete version (1936) and other versions that followed. As already alluded to in the previous chapters, the Tshivenḓa manuscript (1879) shows excessive use of German and Sepedi sounds as compared to the 1936 and 1998 version. In instances where there was no equivalent word in Tshivenḓa during the translation of the Tshivenḓa Bible, translators would borrow words from languages like Sepedi and Hebrew such as **zunone** and **šango**, hence the visibility of words which do not have their origin in Tshivenḓa. The influence of Sepedi can be observed in words like, **honno**, **mothu**, **tadolo**, **phoka**, **mofaresi**, where Sepedi vowel **o** was used to represent vowel **u** as presented in the current Tshivenḓa orthography. Another influence of Sepedi is seen in the words *zŭnone* and *mofaresi* where Sepedi vowel **e** was used to represent vowel **i** as represented in the current Tshivenḓa orthography. The Sepedi speech sound **š** in the word *šango* was used to represent Tshivenḓa speech sound **sh** for **shango** (country). The translator of the 1879 edition also used speech sound **v** (aspirated sound) instead of **vh**

(aspirated sound) as represented in the current Tshivenḓa orthography in the word **vidza** for **vhidza.** Speech sound **v** is applicable in Xitsonga in words like **vana** (children), **vuya** (come back).

Table 5.7: *Genesi* 2:21

Example 2	1879	1936	1998
Genesi 2:21	*Ndi **zo**ne Yehova M**o**dzim**o** a disela kho**fe** kh**olo tadolo** ha Adamu, **honno** a e**d**ela. **Honno** a bvisa **lomoe loa** mbabvu dza**oe** a* Then the Lord God brought a deep sleep to Adam in heaven. Then he removed one of his ribs	*Yehova **Mudzimu** a mbo eḓedza muthu khofhe **khulu**, a bvisa luṅwe lwa dzimbabvu **dzawe**, a dovha a thivha fhethu afho nga ṇama.* The lord God made him to fall into a deep sleep, and removed one of his ribs, he again closed that part by the flesh.	*Ndi hone **Muṋe washu Mudzimu** a tshi eḓedza muthu khofhe khulu; musi a tshee o edela, a bvisa luvhabvu lwawe, afho fhethu a hu thivha nga nama.* Then our father God made the man to fall into deep sleep; whilst sleeping, He removed his rib, and closed that part by the flesh.

The following linguistic shifts have been observed from the above example:

1879	1936	1998

1879   **1936**   **1998**

zone   *hone* (therefore)
M**o**dzim**o**   ***Mudzimu***   ***Mudzimu*** (God)
kho**fe**   *khofhe*   *khofhe* (slumber)
kh**olo**   ***khulu***   *khulu* (big)
tadolo   _____   _____
honno   _____   _____
lomoe   *luṅwe*   _____
loa   *lwa*   _____
*dza**oe***   ***dzawe***   *lwawe (*his/hers)

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The examples provided illustrate the linguistic shift that occurred in the translated versions of Tshivenḓa Bibles which the researcher views as an enormous contribution to the development and intellectualisation of the Tshivenḓa language. The influence of Sepedi is still prevalent in the words extracted from the 1879 version. For example, Sepedi vowel *o* was used in these words: *Modzimo, kholo, tadolo, honno* and *lomoe* to represent vowel *u* as illustrated in the current Tshivenḓa orthography. The second column of the 1936 version shows a significant improvement of how the translator shifted from using words that were influenced by Sepedi. Tshivenḓa vowel *u* replaced Sepedi vowel *o* as shown in words such as *Mudzimu, khulu* and *luṅwe*. It should be noted that the use of Sepedi vowel *o* in Tshivenḓa gives a Tshivenḓa word a new meaning and a different pronunciation which might not make sense or convey the intended meaning. The researcher has also noted the use of vowel combination *oa* and *oe* in the words *loa* and *dzaoe* in the 1879 translation. The replacement of juxtaposed vowels *oa* and *oe* by semi-vowel *w* demonstrates a significant development in Tshivenḓa. Other observable shifts in the examples above occur in the words *zone* (1879) to *hone* (1998) and *dzawe* (1936) to *lwawe* (1998). *Zone* for *zwone* cannot be used interchangeably with *hone,* especially in the phrase provided above. The word *dzawe* is a plural form of *lwawe* used in the 1998 version which the researcher believes may have been influenced by the source text used during the translation of the Bible into Tshivenḓa.

Table 5.8: *Genesi* **28:11**

Example 3	1879	1936	1998
Genesi **28:11**	***Honno*** *Yakobo a tsimbela a da fetho h*o̲*ne, alala hone vosiko nga ova dova lo va lo kov*e̲*la a v*o̲*la t*o̲*mbo.*	*A swika fhethu huṅwe a lala* **hone,** *ngauri ḓuvha ḻo vha ḻo kovhela; a dzhia tombo ḽa henefho a ḽi siamela, a eḓela.*	*A ri u kovhelelwa huṅwe fhethu, a lala henefho. A dzhia ḽiṅwe tombo henefho a siamela, a eḓela*

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	Then Jacob walked to a place, and slept there for the night because it was late he opened the rock.	He reached a certain place and slept there because the sun had set; he took a stones from the same place, and rested his head on it and slept.	The sun set while he was at a certain place, he slept there. He took a stone from the same place, and rested his head on it and slept.

The following linguistic shifts have been observed from the above example:

1879	**1936**	**1998**
Honno (then)		*A ri*
fetho (place)	*fhethu*	*fhethu*
vosiko (night)	*kovhela*	*kovhelelwa*
tsimbela (walk)	_____	_____
vola	_____	_____
kovela (sunset)	*kovhela*	_____
dova (sun)	*ḓuvha*	_____
tombo (stone)	*tombo*	*tombo*

This section presents the shift that took place from the first to the 1998 version and focuses specifically on how certain terms have changed from one translation to the other, this cannot be explained fully without discussing sounds that made the whole term. The prevalence of Sepedi continues to be apparent in the examples presented in the 1879 edition. This can be seen in these words: *vosiko* for *vhusiku* (night), *honno* for *huno* (then), *tsimbela* for *tshimbila* (to walk) and *dova* for *ḓuvha* (sun or day) were Sepedi vowel *o* and *e* were used in place of the current Tshivenḓa vowel *u* and *i*. The 1879 translation also demonstrates the subsequent use of Xitsonga speech sound *v* for Tshivenḓa consonant *vh* in the words: *vosiko for vhusiku* (night), *vola*, *kovela* for *kovhela* (sun set) and *dova for ḓuvha* (sun or day). The significant development of Tshivenḓa is observable in the words used in the 1936 version were the translator replaced speech sound *v* with *vh* in the words *kovela-kovhela*, *dova-ḓuvha* and also introduced a diacritic on *d-ḓ*. Another remarkable development in Tshivenḓa is evident in the word *fethu* (1879) which

the translator of the 1998 version changed to **fhethu** (place). As already alluded to, most of the words used in the 1879 edition gave Tshivenḓa terms new meanings and a different pronunciation due to speech sound variations that were used in the formulation and coining of Tshivenḓa words. For example, with regard to speech sound variations, **f** is a denti-labial consonant whereas **fh** is a labial consonant; for this reason words are pronounced differently. Lastly, another improvement is seen in the 1998 version, where the word *vosiko* for **vhusiku** (night) was replaced by the word **kovhelelwa** (to be late). Such changes are due to various factors which might have influenced the translation, it could be time, choice of equivalent words by the translator, source text and theories which were prevalent during that era.

Table 5.9: *Genesi* 3:10

Genesi 3:10	*Honno a **re**: Ndo pfa e**p**fi la**o** tsim**one**, **honno** nda **sua** nga **ova** nd**o** so ngo ambara, nde **zo**ne **zoe** nda dzumbama.*	*Ene **a ri**: Ndo pfa **ipfi** ḽau **tsimuni**, nda **ofha**, ngauri a tho ngo ambara; nda mbo dzumbama.*	*Ene a fhindula a ri, "Ndo u **pfa** u **tsimuni**, nda **ofha**, ngauri ndo vha ndi fhedzi. Ndi zwe nda dzumbama."*
	Then he said: I heard your voice in the fields, but I was afraid because I was not dressed, hence I hid myself.	Him he said: I heard your voice in the fields, and got afraid, because I am not dressed: then I hide myself.	He answered and say, I heard you while you were in the fields, and got afraid, because I was naked. Hence, I hide.

The following linguistic shifts have been observed from the above example:

1879	1936	1998
honno a re (he then said)	**ene** *a ri*	*ene a fhindula ari* (he answered and say)
ep*fi **lao*** (your voice)	*ipfi ḽau*	_____

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tsimone (in the field)	*tsimuni*	*tsimuni* (in the field)
*nda **sua*** (I got scared)	*nda **ofha***	*nda ofha* (I got scared)
*nga **ov**a (*because)	*ng**auri***	*ngauri* (because)
ndo so ngo ambara (I was not dressed)	*tho* ngo ambara	*ndo vha ndi fhedzi* (I was naked)
ndo zone zoe (is then that)	***nda mbo*** (I then)	*ndi **zwe nda*** (I therefore)

From the examples above, the following observations can be made: the influence of Sepedi is evident in the words *h**o**nno* for *h**u**no* (then), *r**e*** for *r**i*** (say), ***e**pfi* for ***i**pfi* (Word), *la**o*** for *l̩a**u*** (yours), *tsim**o**ne for tsim**u**ni* (field) and ***ov**a* for ***u vha*** (to be). The use of vowel ***o*** and ***e*** for Tshivenḓa vowel ***u*** and ***i*** in these words attests to the influence of Sepedi in the 1879 edition. A glaring improvement is observable in the 1936 and 1998 versions where the translators made a remarkable effort of getting away with words that were influenced by Sepedi and other features which made them not to be aligned with the rules of the current orthography. Significant development can be observed from these phrases; *nga **ov**a- **ngauri*** (1936) ***-ngauri** (1998)*, *nda **sua**- nda **ofha*** (1936) ***-nda ofha*** (1998) and ***ndo zone zoe**- **nda mbo*** (1936) - *ndi **zwe nda*** (1998). As presented in the 1879 edition the phrases ***nda sua*** for ***nda tshuwa***; ***nga ovha*** for ***nga u vha*** and ***ndo zone zoe*** for ***ndi zwone zwe*** were completely changed in the 1936 and 1998 version. Although the translators of the 1936 and 1998 versions did not give these phrases new meaning, the translations or the phrases presented were their similarities or synonyms which the translators found fit to be equivalents of the source text they used during that period. Another improvement is seen in the phrase ***honno a re*** (1879) for ***huno a ri*** (then he said), the translator used double speech sound ***nn*** to present speech sound ***n***. However, the translator of the 1936 version improved his phrase to ***ene ari*** (he/him said) and ***ene a fhindula ari*** (he answered and said). It is perceptible that translators of the 1936 and 1998 version were trying their best to improve from the translation that was influenced by other languages to a pure translation which is clear and comprehensible to readers.

Table 5.10: *Genesi* 3:11

Example 5	1879	1936	1998
Genesi 3:11	*Honno a **re**: U<u>o</u> vodzoa nga n**ye** **ore** a no ngo ambara? E**zu** a **uo** ngo **lla mori** h*o*eo o**e** nda u laea **o** re u songo o **ll**a?*	*Mudzimu a ri: Ndi nnyi we a u **ḏivhisa** zwauri a **wo ngo** ambara? Izwi a **wo** ngo ḽa uḽa **mur**i we nda ri U songo u **ḽa**?*	*Mudzimu a ri, "Ndi nnyi we a u **vhudza** uri u **fhedzi**? Izwi a **wo** ngo ḽa ula muri we nda ri u songo u ḽa?"*
	Then he said: who told you that you are not dressed? Did you not eat the tree I ordered that you should not eat?	God said: Who made you aware that you are not dressed? Didn't you eat that tree I said you should not to eat?	God said, who told you that you are naked? Didn't you eat that tree I said you should not eat?

The following linguistic shifts have been observed from the above example:

1879	**1936**	**1998**
*h*onn*o a **re***	*Mudzimu a ri*	*Mudzimu a ri* (God said)
*uo vodz**oa** nga **nye***	*ndi nnyi we a u **ḏivhisa***	*ndi nnyi we a u **vhudza*** (who told you)*
***ore** a no ngo ambara*	*zwauri a wo ngo ambara*	*uri u fhedzi* (that you are naked)
***ezŭa** uo ngo **ll**a*	*izwi a wo ngo ḽa*	*izwi a wo ngo ḽa* (didn't you eat)
mori	*muri*	*muri* (tree)
oe	*we*	*we* (which)

The phrases and words provided above show the influence of Sepedi and German in the 1879 edition. This is evident in words like *honno* for *huno* (then), *re* for *ri* (we), *vodzoa for vhudzwa* (to be told), *nye* for *nnyi* (who), ***ore*** for ***uri*** (so that), *more for muri* (tree). An observation about German influence can be seen in the word **ezŭa,** where the consonant-vowel combination of *zŭ* was used to represent the present-day Tshivenḓa *zwi.* The 1879 Bible translation also shows the introduction of double letter **ll** and **nn** of which **ll** was

employed to separate the dental lateral sound *l* from its alveolar equivalents. The continued usage of vowel combinations to denote semi-vowels demonstrates the impact of other languages, vowel combination **uo** and **oe** were used to represent semi-vowel **w**. A significant improvement of Tshivenḓa is observable in the 1936 version where vowel combination **oe** and **uo** were improved to semi-vowel **w** and an additional vowel to give it meaning. Further improvements in the development of Tshivenḓa are evident in a phrase such as **honno a re** (He then said) which has been changed to **Mudzimu a ri** (God said) in both the 1936 and 1998 Bible versions. The researcher is of the opinion that the proper noun (**Mudzimu**) was introduced in the 1936 and 1998 versions to make the readers aware of who is conveying the message. The phrase **uo vodzoa nga nye** (who told you) in the 1879 version was improved to **ndi nnyi we a u ḓivhisa** (who informed you) in the 1936 version and **ndi nnyi we a u vhudza** (who told you) in the 1998 version. The word *vodzoa* (tell) from the 1879 edition which shows the influence of Sepedi was improved to **vhudza** by the translators of the 1998 translation aligning it to the current Tshivenḓa orthography. The translators of the 1936 version replaced the word **vodzoa** (to tell) with **ḓivhisa** (to make known) for their own reasons, however, unlike the 1936 translator, the translator of the 1998 version refined the Sepedi influenced word and aligned it to the current Tshivenḓa orthography. Some of the words that were improved are: **nye**-**nnyi** (who) in the 1936 and 1998 version; **ore** (1879) - **zwauri** (1936) - uri (1998); **ezua** (1879) -**izwi** (1936) - **izwi** (1998)*;* **uo** (1879) - **wo** (1936 & 1998)*;* **lla** (1879) - **ḽa** (1936) - **ḽa** (1998); **more** (1879) -**muri** (1936 &1998)*.* From these words it is apparent that the 1936 and 1998 versions saw a significant stage of development in Tshivenḓa; the introduction of diacritics and the shift from words influenced by foreign languages to words influenced by Tshivenḓa revised orthographies.

Table 5.11: *Genesi* 3:12

Example 6	1897	1936	1998
Genesi 3:12	*Adam a **re**: **Mosadzi hoeo o<u>e</u> ua** mpha, **ore** a dzul<u>e</u> nan ne, nd<u>i</u> en<u>e</u> o mphaho **more** hoeo,*	*Adamu a **ri**: **Musadzi uyu** we wa **n̯n̯ea** uri a vhe na n̯n̯e, ndi ene we a mpha muri uyo, nda mbo ḽa.*	*Muthu a **ri**, "**Musadzi hoyu** we vha **mpha** uri ndi dzule nae, ndi ene we a **fula** mutshelo kha muri a nnea, nne nda ḽa."*
	Adam said: this woman that you gave me to stay with, is the one who gave me that tree,	Adam said: this woman that you gave me to be with, is the one who gave me the tree, then I ate.	The man said, this woman that you gave me to stay with, is the one who plucked the fruit from the tree and gave me, I then ate.

