CHAPTER 3: ANALYSIS OF TRANSLATION STRATEGIES

The analysis of data gathered for this research report is divided into several sections according to different translation strategies and where possible, tables are included. As mentioned earlier, the analysis is largely based on the translation strategies described by Mona Baker (1992).

3.1. *TRANSLATION BY A MORE GENERAL WORD:*

From the SABC's Sotho news translations, there are many sentences where the strategy of translation by a more general word was used. The following table shows some of the superordinates that are found in the Sotho news translations.

In the first column are the original words and phrases that were used in the English news bulletins, and in the second column are the words and phrases that have been used to translate those original English words. The third column contains the back translations of the words and phrases in column two. Column four shows whether or not there were alternative words and phrases that the translator could have used instead of the ones that he or she has used in column two.

If such words were available, they are provided in this column, and if there was no other alternative word then the phrase *"Not available"* is provided. There are different reasons why translators choose some words instead of others. Some of the translators' choices are based on the grammaticality of some words and phrases, whereas some are based on their own personal reasons which may prove hard to detect. As a result, some explanation is given below the table in order to make the table more comprehensible. The explanation contains some of the reasons why the translator has opted for a particular reason instead of another. For this reason, column four may also contain words or phrases which are ungrammatical in the target text. This applies to all the tables in this research report. Here is the table in question:

SOURCE TEXT TERM / PHRASE.	TARGET TEXT TERM / PHRASE.	BACK-TRANSLATION.	ALTERNATIVE WORD / PHRASE.
(a) Shoot.	*Bolaya.*	Kill.	*Thunya.*
(b) Favoured son.	*Mmamoratwa.*	A favourite.	*Morwa wa mmamoratwa.*
(c) Claimed.	*Le ile la re.*	He said.	*Not available.*
(d) Appealed.	*Boletše.*	Said.	*Ipelaeditše.*
(e) Clients.	*Batho.*	People.	*Not available.*
(f) He was interviewed.	*O boledišane le.*	He talked with.	*Not available.*
(g) In the National Assembly.	*Palamenteng.*	At parliament.	*Not available.*

For comprehension's sake, full sentences that contain the above superordinates are provided in appendix 1. In sentence (a) the word "shoot" has been translated as "bolaya" which means "kill". Here, the translator has inexplicably chosen a superordinate "bolaya" (kill) instead of a hyponym "thunya" which is an exact equivalent of "shoot". The same thing applies to sentence (b) where the translator has used a more general word "mmamoratwa" (a favourite) instead of a more specific word, or phrase, rather, "morwa wa mmamoratwa" (a favoured son). By so doing, the translator has put less specificity in these sentences. In sentence (b) for instance, the word "mmamoratwa" could refer to anyone. It could refer to a man, a woman, a daughter or a son, as in this case. Unlike the English "favourite son", this word "mmamoratwa" does not specify the gender and the kinship status of the favourite person about whom the translator is talking here.

However, in sentence (a), it may be argued that perhaps the reason why the translator used "bolaya" (kill) instead of "thunya" (shoot) was that he or she understood that when the owner of this elephant bull wanted to shoot it, it obviously meant he\she wanted to kill it. In sentence (c) the word "claimed" has been rightly translated as "le ile la re" (said) as there is no equivalent for this word in Sepedi. The word or phrase "le ile la re" does not contain the same degree of certainty as "claimed" does, and in

order to overcome this problem, the translator had to use this general word "said" which is the only near-equivalent, to use Baker's words, for the word "claimed". But as for the word **"boletše"** which was used to replace "appealed" in the source text, the translator has chosen inappropriately. Although this cannot be classified or regarded as a mistranslation as the meaning of the source text has not been negatively affected, the word "boletše' (said) should not have been used here. A more suitable word which is also an exact equivalent of "appealed", would have been ipelaeditše". Following this, the sentence in question could have been translated like this: *"Di-unione di* ***ipelaeditše*** *ka gore lebenkele le ga le ikgantšhe le go thekga ditšweletšwa tša Afrika Borwa"*.

In sentence (e) "clients" has been translated as "batho", which means "people". Although this word "clients" has an equivalent in Sepedi, which is "bareki", it was impossible for the translator to use "bareki" here as it does not suit this context. The word "bareki" is more suitable for normal "buyers" and not for people who pay money in order to have a fraudulent act done in their favour or for their advantage. As for the phrase "he was interviewed", there is no equivalent and by using the words "o boledišane", the translator knew very well that his translation would be perfectly understood because when a famous person is said to have talked with journalists, it is apparent that he or she was interviewed. Therefore, the translator has not changed the meaning of the source text.

In the last example, there is also no equivalent for the phrase "in the National Assembly", and to remedy this situation, the translator used "palamenteng" (at parliament) which is close in meaning to "in the National Assembly". This is the term that is usually used to refer to both "parliament" and "National Assembly".

3.2. *TRANSLATION USING A LESS EXPRESSIVE OR A NEUTRAL WORD:*

The following table contains some of the less expressive words found in the Sotho news translations:

SOURCE TEXT TERM / PHRASE.	TARGET TEXT TERM / PHRASE.	BACK-TRANSLATION.	ALTERNATIVE WORD / PHRASE.
(a) Priority.	*Sa bohlokwa.*	Important thing.	*Not available.*
(b) Ministry.	*Lefapha.*	Ministry/department.	*Not available.*
(c) Computer programmer.	*Morulaganyi wa dikhomphutha.*	Computer editor.	*Not available.*
(d) A brighter future.	*Bokamoso bjo bobotse.*	A beautiful future.	*Bokamoso bjo bo phadimago.*
(e) Priorities.	*Mabaka.*	Reasons.	*Tse bohlokwa.*
(f) Not good enough.	*Ga di kgotsofatše.*	Are not satisfactory.	*Not available.*
(g) Known as.	*Bidiwa.*	Called.	*Tsebega ja ka.*
(h) Catch.	*Go ntsha.*	To take out.	*Swara.*
(i) Grip.	*Kemanokeng e maatla.*	A powerful support.	*Tsepamo.*
(j) Initiatives.	*Diteko.*	Tries.	*Not available.*
(k) San descendant.	*Setloholo sa ma- San.*	A San grandchild.	*Not available.*

