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**An analysis of the challenges with respect to attaining
equivalence in translation of literature pertaining to
Sexually Transmitted Diseases from English into
Xitsonga**

University of Cape Town

An analysis of the challenges with respect to attaining equivalence in translation of
literature pertaining to Sexually
Transmitted Diseases from English into Xitsonga

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A minor dissertation submitted in *partial fulfillment* of the requirements for the award of the
degree of Master of Arts in African Languages and Applied Linguistics

Faculty of the Humanities

University of Cape Town

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COMPULSORY DECLARATION

This work has not been previously submitted in whole, or in part, for the award of any degree. It is my own work. Each significant contribution to, and quotation in, this dissertation from the work, or works, of other people has been attributed, and has been cited and referenced.

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UNIVERSITY OF CAPE TOWN
GRADUATE SCHOOL IN HUMANITIES

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MASTER IN THE FACULTY OF HUMANITIES**

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do hereby declare that I empower the University of Cape Town to produce for the purpose of research either the whole or any portion of the contents of my dissertation entitled

AN ANALYSIS OF THE CHALLENGES WITH RESPECT TO ATTAINING

EQUIVALENCE IN TRANSLATION OF THE LITERATURE PERTAINING TO

SEXUALLY TRANSMITTED DISEASES FROM ENGLISH INTO XITSONGA

in any manner whatsoever.

CANDIDATE'S SIGNATURE

DATE

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Abstract

Translation has been a practice that has assisted many languages the world over to develop to become languages of power. The purpose of this project was to elicit some translation challenges that translators face when translating from English into Xitsonga. It is not easy to translate a document in which the domain has not been explored because the translator has to juggle with terminology which does not exist in the indigenous language. In this project, I have made an attempt to use different theories that can guide us when we encounter a lemma which does not exist in the target language. The challenges that are faced by one indigenous language in South Africa in language development through translation are the same as for most other indigenous languages.

Chapter 1 introduces the background of the dissertation, with special focus to South African education which necessitated this study. Research by Statistics South Africa has shown that there are many people who have never been to school while the majority of young people are unable to complete matric. Many of these people struggle to understand the content of their education as the language they always confront is a language they cannot communicate in efficiently. Very little is being done to improve indigenous languages in other domains than in school, and the users of these languages are excluded in the daily discussion of what is happening in the world as they do not fully understand the language used when pertinent issues are discussed. Applied linguists working in the field of translation need to bridge this divide while simultaneously developing the language itself. Since language is not static and evolves with time, indigenous languages can be developed, revitalised and valorised to meet our daily vocabulary.

Chapter 2 is the literature review, which explores the relationship between language planning and translation, similarities between translation and interpreting and differences thereof. These two fields are often treated as the same, but the differences have been clearly articulated by applied linguists. There is also a brief discussion of the historical development of translation and historical development of translation South Africa. The last part of this chapter examines the challenge with regards to the theory of equivalence.

In chapter 3, I elucidated the research method I followed in order to obtain data and the application of the research strategy. I have shown which sampling method is used and other important issues such as ethics, validity and reliability in research.

Chapter 4 presents the analysis of data. Various errors are identified in the text that I studied. If languages were accorded the same respect in terms of editing for a reading public, errors of the kind I identified should not have been made. I have also analysed the responses to the questionnaires that were designed to solicit views from the general public and medical practitioners regarding language use in pamphlets focused on HIV/Aids, and to check their language preference for such documents. In chapter 5, I respond to the errors and give some recommendations and suggestions as to how the target text could have best been presented. In addition, there are also translation strategies that have been given to help deal with challenges of translation.

Chapter 6 concludes by looking at the purpose of translation in relation to language development and the empowerment of indigenous speakers, and by indicating the significance of translation to the nation and Africa's development.

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Chapter 1 Background of study

1.1 Introduction

1.2 The significance of the study

1.3 Research problem

1.4 Hypothesis

1.5 Rationale

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1.1 Introduction

In this study, I am going to make an analysis of the challenges that translators face as they translate different materials from English into Xitsonga. There are a couple of challenges that I have observed and that I think are worth investigating with a view to finding possible solutions that might assist in making better translation. Translation itself is a challenge in that we will not agree on the equivalent provided; we mostly negotiate for a better meaning. Translation is an area that, if taken seriously, can provide great innovation for indigenous African languages. An emphasis on the difficult aspects of translation can also be a hindrance for its expansion. My focus here is not on an evaluation of the considerable work done by translators but rather on the search for alternative methods that may yield better translations.

1.2 The significance of the study

Health materials, particularly HIV/Aids and Sexually Transmitted Disease (STD) material, are very important for most of us in sub-Saharan Africa. This is because of the ever increasing number of people contracting HIV/Aids and STDs. According to the UNAIDS and World Health Organisation report on the Aids epidemic dated December 2009, sub-Saharan Africa in 2008 accounted for 67% of HIV infections worldwide, 68% of new HIV infections among adults and 91% of new infections among children. The region also accounted for 72% of the world's Aids-related deaths in 2008 (UNAIDS 2009: 22) and South Africa is home to the world's largest population of people living with, HIV (5,7 million) as cited in (UNAIDS 2009: 27) from (UNAIDS, 2008).

An essential means of preventing the spread of HIV/Aids in South Africa is making information about HIV/Aids accessible to all citizens. The information has to be rendered in the language that they speak in their everyday lives. Since there is no cure for HIV/Aids, the provision of materials in the indigenous language may help promote lifestyle changes in many communities. In order for this to occur, translation of this potentially life-saving information is necessary. This is where the challenge lies.

Another report from Statistics South Africa (2001: 10) about education in South Africa asserts that in 1996 the population census showed that there were 7 990 138 persons in the age band 16 to 25. Out of 80% of the African population, 46% were living in rural areas in October 1996. The report shows that 6% in this age group had no formal schooling, 13% had not completed primary schooling, and a further 58% had not completed secondary schooling. Only 3% had achieved a qualification higher than Matric.

The figures above can be summarised as follows:

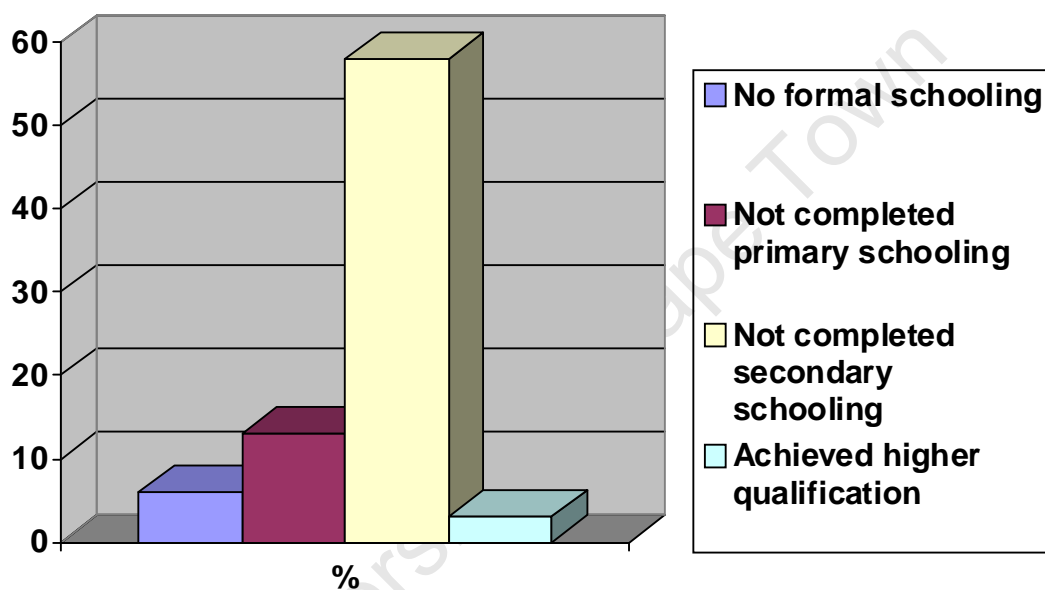


Figure 1: Africans school statistics of 1996

In 1996, out of the 2 188 040 persons twenty years old and above in Limpopo Province had no schooling, where fieldwork was conducted for this study. In 2001, out of 2 501 338, 835 485 persons from the age of 20 and above had no schooling. The figures help us to make informed decisions about the manner in which we are supposed to communicate with people and to deliver services that are due to people in a way that will help them. What is clear in this case is that the majority of the people who are illiterate, or have never had formal schooling, while some people abandoned school in the early years of their life. What these figures illustrate is that most people living in this province are not active readers. Hence,

alternative means should be explored that would assist them in getting the vital information in a language they understand.

These figures provide the reason why we should have materials translated into indigenous languages in order to raise awareness on the importance of sexual health. According to these statistics in 1996, only 293 704 people were able to reach Matric, and in 2001, only 351 250 were able to reach Matric. The people who have passed Matric are very few compared to those who had no schooling. Those who completed primary schooling in 1996 were 124 376 and in 2001 were 137 839. If the materials are translated into the language that is spoken by these people, it will empower them to make responsible and informed decisions. This situation might reflect not only the education situation of Limpopo, but that of the rest of the country, as is noted by the statistics above. However, it may not be possible to make the same generalisation about the rest of sub-Saharan Africa.

The figures above may be summarised as follows:

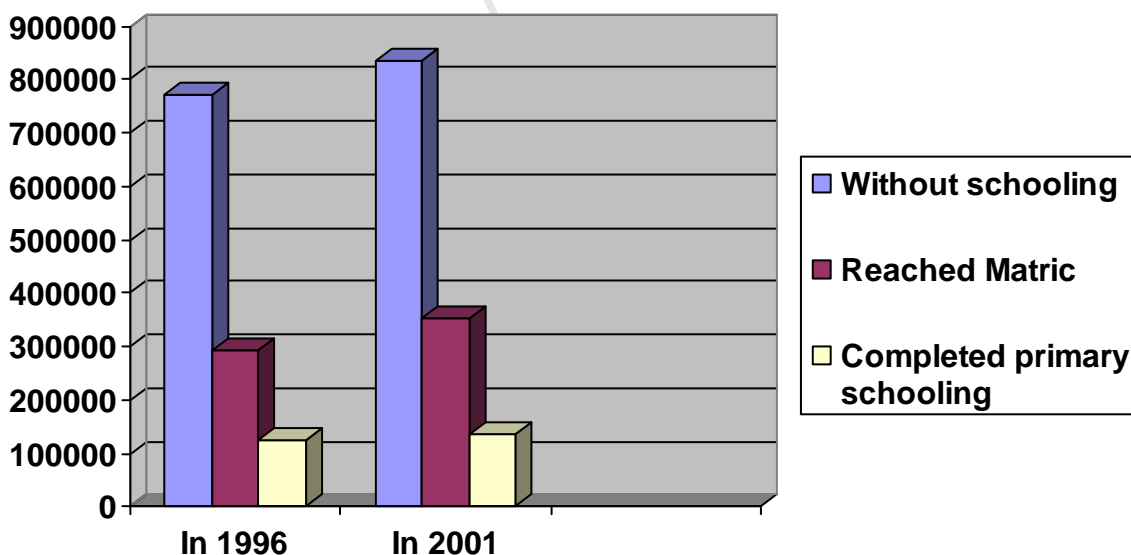


Figure 2: Limpopo - School statistics of 1996 and 2001

1.3 Research problem

Many documents have been translated into indigenous languages in South Africa. In many instances, people who use or who might be expected to use these documents do not seem satisfied with texts translated into the indigenous languages of South Africa. They tend to avoid the translated text and opt for the text in English. Given that English is not their mother-tongue, one must question whether these users understand the text any better in its English form. If we consider the financial cost to government and private entities of commissioning private and state-paid translators to translate documents, one must question why these translated documents (pamphlets, posters, leaflets, etc.) do not always serve the intended purpose.

1.4 Hypothesis

Translations of texts on HIV/Aids into Xitsonga lack adequate equivalence, which makes the intended user often opt for the English source text.

1.5 Rationale

If you are to be considered a competent translator, the general understanding is that you must have a good knowledge of two languages and of the related culture, and that you have to understand both your target audience and the subject matter of the original text. The reason I undertake this study is based largely on the following statement by Hersh (1969: iii):

The technical translator must not only be an expert in the languages he is translating, but must also understand the subject matter. He must be aware of the nuances of meaning which no dictionary can convey. In every language, there are words and phrases for which no exact equivalent exists in another language.

Part of this statement is also supported by Mwepu (2008: 90) when he says that not every speaker of two languages can be considered a competent translator. There are many technical terms involved when translating documents, and words which do not have immediate equivalence add to the challenges of translation. This poses a challenge to the translator as s/he cannot be an expert in every subject area. The ultimate task of a translator is that s/he, if

necessary, has to intellectualise an indigenous language he is working in, whether conscious of this effort or not. Casanova (2010: 286) says that languages rely heavily on translation to establish a literary corpus. Translation is therefore one practical way to achieve the use of indigenous languages in various subject domains.

My decision to look at Sexually Transmitted Diseases (STD's) arises largely because there are published materials, there are many resources that have been put in place to assure that they are widely distributed or transmitted to different health facilities and media houses. These materials are meant to help the public deal with the problems of Sexually Transmitted Diseases and curb the escalation of HIV/Aids infection in sub-Saharan Africa. The texts written at health facilities are usually available in more than one language including indigenous languages of South Africa such as Xitsonga. Often these are the only materials available when we want information that may enlighten us on how to deal with certain illnesses. Furthermore, translation of health-related material is a high priority case that deserves closer attention. If we get translation in this field wrong, the consequences can be life-threatening.

