STRATEGIES EMPLOYED IN THE ENGLISH LITERAL TRANSLATION OF SOME SELECTED PROVERBS IN MOKITIMI'S (1997) *THE VOICE OF THE PEOPLE*

By

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DECLARATION

I, Relebohile Margrett Molulela, declare that **Strategies Employed in the English Literal Translation of Some Selected Proverbs in Mokitimi's (1997)** *The Voice of the People* is my own work and that all the sources that I have used or cited have been indicated and acknowledged by means of complete references.

Signed	Date

CERTIFICATION

This is to certify that this thesis has been read and approved as having met the requirements of the Faculty of Humanities, at the National University of Lesotho, for the award of the degree of Master of Arts in African Languages and Linguistics.

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ABSTRACT

As translation involves working with two different languages and cultures, a translator is often forced to deal with various translation challenges during a translation process. Obviously, when a translator is faced with such challenges, they resort to translation strategies which are applied to a text in order to give solutions to the challenges that they encounter during the translation process. The main interest of this study, therefore, is to examine various translation strategies which Mokitimi (1997) used in order to literally render the English translation of some Sesotho proverbs, in her publication entitled *The Voice of the People*. This also includes exploration of the communicative contexts in which such strategies have been employed and their strengths in literally rendering the meanings of Sesotho proverbs into English.

The data of this qualitative study is organised and examined using the basic methods of content analysis and its discussion or interpretation is guided by the theoretical premises of the Descriptive Translation Studies (DTS) theory. This theory advocates for a target-oriented approach to translation and as a result its principles and concepts have been employed to argue that Mokitimi's choice of strategies was generally target-oriented. A purposively selected sample of twenty-seven (27) excerpts revealed that Mokitimi (1997) employed compensation strategy, translation by a scientific term, cultural substitution, translation by a superordinate term, and explicitation in her English literal translations of Sesotho proverbs. The study makes an observation that, the mentioned strategies have been employed in various communicative contexts. Such contexts are: where wrong interpretation was possible, where an equivalent word was unknown to Mokitimi, where a specific word was either unknown to the translator or non-existent in the

target language, where a culture-bound concept was used in the source text, and lastly, where Mokitimi as a translator felt the need to add some further details in the target language.

The study also unveiled that there are merits to each strategy that Mokitimi (1997) employed. For instance, the study argued that, compensation strategy has been advantageous in minimising confusion on the part of the target reader. Translation by a scientific term is said to be an effective strategy, in facilitating the process of translation while translation by a superordinate word helped Mokitimi in overcoming a relative lack of specificity in the target language, as well as unfamiliarity with a specific term in the target language. In addition, the study has confirmed cultural substitution to be an effective strategy in providing the English readership with a concept with which they are familiar and which has the same impact as the source concept. Finally, the observation made with regard to explicitation strategy is that, Mokitimi has been able to bridge the non-equivalence gap that existed between Sesotho and English.

Keyword: Proverbs, Translation Strategy, Literal Translation, Communicative Context, Descriptive Translation Studies, Compensation, Translation by Superordinate Terms, Translation by Scientific Terms, Cultural Substitution, Explicitation.

List of Abbreviations

CM	-	Contextual Meaning
DTS	-	Descriptive Translation Studies
IFLA	-	International Federation of Library Associations and Institutions
SA	-	Syntactic Aspects
SLT	-	Source Language Text
ST	-	Source Text
TL	-	Target Language
TLT	-	Target Language Text
TT	-	Target Text

CHAPTER ONE

INTRODUCTION

1.0 Introduction to the Study

This research is set in translation studies as it examines the meaning of information communicated from one language into another or a manner in which such meaning is expressed. Various government ministries, private sectors, local and international organisations in Lesotho produce Sesotho translations of information written in English or vice versa. In addition, there seem to be scholars, such as Mokitimi (1997), who produce English translations of materials provided in Sesotho for academic purposes. Thus, there are various reasons which may lead to the translation of information from one language into another. Arffman (2012:2) advocates that "[…] literal translations are frequently used intentionally, in linguistic contexts, to clarify the syntax and structure of a foreign and often exotic language". Information translation is one of the ways of trying to avail information to people who may be interested in it or make use of it.