Full sentences for the above table are found in **appendix 2**. In that appendix, sentence (a) contains the word "priority" which has been translated as "sa bohlokwa", meaning "important thing", because it lacks an equivalent in Setswana. As a result, the translator opted for a near-equivalent "sa bohlokwa' which contains a near-similar meaning to the word "priority". However, when looking at sentence (e), there is a contradiction because in this sentence, the translator has not used the same option as in sentence (a). Instead of translating this sentence as "tse bohlokwa", the translator has used "mabaka", which means "reasons". This word "reasons" does not have the

same impact on the meaning of the sentence as "priorities" does. Consequently, it may be argued that the translator should have used the same option as in sentence (a) especially because this option is very close in meaning to the word "priorities". For this reason, one may argue that sentence (e) should have been translated like this: "*Dilo tse dingwe **tse bohlokwa** tseo NEDLAC e batlang go thulana le tsone ke twantsho ya HIV\AIDS, go oketsa dipeeletso tsa ko ntle le go fedisa lehuma*" (Setswana).

In sentence (b) there is no Sesotho equivalent for the word "ministry" and like the Motswana translator in the first sentence, the Mosotho translator here has opted for a near-equivalent "lefapha" which means "department". Sesotho, like Sepedi, Setswana and several other African languages, does not have separate meanings for the words "ministry" and "department". Instead, these languages use the word "department" for both terms, hence the application of "lefapha" in this sentence. The same problem is reflected in the usage of the term "morulaganyi" (editor) in sentence (c). Other near-equivalents include the word "diteko" which means "tries" or "endeavours" in sentence (j) which has been used to refer to "initiatives", "kemanokeng e maatla" (powerful support) in sentence (i) which has been used to refer to "grip" and "setloholo" in sentence (k), which has been used to refer to "descendant". Here, the more general "descendant" has been replaced by a more specific "setloholo" which means a "grandchild". For this reason, the use of this word "setloholo" also demonstrates the strategy of translating using a more specific word.

However, it is not clear why the translator has used "bidiwa" (sentence (g)) and "ntsha" (sentence (h)), because the source language words do have equivalents in the target language. For example, ***"known as"*** is ***"tsebega ja ka",*** and ***"catch"*** is ***"swara".***

3.3. *TRANSLATION BY CULTURAL SUBSTITUTION:*

In Mona Baker's (1992) own words, the strategy of translating using cultural substitution is used to replace "a culture-specific item or expression with a target language item which does not have the same propositional meaning but is likely to have a similar impact on the target reader" (Baker, 1992 : 31). From the SABC's

Sotho news translations, the following words and phrases in the following table may serve as examples of cultural substitutions: (Full sentences are provided in **Appendix 3):**

SOURCE TEXT WORD / PHRASE.	*TARGET TEXT WORD / PHRASE.*	*BACK-TRANSLATION.*	*ALTERNATIVE WORD \ PHRASE.*
(a) would be rubbing his hands with glee.	*O be a ka thaba.*	Would be happy.	*O be a tla fogohletša matsogo a gagwe ka lethabo.*
(b) Organisational headaches.	*Mathata a thulaganyo.*	Organisational problems.	*Dihlogo tse di opang tsa thulaganyo.*
(c) He drove them.	*A ba iša.*	He took them to.	*A ba otlela.*
(d) Runs.	*O nale.*	Has.	*Kitima.*
(e) Has paid tribute to.	*Go gopola.*	To remember.	*Not available.*
(f) To pay tribute to.	*Ho tla tlotla.*	To honour.	*Not available.*
(g) Serial rapist.	*Mohlasedi wa basetsana ka bontši.*	The attacker of many girls.	*Mokati wa basetsana ka bontši.*
(h) Latest additions.	*Dibini tse ntjha.*	New dancers.	*Dikoketso tse ntjha.*
(i) A tip-off.	*lomilwe tsebe.*	An ear bitten.	*Not available.*
(j) In his blood.	*Mading a mohu.*	In the dead person's blood.	*Mading a gagwe.*
(k) have sex.	*Ba abelane le mapai.*	And give one another some blankets.	*Ba robalane.*

In the above table, sentence (a) contains the phrase ***"would be rubbing his hands with glee"***, which is alien in Sepedi, and consequently, the substitute phrase "o be a ka thaba" was used. The literal translation of this phrase, which would have made no sense had it been used, is "*o be a tla fogohletša matsogo a gagwe ka lethabo"*. As a result, the translator saw it necessary to use a phrase which would suit the Sepedi language much better than this literal translation. In sentence (b), it would have been odd for the translator to literally translate the words "organizational headaches" as "dihlogo tseo di opang tsa thulaganyo". Being an expert in this field of translation, the translator in this case, has not been fooled by the fact that the word "headache" has an equivalent in Setswana. He\She knew very well that "headaches" in this context does not necessarily mean the pains that one feels in the head, but rather, the problems ("mathata") concerning the organization ("thulaganyo") of the soccer world cup event.

This is one of the reasons why Eugene Nida (1975) argues that "in semantic analysis, however, our substitutions are right if the substitution in question serves to identify the same constituent without introducing contradictory or additional features not already implied in the original context" (Nida, 1975: 140).

The same expertise is also displayed in the phrase (c)"… he drove them…" which has been translated as "… a ba iša …", which means "… he took them to …". As it could be noticed, this Sepedi phrase is less specific compared to the English "he drove them" simply because unlike the English one, it does not make it clear that the girls were taken to that place by car. Only the information given prior to this sentence in the translation clarifies the means of transport used in that situation. Although the word "drove" has an equivalent in Sepedi, it would be ungrammatical and meaningless for the translator to translate this phrase literally and say "o ile a ba otlela …(he then drove them), because that would make the girls appear as if they were cars which were driven by the rapist. This shows how important context is as far as meaning is concerned, and it is also one of the reasons why Geoffrey Finch (1998) warns that "in working out the meaning of what is said to us we have to take into account not only the words themselves as individual items, but also the circumstances in which they are uttered, … " (Finch, 1998: 134). In this case, the translator has been able to understand this importance of context as far as meaning is concerned.