The following linguistic shifts have been observed from the above example:

1879	**1936**	**1998**
*Adam a **re*** (Adam said)	*Adamu a **ri***	*muthu a ri* (the man said)
*mosadzi **hoeo*** (this woman)	*musadzi **uyu***	*musadzi hoyu* (this woman)
*o<u>e</u> **ua** mpha* (the one you gave me)	*we wa n̯n̯ea*	*we vha mpha* (give)
*ore a dzule na **nne*** (that she stay with her)	*uri a vhe na **n̯n̯e***	*uri ndi dzule nae* (that I stay
*more **hoeo*** (that tree)	*muri **uyo***	*muri* (tree)

Few observations have been made with regard to the linguistic shift that occurred in the examples provided. The words used in the 1879 translation show influence of Sepedi I, this is evident in words like *a re* (he said), **mosadz**i (a woman), **more** (tree) where Sepedi vowel *e* and *o* were used to represent Tshivenḓa vowel *i* and *u* according to the current revised Tshivenḓa orthography. The continued use of the vowel combinations **oe, eo** and **ua** for the semivowels **w** and **y** is still in use. Notable development of Tshivenḓa is shown in the 1936 and 1998 translation in the following words: **mosadzi** (1879) - **musadzi** (1936

& 1998)*, hoeo* (1879) *- uyu* (1936) *- hoyu* (1998), *oe* (1879) *- we* (1936 & 1998)*, ua* (1879) *- wa* (1936) *- vha* (1998)*, nne* (1879) *- ṋṋe* (1936)*, more* (1879) *- muri* (1936 & 1998). The replacement of juxtaposed vowels by semi-vowels, the shift from words that were influenced by Sepedi to Tshivenḓa orthography influenced words and introduction of diacritics attest to the advancement of Tshivenḓa.

Table 5.12: *Genesi* **3:15**

Example 7	**1897**	**1936**	**1998**
Genesi 3:15	**Honno** ndi do **v**e**a vosuna vokati** ha **eoe** na **mosadzi,** na **vokati** ha mbe**o ea oe** na mbe**o ea oe, eone** e **do** u **pkaša toho**, **honno eoe** u do **e lo**ma **tšer**e**the**.	Na hone ndi **vhea vhuswina** vhukati ha **iwe** na **musadzi, vhukati** ha **mbeu yau** na **mbeu yawe**; mbeu yawe i ḓo U pwasha ṱhóho, iwe wa ḓo i luma tshirethe.	Ndi do u **luṱanya** na **musadz**i, na vhana vhau na vhawe vha do vhengana; nwana wawe u do u pwasha ṱhoho, iwe wa mu luma tshirethe."
	Therefore I will put enmity between you and the woman, and between her seed and your seed, it will crush your head, then you will bite its heel.	Therefore, I put enmity between you and the woman, between your seed and her seed; her seed will crush your head, you will bite its heel.	I will make you and the woman fight each other, your children and hers will hate each other; her child will crush your head, you will bite her heel.

The following linguistic shifts have been observed from the above example:

1879   **1936**   **1998**

Honno (then)   *na hone* (and then)
Ndi do vea vosuna   *ndi vhea vhuswina*   *ndi ḓo u luṱanya* (I will cause enmity)

Vokati (between)   *v*hukati   *na*
Ha eoe (to you)   *ha iwe*
Mosadzi (woman)   *musadzi*   *musadzi* (woman)

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Mbeo ea oe (your seed)	mbeu yau	vhana vhau (your children)
Mbeo ea oe	mbeu yawe	ṅwana wawe (his child)
e do u (it will)	i ḓo u	u ḓo u (it will)
pkaša toho (crush the head)	pwasha thoho	pwasha ṱhoho (crush the head)
loma (bite)	luma	luma (bite)
tšeret̯he (heel)	tshirethe	tshirethe (heel)

The combination of phonemes and word structure applied in the 1879 translation vary from that of the latter editions/translations. This can be observed in the combination of vowels *ea, eo* and *oe* which were later advanced to semi-vowel **w** and **y** in the 1936 and 1998 translations. Further advancements are apparent in the following words: *vea* (1879) - *vhea* (1936) - *ḓo u* (1998); *vokati* (1879) - *vhukati* (1936); *mosadzi* (1879) - *musadzi* (1936 & 1998); *mbeo* (1879) - *mbeu* (1936) *ṅwana* & *vhana* (1998); *pkaša* (1879) - *pwasha* (1936) - *pwasha* (1998); *loma* (1879) - *luma* (1936) - *luma* (1998); *toho* (1879) - *ṱhoho* (1936 & 1998) and *tšeret̯he* (1879) - *tshirethe* (1936 & 1998). These advancements show how Tshivenḓa has shifted from meaningless phonemes, words and phrases that were influenced by foreign languages. Interestingly, the 1879 translator, attempting to formulate and coin an equivalent of Tshivenḓa, used a speech sound **pk** alien to Tshivenḓa to represent the Tshivenḓa consonant **pw** in the word *pwasha* (to break). Sepedi consonant **š** was used in the 1879 translation to represent Tshivenḓa consonant **tsh**, which was applied in the latter translations in the word **tšeret̯he** (1879) - **tshirethe** (1936 & 1998).

Table 5.13: *Genesi* **4:15**

Example 8	**1897**	**1936**	**1998**
Genesi **4:15**	**Honno** *Yehova a* **re:** *a* **volaeaho** *Kaini a do* **life̯dzoa** *ka* **tano** *na* **kavelo**. **Honno** *Yehova a*	*Yehova a amba nae' a ri: Naho zwó ralo, ané a ḓo vhulaha Kaini u ḓo lifhedzwa* **kaṱanu-**	**Huno Mune washu** *a amba nae a ri, "A zwo ngo ralo; arali muthu a* **vhulaha** *Kaini, u ḓo*

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	vea lofaeo ha Kaini a re a mo vonaho a se mo volaee.	na-kavhili. Yehova a mbo vhea luswayo kha Kaini, uri ané a mu wana, a si mu vhulahe.	lifhedzwa kaṱanu na kavhili.” Ndi hone Mune washu a tshi vhea Kaini luswayo, uri hu si vhe na a no ri u mu wana a mu vhulaha.
	Then the Lord said: whoever kills Cain will be avenged seven times. Then the Lord put a sign on Cain so that he doesn't get killed by those who will see him.	The Lord talked to him and say: even though it's like that, whoever is going to kill Cain will be avenged seven times. Then the Lord put a sign on Cain so that he doesn't get killed by those who will find him.	Then our father talked to him and say. It is not like that; if a man kills Cain, he will be avenged seven times. Then our father put a sign on Cain, so that there won't be anyone who finds him and kills him.

The following linguistic shifts have been observed from the above example:

1879	**1936**	**1998**
honno yehova	yehova	huno muṋe washu (then our father)
a re	amba	amba (talk)
volaeaho	vhulaha	vhulaha (kill)
lifedzoa	lifhedzwa	lifhedzwa (avenge)
ka tano na kavelo	kaṱanu-na-kavhili	kaṱanu na kavhili (seven times)
vea lofaeo	vhea luswayo	vhea Kaini luswayo (put a sign on Cain)
a re a mo	uri ane a mu	_____
vonaho	wana	wana (get)
a se mo	a si mu	hu si vhe (
volaee	vhulaha	vhulaha (kill)

The above examples manifest that certain vowel combinations, vowel-consonant combinations and use of Tshivenḓa symbols alongside German and Sepedi symbols only occurred in the 1879 translation. Some combinations which resulted in new symbols were

formulated due to lack of letters from Sepedi or German. However, the advancement shown in the 1936 and 1998 translations were due to the revision of Tshivenḓa orthographies. These improvements are evident in these words:

Table 5.14: The advancement shown in the 1879, 1936 and 1998 translations were due to the revision of Tshivenḓa orthographies

Manuscript (1879)	1936	1998
v*olae*ah*o*	vhulaha	vhulaha
ka ṱan*o*	kaṱanu	kaṱanu
li*f͟e*dzoa	lifhedzwa	lifhedzwa
L*ofaeo*	luswayo	Luswayo
Kavelo	kavhili	Kavhili
a se mo	a si mu	hu si vhe

The revision of Tshivenḓa orthography marks a significant stage in the development of Tshivenḓa; this is observable in these examples: the word *volaeaho* (1879) which was changed to ***vhulaha*** (to kill) in the 1936 and1998 translations. To show that the translators of the later versions made significant strides in developing the language they removed vowel combination ***ea*** from *volaeaho*, replaced Xitsonga bilabial speech sound ***v*** with Tshivenḓa bilabial speech sound ***vh*** and replaced Sepedi vowel ***o*** with ***u***. Further advancements are illustrated in the word ***lif͟edzoa*** (1879) where the combination of denti-labial ***f*** and an underlined vowel ***e*** were replaced by bilabial speech sound ***fh*** in *lifhedzwa* (to retaliate)*,* the vowel combination ***oa*** was replaced by semi-vowel ***w*** to ***dzw***. Another significant shift is shown in the word ***lofaeo*** (1879) which saw the consonant - vowel combination being changed to Tshivenḓa consonant ***sw*** in the word ***luswayo*** (sign). From these examples the researcher has also noted the insertion of diacritic marks in the word *ka ṱano* (1879) - ***kaṱanu*** (times five) and the replacement of Sepedi vowel ***o*** with Tshivenḓa vowel ***u.***

Table 5.15: *Genesi* 7:11-12

Example 9	1879	1936	1998
Genesi 7:11-12	*Dova la fume na matano na maveli la moeḓzi oa voveli ndi lone le mabuli a zusima zoa loanze leholo a rumbula nga lo na mabuli a tadolo a vulea. Honno mnvula ea nna šangoni madova a mahume manna na vosiko ha mahume manna*	*11 Nga ṅwaha wa maḓana maṱanu-na-ḽithihi wa Noaxe, nga ḓuvha ḽa fumi-na-vhuṱanu-na-vhuvhili ḽa ṅwedzi wa vhuvhili ha vulea zwisima zwoṱhe zwa mativha mahulu, na mabuli a ṱaḓulu a aṱama.*	*11 Nua o ri o no vha na miṅwaha ya 600, nga ḓuvha ḽa 17 ḽa ṅwedzi wa vhuvhili – ḓuvha ḽeneḽo ha phulea zwisima zwoṱhe zwa mativha mahulu, mabuli oṱhe a muḓalo wa maḓi a ngei ṱaḓulu a vulea, 12 mvula ya nela ḽifhasi ya fhedza maḓuvha a 40 na vhusiku hao.*
	The seventeenth day of the second month the outlets of the fountains of the big ocean burst open and the pores of the heavens opened. Then it rained on earth for forty days and forty nights.	When Noah was six hundred years old, on the seventeenth day of the second month all the fountains of great deep burst forth.	11 When Noah was 600 years old, on the seventeenth day of the second month-on that day all the fountains burst forth and the heavens were opened. 12 it rained on earth for forty days and nights.

The following linguistic shifts have been observed from the above example:

1879	1936	1998
dova	*maḓuvha*	*maḓuvha* (days)
matano na maveli	*maṱanu na mavhili*	*maṱanu na mavhili* (seven)
moedzi	*ṅwedzi*	*ṅwedzi* (month)
voveli	*vhuvhili*	*vhuvhili* (two)
zŭsima	*zwisima*	*zwisima* (fountains)
mnvula	*mvula*	
ea nna	*ya na*	*ya nela ḽifhasi*
mahume manna		*40* (forty)
vosiko		*vhusiku* (night)

The researcher has observed the advancements with regard to the shift that occurred in the above examples. The influence of Sepedi and German in the 1879 translation is seen in words such as *dova, moedzi, matano, maveli, voveli, mahome* and *vosiko* were Sepedi vowel **o** and **e** were used to represent Tshivenḓa vowel **u**. The translator of the 1879 version also used the denti-labial consonant **v** in the words *dova, voveli* and *vosiko* to represent Tshivenḓa bilabial speech sound **vh**. The use of speech sound **zŭ** for Tshivenḓa consonant **zwi** attests to the influence of German in the 1879 translation. The change from German influenced language to pure Tshivenḓa was effected in the 1936 and 1998 translations where **zŭsima** (1879) was changed to **zwisima** (1936 & 1998). Due to lack of German and Sepedi letters which have the same sound as Tshivenḓa letters, the 1879 translator was forced to create new symbols, this is evident in words such as **mnvula** for *mvula, moedzi* **for** *ṅwedzi*. The shift from speech sound **mnv** to **mv** attests to the growth of Tshivenḓa. Another great furtherance occurred in the word **moedzi** (1879) - **ṅwedzi** (1936 & 1998); in the 1879 edition the translator formed a new symbol by combining Tshivenḓa bilabial consonant **m** with juxtaposed vowels **oe** for **moe** which was foreign to Tshivenḓa. This subsequently progressed to a velar speech sound **ṅw** for **ṅwedzi**. Furthermore, the double letter **nn** was used to represent Tshivenḓa **ṋ** and **n** in the words **nna** for **na** and **manna** for **maṋa**. The advancement of this can be observed in the 1936 and 1998 version as follows: **dova** (1879) - **maḓuvha** (1936 & 1998), where the

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translators of the latter versions replaced Tshivenḓa cerebral *d* with a diacritic *ḓ*, Sepedi vowel *o* with Tshivenḓa vowel *u*, denti-labial speech sound *v* with the labial speech sound *vh* and the word *dova* was changed from singular to plural *maḓuvha.*

Table 5.16: *Genesi 7:19-20*

Example 10	1879	1936	1998
Genesi 7:19-20	***Honno modalo oa hola zuholo šangone thava** ndapfu **dzote** dzo tibedzoa, **made** a fera dzithava nga muelo **ea fume** na mina.*	*19 Maḓi a **ḓalesa** a ḓi **anda** a tshi ya fhano **shangoni**, na **thavha** ndapfu dzoṱhe dzi re nga ḓasi ha liṱaḓulu dza **suvhela*** *20 Maḓi **a ima** ó tiba **dzithavha** ó dzi fhira nga mielo ya **fumi-na-miṱanu**.*	*19 A **takuwa zwihulu** a **ḓadza** liḽfhasi, thavha dzoṱhe dza mitumba dzi re fh**asi ha lutombo** dza tibedzwa,* *20 maḓi **a takuwa** a tibedza **dzithavha,** a fhira mitumba ya dzithavha nga mithara ṱhanu na mbili,*
	Then the flood worsened all the long mountains get covered, the water was above the mountains by fourteen meters.	The water was all over and flow to the earth, and all the mountains under the heavens were covered. The water was above the mountains by fifteen meters.	The water rises heavily and filled the earth, all the mountains under the sky were covered. The waters arose and cover the mountains, and exceed the heap of the mountains by seven meters.