This thesis focuses on the analysis of various translation strategies which Mokitimi (1997) employed when literally translating Sesotho proverbs into English in her book entitled *The Voice of the People*. This means that the main interest of this study is not in the translation process of Sesotho proverbs per se, but rather, the exploration of the different types of strategies which Mokitimi (1997) used in order to literally produce the English translations of Sesotho proverbs. Furthermore, this study examines the communicative contexts in which Mokitimi (1997) used the identified strategies, and finally assesses the strengths of Mokitimi's translation

strategies in communicating the literal meaning of some selected Sesotho proverbs which this study focuses on.

This chapter constitutes the introductory part of the research and it comprises of the background to the study, the statement of the problem, the research questions, hypothesis, the purpose of the study, the study's rationale, its significance, the scope of the study, the literature review, the theoretical framework, research design, the study's layout, and the summary of the chapter.

1.1 Background of the Study

In the past two decades, there has been a growing interest of research in Sesotho proverbs. Proverbs are lexical elements which are culture-specific in that they contain customs, values, norms, and perceptions that are unique to a specific speech community which composed them. Mieder (1993:5) defines a proverb as "[…] a short, generally known sentence of the folk which contains wisdom, truth, morals and traditional views in a metaphorical, fixed and memorizable form and which is handed down from generation to generation". This definition is in accordance with the view that proverbs are culture-bound expressions which reflect the philosophy of a given community which coins and uses them.

Generally, a need to conduct research on both old and contemporary proverbs by various researchers has given birth to translation of various Sesotho proverbs into English Language. Warwal (2014:125) defines translation as "[…] the comprehension of the meaning of a text and the subsequent production of an equivalent text, likewise called "translation" that communicates the same message in another language". This means that translation is the expression in another language of the source text's message which was written in one language. The

current study adopts Warwal's (2014) definition, as it focuses on translation as the end product of the written activity of the translation process.

When preparing data on Sesotho proverbs for analysis, scholars usually attempt to provide the literal translation of Sesotho proverbs that they research on, as well as their contextual meaning or communicative translation. Lomaka (2017:238) points out that literal translation is a type of translation:

> […] that characterizes the way of rendering the source text and the approach to achieving equivalence, which suggests that all elements of the source text are reproduced one by one without regard to their position and possible changes of their meaning in the context, to the detriment of their communicative significance, often leads to the distortion of all levels of the text.

What this means is that, literal translation is viewed as a method of translation where the source language grammatical units are rendered into their closest target language counterparts. Such words are usually converted independently in the target language without considering the communicative context of their use – a case which often leads to the misrepresentation of the message of the source text on various levels. Apart from that, there is communicative translation which is another method of translation which endeavors to render the precise contextual meaning of the primary text in such a way that both content and language are readily acceptable and intelligible to the target readership (Newmark, 1988:47). Thus it focuses on producing a target text which makes sense and sounds natural to the target readership.

It is worth noting that translation involves working on two different languages and their cultures. Ekegbo (2012:1) explains that "every language is a bundle of

grammatical structures, nuances, and meanings which help the owners of the language to understand one another". This view about language suggests some of the elements that make one language to be different from another. Different as languages may be, the goal of translation is to facilitate communication across linguistic and cultural boundaries. Guerra (2012:1) argues that "[…] when cultural differences exist between two languages, it is extremely difficult to achieve a successful transfer, if not impossible [...]". This is because language and culture are intertwined, as language mirrors the culture of people who use it as their own.

Working on two languages suggests that a translator has to deal with various linguistic and cultural challenges during the translation process. By linguistic and cultural challenges, this thesis, refers to words, phrases and expressions or groups of words, whose meanings are difficult to transfer into another language because of the differences that exist between languages and/or their cultures and as a result, they need a translator to come up with other means in order to render their meanings. The challenges that the translator is often faced with during a translation process and which pose some restrictions on how to translate certain elements of a given language are, in this study, termed translation problems. Amina (2010:4) perceives translation problems as the many problems that translators encounter during the translation process; such problems include lexical problems, grammatical problems, and phonological problems. Thus, Amina (2010) suggests that translation problems are the difficulties of different nature that can hinder the process of translation.