This understanding is also evident in sentence (d) where the word "runs" has not been literally translated as "kitima" in Sepedi. As Mona Baker (1992) argues, "every word in a language can be said to have a range of items with which it is compatible, to a greater or lesser degree" (Baker, 1992: 49). By "range" Baker refers to a set of collocates or other words which are typically associated with the word in question. Some words, so argues Baker, have a much broader collocational range than others. Among those that have a vast collocational range "run" is included. For instance, one may run a company, a business, a car, a show or a course. In addition, "run" is also associated with words such as "stockings", "tights", "nose", "wild", "river" and many other words. But as for other words, this is not the case. In sentence (d) above, this can be proved. Here, the word "runs" has been translated as "o nale" which means "she has".

As indicated above, the word "run" has numerous collocates and "house" is one of them. However, this is not the case in Sepedi. The equivalent Sepedi word for "run" is "kitima" but unlike in English, "kitima" does not have as many collocates as "run" does, and among those collocates, "house" is not included. To use Baker's (1992) words, this means that "run" and "house" are "culture-specific collocations" for the English community and not for the Bapedi community. For this reason, it was impossible for the translator to translate this sentence like this: "Nandipa … o kitima ntlo ya go amogela baeng …" because that would be nonsensical. However, note should be taken about the translator's choice of the word "legae" (home) for the word "house". Here, instead of using "legae" the translator could have used the word "ntlo" or "ngwako" which means "house", because "legae" does not mean "house" but "home".

In addition, sentences (e) and (f) provide an example of how the same phrase can be used differently in different contexts. In these sentences, the meaning of the phrase *"to pay tribute to"* also depends on context. For example, in sentence (e) the phrase "… has paid tribute to Mahatma Gandhi …", was translated as *" … le hlwile le iphile sebaka sa go gopola Mahatma Gandhi …",* which literally means "the Johannesburg City Council gave itself a chance to remember or commemorate Mahatma Gandhi…". But in sentence (f), "to pay tribute to retiring judge" has been translated as "*ho tlotla moahlodi ya beang meja fase*", meaning "to honour or praise the retiring judge".

There is a difference between these two sentences meaning-wise because "remembering someone" is not the same as "honouring or praising someone". This difference occurs because in sentence (e) the phrase is associated with someone who has already passed away, whereas in sentence (f), it is associated with someone who is still alive. For this reason, one cannot say by paying tribute to a living person, one is remembering that particular person, but rather, one is honouring that person. Only dead people ca be said to be remembered when one is paying tribute to them. This shows how English differs from Sepedi and Sesotho as far as the application of this phrase is concerned.

In sentence (g), the word "serial rapist" has been translated as "mohlasedi wa basetsana ka bontši" which literally means "the attacker of many girls". In this case, a euphemism for the word "serial rapist" has been used as it is taboo to talk about sexual matters in Sepedi. Here, the translator was very conscious of the target audiences and as a result, he used a less sensitive paraphrase to translate this highly sensitive word. On its own, "the attacker of many girls" does not contain the message or meaning embedded in the word "serial rapist". But from the whole communicational context in which this phrase was uttered, one can easily comprehend what "mohlasedi wa basetsana ka bontši" entails. Here, the translator could have used the phrase "mokati wa basetsana ka bontši" if it were not for the fact that he had to euphemise this phrase "serial rapist". But by so doing, the translation would have been labelled as "too sensitive". The same strategy was used in sentence (k) where the phrase "and have sex" was euphemized as "… ba be ba abelane le mapai", which literally means "and also give each other or one another some blankets".

In sentence (h), the word "latest additions" is also one of those culture-specific terms that tend to give translators some problems. In this context, the translator had to substitute the word "additions" with a more specific word "dibini" (dancers) because a literal translation of the word "additions" which is "dikoketso", would make the sentence meaningless.

Another example of a cultural substitution is manifested in sentence (i) where a well known English phrase *"a tip-off"* has been substituted by a well known Sepedi phrase *"go longwa tsebe".* This is a conceptual equivalent of "a tip-off" and in literal terms,

it means "to have an ear bitten". In the last but one example, that is sentence (j), the pronoun "his" was substituted by "mohu" which is "a dead person". The reason for this is that in Sepedi, when someone has passed away, we refer to him or her as "a dead person". We do not call that particular dead person by name. For this reason, it would be unacceptable for the translator to translate "in his blood" literally as "mading a gagwe", because this phrase is more suitable to a living person. When the person is no more, we usually say "mading a mohu" (in the blood of a dead person), rather than "mading a gagwe" (in his blood).

There are still many examples of this strategy that can be pinpointed from the Sotho news translations. The above ones were only selected to serve as a base for a discussion of this strategy. Other examples will also emerge later in this research report. The main reason for this is that within one translation strategy there may be many other strategies that are used simultaneously with the focal strategy. For instance, in a paraphrase, there could be a more general word (superordinate), a hyponym, a loan word, and there could also be a cultural substitution, or an omission. Taking this fact into consideration, it is clear that all translation strategies are related to one another in one way or another and their relationship is indispensable during the translation process.

3.4. *TRANSLATION USING A LOAN WORD:*

There are many loan words that have been used in all the Sotho news translations. Some of them were used because of lack of direct equivalents in the Sepedi, Setswana and Sesotho cultures, whereas some were used for no apparent reason. In those incidents where there was a lack of equivalents, explanations were sometimes provided in order to give the audiences a full grasp of the meaning of those loan words. Examples of situations where loan words were used include the following:

(a)   *SOURCE TEXT* (ST): "*Unleaded petrol* will fall by 21 cents a litre, …".

       TARGET TEXT (TT): = "Petrole ya *unleaded* e tla theoga ka disente tše masomepeditee llitara, …" (Sepedi).

(b)   ST: "*The Bid Committee* leaves for Switzerland on Sunday night, ...".

       TT: = "Ba *Bid Committee* ba tla bolola ka Sontaga …" (Setswana).

(c)   ST: "England's David Howell cut at a second round 68 to set a clubhouse target on *9 under par*, with Darren Clarke and Peter Lawry".

TT: = "Mangesemane David Howell, Darren Clarke le Peter Lawry ba otlile *9 under par*" Sesotho). (sic).

(d)   ST: "He completed degrees in *Mathematics* and *English* at the university of Cape Town".