Herbulot (1997: 5) warns that bad translations are notorious for having caused tragedies. The old adage goes, what you say is as important as how you say it. It is difficult to judge whether a particular text is a bad or a good translation. Nevertheless, for health text material, the translation must adequately address the message as intended by the source text. The translated text must be in harmony with the culture of the recipient. For this to be achieved, the translator must carefully choose words with consideration of the culture of those who are supposed to receive the text.

It is unbearable at times to read translated texts which are a literal rendering of the source text. This is not to say that when we translate we must create an entirely new text which does not have a relationship with the source text, but a translation should communicate the message to the target text user without any dependence on the source text for words, otherwise it will end up being a kind of "translationese". Sturrock (2010: 51) says that readers hope not to be reminded as they go along that what they are reading is (only) a translation.

The inclination is to look for the original text will always be there if the translated text still reflects much of the source text.

Herdman *et al* (1997: 237) assert that “guidelines for translation have been published, and there has been some discussion on how to achieve and assess equivalence between the source and target texts. Our reading in this area had led us, however, to the conclusion that different types of equivalence were not clearly defined, and that a theoretical framework for equivalence was lacking.” This statement by Herdman was echoed when they wanted to evaluate the translation of health material. It is from this position that I undertake to study how we can improve our translations, considering the fact that our indigenous languages are not of equal standing in a society with already established languages such as, English or Afrikaans. Afrikaans and English have huge corpora that have been modernised in such a way that they are used in different domains without much of a challenge; the same cannot be said about the indigenous African languages. The essay is meant to find a bridge where the translator and the target user can meet if that nucleus exists, a platform where they would be able to understand each other.

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Chapter 2 Literature review

2.1 Introduction

2.2 Relationship between language planning and translation

2.3 Translation and interpreting

2.4 Brief discussion of the historical development of Translation in South Africa

2.5 Historical development of translation theory

2.6 The challenge of theory of equivalence

2.7 General conclusion

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2.1 Introduction

While my main focus is on theories of equivalence, I will look more generally at theories of translation and will extract valuable points concerning what they seek to represent. I will also touch briefly on the historical development of translation and the relationship between language planning and translation. All these aspects will be dealt with as they relate to the South African context.

Theories are an integral part of the practical work of translators. Newmark (1981: 19) indicates several reasons why this is the case. I will mention only three of these reasons. Firstly, he says that translation theory is neither a theory nor a science, but the body of knowledge that we have (and still have to have) about the translation process. Secondly, it provides a framework of principles, restricted rules and hints for translating texts and criticising translations, as well as creating backgrounds for problem solving. Thirdly, it is important to assist the individual translator both by stimulating him to write better and to suggest points of agreement on common translation problems. Translation in itself is not a solution to the challenges that we have but an attempt to communicate the message from language x to language y . Translating “better” is translating the information in such a way that the translated text facilitates comprehension from language x to the person who understands language y .

In translation into indigenous languages of South Africa, what we find mostly is that the translator is inevitably engaged with developing or modernising language. There are many domains that have not been explored for translation into African languages; the translator is then willy-nilly involved with word formation processes which are part of corpus planning.

2.2 The relationship between language planning and translation

Language planning as mentioned by Cooper (1989) has three main categories. *Status planning* (1989: 99) refers to deliberate efforts to influence the allocation of functions among a community’s languages. In *Corpus planning* (1989: 122-123) form follows function in the sense that the corpus planner designs or selects structures on the assumption that a given function, overt or covert, can be served by a modification or treatment on the corpus. *Acquisition planning* is defined by Cooper (1989: 157) as planning which refers to organised

efforts to promote the learning of languages.

With respect to translation as a social practice we are directly focused on corpus planning, because when we translate we are usually confronted by terms which are not common or which are used in different semantic contexts in the target language, we are therefore forced to find a word or a phrase of equivalent meaning. The intended meaning is subject to the translator's intuition or the translator's subjective understanding of the word, concept, and context equivalent to that of the target language. On the other hand, we are forced to form new terms or borrow and indigenise the terms to permit us to use them in the indigenised form. In the process we find ourselves developing terminology i.e., the corpus.

We have three phases of corpus planning: i.e., **graphisation**, which is reducing the spoken language to a written form or change in the orthography of the language; **standardisation**, defined by Haugen (1972: 97-111) as a process that involves four stages which are *selection* of a dialect to be reduced to writing, *acceptance* of norms of the selected dialect, *elaboration of function* concerning where the language must be used and lastly *codification* or setting the rules of grammar; it also includes developing terminology, dictionaries, glossaries, etc. - in short, standardisation is part of the process involved in reducing a language into a written form; and **modernisation**, which refers to developing new terms that come into the language. It is clear, therefore, that when we are translating into Xitsonga, we are essentially involved in the standardisation and modernisation of the language. Graphisation is mostly irrelevant because a change in the orthography of a language is not determined during translation.

The process of modernisation of a language occurs because we may have words which have zero equivalence. Gouws (1999) cited in Mphahlele (2004: 341) postulates that Zero Equivalence entails a lexical gap, where the lexical item that is supposed to be supplied as a translation equivalent is not present. That is to say, the absence of a translation equivalent usually indicates the existence of a lexical gap in the target language. Technological, medical or culturally bound lexical terms present the challenge of finding equivalence when we translate such texts.

2.3 Translation and interpreting

It is necessary to distinguish between “translation” and “interpreting” as social practice. These concepts are often wrongly used interchangeably. Both processes have the same ends of transferring meaning from language *x* to language *y*. However the process by which we achieve this is different, in each case.

It is imperative that, we define what translation means and how it will be explored in the context of this study. It is sometimes difficult to draw a fine line between translation and interpreting. There are similarities between the two fields as they are involved in transmitting knowledge or information from one language to the other. In some instances, these fields are studied concurrently. For this reason, Munday (2001: 5) states that throughout history, written and spoken translations have played a crucial role in inter-human communication. Munday considers translation as having both written and spoken form. However, these fields are quite different and have different backgrounds of development.

Pöchhacker (2004: 11) defines interpreting as a form of translation in which a first and final rendition in another language is produced on the basis of a one-time presentation of an utterance in a source language. It appears to be difficult to define interpreting without the use of the word translation, but it is clear that it has to do with speech utterances. Pöchhacker (2004: 11) cites Rabin (1958) in explaining that translation is a process by which a spoken and written utterance takes place in one language and is intended or presumed to convey the same meaning as a previously existing utterance in another language. The previous definition regards translation and interpreting as one, making it difficult to separate these two fields.

Catford (1965: 20) offers a clearer definition when he describes translation as the replacement of textual material in one language (source language) by equivalent textual material in another language (target language). This definition obviously makes translation different from interpreting in that when we translate, we use written text, despite the fact that it has not dealt with what interpretation is. A generalised statement could be that the spontaneous temporality of interpreting involves speech while translation requires papers, time and the provision of reference materials such as glossaries and dictionaries. Interpreting involves a different process of renewed meaning-making, one that depends on the tone and context of a given situation taking place in the immediate present. Catford's definition is supported by Newmark (1981: 7) that translation is a craft that consists in the replacement of a written message or statement in another language. We cannot say that a translator seated at a desk

with the necessary resources and the luxury of time is doing work similar to that of an interpreter, whose immediate delivery of exactly accurate words and expressions is challenged by the availability of limited resources and virtually no time for revision and self-correction. For the purpose of this dissertation, translations will refer to texts in written format.

Having defined what translation is within the context of this study, we should note that translation and translating have been happening ever since the development of writing. The intention in the following subtopics is to give a brief overview of the development of translation in South Africa and of how translation was first exercised in Xitsonga, followed by the early development of translation theories and their influence on modern, 21st century translation.

2.4 Brief discussion of the historical development of translation in South Africa

According to Mwepu (2008: 87), the development of translation benefited significantly from the country's official bilingualism policy of 1910, which required the translation of different text types for all government departments. He goes on to mention that English and Afrikaans enjoyed greater prestige because translation into these languages served an official purpose in the country. This presented African languages with a challenge, as they were not recognised as official languages of the country; while on the other hand, English and Afrikaans exerted their dominance over all indigenous languages. Since 1910, materials were translated from English to Afrikaans and from Afrikaans to English. That allowed particularly Afrikaans to extend to other domains for academic and official records, which privilege was not shared with African languages. This inevitably provides a challenge to a translator working from one of these two languages into an indigenous language.

Now that we have eleven official languages, Chapter 1 section 6 (2) of the Constitution states that all official languages must enjoy parity of esteem and must be treated equitably. All indigenous languages have been accorded equal status both in the way they are supposed to be esteemed and treated, which presents us with a different situation altogether. While the majority of South Africa's people speak and understand indigenous languages, little has been done to give them access to different domains, since development within these languages has

been slow. The indigenous languages serve no functional purposes in the academic, financial, scientific, medical, and other spheres. Translators working from a hegemonic language are faced with words and concepts less used or perhaps never used in the indigenous language, because there has never been a need for them

Translation in South Africa has been underway for a number of years. As a profession, in South Africa it was consolidated in 1950, and different bodies were established to deal with language issues, (see Mwepu 2008: 89). Most of the translation happened between English and Afrikaans, and this popularized the use of Afrikaans in many domains like science, economy, health and law. In effect, this served to elevate the importance of Afrikaans in relation to that of English. The rise of Afrikaans was prominent not only in South Africa, but also in colonised countries such as Namibia. It is likely that most of the elderly people in South Africa and Namibia understand Afrikaans better than English. The translation of English words used in economic, academic, and scientific fields into Afrikaans played a role in its mainstreaming, intellectualisation and influence.

According to Bill and Masunga (1983: i), Swiss missionaries translated texts into Xitsonga for the purpose of sharing their faith; this happened when they were sharing the fruits of the translation of their first book in Xitsonga, '*Buku ya Tšikwembo tšinwe na tisimo ta hlengeletano*', which was published in 1983. This book recorded hymns and Bible portions; the sounds and words of Xitsonga were set down in a consistent fashion for the first time, (Bill and Masunga 1983: i).

As with Xitsonga, translation into other indigenous South African languages started during the era of the missionaries. It remains questionable whether they intended to advance a standard for translation but it is evident that their immediate purpose was to ensure that the indigenous people of South Africa were able to read. The translated documents included hymns or some parts of the Bible. Groups of European missionaries focused on different indigenous languages. For Xitsonga, translation was done by Swiss missionaries who then codified the language.

The development of indigenous South African languages has not enjoyed similar treatment to that of Afrikaans. However, since the advent of the Constitution of the Republic of South Africa of 1996, Chapter 1 section 6 accorded every indigenous language an equal status with

English and Afrikaans. Herbulot (1997: 5) says that South Africa gave itself an enormous task all at once, when it decided to go from two official languages to eleven. The challenge here is that every language has to be treated equitably in all aspects of society. In practice, this means that translations must be done into every language. Translators embraced the challenge of translating an influx of documents from English and Afrikaans into the indigenous languages and vice versa.

2.5 Historical development of translation theory

Herbulot (1997: 5) states that throughout human history, translation has been a well-known profession. In its early beginnings it was not studied scientifically. It was considered an activity in which translators transferred knowledge or information from one language to the other.

Munday (2001: 19) indicates that translation has been underway since (first phase) the time of Cicero 106 B.C.; his focus was on what he calls *ut interpretes* (like a literalist interpreter) according to Pym (2010: 31), which means literal or free translation. According to Nida (1964: 13), this theory was challenged by Jerome (popularly known as St. Jerome) who said that he opted for sense-for-sense not word-for-word translation. The second phase of the theory of translation began with a German preacher and translator in 1813, Friedrich Schleiermacher, who took a philosophical approach to translation (Steiner 1975: 237). Pym (2010: 31) says that Schleiermacher argued that translations could be either foreignizing (*verfremdend*) or domesticating (*verdeutschend*, “Germanizing”).

Holmes (1988/2000) cited by Hatim and Munday (2004: 128) assert that there are two branches of pure translation, Descriptive Translation Studies (DTS) and Theoretical Translation. Theoretical translation is not interested in describing existing translations, observed translation functions, or experimentally determined translation processes, but in using the results of descriptive translation studies (Holmes 2000). The focus for this study will be on the Descriptive Translation Studies, which has three areas of research distinguished by their focus as product-oriented, function-oriented, and process-oriented. Despite the disagreements mentioned above, it is important to explore the current theories that broke new ground on how translation should be approached.