Scholars such as Baker (2011) have identified various translation problems of non-equivalence at word level, which generally exist between languages. Non-equivalence at word level is a translation problem in which the target language

(TL) has no direct or exact equivalent for a word, which occurs in the source text (ST) (Baker, 2011:18). In other words, even if a translator may search through various language resources, she or he cannot find in the TL a semantically appropriate word for the one used in the ST. This implies that a translator encountering such a situation in a translation process has to employ specific techniques or strategies to deal with it. Baker (2011) also suggests a series of common translation strategies which are employed by professional translators when encountering different problems in a translation process. In translation studies, a translation strategy means a conscious procedure for solving a problem encountered in translating a text or a segment of it (Loescher, 1991: 8). In this paper, therefore, the terms 'strategy', 'technique' and 'solution' are used interchangeably as they are sometimes taken to mean one and the same thing in translation studies.

As highlighted earlier, scholars who often carry their research on various aspects of Sesotho proverbs usually provide the literal translation of such proverbs when they are preparing their data for analysis. Generally, scholars tend to provide literal translation of Sesotho proverbs not only to give the target readership the taste of the foreignness of the source text culture, but also to familiarise them with its beauty, rhetorical brilliance and spirit. This is, of course, different to the communicative translation which is often employed in order to convey the contextual meaning or the intended message of the proverbs in a language that will be easy to understand by the target audience.

The interest in the current topic was triggered by the researcher's observation of the differences that exist between Sesotho proverbs in Mokitimi's (1997) *The Voice of The People* and their literal translations in English. *The Voice of the*

People is a sixty-five paged book that entails Sesotho language proverbs. There is a total of five-hundred and eighty-four proverbs that are presented in this book. Mokitimi (1997) organised the contents of her book into themes. That is, proverbs that talk about similar items, such as animals and plants, are categorized under one theme. There are eighteen themes in the book, namely; God, Ancestors, Death, The human condition, (Values, Virtues and Vices), Wisdom, Feelings, Social relations, Property, Rulers or leaders, Occupation, (Home, Field, Environment), Plants, Animals, The person, Time, Food and Miscellaneous. Mokitimi (1997) attempted to provide English literal translations of Sesotho proverbs as well as their communicative translations for the English readership. However, the literal translations of Sesotho proverbs in *The Voice of the People* are the ones which are the focal point of this research.

It is important to note that, analysis of translation of Sesotho proverbs seems not to have been a subject of interest in previous studies. Generally, research on Sesotho proverbs seems to have focused mainly on literary and cultural aspects of Sesotho proverbs as illustrated by Possa's (2013) focus on the role performed by Sesotho contemporary proverbs as well as Khotso and Mashinge's (2011) examination of consequences resulting from the use of male-oriented proverbs among Basotho. There remains a gap, therefore, when it comes to the exploration of strategies employed during the literal translation of Sesotho proverbs into English which this study attempts to fill.

1.2 Statement of the Problem

One to one correspondence between concepts or words in the ST and their counterparts in the TT is hard to achieve in some communicative context in translation. This makes the task of producing literal translation of proverbs from

one language into the other sound impossible. When literally rendering Sesotho proverbs into English, Mokitimi (1997) struggled with finding English equivalents for different concepts she encountered in Sesotho proverbs. In the face of lack of one to one correspondence of concepts, words or cultural expressions between English and Sesotho, it could be interesting to know how Mokitimi produced the literal translations of Sesotho proverbs in English, and how efficient or otherwise her literal translations are. Therefore, in order to better understand the various techniques that Mokitimi employed in order to produce the literal translation of the selected Sesotho proverbs in English, this research undertook an analysis guided by the theoretical premises of the Descriptive Translation Studies (DTS).

1.2.1 Research Questions

To achieve the goal of this study, the present research has attempted to give answers to the following research questions:

1. What strategies were employed by Mokitimi to literally translate Sesotho proverbs into English?
2. In what communicative contexts did Mokitimi employ such strategies during the literal translation of Sesotho proverbs into English?
3. What are the strengths of translation strategies that have been employed by Mokitimi during the English literal translation of Sesotho proverbs?