TT: = "O kwadisitse dikgerata tsa gagwe tsa *Mathematics* le *English* koa unibesithing ya Cape Town" (Setswana).

(e)   ST: "But for these English *Honours* and *Masters* students at the Rand Afrikaanse university, reading J.M Coetzee's work is a labour of love".

TT: = "Ge e le baithuting ba lengwalo la Seisimane la *Honours* le *Masters* unibesithing ya Rand Afrikaans, go bala puku ya Coetzee ke maitapišo a lethabo" (Sepedi).

(f)   ST: "The *Producer Price Index* for August slowed to 0.2% …".

TT: = *"Producer Price Index* ya kgwedi e fetileng ya Phatwe e fologetse go *zero point two percent*, …" (Setswana).

(g)   ST: "The strong currency and weaker international markets have put pressure on the *JSE securities Exchange".*

TT: = "Tsa merero ya ranta tsa re e matlafetse mme seo se baya kgatelelo mo *JSE Securities Exchange*" (Setswana).

(h)   ST: "South African writer J.M Coetzee has won the 2003 *Nobel* literature prize".

TT: = "Mongwadi wa dibuka wa ka nageng ye, John Coetzee, o hlwile a filwe mpho ya *Nobel* malebana le dibuka tšeo a di ngwadilego" (Sepedi).

(i)   ST: "South Africa's chances of defending their All Africa Games *title* in Nigeria next month, suffered a setback, …".

TT: = "Tshono ya ga Afrika Borwa ya go tshireletsa *title* ya gagwe mo dikgaisanong tsa All Africa Games koa Nigeria e hlokile lesego" (Setswana).

(j)   ST: "The *International Monetary Fund* and The World Bank's meetings have got under way".

TT: = "Dikopano tsa semmuso tsa *International Monetary Fund* le Banka ya Lefase di tswetse pele kajeno, …" (Sesotho).

(k)   ST: "The **Reserve** Bank says **inflation** slowed to 6.3% in August …".

      TT: = "Se se tla ka morago ga gore CPIX ya Agosetose, e lego

      dipalopalo tšeo Panka ya **Reserve** e di šomišago go ela **inflation**,

      e bontšhe kgolo ya diperesente tše tshela fegelwana tharo feela"

      (Sepedi).

(l)   ST: "The exclusion of Zimbabwe from the forth-coming

      Commonwealth meeting in Nigeria is also a worry for the

      government".

      TT: = "Ye nngwe ya ditlhobaboroko tšeo di remišago mmušo wa

      Zimbabwe hlogo, ke ya go se mengwe ga naga yeo

      kopanong ya dinaga tša **Commonwealth"** (Sepedi).

In the above examples, no explanation is given for the loan words. In all these sentences, besides sentences (d), (i) and (k), there are no equivalents for the loan words used, and due to this fact, the translator decided to leave them as they are so that the original meaning would not be distorted. This is what Juan C. Sager (1990) refers to as "neologism". According to him, "neologisms are essentially of two types; either they are totally new creations or they are borrowings from other languages" (Sager, 1990: 79). In M. Teresa Cabre's (1999) terms, the above loan words are examples of "a true borrowing" of a term from another language.

But despite this setback, the majority of the Sotho news audiences can still comprehend the meaning behind these sentences. Only illiterate people and those who are not familiar with business news and cricket may find it difficult to understand some of these loan words. In sentence (d), it could be assumed that perhaps the translator left the words **"Mathematics"** and **"English"** untranslated because their equivalents which are **"Dipalo"** and **"Seisimane"** respectively, are seldom used. Most people usually prefer to use these words even when they are talking in their mother tongues rather than English.

But as for **"title'** in sentence (i) and **"inflation"** in sentence (k), no obvious reason can be attached to their usage especially because they have equivalents in both Setswana and Sepedi which are regularly used. In both these languages, **"title"** is **"sefoka"** while **"inflation** is **"tlhatlogo ya ditheko".** In sentence (k) it may be assumed that the

word "Reserve" was left untranslated beause it is the name of a bank. However, in most cases, when Bapedi talk about the Reserve Bank they say *"Banka ya Risefe"*, which is what I believe should have been used here. In this case, both words *"Panka"* and *"Risefe"* are derived from the pronunciation or the sound of the English words *"Bank"* and *"Reserve".* There are many words of this nature in Sepedi, Setswana and Sesotho, and those include words such as *"khemphase"* (campus), *"sathelaete"* (satellite), *"setoro"* (store), *"pooto"* (board), "*raporoto"* (report), *"khonthinente"* (continent), *"saena"* (sign), *"khomišene"* (commission), *"talente"* (talent), *"walete"* (wallet), *"ditokete"* (dockets), *"parele"* (barrel), *"sua"* (sue), *"mokanselara"* (councillor) and many others. Most of these words do not have equivalents in Sotho languages or in many other African languages.

Following this, the majority of words such as these have been normalized and are now acceptable in the Sotho languages. To use Rachelle Gauton, Elsabe Taljard & Gilles-Maurice De Schryver's (2003) terms, one may say the above words have now been "nativised in a sense that their phonology has been adapted to reflect the phonology of the borrowing language(s)" (Gauton et al, 2003: 81).

This proves Finch (1998) right when he notes that "sounds can form words" (Finch, 1998: 173). Furthermore, he says:

> If you think of the process whereby we create new words in the language, it is very rare that we actually make up something entirely new. We usually either borrow a word from another language, or, more often than not, adapt an existing word. One of the frequent ways in which we do this is by adding a **suffix** on to the word, or in morphological terms, a **morpheme** (Finch, 1998: 183).

Morphemes are the affixes that we add to words. These include prefixes, infixes and suffixes, and they are added in order to change the meaning of a word. From the SABC's Sotho news translations, there are some examples of words that have been loaned from English and nativised in this way. Those words consist of the prefix *"di-"* and they include the following: *"di-edithara"* (editors), *"di-minibus"* (minibuses), *"ba-athlete"* (athletes), *"di-helmete"* (helmets), *"di-ambassador"* (ambassadors),

"di-cellular phone" (cellular phones), *"di-sms"* (smss) and many many others. In these words, the prefix *"di-"* has changed the words from singular to plural.