Eugene Nida, an American linguist and a Bible scholar, led the product-oriented linguistic approach (Pym 2010: 31). Nida (1964: 246) asserts that the reactions of receptors to the hearing of the text are important indicators of the validity of the overall impression of translation. The functionalist approach can prove to be useful for translation of HIV/Aids material, as it focuses on the purpose of translation. There are two functions that a translator performs when he is translating; firstly he is bridging the gap by giving access to the recipient of the target language and also developing the terminology of the language. Both aspects are important for the language to be functional in other domains than the communicative. According to Snell-Hornby 1988: 15, what must be taken into consideration is the central concept of translation equivalence that all linguistically oriented schools of translation theory have in common,

Secondly, there is the Text-Linguistic approach, also known as the process linguistic approach. Not much has been debated about this theory because it focuses on what happens in the mind of the translator when he is translating. Naudé (2002: 49) suggests that the starting point is a question within psycholinguistics itself: what exactly takes place in the *little black box* of the translator's mind as he/she creates a new, more or less matching text in another language, and why is the process the way it is? Naudé (2002: 50) says that the emphasis is on the process bringing about the translation rather than on the translation itself. The theory is based largely on psycholinguistics, which at the moment might prove to be difficult to provide an accurate explanation even for that which the theory seeks to address when it comes to the practical execution of a translated text. This kind of approach to translation is not suitable for this study, since the theory focuses on the mind of the translator, not the translation.

Lastly is the Functionalist approach, pioneered by Kethrina Reiss and supported by Christiane Nord, Hans Vermeer and Justa Holz-Mantarri. This theory holds that any form of translational action, therefore including translation itself, may be conceived as an action, as the name implies. Any action has an aim, a purpose (Vermeer 1989: 221). This means that each and every translation activity has a specific purpose to achieve.

2.6 The challenge of theory of equivalence

In the definitions of translation above, we find that the term “equivalence” possesses varying shades of meaning. Terms such as “same meaning” from Rabin or “replace/replacement” from Catford and Newmark as cited above are what stand between Source Language and Target Language. These words try to create a bridge between source language and target language, and that bridge is called equivalence.

Pym (2010: 1) says that in the 1960s and 1970s, equivalence was a key word in linguistics-based translation theories. However, there are those who challenge the study of translation within linguistics as a discipline, asserting that linguistics and translation are separate fields and thus they should be treated differently. Snell-Hornby (1988: 35) holds that translation studies should not be considered a mere offshoot of another discipline.

The definition of equivalence is always reflected in the definition of translation. It is mostly a concept that hangs between the source language and the target language. Leonardi (2000) offers a review of the theory of equivalence as interpreted by some of the most innovative theorists from this field – Vinay and Darbelnet, Jakobson, Nida and Taber, Catford, House, and finally Baker. A brief overview of the perspective of each theorist will be provided. Theorists from Vinay and Darbelnet to Mona Baker have brought great innovation to the theory of equivalence which was mostly informed by their practical experiences with the translation process. Equivalence can be established in different ways; there is no one way of achieving it. For example, the meaning of the sentence, tone and context contribute largely to the equivalence a translation can give; there is more than one way to say the same thing in language.

Prior to providing a description of each theorist’s contribution to the field, it is pertinent to highlight the extent of the debate and how others perceive the relevance and the applicability of equivalence in translation. Fawcett (1997: 53) says that equivalence is a concept that has cost the lives of more trees than any other in translation studies. Consequently, Fawcett acknowledges that the concept has been debated extensively but there has not been a way to reconcile all the views on how to achieve equivalence. Fawcett (1997: 53) cites Snell-Hornby (1988) who is of the view that “equivalence is unsuitable as a basic concept in translation theory” because it is “imprecise and ill defined (even after a heated debate of over twenty

years)". She adds that equivalence is an illusion of symmetry between languages which hardly exist beyond the level of vague approximations and which distorts the basic problems of translation (Snell-Hornby 1988: 22).

Several insights can be extracted from the divergent views Munday (2001: 37) and Snell-Hornby (1988: 19) cite to illustrate the extent of the debate around equivalence. Jakobson (1959) posits that equivalence is the cardinal problem of language and the pivotal concern of linguistics. On the other hand, Stecconi (1994: 8) contradicts this perspective when he argues that equivalence is crucial to translation owing to the unique intertextual relations that only translations, among conceivable text types, are expected to show.

The challenge of defining or making equivalence relevant to translation has led to different perspectives on how equivalence can be achieved. As a whole, the strategies of translation seek to define what equivalence is. Vanessa Leonardi, who wrote in *Translation Journal* about "Equivalence in Translation: Between Myth and Reality" has summarised the arrangement of these theories and I have used the arrangement from her journal, thus making her article a secondary source for the theories of equivalence.

- Definition of equivalence in translation (Vinay and Darbelnet)

Leonardi (2000) comments that in this theory, equivalence is a procedure which replicates the same situation as the original while using completely different wording. According to Leonardi, this theory suggests that if this procedure is applied during the translation process, it can maintain the stylistic impact of the source language text in the target language text. The practical interpretation of this statement is that a dictionary, terminology, or glossary cannot be used to give equivalence in the target text for the word in the source text at all times. Equivalence depends on the context of the text, not on the literal meaning found in the glossary. The translator therefore attempts to recreate the context of the text, to be the same as that of the source text. This is an ideal strategy when dealing with idioms, proverbs or clichés, because the literal translation of idioms or proverbs does not yield the same intended meaning in a given source language. Vinay and Darbelnet believe in natural equivalence because there are some natural words which appear in both languages. There are also some artificial standardised words that are made to correspond with each other.

- The notion of equivalence in difference (Roman Jakobson)

Jakobson (1959: 233) defines translation as involving signs of the same language into another language, or into another nonverbal system of symbols. He proposes three ways of looking at translation. In *intralingual translation*, translators reword or paraphrase as a strategy within a particular language. The translator makes use of synonyms in order to get the source text message across. Jakobson admits this method as a rule does not constitute complete equivalence. He further elaborates his point with the example, “every celibate is a bachelor, but not every bachelor is a celibate”. *Celibate* and *bachelor* in some belief system are synonyms and can be used as synonyms but cannot substitute for each other in many contexts.

A second way of looking at translation is through *interlingual translation*. This type of translation involves two equivalent messages in two different codes (Jakobson 1959: 233). This is simply translation from language *x* into language *y*. Jakobson asserts that there is ordinarily no full equivalence between code-units. The point he is highlighting here is that the semantic level of a word from language *x* cannot be the same as that of language *y*. The essence of this method of translation takes into consideration that two languages are never the same grammatically. Leonardi states that the translator is given much space to choose a suitable manner in which he is to translate the text. Jakobson (1959: 234) posits that in situations where there is a lack of equivalence, terminology may be qualified and amplified by loanwords or loan-translations, neologisms and semantic shifts. Despite the differences in the semantic level of words, he holds that translation involves two equivalent messages in two different codes.

A third way of looking at translation is through a sign-system based on an “intersemiotic, transmutative lens.” The basic principle for Jakobson is unity in difference and sameness in difference. Jakobson uses Benjamin Whorf’s theory when he explains that facts are unlike to speakers whose language background provides for unlike formulation of them. This form of translation has to do with understanding the internal system of the language, the relationship between an object and what it represents. While the other forms of translation were already known, this view of translation formed the basis for Jakobson’s method and set his theory apart from others.

- Formal correspondence and dynamic equivalence (Nida and Taber).

Nida is an American linguist and a Bible translator. He uses two approaches that will help to achieve equivalence. The first approach is formal correspondence, which focuses its attention on the message itself in both form and content. The second approach is dynamic equivalence, which is based on the principle of equivalent effect (Nida & Taber (1974: 159) as cited by Leonardi 2000). The former involves rendering translation by getting the closest item in the target language equivalent to the item of the source language, with the acknowledgement by both authors that formal correspondence is not always possible, while the latter means that the target text must 'cause' the same reaction in the recipient as the source text.

The challenge with this form of equivalence is how we ascertain that both source and target text readers have received the message the same way, because the semantic level of words is not the same from language x to language y . We assign different levels of meaning and context to words. For instance, the Xitsonga word for "penis" can make some people to be uncomfortable even in a biology class. In English, it is much more acceptable to write about it for adults but for the Xitsonga equivalent, the word is restricted to a male-only situation as in the initiation school, intimate people and partners. The reaction is going to be different, despite the fact that in Xitsonga, the word does exist. Euphemism proves to be helpful in situations where this kind of equivalence is required.

- Translation shifts (J.C Catford)

Catford (1965: 20) proposes three types of translation on how to achieve equivalence which are largely based on Firth and Halliday's Systematic Grammar model of translation theory. The first is on the extent of translation, which he describes as full and partial translation. This form of translation allows for translation of some words in a sentence or phrase (partial) and translation of every word (full) in a given translation. The second is on the levels of language involved in translation, which he describes as total and restricted translation. Catford defines total translation as a replacement of SL [source language] grammar and lexis by equivalent TL [target language] grammar and with lexis with consequential replacement of SL phonology/graphology by (non equivalent) TL phonology/graphology. While restricted translation is defined as a substitution of textual material of the TL only at one level, i.e. only at graphology or phonology (Catford 1965: 22). The third is the rank in a grammatical

hierarchy at which translation is established. In the third form of translation, the recipients of the translated documents inform the translator which form of translation he is supposed to employ. Translation for the highly educated cannot be rendered in the same ways as with a translation for those who are semi-literate.

Catford (1965: 35) states clearly that it is necessary for translation theory to draw upon a theory of meaning; without such theory certain important aspects of the translation process cannot be discussed. In all these three forms of translation equivalence, what is important to Catford is meaning when rendering translations. The message must be conveyed in a way that it can be understood by the recipient.

- Overt and Covert (Juliane House)

House (1977: 49) contends that a translation text should not only match its source text in function, but should employ equivalent situational-dimensional means of achieving that function. House (1977: 189) as cited by Leonardi (2000), describes overt translation as the translation in which the target text audience is not directly addressed. There is therefore no need at all to attempt to recreate a second original since an overt translation must overtly be a translation. In covert translation, House (1977: 194) as cited by Leonardi, says that the production of text is functionally equivalent to the source. In short, overt translation is translation guided by a situation that needs to be created for the target text user. In covert translation, translation is done to give the same function of the target text to that of the source text.

House's view of translation was largely influenced by Friedrich Schleiermacher's (House 2008) distinction between domestication and foreignising. Schleiermacher's concept of translation was that translation always yielded two possible outcomes: translation that connects with the recipient of the text in a way that the recipient can familiarise himself with the translation, the other being the text that is not accessible to the recipient and is difficult for him to understand.

For example, the translator can use the source or foreign terms randomly in a text that is to be read by target readers. Thus words such as *doctor* and *nurse* are English words, which would take the form *dokodela* and *nese* if borrowed into Xitsonga. If we were to translate them as *n'anga* and *muongori* we would have domesticated the translation.

House (2001: 250) informs us that in an overt translation there is a four-tiered analytical model. This analytical model comprises the function, genre, register and language. The translated text must be equivalent with the source text at the level of the language, register, text and genre, while in covert translation; the translator must recreate an equivalent speech event.

- Translation equivalence (Mona Baker)

For Baker (1992: 11-12) as cited by Leonardi (2000), equivalence can appear at word level and above word level when translating from one language into another. Baker elaborates that a single word can sometimes be assigned different meanings in different languages and may also be regarded as a more complex unit or morpheme. This means that a translator should pay attention to a number of factors when considering a single word, such as number, gender and tense. It is clear in Baker's approach to equivalence that she acknowledges that languages are not the same in terms of grammar. How the translator treats the word is based on the level of the word in the source text.

Baker also introduces three categories of equivalence. The first is grammatical equivalence. In grammatical equivalence, the translator acknowledges that there are situations when an item does not have equivalence. The second is textual equivalence. Textual equivalence involves information and cohesion; the translator decides whether to build coherence between the source text and the target text, based on the target audience, purpose of translation and the text type. The third is pragmatic equivalence; here the translator focuses on the implied meaning of the text to get the source text message across. In this category, the role of a translator is to recreate the author's intention in another culture in such a way that enables the reader of the target culture (TC) to understand it clearly.

2.7 General conclusion

A theory cannot be a solution to all translation challenges that we come across; we need to focus on the words and the recipient of the translation. Theories help us achieve meaning, and

they are means' not ends. It is impossible to apply a single theory to the creation of equivalents. Each theory of equivalence presents us with different methods that make attaining equivalence possible. Some can be practised in various domains. Although the application of House's method of equivalence may be applicable to many contexts to attain equivalence, it is not effective in every context. The translation method used to translate a poem is not the same as that used to translate the Bible. The translator must actively select a paradigm that will make it possible to translate the text.

If the translator focuses on only one method of translation and a particular theory of equivalence, he limits the possibility of developing the optimum equivalence in the translation of a text. What one can do is to select and apply certain methods from a particular theory which are applicable to the kind of translation that needs to be done. After a careful analysis of the theories of equivalence, the approach that has been applied in this research is that of selecting and applying the methods that are suitable for the kind of translation that needs to be done. This kind of approach to translation is what Pym (2010: 4) refers to as plurality of paradigms. In this approach according to Pym we are interested in promoting awareness that there are many valuable ways of approaching translation.

The theories of equivalence are there to help us look at different methods of how to reach equivalence. It will not help to single out a paradigm of equivalence, many as they are, and reach an agreement that a particular paradigm is more appropriate than other paradigms. We must consider theories as offering a wide range of possibilities on how to achieve equivalence.

Chapter 3 Methodology

3.1 Introduction

3.2 Data collection method

3.3 Application of the research strategy

3.4 Sampling

3.5 Data analysis

3.6 Trustworthiness

3.7 Ethical considerations

3.8 Limitations of study

3.9 Summary

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3.1 Introduction

This chapter covers three main topics. Firstly, the data collection method that was used when conducting research; three methods are mentioned and discussed in the context of the study. Secondly, a discussion of the sampling method that was employed to get participants. Lastly, an explanation of how the data was gathered and analysed.