1.2.2 Hypothesis

In relation to the research questions presented above, the study's hypotheses were formulated as follows:

1. It is predicted that, when literally translating some Sesotho proverbs into English, Mokitimi employed compensation strategy, cultural substitution strategy and translation by a superordinate terms.

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2. Mokitimi may have employed such strategies in communicative contexts where wrong interpretation of the Sesotho proverbs seemed possible in English literal translation; where a culture-specific concept was used in the original proverbs; and where a specific term was either unknown to Mokitimi or was non-existent in English.

3. Mokitimi's strategies are anticipated to have been effective when dealing with lack of equivalence in the English literal translation. This is considered to have helped in clearly communicating meaning, through making the translations more familiar and understandable.

1.3 Purpose of the Study

Based on the research problem indicated above, the primary purpose of this research, therefore, is to explore various translation strategies that Mokitimi (1997) employed when literally translating some Sesotho proverbs into English, in her publication entitled *The Voice of The People*. Furthermore, the study is aimed at identifying various communicative contexts that led to Mokitimi's use of translation strategies in literally translating Sesotho proverbs into English and lastly, to examine the strengths of the translation strategies that have been employed by Mokitimi during the English literal translation of Sesotho proverbs.

1.4 Rationale of the Study

As stated earlier in the background, research on literal translation of proverbs has not been an area of interest in previous research. Previous research's focus on proverbs was generally more on their contextual meaning, without paying enough attention to any issues around the production of their literal meaning which is sometimes lost in translation. In the African context, where research on various issues and aspects of African languages and cultures is usually undertaken or

written in English, the significance of literal translation cannot be overlooked or underestimated. In addition, the damage or differences which arise in English translation of the contents of African languages and cultures need to be addressed, as failure to do so will not do justice to how aspects of African languages and culture are being communicated in translation. It is against this background that the study of strategies employed when producing English literal translation of Sesotho proverbs is essential.

Having reviewed literature on Sesotho proverbs, the researcher identified a gap on studies that focus on the translation of Sesotho proverbs, particularly on the translation strategies employed in their translation. Leaving the question "how can one translate culture-specific items in a way that two very distinct cultures can be understood in the same manner?" This study therefore, contributes to the translation field by highlighting translation strategies that Mokitimi (1997) employed during the translation of Sesotho proverbs, which in turn influences the use of appropriate translation strategies by translators of culture-charged texts.

1.5 Significance of the Study

This study is hoped to be of great benefit to professional translators as it highlights the nature of translation strategies when literally translating Sesotho proverbs into English. By so doing, the thesis raises awareness of the merits of translation strategies that translators should look out for when translating Sesotho Proverbs and the larger corpus of literature into English into English. This, in turn, will help professional translators to employ translation strategies with care if faced with challenges in translation in future.

This research also aims to be helpful to lecturers and translation-trainees as a teaching and learning material. Lecturers will be able to use this research as a teaching material highlighting some of the translation strategies employed when literally rendering the meaning of culture-specific units embedded in proverbs. Students may make use of this research as a learning material which rises their awareness of the communicative context in which translation strategies are employed. This will also equip them with the knowledge that they need to possess as aspiring professional translators, in relation to the nature of the various strategies that this study discussed and which could assist them in the future when they deal with problems arising during the translation process.

The study is also hoped to serve as a reference material for future research in translation studies. The scarcity of literature dealing with literal translation of Sesotho proverbs into English in Lesotho and beyond Lesotho boundaries suggests that this study is a crucial base and a significant infiltration into the dynamics and challenges experienced, as well as the solutions found to be practical in translating proverbs. Thus, research could be undertaken, with the focus on culture-bound elements other than the ones the present study is focusing on and in that case, researchers could review this study to find similar viewpoints as well as a gap they can base their research on.

1.6 Scope of the Study

This research's scope is limited to the English literal translations of some selected Sesotho proverbs. The study's focus is on the Sesotho proverbs found only in the book entitled *The Voice of The People*, by Mokitimi (1997). The concentration is on the strategies employed by Mokitimi, the contexts in which such strategies have been employed, as well as on the merits of such strategies.