Some of these words also lack equivalents which is another reason for them to be coined in this way. Even new words or what we often refer to as buzz words such as *"cellular phones",* abbreviations such as *"HIV/AIDS", "sms"* and many more, are acceptable when left untranslated because of the lack of equivalents.

However, in the case of words such as *"di-edithara"*, *"raporoto", "setoro", "walete",* and others, it is not clear why the translators coined them in this way as they have equivalents in other languages. For example, the word *"di-edithara"* in the sentence "… kopano ena ya sephiri pakeng tsa *di-edithara* tsa masedinyana …" (…secret media briefing between …Bulelani Ngcuka and black *editors*…) could have been replaced by the word *"barulahanyi"* (Sesotho) as this is its exact equivalent. Other examples of this nature include the following:

(a) "Dintlha tse di tsweletse *raporotong* yeo e ntshitswego ka Cape Town" (Sepedi)
(This emerged when a long-awaited *report* on farm attacks was released in Cape Town).
(b) "… mme ntlo ena ke *setoro* sa dithithifatsi …", (Sesotho) (… and this is a drug *house* …).
(c) "…, ba tsea feela sethunya gammogo le *walete* …" (Setswana) (…, only robbing him of a pistol and a *wallet* containing R5000, 00, …).

In the above sentences, *"raporotong"* should have been *"pegong"*, *"setoro"* should have been *"bobolokelo"* and *"walete", "sekhwama"*. It should also be noticed that in sentence (b) the word *"setoro"* which is normally used to refer to *"store-room"* has been used to refer to the word *"house"* in this context.

3.5. *TRANSLATION BY LOAN WORDS PLUS EXPLANATIONS:*

There are many incidents where loan words plus explanations were used in the SABC's Sotho news translations. Such incidents include the following:

(a) ST: "He completed a ***PhD degree*** at the university of Texas and returned to South Africa in 1971".

TT: "Morago ga foo o ne a dira jaka morulaganyi wa khomphuthara ko London, mme a konosetsa ***kgerata ya gagwe ya bongaka*** e e itsegeng ka ***PhD***, mo unibesithing ya Texas, mme a boela mono gae ka somerobong someasupanngwe" (Setswana).

BACK-TRANSLATION = "Thereafter, he worked as a computer editor in London, and he completed ***his Doctorate degree*** which is known as ***PhD***, here at the university of Texas, and he returned here at home in nineteen seventy-one".

(b) ST: "In his keynote address Masondo hailed Gandhi's commitment to ***passive resistance***".

TT: "Mahatma Gandhi o dutse motseng wa Gauteng ho tloha ka 1903 ho fihlela ka 1913, mme nakong ena ke ha a qala ka letsholo la hae la ho hanyetsana le kgatello ka mokgwa oo a neng a re ke ***passive resistance,*** e leng hore ***ho hanyetsana le kgatello ntle le ho sebedisa dikgoka"*** (Sesotho).

BACK-TRANSLATION = "Mahatma Gandhi stayed in Gauteng from 1903 until in 1913, and during this time he started his campaign of resisting oppression in a way that he called ***passive resistance,*** which means ***to resist oppression without using violence".***

(c) ST: "Police, together with American secret service, have been hot on the trail of ***counterfeit money*** syndicates for months".

TT: "Maphodisi a Afrika Borwa gammogo le a sephiri a Amerika a hlotse a boloditse letsholo la twantsho ya bonokwane mono Johannesburg. Makala a a mabedi a hlotse a tshwaragane le twantsho ya dikgongwana tsa bonokwane tse di dirang ***madi a tsietso,*** ka na ***counterfeit money"*** (Setswana).

BACK-TRANSLATION = "The South African police, together with the American secret police, were on a campaign to fight crime here in Johannesburg. These two branches were fighting crime syndicates that are making ***false money*** or ***counterfeit money.***

(d) ST: "Justice Minister Penuell Maduna rejected suggestions that Ngcuka's appointment was irregular because he did not receive a ***security clearance"***.

TT: "Tona ya bosiamisi Penuell Maduna o kgaphetse thoko kgang ya gore

Ngcuka ga a thapiwa sentle ka go nne a sa amogela *lekwalo le le maleba pele a thapiwa, security clearance"* (Setswana)*.*

BACK-TRANSLATION = "Justice minister Penuell Maduna has pushed aside the issue that Ngcuka was improperly employed because he did not receive *the necessary letter before he was employed*, *security clearance.*

(e) ST: "Acting president Dr. Ivy Matsepe-Casaburri has announced that the 18-member commission was appointed by president Thabo Mbeki after he had applied his mind to the recommendations of the *selection panel"*.

TT: "Dr. Ivy Matsepe-Casaburri o begile gore khomisene eno ya ditokololo di le somerobedi e hlophilwe ke moporesidente Thabo Mbeki morago a se na go akanya ka ga *ditsitsinyo tsa bahlophi, (selection panel"* (Setswana).

BACK-TRANSLATION = "Dr. Ivy Matsepe-Casaburri reported that this commission was selected by the president Thabo Mbeki after he had thought about *groups of selectors*, *selection panel".*

(f) ST: "Alexandra Mamas have helped police catch hijackers, rapists and murderers".

TT: "Alexandra Mamas ba thusitse maphodisi go ntsha *bagapakadikgoka (hijackers),* babeteledi le babolai" (Setswana).

BACK-TRANSLATION = "Alexandra Mamas have helped police to take out *those who take by force* (*hijackers)*, rapists and killers".

In these sentences, the translator gave the audience an advantage by providing the loan words as well as their explanations so that the meaning could be clear. The languages into which the source texts were translated are given in brackets. In the first sentence, however, there is no loan word, but rather, a loan abbreviation PhD. This strategy, I believe, is one of the best strategies that can be used in translation, and it is not surprising that the SABC found it fit to use it as well. It is also very effective in situations where the loan words are foreign and not understood in the target culture.

3.6. *TRANSLATION BY PARAPHRASING USING A RELATED WORD:*

Another strategy that was evident in the SABC's Sotho news translations was "to translate by paraphrasing using a related word". The following sentences are examples of this strategy:

(a)   ST: "Traditional African decorating and designs are the ***attraction here***,
and various types of foods delight her guests from various backgrounds".