3.2 Data collection method

Gibson and Brown (2009: 54) say that data is relevant if it enables the researcher to answer the question(s) or to address the issues that they have raised. The research question is: why do people opt to read the English texts on HIV/Aids instead of the text that has been written in the language that they understand best, (i.e. Xitsonga)?

Ary et al. (2006: 549) mention three strategies for data collection which they refer to as “the three *E*’s: *experiencing, enquiring and examining*”. The “experiencing strategy,” refers to the researchers’ own experience. For this research, the experience of the researcher was hardly drawn upon as it might have influenced the findings and recommendations; however, it was used in the analysis of data. “Enquiring” involves asking participants to respond to some matter. Denzin and Lincoln (1998: 48) say that interviewing has a wide range of forms and multiplicity of uses. They say that the most common type of interviewing is individual, face-to-face verbal exchange. This is the method that was used when conducting interviews. The interviews were done to provide a space to ask probing questions regarding the quality of a translated text. This data collection in this research was done in the form of interviews.

Lastly, “examining,” i.e., (examining artefacts and other materials that already exist or that are routinely collected in the setting), was employed concurrently with the experiencing strategy in the examining of pamphlets, booklets and flyers.

The strategies are similar to those that are mentioned by Gibson and Brown (2009: 54); they say the first category is observing people, characterised by watching what people do and the method is called observational research. This was the third data collection strategy that was used. The second category is asking people questions, which is characterised by asking

questions about orientations, practices, and experiences, etc, and the method used consists of interviews, focus groups, and questionnaires; it is the same as enquiring as mentioned by Ary et al. The third category is reading, which is similar to examining and experiencing in this research, and is characterised by reading or examining documents and other textual resources, and the method used is documentary research.

The data collection method involved the application of these three strategies. However, the examination and experiencing of the already available data as a strategy took priority over the other two strategies. The enquiring strategy was used to either confirm or negate beliefs regarding the culture of reading the English text instead of Xitsonga, and also to ensure that the recommendations are credible. Observations were done on both to find out whether people are interested in reading the materials.

3.3 Application of the research strategy

I collected documents from the following public health institutions, Waterval Clinic and Elim Hospital. I also collected a few flyers from Limpopo Medi-clinic, which is in Polokwane. An effort to have both the source language text and the target language text was made. The texts collected were examined to check if they had been translated well. The interviewing strategy consisted of semi-structured interviews, Gibson and Brown (2009: 86) says that usually, the interviewers prepare a list of questions, but these can be asked in a flexible order and wording that is contextually appropriate. The questions were asked to generate conversation about the topic and were not in any particular order.

Cohen et al. (2007: 361) observe that where the interviewers are initiating the research themselves, they will clearly select their own respondents; where the interviewers are engaged by another agent, then they will probably be given a list of people to contact. For this research, I selected the participants who were available to be interviewed. These participants included 4 (four) health practitioners from Elim Hospital and 1 (one) from Waterval Clinic. Another 10 (ten) participants from the general public also took part in the interviews and they are of the age between 25 and 50. All of them knew how to read and write in both Xitsonga and English.

Before the interviews took place, the interviewees signed a departmental ethics form of

consent to participate, and it was read and explained to them. I have visited both the hospital and the clinic three times to check the material that was being distributed and to make observations. Permission to make such observation was granted by the head of the hospital and the clinic separately (see Addendum).

3.4 Sampling

The sampling method applied here is “convenience sampling” according to Ary et al. (2006: 474). This involves the selection of a sample based on availability, time, location, or ease of access. Depending on the context of the study, a serious limitation of this sampling method is that it may produce evidence that is not credible. For instance, a researcher may interview family members by taking advantage of the fact that they are easily accessible. However, credibility of the data is questionable. For the purpose of this study, the participants who consented to engage in interviews were not related to me. The interviews with health practitioners took place at Waterval Clinic and Elim Hospital, and I had to exclude other health facilities which are close to this area as this was going to mean that I will need to analyse an enormous amount of data while I had a limited number of words I could use. All participants who were interested in taking part in this research voluntarily were welcomed.

Participants who could read and write both Xitsonga and English were interviewed. This facilitated an ‘objective’ view of the translated text and helped to determine whether participants understood what had been translated into the mother tongue. Nonetheless, the questionnaires were made available in English and Xitsonga to allow participants to participate freely. The 5 health practitioners interviewed were during the time of research employed as HIV/Aids testing and counselling practitioners.

3.5 Data analysis

The analysis of the data was based on the three data collection methods described above. I have given examples of the words that have been translated effectively through different translation strategies. Suggestions regarding the words the translator could have used or a different strategy to translate them have been provided. The research may show that there are

degrees of approximation along a translation equivalence continuum. However, some words have natural equivalence. I have also accessed Treatment Action Campaign (TAC) booklets online; most of these documents are available in all eleven official languages

The first method of data collection consisted of interviews. Ary et al. (2006: 514) points out that due to massive amounts of data in a qualitative inquiry, not every finding is necessarily reported. Key points that illustrate the thrust of the interview have been highlighted. The purpose of this study is to explore participants' opinions and feelings about how a translation has been rendered. Appendix A contains a list of interview questions designed for the study. The questions have been formulated using translated words from different sources. The summary of participants' responses has been written briefly.

The second method involves a document analysis of the pamphlets, flyers and booklets, and I have extracted terms from both the source text and target text in order to show how it could have been translated; errors have been indicated along with how they can be misinterpreted by the reader. I have also extracted some terms that might prove to be difficult to translate into Xitsonga from English and provided suggestions of how those words may be translated.

The data analysis and findings are presented in the following order: the first part will be the findings from the examination of the texts, the second part will be the report on the interviews conducted, and the last will be the observations, which are minimal compared with the two sets of findings.

3.6 Trustworthiness

Bell (2005: 117) advises that whatever procedure for collecting data is selected, it should always be examined critically to assess to what extent it is likely to be reliable and valid. Silverman (2000: 175) also admits that unless you can show your audience the procedures you used to ensure that your methods were reliable and your conclusions valid, there is little point in aiming to conclude a research dissertation. The relationship between validity and reliability is extremely important; the presence of one without the other can render the whole research project invalid.

Validity

Cohen et al. (2009: 132) say that validity is an important key to effective research. They mention six rubrics that need to be addressed for qualitative data:

Honesty: I have been honest with the participants and explained to them what the research is about and what its purpose is.

Triangulation of data: Cohen et al. (2009: 141) defines triangulation as the use of two or more methods of data collection in the study of some aspect of human behaviour. These are the three methods I have used interviews: analysing texts and observation

The participants approached: I have approached 10 people who know how to read both in English and Xitsonga, and five health practitioners; and I have also gathered texts from both languages, which I have analysed. The participants and the texts used were appropriate.

Scope of the data achieved: To validate my findings, I have made observations over a period of time concerning the participants. This was done by way of constant visits to the hospital and observing people taking pamphlets, booklets and flyers from information both at Waterval Clinic and Elim Hospital.

The objectivity of the researcher: I have always checked and compared my findings from different texts that were distributed at the previous visit with those materials that were being distributed at my second and third visit.

The instruments used to gather data: The instruments were relevant devices for helping to achieve the intended result of having the research question answered.

Reliability

Bell (2005: 117) defines reliability as the extent to which a test or procedure produces similar results under constant conditions on all occasions. Cohen et al. (2009: 148) say that reliability in qualitative research may be replaced by words such as “credibility”, “neutrality”, “confirmability”, “dependability”, “consistency”, “applicability”, “trustworthiness”, “transferability”

Confirmability: The data has been confirmed and can still be confirmed if need be.

Consistency: The information can still be tested and the data will still yield similar results.

Dependability: The information provided can be relied upon to be true.

Credibility: The numbers of people that have participated and their personal backgrounds in

this study are suitable for this kind of research, and the data that I have collected are justifiable for this research.

Neutrality: The researchers' position on the facts or biases has been indicated where it exists. I have used triangulation in the data collection method to ensure that the data is reliable.

3.7 Ethical considerations

According to Cohen et al. ((2009: 58) citing Cavan (1977), saying that ethics has been defined as a matter of principled sensitivity to the rights of others, and while truth is good, respect for human dignity is better. We cannot always agree on what constitutes ethical behaviour. However, the ethical conduct that was observed during the study was guided by Brown and Gibson's description of what constitutes ethical behaviour. Brown and Gibson (2009: 60) mention four important pillars that need to be considered when working on a research project. First is informed consent, second is confidentiality, third is avoiding harm and fourth is integrity and professionalism.

The participants signed the consent form willingly without being coerced or manipulated, and I clarified every question that they had before conducting interviews. The participants received the questionnaire and the consent form at the same time before they agreed to go ahead with the interviews and were given enough time to agree to be interviewed; I also stated the purpose of the research at the top of the questionnaire.

All my participants are kept anonymous; there was no space in the questionnaires to write their names. All the participants were not known to me, and the personal details of those that I came to know during the course of the interviews, will be kept private and never mentioned in the feedback. During the process of interviews and after the interviews, I have not caused any physical or emotional discomfort to the participants that I was made aware of.

I have adhered to the ethical expectation of the department of Linguistics of the university during the interviews by asking participants to sign the consent form when they agreed to be interviewed or take part in this research.

3.8 Limitations of study

The researcher as a human being is susceptible to some limitations. Merriam (1998) cited by Niekerk (2009: 119), states that the human instrument is as fallible as any other research instrument. The researcher as a human instrument is limited by being human – mistakes are made, opportunities are missed, personal bias interferes. The challenges that the participants faced at the time when the research was conducted might not occur for them in the future. There may be changes on how organisation or government departments procure translation service and also translators, i.e. someone may come and do a good job.

3.9 Summary

This chapter is mainly intended to indicate explicitly how the research was conducted; this was the same method as was employed when conducting the study. In this chapter, I have discussed how this research was conducted, including the population of interest, the sampling procedure that followed, data collection methods, and the instruments that were used. Apart from the abovementioned methods of collecting data, I have also discussed the credibility of the method research and the method applied when conducting the study. In addition, I have indicated the issues that constituted a limitation when conducting this study.

Chapter 4 Analysis of data and findings

4.1 Introduction

4.2 Analysis of pamphlets, booklets and flyers

4.3 Analysis of questionnaires

4.4 Researchers observation

4.5 Conclusion

University of Cape Town

4.1 Introduction

The analysis of data is going to be presented in the following format: analysis of pamphlets, books and flyers; findings from the questionnaires; and observation. The analysis of the data will be accompanied by presentation of findings.

4.2 Analysis of pamphlets, booklets and flyers

Description

4.2.1. Booklets

I have analysed two booklets, the first of which was produced by Khomanani, hereafter referred to as Document 1; the first booklet is 50 pages long, with pictures and words, and the title is **HIV and Aids Treatment** and in Xitsonga has been translated as **HIV, (Aids na mirhi)**, printed in 2004. The English version is the source language and the target language is Xitsonga.

The other booklet that I have analysed is one produced by the Treatment Action Campaign, hereafter referred to as Document 2, accessed in 2010 August. The booklet is classified as a newsletter by the Treatment Action Campaign and is called *Equal Treatment*, and it has been translated from English into Xitsonga, published in April 2010. It is 30 pages long.

Presentation of findings

The challenges that translators have had in the translation of these documents are similar. Instead of presenting these findings separately, therefore, a summary of both booklets is given.

- **Inconsistency in equivalence**

The inconsistencies observed were that the translators kept on changing the form of translation equivalence from English into Xitsonga. There are two kinds of inconsistencies, namely: Spelling inconsistency and equivalence inconsistency. Spelling inconsistency occurs when the translator keeps on using varying forms of a word.

- a) Examples of Spelling inconsistency

Document 1

On page 23, the word *clinic* is translated as *etitliniki*, and on the same page, the translator renders it with *kliniki*. On page 32 and 39 he translates the same word *clinic* with *ekliniki* and on page 15 it is written as *titliliniki*.

b) Equivalence inconsistency

Document 1

On page 6 and 12: the word *partner* is translated as *munghana*, while on page 8 the translator uses *phatnara*.

Document 2

On the cover page, the word *depression* has been translated as *moya lowu nga le hansi* and on page 6 the same word was translated as *ntshikelelo wa miehleketo*.

o **Excessive transliteration**

Transliteration is defined by Mphahlele (2004: 341) as “the use of a foreign language stem to coin a target language equivalent”. What happens in transliteration is that a word from language A is borrowed by language B, and the word in language A is changed to follow the orthography of language B. I will continue to use this term from Mphahlele, even though not all authors use this terminology. This form of translation has been used excessively in both booklets:

Document 1

<u>Page / Word</u>	<u>English equivalent</u>	<u>proposed equivalent</u>
1 <i>Projekte</i>	<i>project</i>	<i>ntirho/phurojeke</i>
5 <i>Sirinji</i>	<i>syringe</i>	<i>nayiti</i>
9 <i>Tikhrimi</i>	<i>cream</i>	<i>mafurha</i>
13 <i>Tikhrexhe</i>	<i>crèche</i>	<i>tikhirexe</i>
35 <i>Tisayini</i>	<i>signs</i>	<i>swikoweto/swikombo</i>
35 <i>Joyina</i>	<i>join</i>	<i>ku nghenelela/ku ti tsarisa</i>

34	<i>Dischaji</i>	<i>discharge</i>	<i>humaka (leswi humaka)</i>
35	<i>Balansa</i>	<i>balance</i>	<i>ku yima kahle</i>
35	<i>Nese</i>	<i>nurse</i>	<i>muongori</i>

Document 2

<u>Page</u>	<u>Word used</u>	<u>English equivalent</u>	<u>Proposed equivalent</u>
4	<i>Joyinile</i>	<i>joined</i>	<i>u titsarisile</i>
13	<i>Rhijistara</i>	<i>registered</i>	<i>ku titsarisa</i>
1	<i>tiejensi</i>	<i>agency</i>	<i>mihlangano</i>
20	<i>dayagiramu</i>	<i>diagram</i>	<i>xifaniso</i>

Some of the words that have been transliterated in **Document 1** have not followed the orthography of Xitsonga. For example, the English words project, cream and *signs* would have been better represented in Xitsonga spelling as: *phurojeke*, *tikhirimi* and *tidisichaji*. : phurojeke, tikhirimi, tidisichaji.