The following linguistic shifts have been observed from the above example:

1879	**1936**	**1998**
*mod**a**lo* (floods)	*ma**d**i a **d**alesa*	*a takuwa zwihulu*
oa *h**o**la z**ŭ**holo*	*a **d**i anda a tshi ya*	_____
šangon**e** (on earth)	*shangoni*	*ḽifhasi* (the world)
*tha**va** (*mountain)	*tha**vh**a*	*thavha* (mountain)
*dzo**t**e* (all)	*dzo**ṱ**he*	*dzo**ṱ**he* (all)
*dzo tibedz**oa***	*dza suvhela* (they disappeared)	*dza tibedzwa*
(were covered)		(were covered)
*ma**de** a **fe**ra*	*ma**d**i a **ima ó tiba***	*ma**d**i a **takuwa a tibedza***
(the water passed)		(the water rise and cover)
*dzitha**va*** (mountains)	*dzitha**vh**a*	*dzithavha* (mountains)
muelo *ea fum**e** **na mina***	**mielo** *ya fumi* (10 miles)	**mithara** *ṱhanu* (five miles)
(fourteen miles)		

The examples provided show various linguistic shifts that eventuated in three Tshivenḓa Bible translations which were published in 1879, 1936 and 1998. The 1879 version shows the combination of juxtaposed vowels **oa** and **ea** in the word *tibedzoa*, **ea** and **oa** which were later developed to semi-vowels **w** and **y** to *tibedzwa, ya* and **wa** in the 1936 and 1998 translations. The 1879 translation shows a great influence of Sepedi, this is observed in the words *modalo, hola, made, fera* and *fume*. In these words, Sepedi vowels **o** and **e** were used to represent Tshivenḓa vowel **u** and **i** as presented in the current orthography. Another influence of Sepedi can be attested by the use of speech sound **š** in the *word **šangone** (1879). The changes that came with the new orthography were effected in the 1936 and 1998 version in this manner: *šangone - **shangoni** - ḽifhasi; tibedzoa* (1879) - **suvhela** (1936) - *tibedzwa* (1998); *made - **maḓi** (1936 & 1998), thava* (1879) - *thavha* (1936 & 1998); *fera* (1879) - **tiba** (1936) - **tibedza** (1998); **muelo** (1879) - **mielo** (1936) - **mithara** (1998); *dzote* (1879) - *dzoṱhe* (1936 & 1998). The improvements that occurred in these translations were influenced by various factors. Some of the words that were used in the 1879 translations were replaced by their synonyms in the latter translation probably due to source texts that were used by translators and word choice

preference. The latter translations also show the insertion of diacritic marks in some words.

5.5 PHONOLOGICAL SHIFTS

The translation of the extracts above shows the different use of phoneme combinations between the 1879 translation from Beuster's manuscript and the later Tshivenḓa Bible translations (1936 & 1998). Phoneme combinations unfamiliar to the Tshivenḓa language have been observed in the 1879 translation presenting Tshivenḓa consonants.

    1. The /o/ and /e/ combination

1.   *mbeo ea **oe*** (his seed)
2.   *mo**e**dzi oa voveli* (the second month)
3.   *nde zone **zoe** nda dz**o**mbama* (that is why I hid).

It can be observed from the above examples that the combination of /**o**/ and /**e**/ was employed by Beuster in the 1879 Tshivenḓa translation. The influence of this combination comes from Sotho languages and this is evident from Sotho words such as *mo**e**no* (totem), *mo**e**ti* (visitor) and *mo**e**ng* (visitor). A noticeable change is observed in Tshivenḓa Bible (1936 & 1998) translations where vowel combination **oe** is replaced by semi-vowel **w** and in some instances **u.** This shift is shown in the examples below:

1.   *mbeo ea* for *mbe**u** **yawe***
2.   *moedz**i** oa voveli* for *ṅw**e**dzi **wa** **vhuvhili***
3.   *nde zone **zoe** nda dzombama* for *ndi **zw**one **zw**e nda dz**u**mbama.*

It is noteworthy to observe that even though Beuster used the combination of *oe* to represent **w,** he missed an additional vowel for these words to serve their purpose. If *oe* in the word *zoe* represents **w** it was supposed to be *zw,* then the question will be where the translator got "*e*" for the word to be *zwe*. The same applies to the combination of "*oe*" in the word *moe̱dzi* for *ṅwedzi,* which should have read as *mwdzi* if one were to apply the rules of vowel combination used by the translator of the manuscript (1879). The researcher is of the view that some of these discrepancies may have been due to the fact that Tshivenḓa was foreign to the translator of the manuscript (1879). This was unfortunate because first language speakers who were assisting him could not read nor write and the language was significantly used for oral purposes during that era. These errors were rectified by translators of the 1936 and 1998 editions.

2. The /o/ and /a/ combination

1. *oa hola zuholo* (it grew bigger)
2. *dzote dzo tibedzoa* (all were covered)
3. *zusima zoa loanze* (fountains of the ocean)

From the examples above it is noticeable that the combination *oa* is used in the Tshivenḓa Manuscript (1879) by Beuster. As in the combination of /*o*/ and /*e*/, the Sotho languages also influenced the combination of /*o*/ and /*a*/ to represent semi-vowel **w**. The influence of Sotho languages is detectable in the following examples: *moana* (baby), *leboa* (south) and *Mokoana* (surname). Advancement is noticeable in the Tshivenḓa Bible (1936 & 1998) translations where combination *oa* is replaced by **w**. The following examples show the shift that occurred from the Tshivenḓa Manuscript (1879) to the 1936 and 1998 version:

4. *wa hola zuholo* (it grew bigger)
5. *dzote dzo tibedzwa* (all were covered)

6.   *zusima zwa lwanze* (fountains of the ocean).

Although Beuster used the combination of ***oa*** to represent **w**, he missed an additional vowel for these words to serve their purpose. If ***oa*** in the word *tibedzoa* represents **w** it was supposed to be tibed***zw*** which carries no meaning unless a vowel is attached to ***zw*** to be ***zwa.*** However, later translation shows advancement as illustrated in the above examples.

3. The */e/ and /a/* combination

1.   *muelo **ea** fume na mina* (fourteen meters)
2.   *a vola**ea**ho Kaini* (who killed Cain)
3.   *u la**ea** o re* (to command that).

Another perceivable vowel combination in the manuscript is that of /**e**/ and /**a**/. The Sotho languages had a great influence on the 1879 translation as compared to later translations. Vowel combination of /e/ and /a/ from the Sotho languages represents semi-vowel y. An advancement is noticeable in the Tshivenḓa Bible (1936 & 1998) translations where combination ***ea*** is replaced by **y**. The following examples show the shift that occurred from the Tshivenḓa Bible translation (1879) to the 1936 and 1998 version:

1.   *muelo **ya** fume na mina* (fourteen meters)
2.   *a vola**ya**ho Kaini* (who killed Cain)
3.   *u la**ya** o re* (to command that).

It can be observed that the translator of Tshivenḓa Manuscript (1879) applied the same rule he applied in the combination of vowels discussed above. The combination of vowels ***ea*** to represent **y** in the words where ***ea*** is employed does not serve their purpose if there

is no vowel attached at the end. If **ea** in the word *volaeaho* represents **y** it was supposed to be *volayho* which carries no meaning unless a vowel is attached to **y** to be vola**yaho**. However, later translation shows the development that took place in Tshivenḓa written form as shown in the examples below:

4. The combination of double letter /*ll*/ and /*nn*/

1. *Honno mnvula ea **nna*** (then it rained)
2. *a uo ngo **lla** mori* (didn't you eat the fruit)
3. *vosiko ha mahume ma**nn**a* (forty nights).

Translation in the manuscript was also characterised by the use of double letters representing Tshivenḓa speech sounds. The use of double letter combinations was influenced by Sotho languages, and this is evident in the words **lla** (cry) and **nna** (me). The translator employed double letter combination **nn** to represent Tshivenḓa sound **n** and **ṋ**. The use of speech sound **nn** for **n** might have emerged due to failure to grasp how it varies from its alveolar equivalent since Tshivenḓa was not the translator's mother-tongue language. The use of speech sound **nn** was also used to represent **ṋ** which was not part of Tshivenḓa orthography during that period. The shift from a language highly influenced by a Sotho language to minimal influence of other languages is observed in the later translations. Translators of the Tshivenḓa Bible (1936) version contributed to the introduction of diacritics to Tshivenḓa. The advancement from the later versions resulted in the following changes:

1. *Hono mnvula ea **na***   *Huno mvula ya **na*** (then it rained)
2. *a uo ngo ḽa mori*   *a wo ngo ḽa muri* (didn't you eat the fruit)
3. *vosiko ha mahume maṋa*   *vhusiku ha mahumi maṋa* (forty nights).

It is fascinating to observe that many words in the 1879 translation sounded meaningless and were wrongly written, compared to their equivalents in the revised form of the 1936 and 1998 version.

5. **The consonant-vowel combination of** /*su*/ **and** /*zu*/ **representing different forms of Tshivenḓa**

1. *modalo oa hola **zu**holo* (the floods)
2. *Ndi do vea vo**su**na* (I will put enmity).

The use of consonant-vowel combination /***su***/ and /***zu***/ in the manuscript (1879) shows the influence of German in this translation. The /***su***/ consonant-vowel combination was used to present /**sw**/ and /**zu**/ represented /**zw**/. This clearly denotes that the vowel /**u**/ attached to /**z**/ and /**s**/ represents single sound /**sw**/ and /**zw**/. Though the **sw** and **zw** speech sounds are also available in siSwati orthography, the translator opted to use his mother-tongue terminology. The /**sw**/ and /**zw**/ were later introduced to Tshivenḓa orthography and employed in the later translation (1936 & 1998) versions. See the examples below from the 1936 and 1998 translations:

1. *Muḓalo wa hula **zwi**holo* (it overflowed greatly)
2. *Ndi do vhea vhu**swi**na* (I will put enmity).

The later Tshivenḓa translations (1936 & 1998) saw the shift from German consonant-vowel-combination to Tshivenḓa consonant.

6. Fricative voiceless and voiced

The aspirated phonemes */v/*, */f/* and */š/* were written as non-aspirated phonemes */vh/*, */fh/* and */sh/* in various places in the 1879 manuscript. This is demonstrated in the following sentences from the examples above:

1. *a **vi**dza kholomo dzo*te (he called all the cattle)
2. *made a **fera** dzitha**va*** (the water covered the mountains)
3. ***zuholo šangone*** (great on earth).

In the case of /*š*/, the 1879 translation was influenced by Sepedi representing Tshivenḓa single sound */sh*/. This is evident in the following Sepedi examples: ***se*š*ebo*** (meat), ***šupa*** (seven) and ***sešo*** (pimple)*. In instances where there were no letters from either Tshivenḓa or German, earlier translators were compelled to formulate new symbols. This is observed in the examples above where /*v*/ in ***vidza*** (call) and ***dzithava*** (mountains), /*f*/ in ***fera*** (pass) and /*š*/ in ***šangone*** were used to represent Tshivenḓa consonant /***vh***/, /***fh***/ and /***sh***/. Since Beuster was not a first language speaker of Tshivenḓa he might have failed to grasp the correct sound of these consonants. The advancement on these Tshivenḓa consonants is illustrated in the later translations (1936 & 1998) versions.

1. *a **vh**idza kholomo dzoṱhe* (he called all the cattle)
2. *maḓi a **fh**ira dzithavha* (the water covered the mountains)
3. *zwihulu **shangoni*** (greatly on earth)*.

5.6 SUMMARY

In this section, the researcher observed linguistic shifts that occurred in Tshivenḓa Bible translations (1879, 1936 and 1998). The linguistic shifts that manifest themselves were traced through comparison of Tshivenḓa Bible translations (1879, 1936 and 1998). This

includes the earliest form of writing which had influences of Sepedi, German and Xitsonga languages on a language with minimal influence of other languages. This investigation has uncovered significant developments in the lexicon and phonological structure of Tshivenḓa.

5.7 RESULTS OF TSHIVENḒA MONOLINGUAL CORPUS (TMC)

In this section ParaConc emerged as a tool to conduct qualitative data analysis. The researcher illustrated the importance of ParaConc in achieving the primary aim of this study: to investigate the vocabulary and concepts that were introduced into the language through Bible translation, so as to assess their contribution to the development and intellectualisation of standardised Tshivenḓa. These terms were identified from the aligned Tshivenḓa parallel corpus which comprises of texts from Tshivenḓa Bibles (1936 & 1998). The keyword search feature was used to identify the Biblical terms that came into Tshivenḓa through the translation of the Bible. Information about word frequency was also demonstrated, as illustrated on the frequency lists in Chapter 4 to show every word contained in the corpus along with how frequently it appears.

The discussion below addresses the following research question and objective:

Research question

Which words and concepts have entered the Tshivenḓa language through Biblical translations? Using a corpus from the Bible versions of 1936 and 1998 can this be identified?

Research objective

To investigate, identify and describe words and concepts assumed to have entered the Tshivenḓa language through Biblical translations using a corpus from the Bible versions 1936 and 1998 respectively.

5.8 EXPLOITING PARACONC TO IDENTIFY BIBLICAL WORDS THAT CAME INTO TSHIVENḒA THROUGH THE TRANSLATION OF THE BIBLE

Once the text is loaded in ParaConc, one can create a word list of two or three parallel texts. This is determined by the type of results the researcher aspires to achieve. The frequency commands allow one to choose the number of texts to be investigated and how the order of the word list should be presented, it can be arranged alphabetically or in consonance with the order of the frequency. The word list assists the res earcher by providing the gist of what information can be investigated from the texts. In order to respond to the study inquiry, the researcher has recognised some biblical terms which entered the language through the translation of the Bible into Tshivenḓa and those whose meaning was extended during that process. Creating a word list of the Tshivenḓa (1936 & 1998) monolingual corpus has enabled the researcher to discover how the identified biblical words occurred in the texts.

1.   *Muyamukhethwa*

The term *Muyamukhethwa* (Holy Spirit), came into Tshivenḓa through the translation of the Bible into Tshivenḓa. It is a compound noun formed from *muya* (spirit) and *mukhethwa* (holy). The term *muya* from ancient times in many Bantu languages meant "spirit" or "wind". There was no word in Tshivenḓa for expressing the biblical term "holy". In Shona they use the term *-era* (taboo) for that purpose, and the Tshivenḓa corresponding term is *-ila*, but this term expresses negative taboo, something to be avoided because it is dangerous, which does not cover or include the positive, moral aspect of the idea of "holiness". The Lutheran missionaries among the Bapedi decided to use the term *-kgethwa* (separated) for expressing the concept of "holiness". The Tshivenḓa equivalent term for *kgethwa* is *-khethwa*, with *mukhethwa* being a deverbative from the passive form of *-khetha* (to choose or set apart).

The Bible shows that God is a spirit which is triune in essence. ***Muyamukhethwa*** is a component of the triune nature of God, composed of the Father, the Son, and the Holy Spirit. The term ***muyamukhethwa*** was introduced into Tshivenḓa by the first translators of the Tshivenḓa Bible as an equivalent to the English term "Holy Spirit" which they adopted from Sepedi. This concept had no relevance to Vhavenḓa until the introduction of Christianity, a new religion which was foreign to them.

In the Tshivenḓa (1936 & 1998) Monolingual Corpus (TMC), the term ***muya mukhethwa*** has three occurrences in the 1936 version and seven occurrences in the 1998 version of *Mateo* (Matthew). Various reasons might have influenced the low number of occurrences of this term in the Tshivenḓa Bible. Firstly, as alluded to by the researcher in the previous paragraph, the Bible portrays God as three beings, the Father, the Son and the Holy Spirit who all three represent one God. The translators had an option to choose the best Tshivenḓa equivalent that could suit the provided English term or whichever language they were using as their source text. However, depending on the principles set for translators they can or might have applied the equivalents of these three terms interchangeably because the Bible regards them as a representative of the term "God".