TT: = ***"Seo se gokelago batho legaeng leo*** ke mekgabišo ya seAfrika le
dijo tša ditšo tša mehutahuta" (Sepedi).

(b)   ST: "Now they are ***ready***, not for battle, but to follow in the footsteps of
King Shaka who died in 1828".

TT: = "Janong ba ***ipakanyeditse*** go tsena fo ditlhakong tsa kgosi Tshaka yoo
a hlokafetseng ka 1828" (Setswana).

(c)   ST: "Bill and Melinda Gates are ***touring*** Southern Africa".

TT: = "Bill le mohatsahae Melinda Gates, ba ***etetse*** Afrika e ka borwa"
(Sesotho).

(d)   ST: "But some ambassadors are concerned that only viewers who subscribe to
satellite TV, will be able to tune into SABC Africa".

TT: = "Empa di-ambassadors tse ding di tshwenywa ke taba ya hore
babohi ba ***thelebisene e lefellwang*** ke bona feela ba tla fumanang
monyetla wa ho boha SABC Africa" (Sesotho).

The highlighted words above, are the ones that are related to each other. In the first sentence, ***"attraction"*** has been paraphrased as ***"seo se gokelago batho legaeng leo"*** (what attracts people to that home). Like in all the other sentences, the reason for this paraphrasing is only due to lack of an exact match in the Sepedi vocabulary. Altough the word ***"ipakanyeditse"*** does not exactly mean ***"ready"***, it is still related to this English word because it means ***"prepared"***. Its meaning is more or less the same as that of ***"ready",*** and that is the reason why it was used here. This is also the case in sentence (c) where ***"ba etetse"*** means ***"they have visited".*** In this case, ***"visiting"*** is related to ***"touring".*** In the last example, ***"satellite TV"*** was translated as "thelebishene e lefellwang" (paid TV, ie, the TV that is paid for). As we may realize, this paraphrase is related to the meaning of satellite TV although it is not so vivid.

3.7. *TRANSLATION BY PARAPHRASE USING UNRELATED WORDS:*

When coming to the strategy of "translation by paraphrase using unrelated words, there are many examples that can be extracted from the Sotho news bulletins. This

strategy, I believe, is one of the most reliable strategies of translation. The following are some of the sentences in which this strategy was applied:

(a)   ST: "Following up on *information given to them by the suspects*, the police raided this house in Soweto, looking for more evidence".

TT: = "Morago ga *go longwa tsebe,* maphodisi a ne a yo phuruphutsa ntlonngwe koa Soweto, mme a golega mmelaelwa" (Setswana).

BACK-TRANSLATION = "After having had their ear bitten, the police went to search a certain house in Soweto, and they arrested a suspect".

(b)   ST: "This time, *although he is talking windows*, it's now about those that will keep warmth and light to the people suffering from malaria and HIV\AIDS".

TT: = "Monna enwa *ya a tsebahalang ka dikhomphutha,* kajeno o morerong wa ho kgothatsa ba tshwerweng ke mafu a kang malaria le HIV\AIDS" (Sesotho).

BACK-TRANSLATION = "This man, who is known because of computers, today he is in a mission to console those who are suffering from maladies such as malaria and HIV\AIDS".

(c)   ST: "The extended international season *has taken its toll on the athletes*".

TT: = "Mokgathala wa sehla se selelele sa di-athletic tsa matjhaba *o qala ho utlwahala ho ba-athlete*" (Sesotho).

BACK-TRANSLATION = "The weariness of a long season of international athletics is now felt by the athletes".

(d)   ST: "Here, they are expecting *a rush on J.M Coetzee*".

TT = "Lefelong le go letetšwe *gore dingwalwa tša Coetzee di ile go nyakwa ka bontši*" (Sepedi).

BACK-TRANSLATION = "At this place, it is expected that Coetzee's texts will be demanded in abundance".

(e)   ST: "The Zimbabwean chapter of MISA *is touring* several countries to seek solidarity and diplomatic pressure for press freedom in

Zimbabwe".

TT: = "MISA ka Zimbabwe *e tšwile lesolo* la go goketša dinaga tša

Afrika go thuša mabapi le mathata ao naga yeo e lebaganeng le

ona" (Sepedi).

BACK-TRANSLATION = "MISA in Zimbabwe has gone on a hunt to convince

African countries to help concerning the problems that that country is facing".

(f)   ST: "Many are calling for ***tougher intervention***".

TT: = "Bontši bjale bo dira boipiletšo bja gore ***go tsitsinkelwe meragelo ya***

ranta ka leihlo le bogale" (Sepedi).

BACK-TRANSLATION = "Many are now appealing that the rand's jives

should be scrutinized with a sharp eye".

The above bold phrases are unrelated but they convey the same meaning. Although there are some remarkable differences in some cases, they do not distort the general meaning of the English utterances. In order to reveal how "unrelated" these six sentences are, I have provided a back-translation for each translation. I have tried to make the back-translations as literal as possible. These back-translations, I believe, reveal the **"un-relatedness"** that exists between the above bold phrases in each sentence. In sentence (a) for example, the phrase *"information given to them by the suspects"*, is not related at all to the phrase *"after having had their ear bitten"*, especially when one looks at these phrases in terms of their literal meanings. Here, it is not the denotative meaning of the translation which is crucial for the meaning of the source phrase, but the *pragmatic meaning.*   The same thing applies to all the other subsequent examples.

3.8. *TRANSLATION BY OMISSION:*

The last strategy that was found in the SABC's Sotho news bulletins is "translation by omission". According to Baker (1992), this strategy should be used only if the meaning conveyed by a particular item or expression is not vital to the development of the text. In the Sotho news translations, there are countless examples of omissions for different reasons. One of those reasons is the one given by Baker, and that is that of an item not being essential to transfer the meaning of the original text. This

includes omission of minor items of less importance such as the ones in the following sentences:

(a) "Nandipa Nkoqo runs a successful guest house *in the heart of* Motherwell".

(b) "Gold is up and platinum added 4 dollars *to its value*".

(c) "Japan is announcing that we are going to give 1 billion dollars in grant aid over the next five years in areas such as health and medical care, *including measures against AIDS*, as well as education, food and water resistance".

(d) "Johannesburg's mayor Amos Masondo unveiled the *2.2 metre high* statue".