3) Word-for-word translation

The challenge with word-for-word translation is that a translator tends to translate words from the source language to the target language without changing the syntax from the source to the target language. Landers (2001: 55) asserts that the most common mistake of inexperienced translators is that of trying to squeeze every last kernel of meaning from the SL (source language) text. According to him, this is usually the result of an overly zealous concern for “fidelity” to the original, but more often than not the effect is to produce an odd TL (target language) version that is a far cry from the author’s intent. No two languages are the same. There are sentences and lexical items that have been translated but still retain the source text syntax and form.

Document 1

On page 25 there is the following:

Xitsonga: *Sweka nyama na huku swi vupfa*
 Cook meat and chicken AGREEMENT well
swinene, swi nga vi na ku tshuka endzeni.
 Excessively, AGREEMENT should not and be red inside.

English: *Cook meat and chicken until there is no pink inside*

In Xitsonga, everything that comes from animals, including chicken is *meat*. The word *nyama*, which is the equivalent of meat, is used to include chicken. It is a super-ordinate term. In English there is no problem, but translate it word-for-word and you will end up with a jest or horror of a sentence or phrase.

Xitsonga: *Tapula ra Afrika*
 Potato of Africa

English: *African potato*

Proposed equivalence: *rhanga ro huma ka nsinya*

The term 'African potato' has been translated in word-for-word format; the word in Xitsonga does not sound right, as it implies something different from what the English word means. An African potato comes from the forest and is always associated with a bulb, while a potato comes from the farm. The literal translation of the word potato is *tapula* which is a vegetable grown on the farm. This is different to a *rhanga*, which is a *bulb* and is used as medicine. When the translator chooses to use *tapula*, the word collocates with *potato*, which is used for food. It is better to have a meaningful paraphrased word than to have a word that has been borrowed and does not seem to have a meaning.

Document 2

On page 1, there is the following sentence:

Xitsonga: *I switirhisiwa switsongo swa rihanyo ra*
 It's resources less of health AGREEMENT

ra masungula swi nga na mutivi wa miehleketo
of first that has and expert of mind

English: *Very few primary health facilities have a dedicated psychologist*

Proposed equivalence: *Miako ya rihanyo ra nkoka swi nga na mutivi wa miehleketo*

The word *primary* has been translated to mean *first*, not basic, which makes the whole sentence almost meaningless, as all the words in the sentence are Xitsonga, but you can hardly understand what the sentence means.

On page 4

Xitsonga: *Vulavisisi byin'wana byi ringanyeta leswaku vavabyi*
Research other is proposing that patients

lava nga HIV/Aids va le henhla hi kwalomu
who are HIV/Aids are up with approximately

ka 36 ku tlula vaaku kuva va tisunga
at 36 more than public commit to suicide

English: *Some research suggests that patients with HIV/Aids are up to 36 times [more] likely than the general public to commit suicide.*

Proposed equivalence: *Vulavisisi byin'wana byi pimanyeta leswaku lava nga na HIV/Aids va nga tisunga, nhlayo ya vona yi le henhla hi kwalomu ka 36 ku tlula mani na mani.*

The translator has maintained the syntactic structure of English, with little deviation. The challenge with this form of translation is that when you read, you are less likely to feel that you are reading Xitsonga, but rather the source language presented in a target language. It thus violates ordinary colloquial and communicative Xitsonga.

On page 11

Xitsonga: *Ku langutisisa ko kavanyetiwa, tindlela*
To look which is distracted, ways

to kanganyisa na leti nga tolovelakangiki.
of disturb and which are not common.

English: *Impaired concentration, confusion and abnormal thought patterns.*

Proposed equivalence: *ku tsandzeka ku landzelela timhaka, mpfilungano wa miehleketo na maehleketelelo yo ka ya nga tolovelekangi.*

In trying to keep up with the English text, the translations of Xitsonga sentences can be said to be artificial looking at the examples above. It is doubtful that a person who knows how to read Xitsonga would be able to get the essence of the statement. However, all the words the translator has employed are from Xitsonga. The sentence as is meaningless. In the booklet, we can notice that the translator has been loyal to the source text structure while the proposed equivalence considers the target structure important, and to produce the text in the form mostly in the language they are used to without being casual.

o **Lack of editing**

After translating, it is advisable to give the translated text to a proofreader or editor to check the Xitsonga wording. The editor should be one who can spot and correct any translation errors or infelicities. In reading the two booklets chosen in this study, it is clear that the Xitsonga booklet has not been proofread and such sloppiness works against the reputation of the translator. Samuelsson-Brown (2004: 93) asserts that the reputation of a translator is determined by the quality of the translation produced.

The following are some of the mistakes appearing in the two booklets.

Document 1

<u>Page</u>	<u>Spelling error</u>	<u>Correct form</u>	<u>English</u>
b)	<i>swimandla-mandlana</i>	<i>swimandlamandla</i>	<i>hand-gloves</i>
1, 14	<i>masang</i>	<i>masangu</i>	<i>sex</i>
4	<i>lavatala</i>	<i>lavo tala</i>	<i>many</i>

4	<i>tisirhelanga</i>	<i>tisirhelelanga</i>	<i>protect</i>
6	<i>munghana</i>	<i>munghana</i>	<i>partner</i>
11	<i>hikokwalako</i>	<i>hikokwalaho</i>	<i>because</i>
24	<i>biraweni</i>	<i>buraweni</i>	<i>brown</i>
24	<i>rhayisa</i>	<i>rhayisi</i>	<i>rice</i>

There are other errors, such as the repetition of functional words *va*, and *I* which have taken the English *I* on page 6, 7. When you type, ‘i’ always autocorrect to a capital I for English, but for Xitsonga, *i* is not supposed to be in capital letter unless it is in the beginning of a sentence, and here it is in the middle of the sentence. If the document has not been edited, it is easy to pick up such errors.

Document 2

<u>Page</u>	<u>Spelling error</u>	<u>Correct form</u>	<u>English</u>
3	<i>switici</i>	<i>switichi</i>	<i>station</i>
6	<i>swin’wan</i>	<i>swin’wana</i>	<i>some</i>
6	<i>nhlundzuko</i>	<i>hlundzuko</i>	<i>anger</i>
7	<i>iyini</i>	<i>i yini</i>	<i>what is it</i>
15	<i>emrini</i>	<i>emirini</i>	<i>in the body</i>
15	<i>kul aka</i>	<i>kula ka</i>	<i>the growth of</i>

The errors that the translator commit in document 1 and document 2 are more or less the same; there is omission of certain letters which makes the words meaningful, and addition of some letters which makes the word to look odd, to words which have been autocorrected when typing.

o Unnecessary addition

It is easy to see that the whole text is a translation from English into Xitsonga. This is because the translators of these booklets have provided equivalence in Xitsonga and have

also given the source text word or the borrowed term, thereby making the target text loses its authenticity as a Xitsonga document.

Examples of this nature are many in both texts.

Document 1

<u>Page</u>	<u>In Xitsonga</u>	<u>in English</u>
12	xitsongwa-tsongwana (<i>vhayirasi</i>)	virus
13	masangu (swa ku etlelana)	sex
15	mavhengeleni lamakulu ya <i>tisuphamakete</i>	supermarket
17	ndzi ri na yona (<i>ndzi ri positive</i>)	being positive
21	switsundzuxo (<i>counseling</i>)	counselling
26	nyumoniya (<i>pneumonia</i>)	pneumonia
27	tisenthara tin'wana ta rihanyu (<i>health centres</i>)	health centres

The words that have been italicised are borrowed words from English, while some have been left untranslated. Example in page 13 as indicated above, the word *masangu* is a euphemism that most people know that it means sex. The translator might have given the borrowed words for the purpose of being precise or add more meaning to an existing Xitsonga word. However, it can argued that if there is a word in Xitsonga that mean the same as that of English, why add the borrowed term or paraphrase a word that is commonly known.

Document 2

<u>Page</u>	<u>In Xitsonga</u>
Cover page	moya lowu nga le hansi (depression)
3	vativi va miehleketo (psychologist)
3	vatirhela vaaki (social workers)
3	vuvabyi bya rifuva byo tika (multiple-drug resistant)
15	nawu wa rihanyo ra miehleketo (the Mental Health Act)

The addition in the translated text is not economical and the translated lemma still provides the idea or name of the English words in brackets. Words such as *xitsongwa-tsongwana*, *masangu*, *switsundzuxo* in the context of HIV/Aids are well known to the speakers of Xitsonga, and so the addition of English words or another Xitsonga synonym does not bring anything new to the reader. The other mistake that we notice above is that in Document 1, on page 15, the translator renders a tautological translation for the word “supermarket”, the lemma may be literally translated as “big shops of supermarkets.”

- **Words which have zero equivalence**

There are lexical items which show zero equivalence between Xitsonga and English. Mphahlele (2004: 341) cites Gouws (1999: 26) in explaining that zero equivalence refers to a lexical item that is supposed to be supplied as a translation equivalent which is, however, not present. The absence of a translation equivalent indicates the existence of a lexical gap in the target language.

Document 1

<u>Page</u>	<u>Lexical item</u>
1	antiretroviral treatment
3	CD4 count
4	drop
9	petroleum jelly
27	Aids helpline
34	candida
37	nevirapine

Document 2

<u>Page</u>	<u>Lexical item</u>
10	efavirenz
10	antiretroviral

- 23 Aids dementia
- 23 HIV-Associated Complex Motor Complex
- 24 meningitis

It may be argued that some of the words listed above do not lack equivalence, but there is linguistic incompetence on the part of the translator to find equivalence in Xitsonga lexical items, or to use alternative word formation processes to bring about the conceptual understanding of the term. For instance, the word *meningitis* can be paraphrased as “vuvabyi bya minsiha ya byongo”, *nevirapine* can be “nevharaphini”, *drop* as “diropo.”

4.2.2. Flyers or pamphlets

The flyer or pamphlet that I have analysed was published in 2006 by the Treatment Action Campaign, entitled *What is a CD4 count?* and *Xana nhlayelo wa CD4 i yini* in Xitsonga. Most of the pamphlets and flyers that I was able to find were available in either English or in Xitsonga only and it was going to be difficult to look at them. There is not a counterpart for each in the other languages. This is the reason why I focused on the 2006.

The problems that I have picked up from the flyer are similar to those of the booklets. For example:

- **Lack of editing**

<u>Xitsonga</u>	<u>English</u>	<u>Xitsonga Terminology List</u>
tikliniki	clinics	<i>tiliniki</i>
kliniki	clinic	<i>tiliniki</i>
yA (<i>sic</i>)	of	<i>ya</i>
rheferensei	reference	<i>nkongomiso/rhiferense</i>

- **Unnecessary addition**

<u>Xitsonga</u>	<u>English</u>	<u>Xitsonga Terminology list</u>
<i>nhlayelo wa CD4</i>	<i>CD4 count</i>	<i>nhlayo ya CD4</i>

- **Excessive borrowing**

<u>Xitsonga</u>	<u>English</u>	<u>Proposed equivalence</u>
<i>Pulani</i>	<i>plan</i>	<i>kungu or kunguhata</i>

- **Word-for-word translation**

Xitsonga:	<i>Endla pulani</i>	<i>ya</i>	<i>vutomi</i>
	Make a plan	for	life

This sentence is ambiguous

Proposed equivalence: *Endla makungu ya vutomi* and it can also mean, *Endla makungu ya vutomi hinkwabyo*, meaning, i.e. ‘make a life time decision’ and ‘make a plan about life’.

- **Lexical items which had zero equivalence**

antiretroviral

lymphocytes

- **Borrowing without following orthography of Xitsonga**

<u>Xitsonga</u>	<u>English</u>	<u>Proposed form</u>
<i>Laboretri</i>	<i>laboratory</i>	<i>laborethari</i>
<i>Rheferensei</i>	<i>reference</i>	<i>rhiferense</i>

4.3 Analyses of questionnaires

Below follows the presentation of the research questionnaires; I will only highlight the key issues that were raised by the respondents. The questionnaires were set for two different sets of participants, viz, ten (10) general and four health practitioners. The analysis of responses

from the general public will be dealt with first, followed by the responses of health practitioners.