Figure 5.1 below shows *muya mukhethwa* in *Mateo* (1936)
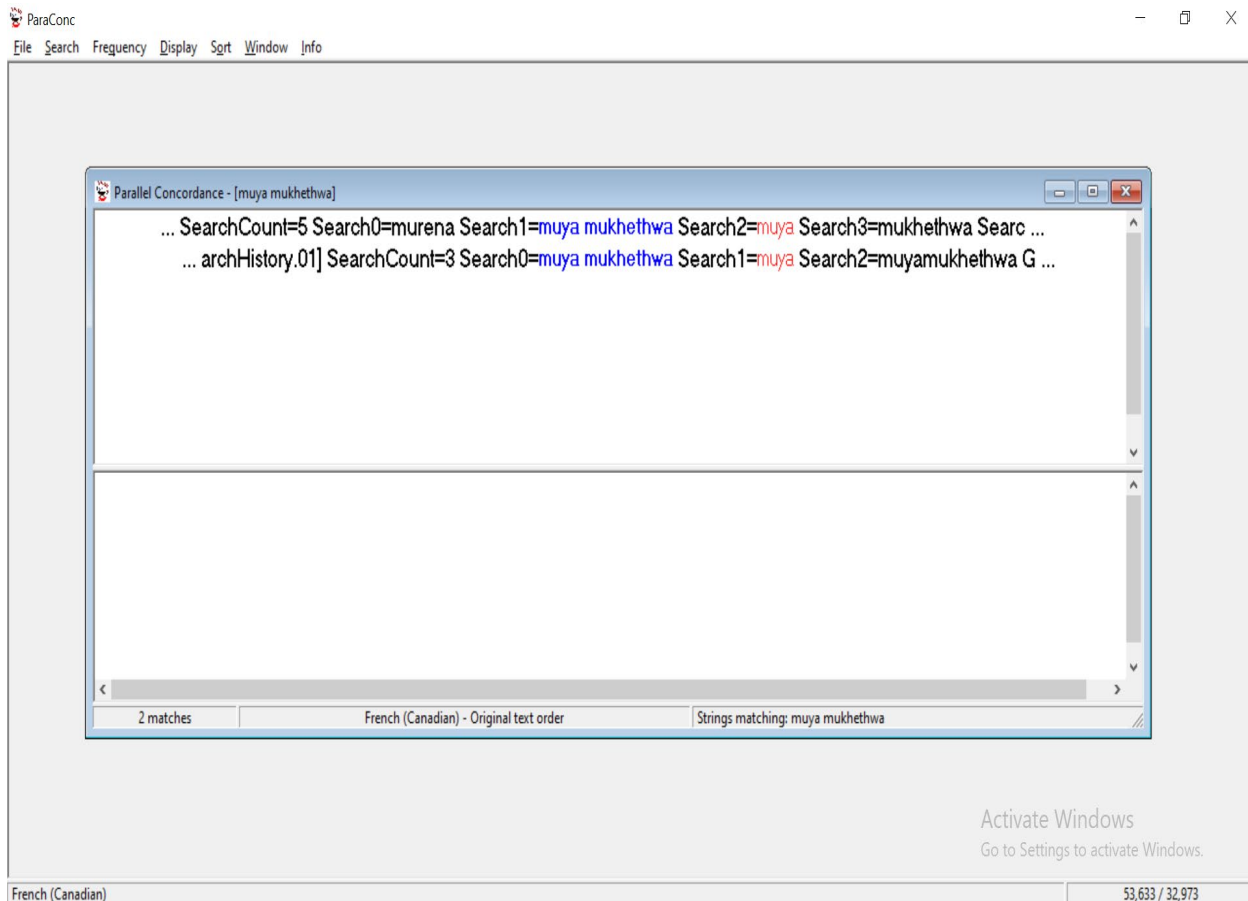
Figure 5.1: Window showing *muya mukhethwa* in *Mateo* (1936)

Figure 5.1 above displays how the term ***muya mukhethwa*** has occurred in the Book of *Mateo* (Matthew). The searched term appears in blue and the number of occurrences is reflected at the bottom left corner.

Secondly, the reason for few occurrences might be due to the fact that the Book of Matthew renders a story of the birth of Jesus Christ who is regarded as the Son in the trinity composition, his life, miracles he performed and his crucifixion on the cross. It is in the Book of Matthew where the miraculous conception of Jesus Christ was rendered. The term ***muyamukhethwa*** (Holy Spirit) was used in these contexts: Matthew 1:18 shows that Mary (Jesus' mother) was found to be pregnant through the Holy Spirit; Matthew 1:20

the angel of the Lord visited Joseph in his dreams to tell him that what is conceived by Mary is from the "Holy Spirit" and in Matthew 3:10 John assured people he was baptising with water but that the greater one (Jesus) coming after him will baptise them with fire and the *"Holy Spirit"*.

The term **muya mukhethwa** has no match in the Book of *Genesi,* this implies that it has 0 occurrences in both versions. The Book of *Genesi* (Genesis) renders the creation story and every species mentioned in this Book came into creation through God's command. Hence the term *Mudzimu* has 187 matches in the 1936 edition and 201 matches in the 1998 edition. This is evident in *Mateo* (1998) 2 verse 11:

Ene u ḓo ni lovhedza nga Muya Mukhethwa na nga mulilo (He will baptise you with the Holy Spirit and fire)*.*

The translation of the Bible into Tshivenḓa has thus seen the word **muya mukhethwa** being used for the first time and being adopted as an equivalent for the English term "Holy Spirit". The use of a new word in a language contributes to the expansion of its vocabulary and its development. The continuous use of **muyamukhethwa** mostly by Christians in their gatherings attests to its contribution in the development of Tshivenḓa. This is evident in the following examples:

1. **Muyamukhethwa** *wo ḓadza hoṱhe* (The Holy Spirit is all over the place).
2. *Ri koniswa zwoṱhe nga* **muyamukhethwa** (The Holy Spirit enables us in all things)
3. *Kha ri humbele Mudzimu vha ri ḓadze nga* **muyamukhethwa** (Let's ask God to fill us with the Holy Spirit).
4. **Murena**

The term **Murena** (Lord) is derived from the Southern Sotho verb stem *-rena > go rena* (to rule), **u vhusa** in Tshivenḓa. **Murena** therefore means **muvhus***i* (the ruler) or **khosi** (king). **Morena** is a Sotho term for "lord/chief/king/sir", but when used in Tshivenḓa the speaker has a negative feeling towards the addressee. It is rarely used positively. When

the Sotho speaking evangelists accompanied the first Lutheran missionaries to Venḓa, they used the Sotho term *Morena* referring to the "Lord", thus introducing a new meaning to the Venḓa term, which had never previously been used to refer to a "human lord". In the biblical context, the term **murena** (Lord) has been used frequently to refer to Jesus Christ. The reason behind the use of the term **murena** as an equivalent for "Lord" by Tshivenḓa translators might have stemmed from both Sepedi (**morena**) and English (Lord) meaning "ruler", "controller" and "authority". These are some of the qualities attached to the character and nature of Jesus Christ. The Bible describes Him as the chosen Son of God who has been given power and authority to rule over everything that exists in heaven and on earth. This is evident in Matthew 28:18 which reads: *Ndi hone Yesu a tshi sendela a amba navho a ri, "ndo ṋewa mannḓa oṱhe ngei ṱadulu na fhano fhasi"* (Jesus drew near and said unto them, "I have been given all authority in heaven and on earth" GNT).

In TMC, the term **murena** shows occurrence in the Book of Genesis in both versions (1936 & 1998), and the 1936 version of the Book of Matthew shows 48 occurrences while the 1998 version has 0 occurrences. The non-occurrence of the term **murena** in the Book of Genesis was due to the fact that this Book which is the first in the Old Testament was written before the birth of Christ. It is interesting to discover that the term **murena** occurred 48 times in the Book of Matthew (1936) and zero times in the 1998 version of the same Book. The aligned parallel concordance of the Book of Matthew (1936 & 1998) demonstrates that 46 of the 48 matches of the term **murena** in the1936 version were replaced by the following terms:

1.   **muṋe washu** (our master) in *Mateo* 2 verse 19
   *Musi Herude o no fa, muruṅwa na **Muṋe washu** a ḓisumbedza Josefa nga muḽoro henengei Egipita.*

2.   **muṋe wanga** (my master) in *Mateo* 20 verse 30

*Ula munna a amba na murwa wa vhuvhili a mu ruma. Uyo a ri: Nne ndi a ya, **Muṋe wanga**! Hone a si ye.*

3.   ***muṋe wavho*** (their master), in *Mateo* 18 verse 31
*Vhashumi ngae vha tshi vhona zwo iteaho zwa vha dina zwihulu vha ya ha **muṋe wavho** vha mu toolela zwoṱhe.*

4.   ***muṋe wau*** (your master) in *Mateo* 4 verse 7
*Yesu a fhindula a ri, Ho ṅwalwa-vho hapfi, U songo linga Mudzimu **Muṋe wau***

5.   ***muṋe wawe*** (her/his master) in *Mateo* (1998) 25 verse 21
 ***Muṋe wawe** a ri: Ahee, mulanda wanga wavhuḓi a fulufhedzeaho*

Muṋe is used with a possessive form, hence the translator applied various possessive forms as shown above. The phrase **muṋe-washu/wanga** can be used when addressing a chief, a husband, or a father. For example, **muṋe wanga a vhaho** (my father/husband is not around). The remaining two matches were replaced with the word **thovhela** meaning chief/King or senior ruler. This term is not new in Tshivenḓa because it was used before the arrival of missionaries, and it is still used to refer to the King or senior ruler who is the ruler of a number of villages. For example: **Thovhela nga a lalame** (may the chief/king/ruler live longer). Both equivalents provided by the translator in the 1998 version to replace the word **murena** were basically not new terms in Tshivenḓa. The translator expanded their meanings for them to suit the biblical context. The 1998 translation avoided terms from other languages where Tshivenḓa terms were available, the equivalence for "Lord" is translated as **Muṋe washu**, and "Sir" with **muṋe wanga**. Although the translator avoided the use of the term **murena** in the Book of Matthew (1998), this did not hinder the speakers especially those who have been converted to Christianity to use the term **murena** in their gatherings and prayers. For example:

1.   **Murena** *vho luga* (The Lord is righteous).
2.   *Kha zwoṱhe ri fulufhela vhone **Murena*** (In all things we put our trust in you Lord).

The term *murena* in the Book of *Mateo* (Matthew 1936) was used in some of the following chapters:

Mateo 4 verse 7

*Yesu a mu vhudza ari: Na hone ho ṅwalwa upfi: U songo linga **Murena** Mudzimu wau.*

Mateo 4 verse 10

*Gwadamela **Murena** Mudzimu wau, U shumele Ene fhedzi.*

Mateo 2 verse 19

*Musi Herode o no fa, Yosefa e Egipita a vhona muruṅwa wa **Murena** miḽoroni a tshi ri:*

However, the use of the term *murena* by Christians is determined by one's choice of equivalence. Some people prefer using both *murena* and *muṋe washu* in one sentence especially when praying or praising and worshiping, for example:

1. ***Muṋe washu** vhone muvhofhololi, **murena** wa marena* (Our master you the deliverer, Lord of lords).
2. *Vhone vha **murena** a lamulelaho, ri ri muṋe washu kha vha ri konise* (You are the Lord who rescues, we say our master enable us).

The expansion of meaning on the term *murena* and its use in the Bible has contributed to the growth and development of Tshivenḓa. This is evident in situations where one finds oneself in trouble or in situations where one cannot be rescued by a human being. It can be attested by the following examples:

1. *Yowee **murena** ndo tshinyani nṋe?* (Ohh Lord where did I go wrong?)
2. *Nṋe **murena** ndi ene ane a ḓo nndwela* (The Lord is the one who will fight on my behalf).

3. ***Murwa***

Murwa is a Sotho term for "son". This term might have been adopted because of the closeness between Tshivenḓa and the Sotho languages. The Tshivenḓa term for son is ***ṅwana wa mutuka*** *or* ***mutukana*** (a boy child). The term ***murwa*** was adopted by translators of the Tshivenḓa Bible (1879 & 1936) from the Sotho languages to form a shorter term than the rather clumsy sounding ***ṅwana wa mutuka***. In the Book of Genesis, it was used to refer to "a son of man" that was before the birth of Christ, whereas in the Book of Matthew it was used interchangeably to refer to both "son of man" and to "Son of God".

In TMC, the term ***murwa*** has 101 occurrences in the Book of *Genesi* (1936) and 0 occurrences on the Book of *Genesi* (1998). This is evident in *Genesi* 21 verse 3-4:

Onoyo ***murwa*** *wawe we a mu bebelwa, we a mu beba nga Sara. Abrahamu a rubisa* ***murwa*** *wawe Isaka e na maḓuvha maṱanu na mararu* (The son whom Sarah bore for him, who had him through Sarah. Abraham circumcised his son Isaac when he was eight days old).

Translators of the Book of *Genesi* (1998) used ***ṅwana, mutukana, ṅwana wa mutukana*** and ***ṅwananga*** interchangeably as an equivalent for ***murwa.***

Genesi 4 verse 17

Zwenezwo Kaini o vha a tshi khou fhaṱa muḓi, a u rina dzina ḽa ***ṅwana*** *wawe Enokho* (Cain was then building a city, and he named it after his son Enoch)*.*

In the Book of *Mateo*, the term ***murwa*** has 36 occurrences in the 1936 version whilst the 1998 version has 26 occurrences, which implies that there are 10 instances in the 1998 version where the term ***murwa*** was replaced by other equivalents. This is evident in *Mateo* (1936) 14 verse 33.

*V**ha gungwani vha mu losha vha ri: Nangoho, U* ***Murwa*** *wa Mudzimu* (When they were in the boat, they worshipped him saying, Truly you are the Son of God).

In those instances, the translators used ***ṅwana, ṅwana wa mutukana*** and ***ṅwananga*** as equivalents for the term ***murwa***. In this Book, the term ***murwa*** was used specifically to refer to "Jesus Christ" and other equivalents were used to refer to a "son of an ordinary man". This is evident in *Mateo* (1936) 1 verse 21 which says that:

*Nazwino u ḓo beba **ṅwana wa mutukana**, U mu rine ḽa Yesu ngauri ndi Ene ane a ḓo tshidza Vhathu vhawe vhutshinyini havho* (Indeed she will give birth to a son, and you are to name him Jesus because he will save his people from their sins).

Mateo (1998) 9 verse 2

*Rudzani mbilu **ṅwananga**, no hangwelwa vhutshinyi* (Take heart son, your sins are forgiven)*.*

The introduction of this Sotho term in the Tshivenḓa lexicon played a role in the development and the growth of the language. Firstly, because Vhavenḓa never used the term ***murwa*** as part of their lexicon before the translation of the Bible into Tshivenḓa. This means that the addition of this new term expanded the vocabulary of the language. The term "son" had equivalence in Tshivenḓa ***mutukana*** during the time when both versions were translated. However, it seemed not to be an adequate equivalent to translators or to represent the whole meaning of the term "son" in a biblical context, hence its minimal use as an equivalent of the term "son". The minimal use of the term ***mutukana*** is evident in the following comparison of its occurrence in both Books.