1.7 Literature Review

In order to identify a point of departure, the researcher read various research materials in translation research, some of which dealt with various issues in translation of proverbs. This section, therefore, reviews literature related to the current study. In doing so, this section has been organised into five sections, namely; research on Sesotho proverbs, perspectives about literal translation, strategies of translating proverbs, contexts in which translation strategies are employed, and advantages of translation strategies.

1.7.1 Research on Sesotho Proverbs

Recent research on Sesotho proverbs has clarified why proverbs are regarded as culture-bound expressions. It explains how culture is reflected through the use of proverbs. A viewpoint held by Possa and Makgopa (2010:12) regarding a proverb is that, it is a 'dynamic' element of both language and culture. This means that proverbs keep changing with time to suit the social, political, or economic lifestyles of a culture of a given speech community. In their argument, Possa and Mokgopa (2010) clarify that since culture is constantly evolving, Basotho proverbs have similarly been evolving.

Khotso and Mashinge (2011:105) add that; "Proverbs are generally understood as a vehicle of culture". In other words, proverbs of a given community can reflect and tell so much about the culture of that community. Although the aforementioned studies were not undertaken within the field of translation, they, however, form the basis for the current study as they provide the definition of a proverb. This, therefore, makes it easy for the researcher to understand what proverbs are, as well as their function as they are said to be a vehicle of the culture of the community which coins and uses them. This information helped the researcher better

understand the nature of Sesotho proverbs and the complexities that could go with their translation into English.

As it was highlighted in the background, examination of translation of Sesotho proverbs seems not to have been a subject of interest in previous studies like it is now in the current research. Generally, there is still a gap when it comes to the exploration of strategies employed during the literal translation of Sesotho proverbs into English which this study attempted to fill.

1.7.2 Perspectives about Literal Translation

There are different views that different translation scholars hold with regard to literal translation as a method of translation. Lomaka (2017:236) suggests that literal translation can lead to the distortion of all levels of the text because it focuses on reproducing all elements of the source text one by one without regard to their position and possible changes of their meaning in the context. Lomaka's (2017) argument about literal translation suggests that it can be risky to any translation product in which it is employed, as it poses a threat of distorting the intended message, all in the name of preserving the source text style. This implies that literal translation needs to be avoided. El-Hag (2018:258), on the other hand, explains that literal translation attempts to preserve the form and content of the source text while respecting the rules and conventions of the target language. Other views point out that, literal translations are frequently used intentionally in linguistic contexts, to clarify the syntax and structure of a foreign and often exotic language (Arffman, 2012:2). This means that literal translation can be useful when one is interested in studying the differences that exist between the source language and target language, or between two languages.

Lomaka (2017) and El-Hag's (2018) studies show that translation scholars view literal translation differently. Lomaka (2017) observed that literal translation causes meaning distortion and it violates the grammatical rules of the target language. Contrary to this, El-Hag (2018) views literal translation to be a good method of translation, as the opposite could also happen. These views have highlighted various issues around literal translation which form the basis for the current research. Thus, they have helped the researcher to better understand the nature of literal translation, as her research focuses on the literal translation of proverbs and the strategies employed in producing it.

1.7.3 Strategies of Translating Proverbs

Dweik and Suleiman (2013), and Thalji and Dweik (2015) observed that there are challenges in translating proverbs from one language into another. And this is because each proverb is peculiar and unique to its culture as Motsei (2013:611) indicates that "[…] every language comprehends and describes the world and reality in its own and different way". When a translator encounters challenges in translation process, s/he has to come up with a conscious plan of solving them, this plan is termed 'translation strategy' as indicated in the background. Strategies in translation are utilized in order to solve different types of translation problems; to make a translation task run smooth; or to try to more communicate effectively with the specified target readership.

In translating proverbs, Aziza and Mebitaghan (2014:12) note that the translation of proverbs can be done by applying various strategies ranging from idiomising translation, stylized paraphrase, to communicative translation and in problem cases, literal equivalent (word for word). These scholars assert that a translator needs to be aware of multiple factors when translating proverbs because the

context in which they are translating, as well as the cultures they are translating for are the ones to determine how such a proverb should be translated, that is; what best strategy to employ.