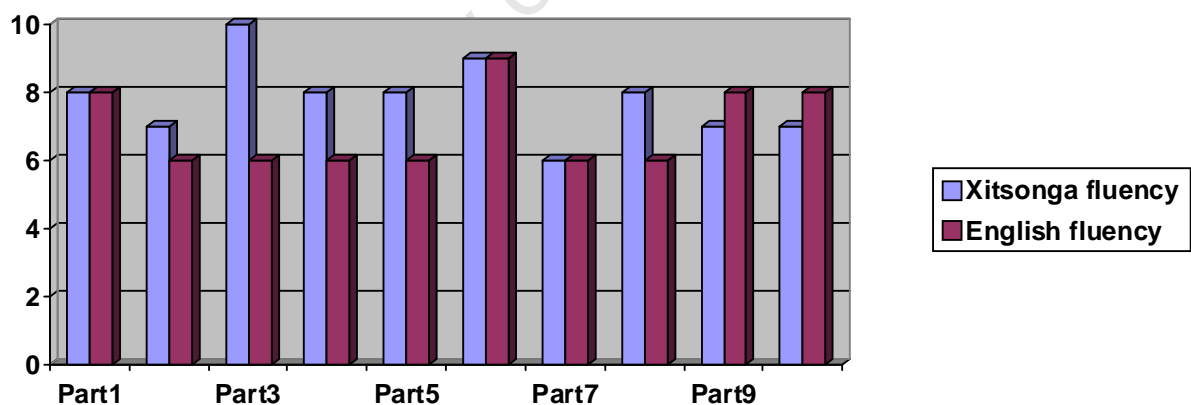
4.3.1 Responses by general public

In this category, ten (10) participants responded to the questionnaires. The questions were based on the following: participants' proficiency in English and Xitsonga; the language in which they prefer to receive HIV/Aids material; their satisfaction with the previous material they have read on HIV/Aids and, lastly, participants suggestions on how to improve the translation.

Participant's proficiency in English and Xitsonga

Participants were asked about their proficiency in Xitsonga, on a scale of 1 to 10, one participant said 6; three participants said 7; four participants said 8; one participant said 9 and one participant said 10.

Although all participants said they understood English very well; out of 100 they all got 61 when converted to 100, with an average of 6 to 9.



One participant said he understood English better than Xitsonga. They all preferred to be attended to in Xitsonga by health practitioners but the response was not the same when asked about the language they use when they visited health centres as most of them opt for English. They all said they were able to read and understand the materials they were given. When they were asked about their exposure to HIV/Aids material, they all said they had at some stage received them and they had read some of them. They also agreed to being exposed to this HIV/Aids text in both English and Xitsonga.

Language preference of text material

Four participants preferred to receive HIV/Aids material in English, and the reasons they gave included:

- they read English texts more often Xitsonga texts.
- English is easier to understand.
- In English, words that are used are specific but in Xitsonga, you have to know the context to know what they are talking about. Whereas one word usually has one meaning in English, in Xitsonga, one word may have many meanings attached to the word.
- English has a sense of originality and authority and most of the instruction at work and medication come in English.

The participants who preferred Xitsonga indicated that they preferred Xitsonga because:

- That is the only language in which they can express themselves very well.
- Usually think in my language (Xitsonga) and convert into English most of the time.
- It is easier to understand.
- Explanation is clear and there is no ambiguity.
- I was born speaking Xitsonga and I speak it most of the time.
- Because it is my mother tongue, I first think in Xitsonga.

The participants all agreed that they preferred the material that was written in Xitsonga; however, they spelt out their conditions for the text. They all indicated that the material needed to be edited and proofread before going to print. Another reason for this choice was that Xitsonga was clear and the participants also gave the example of the Xitsonga Bible.

Satisfaction with the translatum

Only one participant was completely satisfied with the Xitsonga text which had been translated from English. The reason given by the participant was that it enabled everyone to

read and understand, especially those who have not yet acquired second language reading skills.

Those who were not satisfied with the Xitsonga presentation indicated the following concerns:

- People who translate health material must be specialists; there are some terms which need to be clarified by those who are working in the health or HIV/Aids domain.
- This area does not have lots of materials as such.
- There are lots of mistakes and some words are not clear.
- There is serious difficulty with the translation of words which do not exist in Xitsonga.
- There are lots of errors and some sentences are difficult to understand.
- They (translators) are translating for the sake of it; there is no editing.
- Sometimes they (commissioners) use people who don't know how to write Xitsonga.

Six participants admitted that they did not understand some medical terms that are written in English, while two said they understood some of the words, and two said they understood everything. When asked about medical terms written in Xitsonga, only one person agreed, while two were in between, they said sometimes or to some certain degree yes, the other participants said they still do not understand. The reasons they indicated were that:

- Some of the words are still written in English and this makes it difficult for me to understand because I am not that educated; I hear these words spoken almost every day, but I do not understand, words like HIV, I do not understand but I just know that it is a dangerous disease.
- Words are still in English.
- The difficulty is in technical words, but generally translators are trying very hard.
- I do not understand some of the terms, I just know the terms but I do not understand what they mean.

Participants' recommendations on translated text

When asked about the semantic fit between the source text and target text, all participants said there was none; they admitted that the translated version did not capture the source text adequately. Participants gave several suggestions for making the Xitsonga text more reader-friendly and more interesting to read or for making the text serve its intended purpose:

- Borrowing or loan words must be used when there is no direct lexical equivalent.
- Glossary, footnote or explanation must be added to assist readers.
- Translation should only be done by people belonging to a certain accredited body; just like doctors, they cannot practice unless they are affiliated to their accredited body.
- Involve the general public through the media in term formation.
- The translator must consult with subject specialists to authenticate his translation and should also reference the people or sources consulted during translation.
- Materials should be proofread and edited and translators should not manufacture words which are not there.
- Translate better; also create a dictionary which explains the English terms.
- Words, sentences must be clear; the English words must be clear to us.
- We need translators who specialise in translating HIV/Aids material.
- Translators must be serious about their work.
- Translators must not translate words but must translate meaning; I have seen many texts where translators translate words instead of meaning.
- Do not translate difficult terms but leave them as they are.

The participants were also asked about their interest in reading the Xitsonga text, if their suggestions are adhered to by translators. Nine participants said that they will read the Xitsonga text, citing the following reasons; the text will be more reliable, with authority; Xitsonga is the language they are at home with. The participant who said he would opt for English said that the reason for this choice was that the Xitsonga text was usually long because of the paraphrasing of words. The participant also justified his choice by saying that it was not that he was undermining the language, but reading a translation was tedious.

4.3.2 Responses by health practitioners

The participants that were interviewed were four (4) in number. The questions were based primarily on the materials received and the language use at the public health facility, their comparison between Xitsonga and English texts, and their suggestions of how translators could improve their translations.

Language presentation and material received

Three participants said that they had paid a great deal of attention to which materials were collected. Collection of materials seemed not to be based on the language spoken by the visitors. The other participant said that most of the materials that were collected were in Xitsonga, compared with English and Tshivenda.

When the participants were asked about the language used most for HIV/Aids material, they unanimously said it was English, and also unanimously admitted that English clearly addressed the HIV/Aids issues, including sexual matters.

Participants' language use comparison

When they were asked about the language that patients used when they come to the clinic, the participants said that most of the people used Xitsonga and Tshivenda. No mention was made of English. The responses differed when asked about the comprehensibility of the text, some of these were:

- not entirely, not easy to say
- English is understandable
- Sometimes
- Some are easy to understand, but there is a lot of terminology used for HIV/Aids which our languages do not have.

When asked in which language they read about HIV/Aids they all said they read English, and the reasons for their choice were as follows:-

- English is clear and straight to the point.

- English seems to be more precise than Xitsonga.
- It is more understandable.
- I understand it better, it is clearer than Xitsonga.

When they were asked if they ever compared the Xitsonga text with the English, participants said they have never done it, and one said he does not find it to be the right thing to do. The practitioners are able to understand Xitsonga and the languages spoken locally well, and are flexible to attend to patients in the language they speak. However, it remains difficult to claim that they read for people who speak Xitsonga or any South African indigenous language spoken locally. They give dosage information in the language that the patient speaks.

Recommendations on how to improve translations

Here are the recommendations or suggestions that were made by participants on how to make material in Xitsonga of interest to readers by offering better translations.

- Develop more terms for Xitsonga
- It is better to address HIV/Aids issues or sex-related matters orally as the majority of people are illiterate.
- Better stick to what is clear than having to misinform people with unreliable information that is going to cause many fatalities.
- People must be cautioned in the language they understand.
- Improve the choice of words, if we can use everyday language; call a spade a spade, because when a patient comes to us for a treatment or diagnosis, we say it as it is.

4.4 Researcher's observation

On the days I went to the clinic and the hospital, the trends were the same. All those who came to these health facilities took the pamphlets from the pigeonholes. I noticed that language was not much of a determinant for the people. While some of the people used the pamphlets to wrap the condoms, some opened the pages of the freely available materials.

Some of the materials were thrown on the ground in the yard and outside the clinic. It seems, thus, that people might have read the information but found it unnecessary to keep it for future reference or to share it with those who might be interested in gaining knowledge about HIV/Aids material and it might be that they are unable to comprehend what is written on the pamphlets.

4.5 Conclusion

This chapter has shown the errors that translators who are working from English to Xitsonga have made. It has shown how people who speak Xitsonga perceive the translated text, from ordinary community members to health professionals. Lastly, it has shown whether the users of the text truly read the text or simply collect the booklets, flyers and pamphlets.

University of Cape Town

Chapter 5 Recommendations and suggestions

5.1 Introduction

5.2 Maintain consistency in equivalence

5.3 Avoid excessive borrowing

5.4 Work must be edited before submission

5.5 Avoid irregular application of word-for-word translation

5.6 Avoid unnecessary addition

5.7 The source language does not always enrich the target language

5.8 How to deal with words which have zero equivalence

5.9 Other forms of medium that can be explored except for text

5.10 Conclusion

University of Cape Town

5.1 Introduction

We have identified different translation challenges and errors in the previous chapter. Recommendations and suggestions are based on the findings of the data analysis. I shall attempt to provide alternative ways and suggestions on how these words and phrases should have been dealt with and will follow a similar sequence to that in the data analysis.

5.2 Maintain consistency

There are two types of inconsistencies that were identified, namely: spelling inconsistency and equivalence inconsistency. There are also two important recommendations to be made from among the many that are possible when it comes to this challenge. With regard to spelling consistency, developing and standardising terminology and continuous referral to the terminology list by the translator when performing his duties can assist. There is a terminology list that has been produced by the Department of Arts and Culture which is accessible on their website. The translator should always make use of such resources, as this will enhance the translator's credibility and authority with regard to the translated text.

In the flyer from the Treatment Action Campaign, the term CD4 count was translated to read "Nhlayo ya CD4", while in Document 1, the term was left as it is, CD4 count. The reader or a Xitsonga-speaking person will not understand, even if you say several times that his/her CD4 count is too low, which is a very important message to consider; failure to recognise the significance of this statement leads to death. What we should do in cases where this kind of linguistic gap exists, is to strive for meaning more than for adherence to the jargon or the source text for the sake of the reader. There is no consistency in the two documents in the use of the term CD4 count.

Sometimes the translator is confronted with terms for which he is unsure about the necessary equivalence; that is the reason he keeps on changing the translation of the word. In circumstances where the word is nonexistent in the terminology list, the translator must make use of the dictionaries and glossaries. The only situation that must allow a translator to be inconsistent with the way he renders a particular term or phrase is when the same term is used in different contexts to denote a particular meaning different from the other contexts. Obviously, it will be wrong for the translator to insist on a term which has different meanings

in different contexts. However, there is absolutely no need to change the term if the implied meaning is still the same throughout the source text.

In addition, it is always advisable to have translators who are not general translators, but translators who specialise in health text material or HIV/Aids material. Some words mean something different if they are used in other fields or domains. Samuelsson-Brown (2004: 34) warns that it is inappropriate to ask a translator with experience of, say, only electrical engineering, to translate a text on property management. To do otherwise is unprofessional and unethical. As a translator, it is impossible to be a specialist in each and every domain. To be a translator who is inspired to work fulltime as an HIV/Aids translator, you must be a specialist in this area, you need not to be a medical practitioner to be a specialist, it is however important to know the meaning of medical terms and write them in the target language to be understood by the recipient or to have resources like medical dictionaries, terminologist and glossaries.

Having translators who translate HIV/Aids material regularly or those who are specialists will help to eliminate some of the mistakes that occur. In turn, this will help them to develop a concise terminology which is not artificial to use when translating an HIV/Aids document.

5.3 Avoid excessive borrowing

There are words that can be justified when they are borrowed, and they are always justifiable if these words do not have an equivalent in the target text. The situation where particular words in the source text do not have an equivalent in the target text is called zero equivalence. Mphahlele (2004: 341) advises that in a case where zero equivalence occurs, we should bear in mind that direct borrowing from the source language does not necessarily serve any semantic purpose. This statement can be understood to mean that the borrowed word does not help the reader as it carries over the same sound and a similar form to the target text. The voice of the source text is retained.

When translators try to render equivalence in some borrowed terms, we will often notice that the translator has borrowed the terms but did not follow the orthography of the target language, especially on the case of words which already have equivalence in Xitsonga. There was absolutely no need for the translator to borrow words which the target language already has, this shows a dearth of knowledge of Xitsonga or of the target language on the

translator's part. If you know both the source language and target language very well, there would be no need to borrow from the source text. Borrowing should be used as a last resort, where there is no immediate equivalent, not randomly to apply this translation strategy everywhere.