Figure 5. 2 below shows the occurrence of the term *murwa* in *Genesi* (1936).
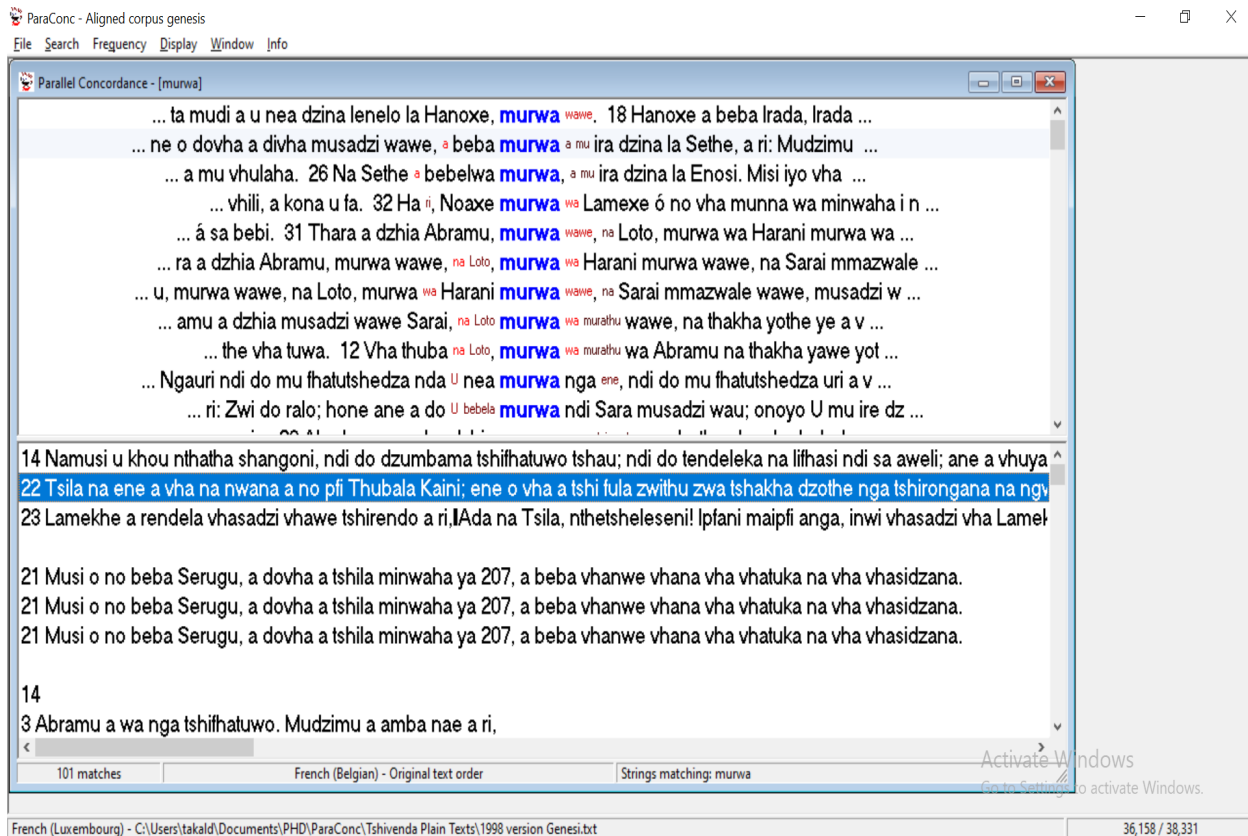
Figure 5.2: Window showing the occurrence of the term *murwa* in *Genesi* (1936)

As already alluded to, the term ***murwa*** has 106 matches in Genesis (1936) whilst ***mutukana*** which was used concurrently with ***ṅwana wa mutukana*** has 37 matches. Out of those 37 matches, 14 are for ***ṅwana wa mutukana*** meaning "a baby boy" which is still an appropriate equivalent term for "son". This implies that the term ***mutukana*** occurred 23 times as an individual term. In *Genesi* (1998) the term ***murwa*** has 0 matches whilst ***mutukana*** has 50 matches of which 19 matches are for ***ṅwana wa mutukana*** (a baby boy). The decline in the use of this term is evident in the Book of *Mateo* (1936) where the term ***murwa*** has 36 matches and ***mutukana*** has 01 match whilst in the 1998 version ***murwa*** has 26 matches and ***mutukana*** has 03 matches.

It is evident that translators preferred the term *murwa* over *mutukana* or *ṅwana wa mutuka* as a proper equivalent for "son". The use of the term *murwa* is still common in church gatherings and various settings where Christians assemble to share the Word, however, there has been minimal use of this word outside such gatherings. Speakers of Tshivenḓa usually refer to "son" as *mutukana*, *muṱhannga* or *ṅwana wa mutukana*.

1. *Funza* (teach)

This term was used in the Bible to refer to the spreading or making known of the Word of God. The Tshivenḓa term for preaching the Word is *u rera*. It is apparent that the missionaries derived it from *u rerela* meaning to speak to the Ancestors. So, in order to distinguish between the two, translators avoided it so that there should be differences between the Christian and African religion.

In the Tshivenḓa Monolingual Corpus, the term *funza* shows 0 occurrences in both versions of the Book of Genesis (1936 & 1998). However, the Book of Matthew shows 13 occurrences in the 1936 edition and 12 occurrences in the 1998 edition. The reason for the zero occurrence of the term *funza* in the Book of Genesis is due to the fact that this Book is about the creation of man, the earth and all that lives in it, whereas in the Gospel of Matthew, the term *funza* has appeared in instances where Jesus was preaching or sharing the Good Word with people for them to forsake their old ways and accept Jesus as their saviour. For example, in Matthew 22 verse 16.

Vha ruma vhafunziwa vhavho ha ene vhe na vha Herode, vha ri: Mufunzi, ri a zwi ḓivha zwauri a U zwifhi, na uri U funza vhathu nḓila ya Mudzimu ngangoho (Then they sent to him some of their disciples and some members of Herodians. "Teacher," they said, "we know that you do not lie, and that You teach people the truth of God").

Mateo 21:23

*Musi o no swika ṇḓuni khethwa, a tshi khou **funza**, vho-tshifhe vhahulwane vha vhathu vha ḓa ha ene vhari: Zwine wa ita U zwi ita nga maanḓa-ḓe?* (When he has arrived at the Holy house, as he taught, the chief priests and the elders came to him and asked: by what powers are you doing these things?)

The use of the term ***funza*** in the Gospel of *Mateo* also contributed to the growth and development of Tshivenḓa. The term ***funza*** is commonly used to refer to ***u funza vhagudiswa tshikoloni*** (teaching of learners at schools). The establishment of schools and commencement of educational activities cannot be separated from the arrival of missionaries in Venda. This is where the origin of the term ***funza*** emerged, although Vhavenḓa had their own traditional or initiation schools before the arrival of missionaries, the term ***funza*** was not commonly used to refer to any activity that the initiates participated in. The elders used to say:

1. *ṇaṅwaha u khou ya khombani u wana ndayo* (this year she is going to an initiation school to get principles), this is the literal meaning of that phrase, however if one were to translate it for official use one would say "she is going to the initiation school to learn or to be **taught** principles".
2. *Vho Mutshekwa ndi vhone vha no laya vhasidzana* (Vho Mutshekwa is the one who **teaches** the girls principles/ who initiates girls). It is evident in this example that the term *funza* had no space in the Tshivenḓa lexicon until the need for translation into another language arose and after schools were established.
3. *kha humiselwe hahawe u guda mikhwa* (return her back home to learn manners).

Apart from its use in church gatherings and by Christians it is also used in schools to refer to imparting knowledge to learners or students. For example:

1. *vha funza kha murole wa u thoma* (he/she teaches in grade 1).
2. *ndi funza vhana u ṅwala* (I teach children how to write).

There are other terms which are also used to replace the term *funza* like *tshumaela* (preach) which comes from Sotho meaning to speak loudly or proclaim - *go shumaela*, isiZulu - *shumayela*. IsiNdebele sa Ga Mokopane uses *ku shumaela* for speaking. In Tshivenḓa *tshumaela* is used in the following examples:

1. *ri khou ya u tshumaela khuruseidini* (we are going to preach at the crusade).
2. *vha khou tshumaela ipfi muḓi nga muḓi* (they are preaching the word house to house).
3. *Vhafunzi* (teachers or pastors/reverend)

The term *vhafunzi* (pastor) can be used to express respect when addressing an individual pastor or as a plural form of *mufunzi*. *Vhafunzi* in a biblical context means a minister or preacher of the Gospel of Christ. The literal meaning of this term refers to teachers or someone who teaches. The TMC shows 0 occurrences of the term *mufunzi* in both editions of *Genesi* (1936 & 1998) and 1 occurrence in the Book of *Mateo* (1936) and 2 occurrences in the 1998 edition. Although this term seems to have minimal matches as compared to others, its use by Christians and non-Christians is way greater than most biblical terms. This is due to the fact that *vhafunzi* are human beings whom we live with inside and outside church gatherings. These people are addressed as *vhafunzi* in any social setting even when they are not executing their duties of ministering the Word. The meaning of the term *vhafunzi* has lately been extended beyond its literal and biblical meaning to describe a kind and quite person. See the following examples:

1. *Mulaedza wa ṋamusi nga "vhafunzi" vhashu wo nkwama* (the message delivered by our pastor today really touched me).
2. *Ni nga si mu vhone a tshi khou dina muthu u tou vha "mufunzi"* (you will never see him troubling anyone he's a pastor).

The first example refers to *vhafunzi* as a preacher, the prefix *vha* in this context does not represent a plural form, it is used as a symbol of respect, this message was preached by one individual. In example (b), *mufunzi* was used to describe someone with a "kind" and "easy" going character.

3.   *Vhafunziwa* (disciples)

Vhafunziwa (disciples) is a plural form of the term *mufunziwa* (disciple), the literal meaning attached to this term refers to "someone who is being taught", be it a learner or a student. However, the biblical meaning refers to the twelve Apostles who followed Jesus Christ during his life. The original Greek term μαθητής (*mathētēs*) for disciple refers to any "student", "pupil", "apprentice" or "adherent". In antiquity, however, it was most frequently attributed to those who were devout adherents of illustrious religious leaders and philosophical teachers. The researcher believes that translators of the Tshivenḓa Bible coined the Tshivenḓa term for "disciple" from its Greek meaning as shown above and it could also be because Jesus was called *mufunzi* (teacher), though not always. This is evident in the Book of *Mateo* (1936), which has 12 matches and *Mateo* (1998) with 5 matches of the term *mufunzi*, then it was appropriate to call his disciples *vhafunziwa* (students). The TMC shows 0 occurrences of the term *vhafunziwa* in both versions of *Genesi* (1936 & 1998). The Book of *Mateo* (1936) has 56 matches of the term *vhafunziwa* while the 1998 version has 69 matches. The aligned corpora reveal that the additional 13 occurrences of the term *vhafunziwa* in *Mateo* (1998) were due to the translation strategy applied by the translators of replacing words like *vhone* and *navho* which were used by the translator of the 1936 edition to refer to *vhafunziwa*. In *Mateo* 12:27 the translator of the 1936 version used the term *vharwa* (sons). See the following:

Mateo 12:27 (1936) - *Ni tshi pandela mimuya mivhi nga Beelsebulu, **vharwa** vhaṋu vha i pandela nga a nnyi?*

Matthew 12:27 (KJV) - And if I by Beelzebub cast out devils, by whom do your **children** cast them out?

Mateo 12:27 (1998) - *Arali nṋe ndi tshi pandela thuṅwa nga maanḓa a Belesebulu,* **vhafunziwa** *vhaṋu vha dzi pandela nga maanḓa a nnyi?*

Matthew 12:27 (GNT) - You say that I drive out demons because Beelzebul gives me the power to do so. Well, then, who gives your **followers** the power to drive them out?

From the examples above it is evident that the use of various source texts or versions during the translation of the Tshivenḓa Bible has also played a role in the growth and development of the language. Earliest Bible translations were based on (English, German and Hebrew) source texts, translators who were not fluent in German and Hebrew depended more on English texts, and the King James Version (KJV) was one of the earliest English versions to be published. The use of **vharwa** (boys) attests that the Tshivenḓa translator was attempting to come up with an equivalent term for "children" (**vhana**) as used in the KJV. This term was later replaced by **vhafunziwa** in the 1998 translation, as shown in the previous chapters; Tshivenḓa translators relied more on the Good News Translation version as their source text.

In *Mateo* 19:27 (1936) the translator used **tevhela** (follow) to refer to the term **vhafunziwa**. See the following:

Matthew 19:27 (KJV) - we have forsaken all and followed thee.

Mateo 19:27 (1936) - *Khezwi, riṋe ro ṱutshela zwoṱhe ra u tevhela*.

Matthew 19:27 (GNT) we have left everything and followed you.

Mateo 19:27 (1998) - *ro ṱutshela zwoṱhe ra vha vhafunziwa* (we have left everything to be disciples).

The relevance of the word **tevhela** in this context might have emanated from their (disciples') role of following and walking around with Jesus. Although **vhafunziwa** (disciples) were regarded as followers in both English versions, the translator of the Tshivenḓa Bible (1998) deviated from the source text meaning and the equivalence

applied in the 1936 version and used the term ***vhafunziwa***. The translation of the term "disciple" into Tshivenḓa came with various ideas and meanings attached to it which saw the vocabulary of the language expanding. From this analysis the researcher has discovered that disciples can be referred to as ***vharwa, vhatevheli*** and ***vhafunziwa***.

4. *Yehova (Jehovah*)

The term Yehova was used in some Bible translations to refer to "God". It is a special and significant Hebrew name by which God revealed Himself to the ancient Hebrews. It is the proper name of the God of Israel in the Hebrew Scriptures and one of the seven names of God in Judaism (Evangelical Dictionary of Theology, 1997). Translators of *Genesi* (1936) did not make any attempt to coin a new term that would serve as an equivalent of "Jehovah", nonetheless they borrowed from Hebrew and transliterated it as it was. The TMC illustrates that ***Yehova*** in the Book of *Genesi* (1936) has 115 occurrences and 0 occurrences in *Genesi* (1998). The aligned corpus reveals that the translators of *Genesi* (1998) used ***Muṋe washu*** and ***Yahavee*** to replace ***Yehova***. The phrase ***muṋe washu*** which can be used to refer to "the father" or "our master" has 14 occurrences in *Genesi* (1936) and 135 occurrences in *Genesi* (1998). It is interesting to discover that the 14 occurrences of ***muṋe washu*** were not used as equivalents of Jehovah but to address Joseph as "the master". On the other hand, the TMC shows 0 occurrences of ***yehova*** in both versions of *Mateo* (1936 & 1998).

As demonstrated by the TMC, the translators of *Genesi* (1998) provided two equivalents for the term ***Yehova*** which contributed to the expansion and development of the language. Despite the fact that ***muṋe washu*** already existed in Tshivenḓa vocabulary, its meaning was expanded through the translation of the Bible into Tshivenḓa. The replacement of ***Yehova*** by ***Yahavee*** and ***Muṋe washu*** by translators of the 1998 version did not prevent Tshivenḓa speakers to use the term ***Yehova***. Others use it while praying, preaching and also outside church gatherings. See the following examples:

1. *Yehova Mudzimu wanga ri a vha hulisa* (Jehovah God we honour you).
2. *Vhone **Yehova muṋe washu** a vha balelwa nga tshithu* (You Jehovah our master there is nothing impossible with you).
3. *Maweeh **Yehova**!* (People normally use this phrase when they are in danger crying out for help or when they are shocked or amased).

From the above examples it is apparent that **Yehova** is used in and outside church and that other Tshivenḓa speakers use it in the same phrase or sentence with **muṋe washu**. This emphasises and attests to what the researcher alluded to in the previous paragraph with regard to the role it has played in the expansion and development of Tshivenḓa.

4. **Tshivhidzo (church)**

The Bible describes **tshivhidzo** (church) as the body of Christ, where Jesus is the head and the Christians or congregation is the body. This term is not new in the Tshivenḓa lexicon, its meaning was extended when the Bible was translated into Tshivenḓa. The original description of this term is a form of a meeting or a gathering where the Chief of the village, headmaster or community leaders summon community members to discuss community matters. The researcher believes that translators of the Tshivenḓa Bible found this the best term to describe a place where Christians come together to worship their God. Nonetheless, Vhavenḓa Christians have adopted another term **kereke** which they constantly use and has lately become more familiar than **tshivhidzo**. The term **kereke** (church) is borrowed from Afrikaans *kerk*; this term is used more frequently than the term **tshivhidzo**. It is very rare to find a Tshivenḓa speaker saying **ndi khou ya tshivhidzoni** (I am going to church); they usually say **ndi khou ya kerekeni**. However, a pastor can say *ndi na **tshivhidzo Makonde*** (I have a church at Makonde) or **tshivhidzo tsha Mudzimu kha tshi ri ameni** (let the church of the Lord say amen). This shows that sometimes the frequent use of a term depends on one's status or position or one's preference in choosing words.

In TMC, the term **tshivhidzo** has 0 matches in both versions of *Genesi* (1936 & 1998) while the Book of Matthew has 3 occurrences in Matthew (1936) and 3 occurrences in Matthew (1998). Even though the term **tshivhidzo** only has 3 occurrences in both versions of the Book of Matthew, it has become one of the common terms in Tshivenḓa vocabulary. This is because nowadays Christians no longer observe Sunday as the only day in a week to worship their God, some churches have three to four services in a week which results in the constant use of this term.