These studies trigger the researcher's interest to check if Mokitimi (1997) in her English literal translation of Sesotho proverbs was mindful of the fact that Sesotho and English are languages that express ideas differently, as well as that the misuse of translation strategies could have a negative impact on the production of the intended message. However, it is worth noting that, these studies are different from the current one in that they seem to have focused on the contextual meaning of proverbs while the current study examines the strategies used in the production of literal translation.

1.7.4 Contexts in which Translation Strategies are Employed

Scholars such as Puyu (2013) as well as Mmaboko (2006) have identified contexts in which translation strategies such as literal equivalent, stylized paraphrase and idiomatising translation, just to mention a few, may apply. Such contexts include intercultural communication and a context where there lacked clarity in a translation. Puyu (2013:23) states that "[...] translation strategies shall be placed under intercultural contexts". Intercultural contexts in this case are the circumstances in which two distinct cultures interact.

Although the current study discusses each communicative context as per the strategies used by Mokitimi, the works of the abovementioned scholars do inform the present researcher with regard to contexts that require the translator's interference.

1.7.5 Advantages of Translation Strategies

Stepanova (2017:7) remarks that, translation studies appeal to various strategies, and each of these strategies has its advantages and disadvantages; therefore, a translator has to assess a particular case and decide which of the strategies is to be applied. There are various translation scholars that have conducted research in order to scale the effectiveness of translation strategies, among which includes, Higashino (2001), Sharma (2015), and Stepanova (2017). Strategies whose advantages have been discussed by the mentioned scholars include cultural substitution, addition, omission, and borrowing strategy. Although the researcher reviews and outlines the strengths of these strategies, only cultural substitution and addition fall within the scope of the current research. Higashino (2001) observed that cultural substitution helps achieve similar impact on the reader, and it makes it possible to convey some connotations to the target audience (Higashino, 2001:60). Sharma (2010) provides additional techniques and says:

> A competent, bilingual and bicultural translator if execute these techniques – Addition, Omission and Deletion with faithfulness, judiciously and effectively, would undoubtedly translate ST accurately and without any distortion. It would also facilitate not only the target readers but, indeed, help substantially to shape the languages into which they translate. (Sharma, 2015:10)

This means that a translator's proper use of addition, omission and deletion strategies can cover or remove unnecessary contents of the source language text in translation without leading to any discrepancies between the source text and the target text. In addition, Mmaboko (2006:47) states that, "the use of strategies may in some contexts add more clarity, which makes the use of translation strategies appropriate".

The preceding discussions, by the four scholars, are useful especially to the current research as they highlight on the advantages of translation strategies, especially cultural substitution and addition strategies. However, their studies differ from the current research as their focus is on either one of the strategies, while the current study focuses on a broader range of translation strategies, as employed by Mokitimi (1997). Although, it concentrates mainly on the merits of such strategies in producing a literal translation rather than a communicative one as it is the case with the previous studies.

1.7.6 Conclusion

This section sought to present research of other scholars whose interest was on literal translation, proverbs and their translation. The researcher acknowledges the contributions made by the studies reviewed in this section, especially when it comes to the views expressed about literal translation, strategies of translating proverbs, contexts in which strategies are used as well as their advantages. However, the researcher observed that much of the arguments on the issues were based on the contextual meaning or communicative translation rather than literal translation. As a result, this research differs from the rest by focusing merely on Mokitimi's literal translations produced with all the intention of preserving the spirit and rhetorical brilliance of Sesotho proverbs in English.

1.8. Theoretical Framework

This section unpacks and presents the theoretical groundwork and its principles on which the discussions of this study are based. The present study employs the Descriptive Translation Studies (DTS) Theory as its analytical tool. A thorough presentation on various aspects of this theory are discussed in the following sub-sections, which are categorised into Descriptive Translation Studies (DTS) Theory,

the aims of the DTS Theory, the nature of the DTS Theory, target-oriented approach, equivalence, levels of equivalence in translation and conclusion.

1.8.1 Descriptive Translation Studies (DTS) Theory

The term 'Descriptive Translation Studies' was initiated by James Holmes in 1972 and soon afterwards it was established and developed as a theory by Gideon Toury[1]. It has since been advocated for, by a number of translation scholars, including Even-Zohar (2004), Lefevere (1992), and Bassnett (2007). DTS seems to be inspiring "[…] several researchers seeking to delve into translation as cultural and historical phenomena, to explore its context and its conditioning factors, to search for grounds that can explain why there is what there is" (Hermans, 1999:5).