Given the above complexities, we may agree that no two languages are the same, and then it is given that both languages will have some structures which do not exist in the other language. This leads to apparent untranslatability of the text; there is nothing peculiar about this situation. The translator will have to use the right strategy to facilitate meaning to the lemma. Bassnett (1990: 32) says that Catford had identified two types of untranslatability, cultural and linguistic. She says that on a linguistic level, there is no lexical or syntactical substitute in the target language for a source language item, while on a cultural level this is due to the absence in the target language culture of a relevant situational feature in the source language text.

5.4 Work must be edited before submission

Most of the mistakes that have occurred in the Xitsonga booklet would have been avoided, if the document had been carefully edited before printing. If the translation is not edited, it might not cause the document to be misunderstood but it could undermine the language. However, if it was in English, the mistakes would have raised many concerns among speakers of English; even those who are not first language speakers of English; at worst it would have grabbed a great deal of media attention. This, however, does not lessen the challenge.

We should always embrace this shortcoming that translators are not perfect, and that the errors made by a translator X do not make him or her less of a translator. On the contrary, he might be the best translator. We need other translators to edit or proofread the document before it goes for printing, or proofreading should be the first step after translating the document, followed by editing. Landers (2001: 162) says that we are all our own worst proofreaders, since we are so familiar with the material that we tend to see what we expect to see, not what is actually on the page.

A model for this approach to translation might take the following form; first the translator should translate the document from the source language into the target language, followed by

the proofreader who will look at all the spelling mistakes, or this stage may be simply executed by getting software with which to check the spelling mistakes. However, you cannot ignore grammar checking; for example, some sentences that are supposed to be in the active voice may be in passive voice. Hence, the need for an editor who will perfect the *translatum* by making sure that the issue of culture and the rules of the language have been considered in the translation. The last stage would be to standardise the terms which lack equivalence.

Nida (1964: 186) says that manuscripts should be prepared with much care, if this occurs there are not likely to be any significant editorial changes in the proof sheets. He also suggests that reading the proofs should be done twice, first for the content and then for details of form.

5.5 Avoid irregular application of word-for-word translation

There are some words which allow for word-for-word translation strategy. This helps to bring out the meaning of the source text as it is in the target text. For example, 'cow' = *homu*, 'house' = *yinhlu*, 'pen' = *xitsalu*, 'heart' = *mbilu*, 'head' = *nhloko*, 'intestines' = *marhumbu*; word-for-word translation strategy can be applied in this translation. It is always the same in all phrases and sentences.

The challenge with word-for-word translation arises when it has been applied randomly in the translation. It is not necessary to follow the syntactic structure of the source text, by translating word-for-word into the target text. This will always produce meaningless phrases and sentences in the target text. The translator should not deprive the target text of originality in respect of its grammar.

In order to convey the message correctly, the translator must firstly understand the text before translating. Say, for instance, the source text has been so poorly written that it contains grammatical and spelling errors; if the translator does not read the text before translating, this will mean that we will end up having both the source text and target text versions written incorrectly. The translator would in this case have, translated something which had not made sense to him because he translated words, without putting sense into them. Reading the text first also assists the translator in deciding whether the text falls under his capabilities or not, or which translation strategy he will employ.

The translator should understand that he is bridging the gap between the source text and the target text. Most theorists agree that continuous adherence to the proximity of the source text while disregarding those who are going to read his product fails to allow the translator to extend his help to those who are going to read the translation. Landers (2001: 45) asserts that no translation can succeed without a thorough grounding in the source language text. An unaware translation is *ipso facto* a bad translation, and that “unaware” translation means failing to have a firm grasp on the meaning of the work, both at the surface level (words, phrases, idioms, and culture) and at the underlying level of deeper significance.

5.6 Avoid unnecessary addition

Savory (1957: 52) says that a translation should be able to pass itself off as an original and to show all the freshness of an original composition. What Savory is suggesting to us is that a translated text must sound authentic after translation.

The translators who have worked on Document 1 and 2 have both repeated English words which they have translated into Xitsonga. This always reminds the readers that the text they are reading is a translation. It is not surprising why some of the participants said it is better to read the English text, because there is always a sense of the source text in the translated text. This raises several questions focused on the translator’s confidence with his choice of equivalence. This kind of translation is not economical or reader-friendly. The translator cannot only translate functional words and give terms, one from the source text and another from the target text. If the translator has borrowed a certain word, let it remain a borrowed word without putting in brackets the English equivalent because the borrowed word has the source word stem.

Nida and Taber (1974: 100) say that without realising it, some persons have a deep sense of insecurity about their own language. According to them, they display this in two forms, firstly by imitating the forms of other languages which they regard as having more prestige, hence they “borrow wholesale”, not only words, but idioms and stylistic devices, even grammatical forms. They believe that the prestigious languages must be right (Nida and Taber 1974: 101). Secondly, by way of a superiority reaction to basic insecurity, they say if English can say it that way, so can we, for our language is not inferior to any other; the results are as disastrous as those which arise from an inferiority attitude.

Nida and Taber highlight two extreme situations: the over-borrowing of terms, and too much confidence in one's own language. One language cannot have all the terms existing the world over; there are times when a translator needs to borrow and that is when there is no equivalent to correspond with the source text term.

5.7 The source language does not always enrich the target language

The notion that we have is that the source language (English) always enriches the target language. Xitsonga, like any other language, has its own words to be used to describe things. Translators often borrow words from English to assist a complete Xitsonga word which is understandable. For instance, the word *xitsongwatsongwani* is complete and understandable; it does not need the transliterated word *vhayirasi* to help the Xitsonga word as it has been rendered in the translation of HIV/Aids treatment.

This reinforces the belief that African languages require a lot of space, thereby making them uneconomical. This is a red herring when the debates about having most of the materials being translated for accessibility into indigenous languages occur. For instance, for the word *supermarket*, which was one of the recommended places where you can get condoms, the translator had to use the following phrase to find equivalence, *mavhengeleni lamakulu ya tisuphamakete*, which means *big shops of supermarkets*; this form of unnecessary paraphrasing or circumlocution cannot be justified. This is because the translators have already transliterated the word *supermarket* by *tisuphamakete*; there was no need for the translator to add *big shops* into the phrase or word. A supermarket is a big or large shop. This is tautology.

Another problem with this form of addition is that it causes the text to lose its originality, by taking the reader to the source text. This avoids unnecessary addition; the translator should always consider the reader, and to have no doubts about the equivalence of the target language. Samuelsson-Brown (2004: 5) suggests that the translator should be able to produce a text that reads well, while echoing the tone and style of the original – as if the original author were writing in the target language. Samuelsson-Brown is giving us to understand that when we translate, we create an original text in the target language; this can be achieved by detaching the target text from the original. Baker (1992: 55) recommends that a good method of detaching oneself from the source text is to put the draft translation aside for a few hours.

One can then return to the target text with a better chance of responding to its patterning as a target reader would, having not been exposed to and therefore influenced by the source-text patterning in the first place. In short, the aim of the translator should be to convey the meaning of the original work as opposed merely to producing an accurate rendering of words (Samuelsson-Brown 2004: 5). This does not apply only to the translation of texts on Sexually Transmitted Diseases, but to different forms of translation.

Since the translator works from a language which is more developed than the target language, s/he becomes a terminographer in the process. Gauton et al. (2003: 81) cites Cluver (1989) who points out that since the terminographer working on a developing language actually participates in the elaboration/development of the terminology, s/he needs a deeper understanding of the *word-formation processes* than his/her counterpart who works on a so-called developed language. The essence of this statement is that the translator has to know different ways of forming words in the target language.

5. 8 How to deal with words which have zero equivalence

5.8.1 Footnotes, interpolations and omission

In translation, there are structures that exist in language A which do not exist in language B. Landers (2001: 93) says that the greater the cultural distance between the source culture and target culture, the more the translator will need to bridge that gap. This causes a challenge for translators, and a translator must find a suitable strategy to deal with this kind of words. Landers suggests three strategies of dealing with this problem, viz: footnotes, interpolations, and omissions.

a) Footnotes

There are two ways of displaying a footnote, the translator can transliterate the word which has no direct equivalent and add a footnote. In the footnote, the translator either paraphrases the word or refers the user to the source text word.

Footnotes are helpful both in informing readers in the language that they understand, and if they are skeptical about a certain rendering of a translation, they can always refer the user to the source word.

b) Interpolation

Landers (2001: 208) defines interpolation as a short, unobtrusive, explanatory word or phrase incorporated into the text to afford target-language readers information already known to source language readers. This is similar to paraphrasing.

For example: antiretroviral drugs – *swidzidziharisi swa antirhethirovhayirali*

Ulrych and Bosinelli (1999: 219) alludes to the central role that translating and translations have played throughout history is registering and promoting transcultural contacts. Interpolation assists users of different languages to share words among one another.

c) Omissions

Landers (2001: 95) states that this option does not refer to cutting out a portion of the work that presents difficulties – deleting part of the original text is the equivalent of unconditional surrender, an admission that a certain word, phrase, or construction is beyond the translator's ability to render. Rather, what is omitted is the explanation, leaving the reader to his own devices.

This strategy might not be productive when we look at the kind of text we are dealing with. When people pick up a pamphlet or booklet, they want to be informed. They cannot be left to their own devices. The information needs to be conveyed in a way that will make them understand without any difficulty.

The following section on word formation processes relies heavily on Mtintsilana and Morris (1988).

5.8.2 Word formation process

a) Semantic transfer

Mtintsilana and Morris (1988: 110) citing Matsela & Mochaba (1986) Louw (1983) Xala, 1978) define semantic transfer as the process of attaching new meanings to an existing word, by modifying the semantic content. They say that the existing word and the new term are used side by side, one in ordinary speech, the other as a term in a special field.

For example: In Xitsonga the phrase *jazi ra mukon'wana*, literally means *son/father in law's jacket*; the semantic transfer applied to this phrase means a *condom*.

Another example would be *tamasangu*; the literal meaning is *matters of the mat*, which means *sexual intercourse*. Consider as well Z3 which derives its origin from motor vehicle but here Z3 signifies Aids.

What happens in this word formation process is that the new word does not replace the existing word. They are all used together in different fields to yield different results. Some may rightly argue that this may create misunderstanding, and that the younger generation might not understand the implied meaning; however, if these phrases are used with the right person they are very clear in each context and they are used daily. Xitsonga, like many other African languages, is not explicit regarding some sex organs and sex, as those are deemed to be sacred matters. Many people who speak Xitsonga know most of the explicit terms, but they always shun using them as this is not polite.

b) Paraphrase

There are several examples that we can select from Documents 1 and 2. Words such as: *psychologist – mutivi wa swamiehleketo* (one who is knowledgeable about the mind); *social worker - mutirhela vaaki* (one who works for the community).

In paraphrasing, the source word is explained thoroughly in the target text in such a way that the user understands the essence of the source word. Most of the explanations are similar to those that are given in the dictionary. This form of word formation process is helpful in introducing the target text reader to the world that his or her own language has not tapped into. Mtintsilana and Morris (1988: 110) say that paraphrasing has the disadvantage that instead of one word the term consists of two or more words. This is likely to be cumbersome when the term has to be used frequently. In addition to the comment above, paraphrasing is not economical; nevertheless, it assists the reader.

c) Compounding

In this process, the term is coined by combining existing terms. Gauton et al (2003: 86) assert that a term is coined by combining existing words; for example, *go-between*, *bull-fighter*, etc.

Examples are: *antibiotics – xilwisana ni switsongwatsongwani*

The word is formed from the word *anti-* which is *xilwisana*, and *-biotics* which is *switsongwatsongwani*; *ni* is used to indicate an agreement between *xilwisana* and *switsongwatsongwani*.

In this process, the source word is broken down according to the way it was formed. Another example that may be given is: *anti* (against)-*retro* (affecting things past)-*viral* (caused by virus); in Xitsonga it is going to look like this, *xilwisana-swakhale-switsongwangwani*, but for this phrase to have meaning, it has to be written like this: *xilwisana ni switsongwatsongwani swakhale* (something that fights against old viruses). The only thing that has changed here is the word order (or syntax), but the phrase still carries the same meaning as the source word.

The challenge with compounding words is that it becomes difficult to native speakers is that some of the words are hyphenated while some are not, for example in Xitsonga, the word *Afrika-Dzonga* for *South Africa* is hyphenated while *madyatshamile* for *lazy person* is not hyphenated. The other challenge is to know which words are heavily pronounced in the combined, or which words are said without much emphasis on a specific word. The other challenge is that the word becomes a lot more long than normal, for example, *mbutimahlanga* = *a cat* (meat believed to be from a cat that can be eaten, not a pet), *mavonakule* = *television*.

d) Deideophonisation

We do not have much of this in this area of study (health or HIV and Aids), which is the word formation process where terms are formed from sounds that resemble those associated with the object or action to be named, (Mtintsilana and Morris, 1988: 111). In this process new terms are formed by adding a prefix to the idiophone.

For instance: *tractor* – *teretere*

whistle - *xitswiriri*

e) Synonym richness from vocabulary

Synonyms can help to enrich the language vocabulary in such a way that instead of using one word, you can use the other from another dialect of the same language. Mtintsilana and Morris (1988: 111) say that it is helpful when near synonyms differ explicitly in at least one semantic feature.