5. **Tshafumi** (tithe)

The Bible refers to **tshafumi** (tithe) as one tenth of one's annual earnings or produce, which Christians present in church as a tax meant to support the ministry or the work of God. The term **tshafumi** became part of the Tshivenḓa lexicon when the Bible was translated into Tshivenḓa. In the TMC, **tshafumi** has 1 match in both editions of *Genesi* (1936 & 1998) and 0 matches in both editions of *Mateo* (1936 & 1998). The introduction of Christianity to Vhavenḓa speakers which was accompanied by the translation of the Bible into Tshivenḓa contributed significantly in ushering in the term **tshafumi** to be part of the Tshivenḓa lexicon which brought about growth and development in the language. Since things are changing over time, some Christians and churches seem to have diverted from what the biblical definition of this term connotes. Most churches have developed a tradition of contributing this kind of a tax on a monthly basis, which results in constant use of this term.

6. **Lovhedza** (baptise)

When a cloth is dipped in water, be it in a river or container, we speak of **u lovhea** (to dip in water). When it involves a person, then we talk of **u lovhedza** (to baptise). This process came with missionaries when they immersed people in water to be christened. This practice is performed by Christians as a way of purifying and committing themselves willingly to be part of the body of Christ. This is done differently depending on what the church believes in. Some sprinkle water on the forehead or by immersing one in water in the name of the Father, Son and Holy Spirit. The TMC, shows no occurrences in the Book

of *Genesi* (1936 & 1998) and 3 occurrences in *Mateo* (1936) and 4 occurrences in *Mateo* (1998). The term ***lovhedza*** has become a frequent term in various churches lately due to transformation occurring in the church. In some churches, ***u lovhedza*** was for those who have completed certain mentorship classes and who have accepted Christ as their Lord and saviour. Currently some churches baptise all members of the church regardless of age, which results in the frequent use of this term; even children are baptised who have no idea what is expected of them after this procedure.

The following shifts have been noticed in the three Bible versions:

1879	**1936**	**1998**
(a) Morena	Murena	Murena
(b) Moroa	murwa	murwa
(c) Tševidzo	tshivhidzo	tshivhidzo
(d) l<u>ove</u>dza	lovhedza	lovhedza

5.9 LEXICAL SHIFTS

Lexical shift is a shift in favour of one word over another. Translators of the Tshivenḓa Bible resorted to various word formation processes in an attempt to fill the equivalence gap. In this section the researcher will present some of the term-creation processes used in Tshivenḓa Bible translations in the Book of *Genesi* and *Mateo* (1996 & 1998). Nida (2000:127) argues that there can be no absolute correspondence between languages because no two languages are the same. Translators are usually faced with a challenge of closing the terminology gap or lack of equivalent term in the target language. In cases where a source language term has no equivalent term in the target language, translators

resort to term-creation processes in addressing this challenge. The researcher is of the opinion that this is how some biblical terms entered the Tshivenḓa lexicon.

The discussion below relates to the following research question and objective:

Research question

Which term-creation strategies or principles were used in the biblical translations of 1879, 1936 and 1998?

Research objective

To determine term-creation strategies and processes or principles of coinage demonstrated in the corpus and the extent to which these contributed to language change in Tshivenḓa using the biblical translations of 1879, 1936 and 1998.

5.9.1 Term-creation processes

Term-creation process involves the formation of new words in a language; this may vary from one language to another. This task is commonly undertaken by translators who engage themselves in translating different text types. Sager (1990:88) provides the following term-creation process guidelines set by the International Organisation for Standardisation (ISO):

1. Terms should be systematically developed with respect to their morphological, semantic, and pragmatic properties.
2. Terms must conform to the morphological, spelling and pronunciation rules of the receiving language.
3. Terms once widely used should not be changed without compelling reasons.
4. Once a term is accepted widely, it must not be changed without compelling reasons.

5.   If the new term succeeds in partially representing an existing term, the new term that is introduced should be used.

In the case of Tshivenḓa, Carl Beuster was the first to translate Tshivenḓa Bible extracts which were developed into a manuscript, then Paul Schwellnus translated the whole Bible published in 1936, followed by another version which was published in 1998, being the work of Mr F.C. Raulinga, Rev A.R. Mbuwe and Prof J.A. van Rooy (Nemudzivhaḓi, 2011). The earliest attempts of translating the Bible into Tshivenḓa were done by non-Tshivenḓa speakers using the speakers as informants. Tshivenḓa speakers became involved during the translation of the 1998 edition. To meet the needs of the changing society, translators involved in the task of translating the Bible into Tshivenḓa made a significant effort of revising what is regarded as the first Tshivenḓa complete Bible translation (1936). This compelled them to go beyond the success and milestone achieved by the first translators. New terms were created and some old terms were replaced with their synonyms in order to acquaint the readers with the updated orthography and changes that have occurred in the language. The introduction of new words into a language broadens the lexicon, in some languages newly introduced words extend meanings of the existing words or replace them completely.

5.9.2 Methods of term formation

According to Sager (1990:71-79), terminologisation is the evolution and development of terminological units.

Term Formation Processes

Figure 5.3 diagram:

- **Term formation processes** (top)
  - **Existing sources**
    - 1. Extension of meaning
    - 2. use of simile
    - 3. shift of meaning
  - **Modification of existing sources**
    - 1. Derivation
    - 2. Compounding
    - 3. Conversion
    - 4. compression
  - **Creation of new linguistic entities**
   - 1. New creation
    - 2. Borrowing
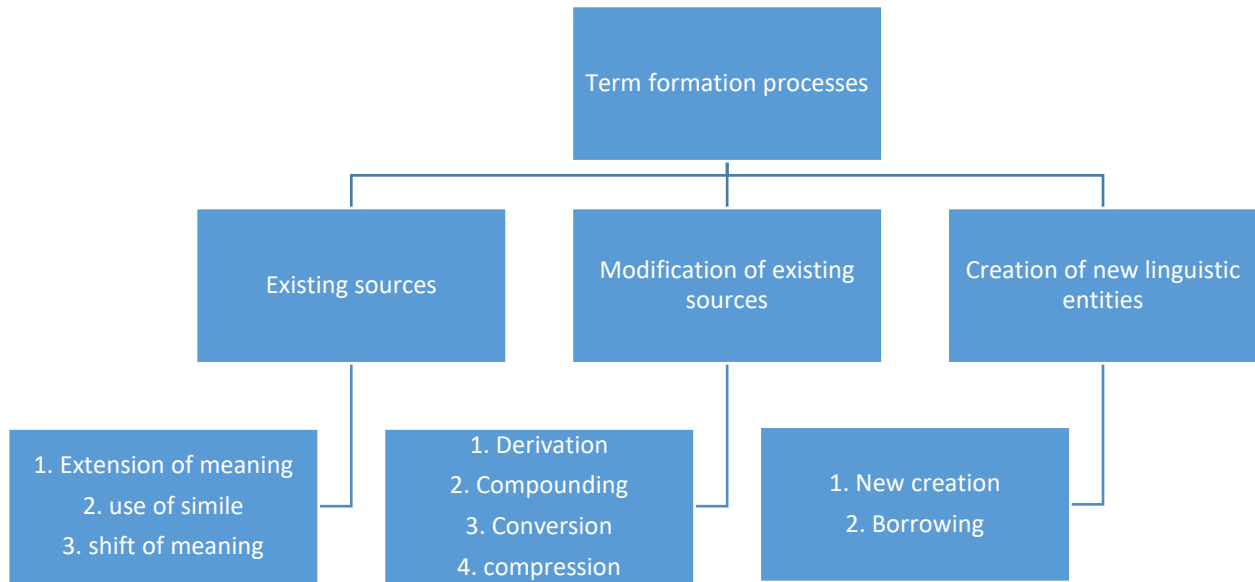
Figure 5.3: Term formation process

The majority of translators who worked on translating the Bible into African languages did not know the original languages and they relied on the aid of exegetical interpretation, which clarifies meaning and enables Bible translation without exegesis of the Hebrew and Greek text. The United Bible Society published a series of Books named Translator's Handbooks as an exegetical help tool to assist Bible translators. Gumanová (2016:21) contends that without a doubt, the main impetus behind term-development is the need to generate new concepts. Thus, according to the Tshivenḓa monolingual Corpus, the following term-creation techniques were used by translators to develop biblical terms in Tshivenḓa, i.e., Semantic shift, Derivation, Borrowing and Compounding:

1.   **Semantic shift**

This is one of the term-creation strategies. Valeontis and Mantzari (2006:7) define semantic shift as a phenomenon whereby a current term in a language change in form and meaning. According to Madiba (2000:205), the meaning of the indigenous words can be completely altered in form and meaning through the use of methods such as semantic extension, narrowing of meaning and meaning change.

The creation of these terms reveals a significant sociolinguistic advancement in language elaboration. Mochaba (1987:140) indicates that the creation of these terms resembles natural term development as speakers of the languages easily adopt them into their language.

The following examples show Tshivenḓa terms with their basic meaning which were expanded to take on new biblical meanings:

Table 5.17: Tshivenḓa terms with their basic meaning

Tshivenḓa word	Basic meaning	Biblical/Extended meaning
rembuluwa	to turn while asleep	to repent
tshilalelo	dinner	holy communion
u tenda	to agree	to believe
tshivhi	bad or evil deed	sin

1.   *tshivhi*

From the examples provided above, it is apparent that the extended meanings attached to biblical translations are isolated from their cultural context. For example, the word ***tshivhi*** which literally means "an evil deed", is used by Vhavenḓa to refer to an unacceptable or anti-social act by a human being. This may be an act of stealing from others which is regarded as improper by the society. It is an anti-social act which

sometimes causes chaos between those involved. Those who committed this kind of offense cannot be dealt with by ordering them to pay a fine, usually they are ostracised and chased out of the community (Van Rooy, 1971:181). This clearly means that people who do evil deeds (*muvhi* or *vhavhi*) do not deserve to be part of the society. However, the biblical aspect of "sin" seems to vary from the Tshivenḓa one. In the Old Testament the emphasis is more on the relational aspect of "sin" either with man or to God. This may be observed in the terms used for "sin" in the Old Testament. The most common term *cht, chatta't* which in Greek is translated as *hamartano* and *hamartia* meaning "to miss the mark" or "to make a mistake" in both Greek and Hebrew. Another term is *wh, awon* which is sometimes translated as *hamartia* and other related terms in Greek as *asadika* and *anomia* meaning to be wrong or crooked which accent strongly on the character of sin and the fault that results from it. The other term is *peša* basically meaning rebellion, being at fault before God and being rebellious, translated in Greek as *asebela*, *parakoe* and *hamartia* (Van Rooy, 1971:183). In the Bible wrong is wrong and sin is sin, for example in:

Genesis 3:5 (1936 version)

*Mudzimu a tshi ralo u ḓivha zwa uri musi no ḽa wone, maṱo aṋu a ḓo bonyolowa, na ḓo nga Mudzimu na ḓo ḓivha vhuḓi na **vhuvhi*** (When God says so, He knows that when you eat of it, your eyes will open, and you will know good and **evil** like God).

Genesis 3:5 (1998 version)

*Ndi uri Mudzimu u a ḓivha uri arali na u ḽa ni ḓo bonyolowa na nga Mudzimu na vho ḓivha zwivhuya na **zwivhi*** (It is because God knows that if you eat of it you will be able to see like God and know good and **evil**). For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and **evil.**

In the case of Vhavenḓa as indicated above, the word *tshivhi* is the singular of *zwivhi* and refers to an "evil deed". The word *vhuvhi* and *zwivhi* used in both Tshivenḓa versions denotes an "evil deed" hence the word "evil" was used in the English translation.

Genesis 4:7 (1936 version)

*Nandi? wá ita zwivhuya, a si hone khofheni hu tshi ḓo tshá naa? Wa hana zwivhuya, vothini hu dzumbama **zwivhi**; zwo lalela iwe; iwe-ha U zwi kunde.* (But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must rule over it).

Genesis 4:7 (1998 version)

*Khezwi u sa iti zwivhuya, wa ṱanganedzwa. Hone wa sa ita zwivhuya, **vhutshinyi** ho u lalela vothini ḽau; vhu ṱoḓa u u ḽa, hone iwe wo fanela u vhu kunda.* (If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must rule over it). The word **vhutshinyi** is used to describe the act of committing "sin". When one has sinned, in Tshivenḓa we say **o ita "vhutshinyi"** (in biblical context).

In this example, the context in which the word "sin" was used together with its equivalent clearly illustrates the relational aspect of "sin". This context means that if you do not do good, you are bound or at risk of committing "sin". In the biblical context, those who do not do good trespass against God's will which automatically makes them sinners. The term sin has three diagnostic elements which are essential for comparing it with the Tshivenḓa term **tshivhi**:

1. It is a trespass against God.
2. It leads to the breakdown of the relationship between man and God and man and man.
3. It brings about a state of guilt and it can be expiated (Van Rooy, 1971).

It can be observed that the meaning of **tshivhi** is highly limited; it refers to some kind of rebellious or incorrect act. Most Tshivenḓa speakers can strongly condemn all wrongdoing as **tshivhi**. In biblical context and Tshivenḓa, "wrongdoing" is a relational idea

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and ***tshivhi*** is not a relational idea. The use of this strategy by translators enabled speakers to isolate the indigenous meaning of the term ***tshivhi*** from its social and cultural context to its extended biblical meaning.

2.   ***rembuluwa***

Another term that was given an extended meaning by Tshivenḓa Bible translators to fit into the biblical context was ***rembuluwa***. The basic meaning of the term ***rembuluwa*** in Tshivenḓa is "turn in a different direction" for example, if one is sleeping facing to the east and one turns to the other side it is referred to as ***o rembuluwa***. This term was used by missionaries and Tshivenḓa Bible translators to refer to "repent" (Christian salvation where believers accept Christ as their Lord and saviour). ***Rembuluwa*** was used in the following Bible verses:

Examples

Luke 13:3

*Na khathihi! Ndi ri, na sa **rembuluwa** ni ḓo lovha noṱhe u fana navho.* (I tell you, no! But unless you repent, you too will all perish).

Acts 2:38

*Pitirosi a fhindula a ri, "**Rembuluwani**, muṅwe na muṅwe a lovhedzwe nga dzina la Yesu Khristo uri a hangwelwe"* (*And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit".)*

Luke 13:5

*Na kathihi! Nṋe ndi ri: na sa **rembuluwa** ni ḓo lovha noṱhe u fana navho.* (Unless you repent you will all likewise perish).

According to the Christian religion, "repenting" refers to forsaking your sinful nature, believing in your heart that God is the only saviour. This involves making decisions for a

new life which starts by forgiving yourself and those who wronged you and turning away from sins. Another meaning attached to the word "repent" in the New Testament means to "change your mind". In the original Greek, the word "*μετανοέω*" which is a verb was transliterated to "*metanoeó*" meaning "to change one's mind or purpose". This change has to do with the inner man, the heart and the perception of a person, which is outside Tshivenḓa cultural context.

Christians also believe that when one has repented, one becomes a new creature. This is supported by the Scripture below:

II Corrithians *5:17* (1998 version)

Zwino-ha arali muthu o vha muthihi na Khristo ndi tsiko ntswa; ya kale yo fhela, ho ḓa ntswa (Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come).

This phrase means that when you have repented you start over, turning away from your old ways. It is evident that the application of this strategy in the translation of the Bible into Tshivenḓa changed the meaning of the terms above in this manner: the indigenous word acquired an extended biblical meaning.

The following shifts were noticed in the three Bible versions:

	1879	**1936**	**1936**
1.	r**e**mbol**oa**	rembuluwa	rembuluwa
2.	t**š**elal**e**lo	tshilalelo	tshilalelo
3.	**t**enda	tenda	tenda
4.	vove	vhuvhi	vhuvhi
5.	z**u**ve	zwivhi	zwivhi

2.   Derivation

Derivation is a morphological phenomenon that describes the creation of new words from old words, usually by adding prefixes or suffixes, where new words acquire new meanings (Susilawati & Putri, 2018:217). According to Susilawati and Putri (2018:217), an example of this strategy is the formulation of a word like **communication** from a verb **communicate** and affixation. This is one of the common word-formation process strategies adopted by various translators. Pinchuck (1977:96) posits that a term may change from one word category to another during the derivation process; for example, verbs can be changed into nouns. In Tshivenḓa, only prefixation and suffixation are used in the creation of terms (Madiba, 2000). In the case of Tshivenḓa Bible translation, new Biblical terms were created by altering the form of Tshivenḓa existing words.