These highlighted words are the ones that were omitted in the Sotho news translations, and as we can see, their exclusion does not harm the meaning of the whole sentence. This sort of omission is tolerable as it does not deprive the audience of any useful information. However, there were incidents where "intolerable omission" did take place. These include situations where important information is omitted or where a whole sentence from the English news was left out. Sometimes it was even two or three sentences. The following passage is one example:

> *The East coast of Africa, an important international drug route* ***according to international drug agencies. During a four-month investigation***, *an SABC team infiltrated, exposed and found addicts, the dealers and the drugs along this route.* ***Armed with a spy camera***, *we were offered several kilograms of heroine.* ***Here, addicts buy and deal and sell heroine and cocaine***.

The highlighted words in this passage are omitted in the Sotho news translations. However, this means that important information has been omitted, especially the information about the spy camera and the information contained in the last sentence. In my view, this last sentence is important because it summarizes everything that is happening there. Moreover, it is important for viewers to know that the police used a spy camera to film the corruption. In the following passages there are more examples of a similar phenomenon in the Sotho news translations. The omitted parts are highlighted:

(a) ST: *"Police, together with American secret service, have been hot on the trail of counterfeit money syndicates for months. And a moment to strike is near. **A car pulls in** and the US agents make their deal to hand over 150 000 fake rands for the fake dollars. **The money has exchanged hands** and the police move in. **The suspects are searched and read their rights. It's now back to the police station for questioning.** The counterfeit dollats are counted, all 800 000 rands' worth. **But it doesn't stop here. The police are on the move again.** Following up on information given to them **by the suspects,** the police raided this house in Soweto, **looking for more evidence. And they weren't disappointed.** Another suspect was arrested and **printing plates were found".**

TT: *"Maphodisi a mono ka tshwaraganelo le a sephiri a Amerika ga a bole go latela mohlala wa dinokwane tse di itirelago madi a tsietso sebaka sa dikgwedi di le mmalwa. Motsi wa go bona katlego ga o kgakala. Ba refosana dikete di le lekgolo some a mahlano tsa diranta, e bang madi a tsietso go iponela ditolara tse le tsone e seng tsa nnete. Ka bonako, mapodisi a a goroga mme babelaelwa ba a tshwarwa. Gohlelele mapodisi a gapile ditolara tsa tsietso di le kete di le kgolo a robedi. Morago ga go longwa tsebe, maphodisi a ne a yo phuruphutsa ntlonngwe kua Soweto mme a golega mmelaelwa"* **(Setswana).**

(b) ST: *"In Uganda at least 46 people were killed **and another 33 injured** when a bus crushed into a truck. The accident happened **South-West** of Kampala. **On impact, the bus broke into two, half of it smashed into a house along the road, killing a woman in front of the house.** The truck was loaded with relief food **destined for Burundi".**

TT: *"Bonnye go hlokofetse batho ba le masome a mane thataro kua Uganda gompieno fa peese yeo ba neng ba e palame e ne e thulana le serori seo se neng se rwele mopo wa thulaganyo ya lenane la dijo la lefase. Kotsi e diragetse sebaka sa dikhilomitara di ka nna kgolo a mararo some a mabedi go tswa kua motsemosate Kampala, kgaufi feela le mollwane wa Uganda le Rwanda"* **(Setswana).**

(c) ST: *"16 Zimbabweans have died in a bus crush just a day after 22 were killed in a separate bus accident.* ***Police say*** *a bus travelling to the* ***South Western boarder*** *town of Plumtree overturned* ***late last night*** *about 40 kilomitres from the town. The tyre* ***evidently*** *burst. The driver is among the dead and 28 passengers were injured,* ***4 of them seriously. 6 passengers escaped unhurt".***

TT: *"Go hlokofetše batho ba lesometshela go akaretšwa mootledi kotsing ye nngwe gape ya pisi ka Zimbabwe. Pisi e menogile dikilomithara tše e ka bago masomenne pele e fihla toropong ya Plumtree morago ga gore e thunye thaere. Banamedi ba masomepediseswai ba gobetše kotsing yeo. Kotsi ye e direga letšatši feela morago ga gore batho ba bangwe ba masomepedipedi ba hlokofale kotsing ya go thulana le pisi le lori"* **(Sepedi).**

Just as in the previous passage, from the above three passages, it is clear that there is lot of information which is concealed in the SABC's Sotho news translations. In passage (a) for example, among other things, the Setswana news viewers were not informed that the suspects were searched and told their rights, and thereafter taken to the police station where they were interrogated. The Setswana translation also does not reveal that the police were given more information by the suspects themselves, which led them to the Soweto house where printing plates were eventually found.

In passage (b), the Setswana news viewers were not informed that in addition to the 46 people who were killed in that bus accident, 33 more were injured, and they were also not told that the bus broke into two parts, and killed a woman in front of the house along the street. Lastly, the Setswana translation does not say anything about the destination of the food which was carried by that truck.

In passage (c), the Sepedi translation has not revealed some of the information which is present in the English news bulletin. For instance, here, it is not stated that among the injured, four were seriously injured or that six passengers were unhurt. By so doing, this translation gives a different impression of the whole incident compared to its English original text. This is perceived to be so especially because if one counts the number of all the people who are involved in this accident, one arrives at 50 for the original text, but for the translation, it is 44.

All this shows that by omitting information in the target text, injustice is done to the Sotho news viewers. It was not only the above passages that could be used as examples to prove the point in question here. Many other examples could have been used for this purpose as there were plenty of omitted sentences or passages to select from.

Nevertheless, translators may sometimes be forced to omit a certain item due to certain cultural constraints embedded in one language. For instance, if a translator comes across a totally alien word or phrase which does not affect the meaning of the translation negatively, he may easily omit such a word or phrase. In one of the Sotho news translations, for example, the translator omitted the phrase *"One of the big names in South Africa's judiciary"* in the sentence *"One of the big names in South Africa's judiciary, Richard Goldstone's international standing and human rights' commitment made a great contribution"*.

The omission of the above phrase resulted from the fact that this way of talking is alien in Sepedi. In Sepedi, and also in Sesotho or Setswana, we do not talk like this. Instead, we may say *"One of the famous people in South Africa's judiciary"* and not *"One of the big names in South Africa's judiciary"*. Following this, the translator was at liberty to either omit the phrase or translate it as I did above.