For example: *bucket* – *jarha/ bakiti* (*bucket for water*)

- *thunga* (*bucket for milk*)

This form of word formation goes against monosemy, which means that a term should have one meaning only. However, language is not static; it goes beyond boundaries. Most African languages enrich their vocabulary through borrowing from other dialects and languages.

f) Borrowing

Mtinstilana and Morris (1988: 111) admit that any language in contact with another language has a tendency to borrow from that language. Xitsonga has borrowed most of its terms from Afrikaans and English.

For example: *tafel* (Afrikaans) - *tafula*

cement (English) – *semende*

scalpel (English) - *xikalipele*

Borrowing a word from another language usually necessitates a change in form when it is written. Transliteration seems to be the solution; nonetheless, the language runs the risk of losing its originality if there is over-borrowing

English have enlarged its diction by means of borrowing from other languages and it has been so for more than hundred years and from more than hundred languages (Finegan 2007: 51), including African languages. Words such as *lobola*, *indaba*, *Ubuntu*, *vuvuzela*, *mamba* etc. are from African languages and are used commonly in our vocabulary. Indigenous languages like Xitsonga can in turn borrow words which do not exist from other languages to enlarge its diction.

g) Adoption from other African languages

It is difficult for most indigenous African languages to be thought to be borrowing from each other. The word adoption seems to be a suitable word to use when one indigenous language borrows from another indigenous language. However, there are words that we have borrowed from other languages that have become natural for Xitsonga speakers to use as if by origin, they are Tsonga.

For example: *qulu* (Nguni word for 'bullet')

xigqoko (Nguni word for 'hat')

mufundhisi (a Zulu word for ‘Pastor’ or a ‘teacher’, mostly used to refer to the ‘preacher of the word’)

Naturally, Xitsonga does not have click sounds; these are ‘adopted’ words from Nguni languages and the click sound is retained. There is no reason why we cannot do the same with respect to other lexicon of HIV/Aids. The word HIV/Aids is *ngculazi* in Zulu, which is familiar to many speakers of Xitsonga but here the click sound was dropped; there is only a substitution of the click sound with *nghu-* for *nghulazi*. In most instances, because of the fear of dominance by another African language, most speakers will opt to borrow or adopt from English or even Afrikaans. This is the attitude that most speakers of indigenous users have towards other African language, if we can employ equal status planning across all indigenous languages.

h) Other term formation processes

Other term formation processes are: abbreviation, clipping, blending and conversion. Abbreviation is making a long term short, for example, Department of Health will be DoH. Clipping is defined as a process whereby a word is reduced to one of its parts, for example, *fax* for *facsimile*, *bra* for *brassiere*. Blending is a process whereby words are formed by combining parts of different words, for example, *smoke+fog=smog*, *motor+hotel=motel*. Conversion, is a word formation process whereby a new term is coined by changing the grammatical category of the word, for example, *web* (for spiders but means something else in information technology), *network* (in the business world it means something which is different from that in information technology).

The other method that we normally use is neologism or coinage. These are everyday words that are invented by merely taking them as they are. Words such as *checkers* to refer to a *plastic bag*, *colgate* to refer to a *toothpaste*, and nowadays we use the word *google* to mean to *find or search something from the internet*. Yule (2006: 53) asserts that these words become “everyday words of language”. To the users of this form of word formation, they need not to justify why they call a plastic bag a checkers because to them that is how is called. What informs this kind of word formation is which brands became popular and their popularity leads to these words replacing standard terms.

5.9 Other forms of medium that can be explored except for text

In this chapter, the focus was in the translated text. Nevertheless, there are other forms of media that can assist for the dissemination of information to compensate for those who cannot read or write. Oral media like radio and television can assist to get the message across. We have SABC radio stations and community radio stations that broadcast in various languages and dialects spoken by the majority of people. To those who can read, the culture of reading must be instilled and enhanced to allow for increase in knowledge.

5.10 Conclusion

The purpose of this chapter was to give recommendations and suggestions that can assist an individual translator to consider when undertaking his or her responsibilities. The recommendations and suggestions above cannot be used haphazardly, you have to first establish which translation challenge you are confronted with in order to know which translation strategy to employ. It might be wrong for one to be considered a good translator if you do not know which translation strategy you are going to employ when rendering a translation, or which word formation process you are going to use to accord a term an equivalence, or what to do after translation.

Chapter 6 Conclusion

We normally associate translators with construction workers who create a bridge where there is a river so that there is a proper road; translators create a bridge between source text and target text. Translation offers the target text reader the information which would have eluded him if it was presented to him in a different language. Lesch (1999: 92) cites Mentjies (1992: 14):

[T]ranslation is a process that makes information available to people who would not normally have access to that information. Access to information and to the exchange of information and ideas among a group of people aims to place people in a position to make better informed decisions, to make contribution and thus to participate more fully in debates surrounding issues, [...] [T]he democratic thrust of translation is nevertheless dependent on how this information is made available, to whom, by whom, for what reason and so forth [...] it is possible to translate a text from one language into another and for it still to remain incomprehensible to the broader mass of people, or for it to remain unacceptable, alienating.

It is clear that without translators, we would not be able to understand each other if we do not share a language. We might end up with two different communities, those who know and those who do not know. A translator affords us the opportunity to interrogate, comment and make suggestions to the ideas which might not have been presented in the language we understand. It is through the translator that a single story is shared with the world and that it can still indulge in topics that may not affect the world we live in. Translation has played a big role in promoting transcultural contacts. Ulrych and Bosinelli (1999: 219) say that the importance of translation becomes ever more apparent in our rapidly evolving world of communication, be it of a literary, cultural, scientific, economic or technological nature, so interest in the field is growing. Beukes (2007: 254) adds that not only does translation bridge linguistic barriers, it is essentially also a transformative activity.

However, when we look at the errors that translators often make, we note with sadness the fact that translators often create unreliable text that may be fatal to the user. We may shudder

to think that their noble intentions are not in fact noble consequences. There are translations that have helped to save many lives, but others have had negative consequences, or little regard for the language or the people intended to use them.

On the other hand, the challenges that beset translators are minor compared with the gains they can give to the nation and to the language. There are thousands of lives that can be saved if we focus more on the purpose than on all the difficulties that translators face. There are many people who do not have formal schooling, which means that they do not share the same privileges as those who had the privilege of higher education and consequently might understand most of the text written in English. Those who have not progressed far with their schooling seem to have a better understanding of Xitsonga, which is their indigenous language. If they are able to receive a text in Xitsonga which has been well translated, they can understand the information written and that will assist them in dealing with the scourge of HIV/Aids.

The purpose of this research was to identify the challenges that Xitsonga translation presents, which might be the same challenges that are faced by other indigenous South African and African indigenous languages. For translation to be taken seriously, the work that translators produce must be of high quality in terms of both content and the use of language.

It is important to regard translation as a resource for the empowerment of developing languages and indigenous languages of South Africa and Africa as a whole. Indigenous languages must be intellectualised such that they are used in every domain or faculty. This will in turn assist those who are supposed to use the language to feel empowered and to have access to the day-to-day needs as they will be able to use their language of choice to access information.

This has actually prompted an organisation such as the African Union to have in itself a body which is mandated with overseeing the development of African languages on the African continent. The African Academy of Languages (ACALAN) has taken the responsibility and committed itself to empower and intellectualise African indigenous languages and its speakers through translation and interpreting.

Objectives of the translation and interpreting unit of ACALAN includes amongst others:

- To encourage the culture of reading by making available in the major African Languages key texts from all over the world (histories, literature, classics as well as volumes on contemporary issues, short stories)
- To ensure the efficacy in communication and in mutual understanding in cross-border languages in general, and in AU's working languages in particular
- To build the African and citizen consciousness through the development of African languages;
- To develop tools and methods of translating and interpreting;
- To promote interlanguage harmonization at continental level
- To facilitate the creation and production of bilingual texts (African languages –African languages, African languages – European languages and vice versa;
- To develop linguistic cooperation between specialists in common languages in view of modernizing them;
- To promote sociocultural and socioeconomic exchanges between African communities in order to contribute to the realization of AU's integration and unity.
- To harmonize (to some extent) varieties of some languages for learning/teaching purposes.
- Contribute to the world's literatures
- To promote the process of African integration

The purpose of these objectives according to ACALAN is to revalorise African Languages in order to make them real instruments of the African continent's sustainable development. In other words, if we develop African languages, we develop the lives of many Africans and create better understanding among Africans.

Translation for the empowerment of indigenous speakers will assist the continent in many ways. For instance, some of the indigenous languages spoken in South Africa are mutually intelligible with languages spoken in other countries. For instance, Xitsonga is spoken in South Africa, Mozambique and the Eastern part of Zimbabwe. The Sesotho language of South Africa belongs to the same family with Setswana of Botswana and Sesotho of Lesotho. Some of these languages are called crossed border languages except for Setswana and

Sesotho, but they are mutually intelligible. The Ndebele language of South Africa which is mutually intelligible with the Nguni language family has other speakers of Isindebele in Zimbabwe.

These are just a few of the many examples that we have on the African continent. If this can be explored further, we might find that translation can play a major role in the economies of African nations.

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- [http://www.acalan.org/eng/projects/Panafrican%20Center%20of%20Interpretation%20and%20Tra
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LIMPOPO

PROVINCIAL GOVERNMENT
REPUBLIC OF SOUTH AFRICA

DEPARTMENT OF
HEALTH & SOCIAL DEVELOPMENT
ELIM HOSPITAL

Ref: S5/4/2
Enq: Rambau N.G
Date: 2012-06-28

Mr. Hlongwani Given Jacqe
Private Bag
Room 20, Arts Block,
Upper Campus
Rondebosch
South Africa
7701

LIMPOPO PROVINCE
HUMAN RESOURCES PRACTICE & ADMINISTRATION
28-06-2012
P/BAG X312, ELIM HOSPITAL, 0960 DEPT. OF HEALTH & SOCIAL DEVELOPMENT

**PERMISSION TO CONDUCT A RESEARCH ON TRANSLATION OF LITERATURE
PERTAINING TO SEXUAL TRANSMITTED DISEASES FROM ENGLISH INTO
XITSONGA.**

1. The above refers
2. Following the conversation I had with Mr Mutheiwana
3. We hereby give you permission to conduct observational research at Elim;
4. We wish you all of the best in your research, you can contact the CEO of Elim Hospital to place you in a relevent ward. For any queries, contact Mr. Mutheiwana, Provincial Senior Manager: 015 293 6000 Ext: 6194.

signature removed

ACTING CHIEF EXECUTIVE OFFICER

Phone : 00217125248
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Start Time : 05-07 14:43
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28/06/2012

Questionnaire A [Ordinary people]

My name is Given Hlongwani, and I am conducting a research about finding equivalence in HIV/Aids material. The research focuses on the translated material into Xitsonga, to find out whether readers or recipients of these materials understands what they are reading, or does the words translated serve the intended purpose of assisting them in understanding the texts.

If the space allocated below is not enough, you can write at the back, please start by the number of the question you are answering.

1. Between English and Xitsonga which language do you understand most?

2. Why is that?

3. In a scale of 1 to 10, with 10 being the most, how would you rate your knowledge of Xitsonga?

4. In a scale of 1 to 10, with 10 being the most, how would you rate your knowledge of English?

5. Which language do you use when you go to hospital?

6. Which language will you prefer to use when you are in hospital?

7. Are you able to read?

8. Do you read HIV/Aids materials, like pamphlets, flyers, or posters?

9. Do you read texts written in Xitsonga about HIV/Aids?

10. Do you read texts written in English about HIV/Aids?

11. Which language would you want the texts in the materials to be written on?

12. Are you satisfied with the texts written in Xitsonga?

13. What makes you satisfied?

14. If not, what makes you not satisfied?

15. Do you clearly understand medical terms written in English?

16. Do you understand medical terms written in Xitsonga?

17. Do you think the translated version captures the meaning the same way as the English version?

18. Can you suggest a better way to have terms from English which do not exist in Xitsonga to be translated in a better way?

19. If translation have to be done in the language you understand, would you opt to use the Xitsonga version?

20. do you have any comment?

Questionnaire B [for health practitioners]

My name is Given Hlongwani, and I am conducting a research about finding equivalence in HIV/Aids material. The research focuses on the translated material into Xitsonga, to find out whether readers or recipients of these materials understands what they are reading, or does the words translated serve the intended purpose of assisting them in understanding the texts.

If the space allocated below is not enough, you can write at the back, please start by the number of the question you are answering.

1. When people come to clinic, which language do they prefer to read in their booklets?

2. Which language is used in most of the information booklets?

3. According to you, which language seems to address clearly the issues of HIV/AIDS?

4. Say for instance, the patient does not know how to read, which language do you think the patient understand most between English and Xitsonga?

5. Do you think the preferred text is understandable to the reader?

6. Do you think the Xitsonga is clear in addressing HIV/AIDS issues?

7. Between English and Xitsonga text, which one do you read?

8. What influences your choice?

9. Have you compared the same text in both languages (English and Xitsonga)

10. If yes, what have you noticed?

11. If Xitsonga text does not sufficiently address the issues addressed in English, what do you think can be done?

12. Thank you for taking part in this research, is there anything else you would like to say?

University of Cape Town