Cluver (1989:279) asserts that the term formation process in African languages uses prefixes more than suffixes. Most terms that are created in African language during this process tend to be nouns. The examples below demonstrate how prefixes can alter the meaning of Tshivenḓa words to express new concepts.

| **Noun** | **Verb** |

1.   *mulovhedzi* (the baptiser) < *u lovhea* (to dip in water)

      mu-lovhedzi < *mu* (cl.pref.1*) + -lovhedz- (*root*) + -i* (suffix)

2.   *mufunzi* (pastor/preacher) < *funza* (teach)
3.   *mutendi* (a believer) < *tenda* (believe/admit)
4.   *mukhethwa* (holy one) < *khetha* (choose)

The list of derived forms above shows the shift that occurred during the translation of the Bible into Tshivenḓa. The above listed examples of Tshivenḓa verbs: **lovhedza**, **funza**, **tenda** and **khetha** were shifted into a new category of nouns namely **mulovhedzi**, **mufunzi**, **mutendi** and **mukhethwa**.

Example 1- *lovhea* (to dip into water)

When a cloth is dipped in water, be it in a river or container, we speak of ***u lovhea*** (to dip into water) and when it involves sprinkling of water on one's forehead or immersing the person in water, we talk of ***u lovhedza*** (to baptise). This verb was derived to a noun ***mulovhedzi*** meaning the "Baptist" or someone who baptises people. This is the Christian religious act of purification which is normally done when one has repented from one's old ways of living and decides to follow God. The contribution of the term ***mulovhedzi*** in the expansion of Tshivenḓa is evident in this example:

Matthew 3:1

*Misi Yeneyo ho ḓa Johanisi **Mulovhedzi** Phangami ya Judia, a ḓa na pfunzo ine ya ri, "Laṱani vhuvhi hanu; tshifhinga tsho sendela tsha uri ni vhuswe nga Mudzumu.* (In those days John the Baptist came preaching in the wilderness of Judea, and saying, 'Repent, for the kingdom of heaven is at hand!').

I Corithians 12:13

*Zwenezwo riṋe roṱhe ro **lovhedzwa** ra ṋewa Muya muthihi ra vha muvhili muthihi nga u ralo, hu sa londwi uri u Mujuda kana u Mugiriki kana u phuli, kana u muḓilangi; nahone ndi onoyo Muya muthihi we ra mu nwa roṱhe* (For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink).

Example 2 - *funza* (teach)

The verb ***funza*** means to impart knowledge to someone or to teach. The term ***funza*** acquired a new part of speech when it was derived to ***mufunzi*** meaning a pastor and its plural form ***vhafunzi*** (pastors). The noun ***mufunzi*** was formed from the verb *funza* (teach) by adding class 2 prefix **[mu]** to the verb stem ***funza*** and replacing the last vowel **[a]** with

vowel **[i]**. The term *mufunzi* is still used today to address the preacher of the Word. For example:

Luke 4:43

Ene a vha vhudza ari, "Ndo fanela u ya nda funza mafhungo maḓifha a muvhuso wa Mudzimu na kha minwe midi, vhunga zwi zwone zwe Mudzimu a nthumeli zwone" (But he said, "I must proclaim the good news of the kingdom of God to the other towns also, because that is why I was sent").

Luke 4:44

Ndi hone a tshi ya a funza sinagogoni dza Judia (And he kept on preaching in the synagogues of Judea).

Example 3 - *tenda* **(agree)**

In Tshivenḓa the verb *tenda* (agree), means having the same opinion with someone about what is being said. For example, *ndi khou tenda uri ndo khakha* meaning (I admit that I am wrong). A convert or a Christian is referred to as *mutendi* (a believer) and its plural form is *vhatendi*. *Mutendi* is someone who has accepted Jesus as his Lord and savior by confessing his sins and asking for forgiveness from the Lord. The application of this strategy in the translation of the Bible into Tshivenḓa has contributed to the growth and development of the language by transforming the verb *tenda* to the noun *mutendi*. For example:

Hebrews 11:13

*Vhenevho vhoṱhe vho fa vho tenda, vha songo ṱanganedzwa zwe vha vhavhalelwa (*All these people were still living by faith when they died. They did not receive the things promised).

John 4:42

Vhenevho vha vhudza uyo musadzi vha ri, "Zwino a ri tsha tenda nga zwiḽa zwe na tou ri vhudza, ri tenda nge ra tou ḓi pfela nga roṱhe a tshi funza; nahone ri vho ḓivha uri vhukuma ndi Ene Mutshidzi wa shango (They said to the woman, "We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world.")

Example 4 - *khetha* (choose)

The verb **khetha** means to choose, select or to vote. For example, *ndo khetha u ita zwithu nga nḓila yanga* (I chose to do things my way). The derivation process that took place during the translation of the Bible into Tshivenḓa gave **khetha** a new meaning when it was derived into **mukhethwa** meaning "the holy one". The biblical description of **mukhethwa** means to be set apart by virtue of being righteous (to be in right standing with God) and pure. The use of this word formation process in the translation of the Bible into Tshivenḓa has played a significant role in the development of Tshivenḓa. The term **mukhethwa** has since been used for various purposes, for example: It is used by Christians when praying or preaching, *Vha Mudzimu mukhethwa* (you are the holy God) and it is also used as a name. To show that it has been accepted by VhaVenda it is now used to name children.

The following shifts were noticed in the three Bible versions:

1879	**1936**	**1998**
(a) mofunzi	mufunzi	mufunzi
(b) vafunzi	vhafunzi	vhafunzi
(c) vatendi	vhatendi	vhatendi
(d) mokhethoa	mukhethwa	mukhethwa

3.   Borrowing

Borrowed words were used to fill the terminology gap in African languages after the introduction of new vocabulary in these languages. Vinay and Darbelnet (1995:31) define borrowing as a term formation whereby a source word is adopted by the target language. This view is supported by Mafela (2010:691), who points out that borrowing is a linguistic phenomenon in which one language adds words of another language to its lexicon. The nine indigenous languages in South Africa borrow words from one another and these indigenous languages also borrow words from English and Afrikaans (Mafela, 2010: 691). In explaining the aim of borrowing, Rao (2018:2) states that "The main reason for borrowing is to provide a word from the source language variety when there is no suitable existing word in the target language". Vinay and Darbelnet (1995:31) assert that the borrowing technique is the simplest kind of translation because the source language word is simply transferred into the target language without being changed. In the case of Tshivenḓa, several Hebrew and Greek words entered the language when the Bible was being translated. Mafela (2010:692) notes that languages evolve over time, and in this evolutionary process some words may be added or deleted while new vocabularies are created and some words will no longer be used and will become obsolete. In Tshivenḓa Bible translations some words lack equivalents in the target language and some of these borrowed words that became part of the Tshivenḓa lexicon are still in use today whereas others fell into disuse. The other reason why translators opted for this strategy was because of the lack of guiding principles, and underutilisation of internal term formation strategies of other languages led to borrowing (Madiba, 2000).

Below are some of the borrowed terms that were used to fill the terminology gap during the process of Bible translation. They were employed in the Bible because Tshivenḓa vocabulary had no alternative terms to replace them.

Example 1

Sabatha vs ***Sabbath***

The word ***Sabatha*** is a Hebrew term that entered the Tshivenḓa lexicon through the translation of the Bible into Tshivenḓa**.** It is the seventh day of the week, which was observed by Jews as a day of rest or worship. Currently, members of the Seventh Day Adventists church are the ones who mostly use this term as they still observe the ***Sabatha*** day on Saturdays. Other denominati ons fellowship on Sundays and they use the term ***Sondaha/Swondaha*** (Sunday). It was God who commanded that the seventh day be observed as a Sabbath; this can be attested in this Scripture from Exodus 20:8-10:

> *Elelwa ḓuvha ḽa **Sabatha** u ḽi ite ḽikhethwa. [9]U shume maḓuvha maṱanu na ḽithihi, u khunyeledze mishumo yau yoṱhe, [10]hone ḓuvha ḽa vhuṱanu na vhuvhili ndi ḓuvha ḽa Yahavee Mudzimu wau, ndi ḽa u awela. U songo shuma tshithu nga ḓuvha heḽo, iwe na ṅwana wau wa mutuka na wa musidzana na vhashumi vhau vha vhanna kana vha vhasadzi, na zwifuwo zwau na mutsinda ane wa dzula nae.* (Remember the **sabbath day**, to keep it holy. {20:9} Six days shalt thou labour and do all thy work: {20:10} But the seventh day [is] the **sabbath** of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that [is] within thy gates).

Example 2

rabela (pray), ***thabelo*** vs ***rerela***

Another word borrowed from another language was ***rabela*** (to pray or plead) from ***rapela*** in the Sotho languages. The word ***rabela*** (pray) and ***thabelo*** from ***thapelo*** (prayer) have been generally accepted by Vhavenḓa and obtained a formal range of meanings as could be expected of a borrowed term (Van Rooy, 1971). The word which was used by Vhavenḓa when praying or communicating with their ancestral spirits was ***rerela*** (communicate with ancest*ors*). The word ***rerela*** was derived from the verb ***rera*** meaning "to discuss formally". The word ***murero*** (a proverb) is derived from the verb ***rera***. This practice of ***u rerela*** is performed to get rid of the unwanted spirits, to ask for protection and guidance etcetera. It involves some form of verbal communication and offerings

(water or traditional beer), one person usually *makhadzi* (aunt) or any elderly person can communicate with the ancestral spirits on behalf of other family members.

U rabela (to pray) can be associated with communicating with God, submission, and confession of sins whilst *u rerela* is linked with communicating with **Midzimu**, rituals and expectation of benefits (Van Rooy, 1971:169). This distinction shows what might have prompted the translators of the Tshivenḓa Bible to borrow the word *rabela* from the Sotho languages. The act of submission and confession cannot be aligned with the word *u rerela*. *U rerela* is to plead for favours from the ancestors in return for offerings which differs from the meaning of pray where you ask things from God in return for nothing. Although some Christians do promise to give back something to God if their prayers are answered they are not obliged to do so because it is not prohibited in the Word.

Missionaries regarded the practice of *rerela* (communicating with ancestral spirit) as evil and not acceptable to God, hence they found this word inappropriate and not fit enough to be associated with God the creator. Van Rooy (1971:172) reported an event that took place some decades ago, where they were discussing which biblical terms used in the Tshivenḓa Bible should be replaced. A proposal to use the term *humbela* (request) as an alternative for *thabelo* (prayer) and *rabela* (pray) was made, however an educated church member objected to this proposal and suggested that they stick to *rabela* (pray) and *thabelo* (prayer). The reason for not replacing these terms was because *u humbela* seems more personal and could be rejected, whereas *rabela* does not contemplate rejection. Another expression that was proposed for *rabela* and *thabelo* was *u amba na Mudzimu* (to talk to God). This suggestion was dismissed because *Mudzimu ha ambi* (God does not speak) *u tou thetshelesa* (he listens), therefore *ari koni u amba na muthu a sa ambi* (we cannot communicate with someone who cannot speak).

The use of borrowed terms listed above from the Tshivenḓa Bible shows that various languages were used to put together a complete version of the Tshivenḓa Bible. This was the most preferred word formation strategy by missionaries, being influenced by cultural

transformation that was taking place in Venda communities due to westernisation brought by missionaries (Madiba, 2000). The use of this strategy helped them towards achieving their goal of uprooting heathenism from the language and culture of Vhavenḓa. Cultural practices relating to clothing, belief, worship and traditional African marriage were changed (Fielder, 1996). Another reason that led to the use of this strategy was that they were not trained as terminographers nor translators which complicated their work of introducing new terminology to a language that was only used for oral communication.

Example:

1879	1936	1998
(a) raḇela	rabela	rabela
(b) Sabata	Sabatha	Sabatha
(c) thabelo	thabelo	thabelo

4.   Compounding

According to Hacken (2017:1), compounding is a type of word formation which entails a formation of new words from a combination of two or more words. In other words, a combination of two or more words creates a new word with a new meaning. Finegan (1994:83) and Nandito (2016:22) define a morpheme as a linguistic basic unit of a word that has a grammatical meaning and is categorised into free and bound morphemes. According to these authors, free morphemes are those morphemes which can stand alone as words. In other words, free morphemes are not attached to any other morpheme. Bound morphemes are those morphemes which occur as a combination (Nandito, 2016:22).

Compounding is one of the productive strategies of word-formation processes in Tshivenḓa, hence it was employed extensively by the translators of the Tshivenḓa Bibles

particularly for version 1936. The translators applied various compounding strategies that existed in the language and in some, they created new ones. In compounding, the most significant word - commonly the noun - takes the plural form. The significant word may be located anywhere, either at the beginning, middle, or at the end of the term.

According to Sager (1997:317), compound words are classified into three catergories namely closed, hyphenated and open.

1.   Closed form

This is a form of compound words whereby different words are combined to form a single word such as football, downtown, keypad, snowflakes, makeup, rainfall, sunrise and many others.

2.   Hyphenated form

As the name suggests, these are compound words formed by two or more words separated by a hyphen such as mother-in-law, ready-to-eat, fire-fighters, work-to-rule, high-rise, bluish-grey, well-wishers, semi-colon, baby-shower and many others.

3.   Open form

This form entails those words formed by two words which are separated such as notary office, upper class, half-moon, stepbrother, Supreme Court, power play, copy editor, apple pie, spin doctor, washing machine, address book and many others.

Examples:

1.   **Noun and Noun**

When two nouns are used to form a compound, the second one functions as a qualificative because it distinguishes the first one from all other similar references. These compound nouns are formed using a noun and a noun, consider the following examples:

muya (spirit) + *mukhethwa* (Holy) =   *muyamukhethwa* (Holy Spirit).

murwa (son) + *muthu* (person) = *murwa-muthu* (Son of Man).

mafhungo (news) + *ngoho* (truth) = *mafhungo-ngoho* (truthful news).

The compounds above are formed by noun components. The term formation process was used effectively by Tshivenḓa Bible translators. These examples attest to the productivity of the application of the compounding strategy in the formation of noun components. This is a familiar type of creating compounds in Tshivenḓa. Tshivenḓa Bible translators used it effectively. The word *muyamukhethwa* is an example of a closed compound while *mafhungo-ngoho* is an example of a hyphenated form of compound.

2. **Verbal form and Noun**

The following compounds were formed through a combination of a verb and a noun. This is how translators of the Tshivenḓa Bible formed compounds in the Book of Genesis and Matthew:

mudzia (do always) + *mulalo* (peace) = *mudzia-mulalo* (the peaceful one)

vhadzia (do always) + *u* (to) + *tenda* (believe) = *vhadzia-u-tenda*   (the   ones   who believe anything)

mudzia (do always) + *u* + *ḓifhura* (deceive oneself) = *mudzia-u-ḓifhura* (the one who deceives her/himself)

vhadzia (do always) + *u* + *kambiwa* (drunk) = *vhadzia-u-kambiwa* (the ones who are forever drunk)

vhadzia (do always) + *muthelo* (tax) = *vhadzia-muthelo* (the ones who always pay tax)

mudzia (do always) + *u* + *goḓa* (scorn) = *mudzia-u-goḓa* (the one who always ridicules others)

The use of the verb *dzia* (do always) in these examples illustrates that the action conveyed by the verb is undertaken constantly and *u* is an infinitive prefix. *Mudzia-mulalo* is an example of a hyphenated form of compound.