1.8.2 The Aims of the DTS Theory

Scholars such as Toury (1995), Pym (2010) and Rosa (2016) have come up with different aims of the DTS theory. Toury (1995:32) notes that the aim of DTS is to produce "[…] systematic exhaustive descriptions of what [translation] proves to be in reality". This is confirmed in Pym's (2010:2) work that DTS aims to "describe what translations actually are, rather than simply prescribing how they should be". Other views argue that DTS has to "[…] understand and explain the described regularities" (Rosa, 2016:10) as well as to "identify how people actually do translate, no matter the supposed quality" (Pym, 2010:3).

1.8.3 The Nature of the DTS Theory

DTS theory is descriptive in nature. This insinuates that, DTS is "the study of what translation DOES involve, under various sets of circumstances, along with the

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[1] There is no clear indication of the specific year in which Descriptive Translation Studies (DTS) was established as a theory. Estimates put it in the early 1970s, with Toury credited as one of the most influential scholars to espouse and carry the theory especially in his published monograph, Descriptive Translation Studies and Beyond, in 1995.

REASONS for that involvement" (Toury, 1995:11). Holmes (1975:73) proposes three kinds of research under this study, namely; Product-oriented, Function-oriented as well as Process-oriented DTS.

On the one hand, product-oriented DTS focuses on the description of individual translations, the comparative descriptions of several translations of the same source text (either in the same language or in different languages) and the description of larger corpuses of translation. On the other hand, function-oriented DTS researches contexts rather than translated texts, considering the study of the function, influence and value of translation in the target context, the mapping of translations and the analysis of the effects of translation upon the context. Apart from that, there is process-oriented DTS which aims at a systematic description of what goes on in the translator's mind while translating, which results in translation psychology. However, this type of DTS may also comprehend the study of more conscious decision-making processes, the selection of global strategies or the organization of translation services.

1.8.4 Target-oriented Approach

Of the three proposed kinds, the present study channels its focus on the target-oriented approach. This is because DTS does not follow the traditional and prescriptive approach to translation analysis as Rosa (2016) notes that:

> DTS discards the traditional, a-historical, invariant, ideal and prescriptive concept of equivalence, and replaces it with a functional-relational, historical, variable, empirical and descriptive concept of the translational relationship. This major shift is operated upon the concept of equivalence […] Rosa (2016:13).

This suggests that if DTS substitutes the prescriptive concept of equivalence with a functional-relational and descriptive concept of translational relationship, it is, therefore, more appropriate for translations that allow for flexible target texts.

1.8.4.1 Equivalence

Translation principle of equivalence dominates much of the discussions in translation research. "[E]quivalence was meant to indicate that source text (henceforth ST) and target text (henceforth TT) share some kind of sameness" (Panou, 2013:2). This concept has been discussed by Toury (1995:27) as the relationship between a text and its translation, which will exhibit the variable profile determined and accepted by the target context. The relationship of equivalence is therefore presupposed, and any descriptive study will aim at profiling the variable features adopted by functional equivalence.

The notion of functional equivalence has been detailed as, "the process, where the translator understands the concept in the source language and finds a way to express the same concept in the target language in the way, in which the equivalent conveys the same meaning and intent as the original" (Shiflett, 2012:32). There are three principles of Nida's (1993) functional equivalence theory listed by Shiflett (2012:31). These emphasise that, functional equivalence is necessary if:

(a) A close, formal translation is likely to result in misunderstanding of the designative meaning, certain changes must be introduced into the text of the translation;

(b) A close, formal translation makes no sense, certain changes may be introduced into the text; and

(c) A close, formal translation is likely to result in serious misunderstanding of the associative meanings of the original text or in a significant loss in a proper

appreciation for the stylistic values of the original text, it is important to make such adjustment as are necessary to reflect the associative values of the original text (Nida, 1993:125).