There are also other situations where the Sotho news translators added some information onto the English news sentences in order to make the translations more comprehensive and acceptable for the target text's audiences. As examples to prove this, the following sentences are provided:

(a)   ST: "Bornwell Chakaodza is editor of 'The Standard', a Sunday newspaper
        in Zimbabwe".
        TT: = "Bornwell Chakaodza ke morulaganyi wa kuranta *ye e bitšwago*
        'The Standard', ka Zimbabwe" (Sepedi).
BACK-TRANSLATION: "Bornwell Chakaodza is the editor of the newspaper
        which is called 'The Standard', in Zimbabwe".

(b)   ST: "Japan's taxpayers have set a benevolent example. It is hoped other

countries will follow in giving to Africa".

TT: = "***Japane e file mohlala o mobotse*** wo go kgolwago gore dinaga tše dingwe tše di humilego di tlo o latela mo go thušeng Afrika" (Sepedi).

BACK-TRANSLATION: "Japan has given a good example which, it is hoped, other countries ***which are rich***, will follow in helping Africa".

(c)   ST: "The judge is expected to report to the president in a few weeks' time".

TT: = "Moahlodi ***Hefer*** o tla fa moporesidente pego morago ga dibeke di se kae" (Setswana).

BACK-TRANSLATION*:* "Judge ***Hefer* will give the president a report after a few weeks".

(d)   ST: "The Department of Health has received a plan for the treatment of HIV\AIDS".

TT: "Lefapha la Boitekanelo le amohetse leano la ho alafa HIV le AIDS ***mono Afrika Borwa"*** (Sesotho).

BACK-TRANSLATION*:* The Department of Health has received a plan to treat HIV and AIDS ***here in South Africa".***

(e)   ST: "Today, the court said Happy never alleged to the police or the court that he was abducted from his white parents".

TT: = ***"Go ya ka tokomane eno e e ntshitsweng ke kgotlatshekelo*** gompieno, Happy ga isi a ke a begele mapodisi gore o utsweditswe batsadi ba basweu ***ka Johannessburg***" (Setswana).

BACK-TRANSLATION: "According to this document which was released by the court today, Happy never told the police that he was stolen from white parents ***in Johannesburg".***

(f)   ST: "The drama started when five men opened fire on an armed vehicle which was scheduled to refill an ATM at a nearby shopping centre".

TT: = "Go ne gwa nna 'drama' fa banna ba le batlhano ba ba tlhometseng ba ne ba bodulela serori sa tshireletso se se tsamaisang madi ***sa ba ga 'Fidelity Guard'***, ka marumo a ditlhobolo, ka nako eo se neng se le mo tseleng go tsenya madi mo motjheneng mo tikwatikweng ya marekisetso" (Setswana).

BACK-TRANSLATION*:* "There was drama when five armed men opened fire

on a security car **belonging to the Fidelity Guard**, **which transports money,** when it was on a way to put money into the machine at a shopping centre".

(g)   ST: "Journalists were locked up with the safety and security team".

TT: = "Boraditaba le sehlopha sa polokego le tšhireletšego ba be ba tswaleletšwe **ka phapošing yeo dipalopalo di lokollotšwego ka go yona"** (Sepedi).

BACK-TRANSLATION: "Journalists and safety and security team were locked up **in a room in which the statistics were released".**

(h)   ST: "Medical tests confirmed today that the shoulder is seriously injured".

TT: = "Dipego tša kalafo di tiišeditše taba ya gore legetla **la gagwe** le gobetše o šoro" (Sepedi).

BACK-TRANSLATION: "Medical reports confirmed the issue that **his** shoulder is seriously injured".

The above words in bold type have been added to the original English sentences during the process of translation. In sentence (a) it was necessary for the translator to add the phrase **"which is called"**, to make it clear that '*The Standard*' is the name of a newspaper. However, the translator here has left out the information that this is a Sunday newspaper, and the reasons for this omission are not clear. In sentence (b), the phrase **"which are rich"** has been added to make it clear that the potential givers or helpers of Africa are the rich countries, and not the poor ones. Here, it can also be noticed that the original word **"giving"** has been replaced by the word **"helping"** in the translation of this sentence.

In sentence (c), the surname "**Hefer**" has been added to the noun "***judge***" to distinguish judge Hefer from other judges in this country. In Setswana, and also in many other African languages, it is unusual and unacceptable to exclude the surname "Hefer" in this sentence because by so doing the sentence loses its specificity. In other words, by just saying ***"Moahlodi o tla fa …." ("The judge will give …."),*** it is not clear which judge is involved here. Furthermore, if a sentence is phrased like this in Setswana or any other African language, it gives an impression that the judge in this particular case is not known, and therefore, it could be any judge. To avoid this

misunderstanding, the translator rightfully included the surname *"Hefer"* in his or her translation.

This very strategy is also evident in sentence (h) where the translator added the pronoun *"his"* in order to make it clear to the listener whose shoulder it was, which was involved in that injury. As Eugene Nida (1975) argues, "in some languages one cannot use *father* without specifying whose father, or discuss *sin* without indicating who sinned" (Nida, 1975: 144). In this case, it was also impossible or rather, unacceptable for the translator to use *judge* without specifying which judge, and *shoulder* without specifying whose shoulder it was. This is what Nida (1975) refers to as a "semantic cooccurrence" which means that in some contexts, some words need to be used simultaneously with other words.

In sentence (d), the phrase *"here in South Africa"* was also added to make the sentence more specific and more meaningful. The same thing applies to the phrases *"According to this document which was released by the court", "in Johannesburg",* in sentence (e), *"belonging to the Fidelity Guard, which transports money",* in sentence (f), and *"in a room in which the statistics were released"*, in sentence (g).

As one may realise, all these additions are so important and their inclusion in the translations has added more clarity to the sentences in question. For this reason, it was appropriate for translators to use them here. However, it would have been so interesting to get the facts from the horse's mouth and find out the reasons from the translators themselves. This could have been possible through the use of interviews or questionnaires. But as it has already been pointed out, it was impossible for both of these research data-gathering methods to be used in this study.