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Example:

1879	1936	1998
(a) moeamokhethoa	muyamukhethwa	muyamukhethwa
(b) Moroamotho	murwamuthu	murwamuthu
(c) mafongo-ngoho	mafhungo-ngoho	mafhungo-ngoho

3. **Duplication**

These adjectives were created by reduplicating the whole noun.

zwivhili-zwivhili (two two)

vili-vili (trouble trouble)

kule-kule (far far)

The type of reduplication used in the formation of ***zwivhili-zwivhili*** and ***vili-vili*** is not common on Tshivenḓa. Usually, reduplicative adjectives are formed in this manner, ***zwivhilivhili*** and ***vilili,*** the prefix of the second adjective falls away and the remaining stem is attached to the first adjective.

The examples provided above demonstrate the manner in which translators of Tshivenḓa Bibles employed compounding while translating. It is apparent that various strategies were used in the translation of *Genesi* and *Mateo* (1936 & 1998). The translators applied some of the common strategies in Tshivenḓa like reduplication of the same word and combination of two or more words. The three words namely *zwivhili-zwivhili* (two two), *vili-vili* (trouble trouble) and *kule-kule* (far far) are examples of hyphenated compounds.

5.10 CONCLUSION

The corpus used in this study was from three Tshivenḓa Bible versions namely 1879, 1936 and 1998. Out of these three versions, the 1879 one was a manuscript and it was not analysed using ParaConc. The ParaConc data analayis tool contributed immensely to discovering the matches or occurrences of the terms and the contexts they were used in. The analysis was conducted by identifiying the linguistic shifts in orthography, terminology and morphology. Term formation strategies applied by translators of the Tshivenḓa Bible also played a major role in the creation of terms that never existed before in the lexicon and in the extension of meaning of basic terms in Tshivenḓa. This chapter demonstrated that the translators of the Tshivenḓa Bibles employed some common translation strategies such as borrowing, compounding, and shift of meaning. The researcher illustrated these strategies with examples from the three Tshivenḓa Bible versions. In tracing the shift and development that occurred in Tshivenḓa, the researcher observed and compared the language used in all these texts (Genesis and Matthew), focusing mainly on morphology, orthography, and the lexicon. The data contained in Mathivha's (1972) study informs the current research in a great manner, in that it provides a detailed history of Tshivenḓa earliest writings which form part of the data analysed in this study. The addition of lexical items to a language are vital for the development of the language. The adoption of word formation strategies as evident in the Tshivenḓa Bible translations has contributed enormously to the expansion of the vocabulary.

Written Tshivenḓa has undergone developmental phases over the years. From the discussions in this chapter, it is undoubtedly true that missionaries contributed enormously to the growth, development, and intellectualisation of the Tshivenḓa lexicon through Bible translations. Missionaries reduced spoken Tshivenḓa to the writing system. Although the Bible translations are controversial, the missionaries provided a foundation for the Tshivenḓa written literature. Missionaries translated Tshivenḓa Bibles from their own perspective. Simply put, the Tshivenḓa Bible translations display influences from the

languages of missionaries such as German and other South African languages such as Sepedi.

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

6.1 INTRODUCTORY REMARKS

The overall findings and suggestions of this study are presented in this chapter. South Africa has 11 languages recognised as official languages under the Constitution of the Republic of South Africa (Act 108 of 1996). However, some African languages are endangered due to underdevelopment, while others are thriving.

This study examined the role played by the three versions of the Bible translation, especially in relation to the growth, development, and intellectualisation of Tshivenḓa. Following the corpus-based methodology, the researcher examined the monolingual Tshivenḓa corpus containing texts from the Bible versions. It is therefore important to note that the history of Bible translation has been practised since the 19th century and remains a controversial issue throughout the world. The growth of Christianity in Africa relied heavily on Bible translation into African languages. Missionaries had to translate the Bible into indigenous languages in order to spread the gospel to African countries. The translation of the Bible is believed to have influenced the development of African languages. With this in mind, it is therefore very important to understand whether these biblical versions influenced the promotion, development, and intellectualisation of Tshivenḓa. This chapter reiterates the objectives of the study and shows how they were achieved. In addition, this chapter briefly discusses topics such as chapter summary, summary of results, limitations of current research, contribution of current research, and standardisation and intellectualisation of Tshivenḓa, and recommendations for future research.

6.2 AIM AND OBJECTIVES OF THE STUDY

This study's main objective was to examine the contributions made by the three Bible translations to the development of the Tshivenḓa lexicon and orthography and intellectualisation, allowing the standardisation and formalisation of this language. The three translations of the Tshivenḓa Bible were found to have greatly contributed to improving the vocabulary, lexicon and orthography of Tshivenḓa. Tshivenḓa is one of South Africa's official languages, but it is not yet fully standardised and officially recognised in all fields. The study cautions those in power to consider the equal use of all African languages particularly Tshivenḓa in business, economics and many other important areas.

The objectives of this study were:

1. To investigate, identify and describe words and concepts assumed to have entered the Tshivenḓa language through biblical translations using a corpus from the Bible versions of 1879, 1936 and 1998.

2. To determine term-creation strategies and processes or principles of coinage demonstrated in the corpus and the extent to which these contributed to language change in Tshivenḓa using the biblical translations of 1879, 1936 and 1998.

3. To establish correlation between the growth of Tshivenḓa in later years and improvement in theory and technology.

4. To investigate and describe instances of change in orthography assumed to have been influenced by biblical translation.

5. To describe observations with regard to the language shift that may have occurred in Tshivenḓa as measured by new lexical items, terminology, and novel concepts.

6.3 SUMMARY OF THE CHAPTERS

The purpose of this study was to examine the role played by the three versions of the Bible translations in the growth, development and enlightenment of Tshivenḓa. Below is an overview of the individual chapters of this work.

1.   Chapter 1

The introduction and orientation of the research were covered in Chapter 1, focusing mainly on the background and rationale, statement of the research problem, research questions, aim and objectives, research methodology, theoretical framework, definition of key terms, data collection and analysis, ethical issues, and outline of the study. Tshivenḓa, like other African languages, was not available in writing until the missionaries arrived. These missionaries translated the Hebrew and Greek Scriptures into Tshivenḓa. The translation of the Bible into Tshivenḓa led to the codification of this language. This study documents the impact of Bible translation on language. Tshivenḓa is one of the less developed languages of South Africa. It is not used in many areas of life such as business, education, etc. It is therefore important to understand how Tshivenḓa has developed, been enlightened and intellectualised through the translation of the Bible.

The research questions and objectives of this study were to examine how words and concepts entered into the Tshivenḓa language through Bible translations by analysing monolingual corpora from the 1879, 1936 and 1998 Bible versions. In addition, this study explored the concept formation strategies or principles and coining methods used in Bible translations. This study also examined changes in orthography believed to have been influenced by Bible translation.

This study used a qualitative research paradigm to provide a detailed systematic description and analysis of the data obtained from Biblical texts. This research was guided by two theories: descriptive translation studies, also known as DTS, and corpus-based

translation studies, also known as CTS. These two theories have been used in complementary ways. CTS made it possible for the researcher to gather and retain data using computers. In contrast, DTS allowed the researcher to collect texts in a target language (in this case Tshivenḓa).

The overall aim of this study was to examine how the three Bible translations contributed to the development of the Tshivenḓa Bible, its orthography and intellectualisation, thereby allowing the standardisation and formalisation of the language. Three translations of the Tshivenḓa Bible are known to have contributed greatly to improving Tshivenḓa's orthography, and terms.

2.   Chapter 2

This chapter reviewed the research on how Bible translation has helped African languages grow intellectually and develop. This was achieved by critically analysing the opinions of many academics and authors on how the Bible's translation and the use of translation theories helped to intellectualise and develop African languages. The researcher has traced the emergence of translation studies as an academic discipline. In addition, the researcher examined the evolutionary trends in translational research as scholars and theorists moved from the application of normative early theories to descriptive contemporary theories. This included an analysis of several translation theories, such as equivalence, formal equivalence, and dynamic equivalence, as well as a brief overview of the theoretical literature, particularly that pertaining to Bible translation. An evaluation of these theories formed the basis for the theoretical and methodological framework used in this study. The proponents, theorists, and scholars who defended these translation theories were examined. By examining translation theories, the researcher hopes to elucidate how some of these theories influenced the need for revision of the Tshivenḓa Bible that led to language change.

3.   Chapter 3

In this chapter, the researcher considered an overall historical overview of Bible translation, from the first to the fourth great epoch of Bible translation. The first great era of Bible translation focused on reviving the faith of Jews living in Greek-speaking communities. It was followed by the three stages of Bible translation. The first stage was translation into Latin dialects, then into English, Dutch, French, German, Italian and Spanish. During this time, many missionaries established missions in various countries and undertook the task of reducing languages to writing. Emphasis was placed on English, German, French and Spanish in Bible translation. The Fourth Great Age of Bible Translation marked a major turning point in the philosophy of Bible translation. After the introduction of translation theory by Eugene Nida and other scholars of the time, users and readers of the Bible were offered meaning-based translations, who worked on linguistically oriented theories of translation. In addition, the researcher offered a thorough historical history of Bible translation, starting in Africa and included the South African context. This entails the processes that took place during the translation of various Bibles and the people who executed those tasks. The second section of this chapter explained the processes and policies implemented by the missionaries to make sure that Tshivenḓa speakers have their own Bibles and concentrated on the historical context of the emergence of Tshivenḓa. This research focused on the translation of the Tshivenḓa Bible.

4.   Chapter 4

The analytical framework, research techniques, and processes used in this study were all thoroughly described in this chapter. To do this, the researcher critically considered different views of authors and scholars to understand the concept of the analytical framework and research methods and procedures. The first section described the steps involved in creating the corpus, manipulating the printed corpus, the alignment process, and how the texts were analysed using a computer program called ParaConc. The second

part of this chapter described secondary methods used to analyse the stages and changes that occurred in Tshivenḓa orthography, as well as terminology and concept formation strategies.

This study used the Tshivenḓa monolingual corpus collected from three Bible translations. Texts extracted from two Tshivenda Bible translations (1936 and 1998) were submitted to ParaConc for analysis and texts from the manuscript were analysed manually. Content analysis was applied to track changes and developments in the lexicon, orthography and terminology of Tshivenḓa, and also to show how biblical Tshivenḓa terminology was constructed, with emphasis on the terminology strategies such as borrowing, compounding, derivation, and semantic shift.

5.   Chapter 5

This chapter presented data analysis, findings, and interpretation. The monolingual corpora used in this study were three Tshivenḓa Bible versions of 1879, 1936 and 1998. Of these three versions, the 1879 was a manuscript and therefore not analysed using ParaConc. The ParaConc data analysis tool was very helpful in discovering matches or occurrences of terms and the context in which they were used. A particular focus was on changes in orthography, terminology and morphology. It was noted that there were variations in the various versions of the Tshivenḓa Bible. Analysis was performed by identifying linguistic variations in spelling, terminology and morphology.

6.4 SUMMARY OF THE FINDINGS

In order to standardise and formalise the Tshivenḓa language, this study sought to understand how the three Bible translations influenced the creation and intellectualisation

of the language's orthography and dictionary. It's crucial to establish whether the study's goals were accomplished in order for the findings to stand out.

The focus of this study was on how the three Tshivenḓa Bible translations contributed to the development and intellectualisation of this language. Khumalo (2017:252) says:

> In our South African context, intellectualisation entails a carefully planned process of hastening the cultivation and growth of indigenous official African languages so that they effectively function in all higher domains as languages of teaching and learning, research, science, and technology.

In other words, intellectualisation is a linguistic phenomenon that involves the expansion and growth of African languages so that they can be used in various domains such as business, science and technology, and teaching and learning.

During the missionary era, Tshivenḓa only existed in the spoken form. It was not reduced to writing until after the missionaries arrived. This study sought to understand the development and intellectualisation of Tshivenḓa using biblical translations in the form of words, terminology, and concepts. The findings of this study point out that the Tshivenḓa language has developed over the years through Bible translations. The extension and improvement of the Tshivenḓa language have been aided by the addition of new biblical terminology through Bible translations. Four term creation strategies that were used in this study include compounding, borrowing, semantic shift and derivation. These strategies were used to formulate new terms, others were derived or borrowed from other languages. Using word formation techniques in the Tshivenḓa Bible translations attest to the fact that in the 1879 version translation of Tshivenḓa was scientifically underdeveloped in comparison to the source language which is English. In other words, using term formation strategies expanded the Tshivenḓa vocabulary. Tshivenḓa has been developed over the years but it is not fully intellectualised. Despite being an official language, it is used in few media platforms, for example, SABC Radio (Phalaphala FM), SABC 2 has a TV show called Maambiwa which is aired on Mondays and Fridays at 21:00-22:00 and another one called Zwa Maramani which is a Current Affairs show aired

every second Wednesday at 08:30. Apart from that some institutions of higher learning like University of Limpopo and University of Venda do offer Tshivenḓa qualifications, lessons and study materials are provided in Tshivenḓa. However, the work of developing Tshivenḓa should be persued until it gets fully developed. This means that government still has a lot to do in terms of ensuring that Tshivenḓa is also used in various domains. According to a study by Khumalo (2017:262), the growth of terminology is one of the forces behind the intellectualisation process. The development of this language includes the creation of vocabulary which is vital for the preservation of this language. The findings of this study are consistent with Thwala's (2017:96) study which discovered that the missionaries contributed immensely to the development of the indigenous languages.

6.5 LIMITATIONS OF THE CURRENT STUDY

As Theofanidis and Fountouki (2018:156) state, limitations are deficiencies or weaknesses beyond the control of the researcher. These limitations are commonly caused by study design choices, statistical model limitations, funding limitations, and many other factors. This study used an old Bible manuscript in Tshivenḓa, published in 1879. The manuscript was difficult to obtain and was handwritten, making it difficult for the researcher to read and could not be converted to text for it to be uploaded in ParaConc. The researcher believes that interviewing some of the translators who participated in the translation of the 1998 version would have enriched the thesis, however they were unreachable.

6.6 CONTRIBUTION OF THE PRESENT RESEARCH

In this study, corpus-driven methodology was used to describe the development and intellectualisation of Tshivenḓa. The development of Tshivenḓa was traced using three versions of Bible translations. This was done by analysing various changes in

orthography, phonology, morphology, and the lexicon. Although ParaConc was created to align and query parallel texts, i.e., source texts and their translations, it has been successfully applied to query monolingual corpora as well. The usage of ParaConc as an analytic tool demonstrates that, even though it was created for aligning and analyzing parallel texts, i.e. source texts and their translations, it can also be utilized effectively to comb through monolingual corpora.

This research contributed greatly to the development and intellectualisation of Tshivenḓa. In addition, it adds more knowledge to the written literature, orthography, and lexicon of Tshivenḓa. The study also discovered that Bible translation made a substantial contribution to the standardisation of Tshivenḓa vocabulary and grammatical conventions. Thus, the knowledge produced by this research advances our understanding of science. This study discussed the development of written Tshivenḓa through many years of Bible translation. The study revealed improvements in the written literature of Tshivenḓa. Lexicographers and translators will benefit from this corpus-based research as they learn how to build and use corpora to produce terms and dictionaries. The study clarified that obtaining appropriate terminology for translation is a challenge for translators. This issue was solved by showcasing the word formation techniques used by the Tshivena Bible translators to generate new concepts that weren't already in the lexicon and to expand the meaning of fundamental terms. As a result, lexicographers and translation experts can learn useful information regarding terminology and translation techniques.

6.7 FUTURE RESEARCH

This study showed that the development of an African language such as Tshivenḓa, can be traced in relation to Bible translations. Understanding how Tshivenḓa changed over time required the use of descriptive theory and the data analysis software ParaConc on biblical texts. This method can be used to identify lexical terms and orthographical

changes in Bible translations. It would be fascinating to investigate other Bible texts to see which new terms were added, as this study concentrated on two Bible books, Genesis, and Matthew. The intellectualisation and standardization of other African languages through Bible translation is a fertile ground for further research.

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APPENDIX A: ETHICAL CLEARANCE CERTIFICATE

Ethical Clearance
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APPENDIX B: 1879 MANUSCRIPT

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