1.8.4.2 Levels of Equivalence in Translation

The degree of the similarity of the target text to the source text gave birth to different levels of equivalence. Matulewaska (2014:171) exclaims that "[w]hen two terms are sufficiently convergent it is assumed that the relation of near equivalence is maintained between them". This is to say that, in translation, near equivalence is assumed to occur when source language text (SLT) and target language text (TLT) concepts are the same, or they share a majority of their characteristics. Partial equivalence, on a different note, is a term in translation that represents a partial or incomplete match between the SL concept and the TL concept. IFLA (2009:21) confirms the claim made above by stating that, partial equivalence is "[t]he relationship between two terms, one of which has a slightly broader or narrower meaning than the other". Lastly, Nykyri (2010:69) asserts that, non-equivalence occurs "[…] when target language does not contain a term which corresponds in meaning, either partially or inexactly, to the source language term". In simpler words, non-equivalence is a result of a minority or none-correspondence of the relevant aspects of SLT and TLT concepts.

1.8.5 Conclusion

The current section has provided a theoretical framework upon which data analysis is grounded. The theory used for the study's analysis is Descriptive Translation Studies (DTS). Because of its descriptive nature, this theory was considered to be crucial as it has helped the researcher in identifying Mokitimi's translation strategies by way of discussing in detail how she carried out the translation task.

The theory was also meant to assist in the analysis of the communicative contexts that led to Mokitimi's use of translation strategies discussed in this research. Lastly, DTS compares the source text and target text for similarities and differences, which helped the researcher reach a sound conclusion regarding the strengths of Mokitimi's strategies while bearing in mind that the aim of DTS is to describe what translations actually are or how translators actually translate.

This next section discusses in detail the steps taken in collecting the study's data.

1.9 Methodology

The previous section concentrated on the study's theoretical framework which directly relates to this section as a data analytical tool intended to be employed during data analysis. This section presents the research methodology utilised in the study towards collecting and analysing data. The section is, therefore, organised into sub-sections, namely; research paradigm, research design, data collection, sampling and sampling techniques, and also data analysis.

1.9.1 Research Paradigm

Research paradigms provide a clear overview of the implemented processes in research as Adekunle (2018:84) clarifies that "they help in determining what methods, designs and means of analysis are required in research". An interpretive paradigm underpins the research, due to the observation that the goal of interpretive methodology is to understand social phenomena in their context (Rehman and Alharti, 2016:56). This paradigm is found to be relevant to this study because it leaves room for the researcher to adequately interpret the gathered data, in an attempt to learn and better understand the nature of a new phenomenon as noted by Creswell (2003).

A relationship between an interpretive paradigm and qualitative method has been alluded to by scholars such as Cole (2006) and Thanh and Thanh (2015). Thanh and Thanh (2015:206) maintain that there is a tight connection between interpretivist paradigm and qualitative methodology as one is a methodological approach while the other is a means of collecting data. Cole (2006:27) observed that different studies that employ an interpretive paradigm most often than not make use of qualitative methods in a bid to collect rich data because exploration is enhanced during research.

1.9.2 Research Design

This study is qualitative in nature. The qualitative approach, in this study, has been utilised in order to document, explain, interpret and analyse selected contents of *The Voice of the People* so as to identify the various strategies that Mokitimi (1997) employed to literally render the meanings of Sesotho proverbs into English. This also includes identifying even the communicative contexts in which Mokitimi was compelled to use such strategies as well as establishing the advantages of the strategies she utilised. In this case, qualitative method is found to be relevant in this study as Leedy and Ormrod (2001:155) allude to the fact that qualitative approach provides "a detailed and systematic examination of the contents of a particular body of material for the purpose of identifying patterns, themes, or biases". The study analyses the contents of a book under discussion, and focuses on non-numerical data. Its data is in a textual format, as it deals with words, phrases and sentences whose meanings form the core business of this study. Duffy (2007:130) explains that a qualitative method is a right tool for studying "[…] the values, meanings, beliefs, thoughts, feelings and general characteristics of the specific phenomena under investigation without manipulating the subjects under study".

1.9.3 Data Collection

Data analysed in this study is collected from a book entitled *The Voice of the people* by Mokitimi (1997). This therefore, makes this study a desk research, as the source of data is an already published material (Kabir, 2016:206). Data collected from the aforementioned book comprises mainly of Sesotho proverbs, phrases and individual words for such proverbs, as well as their English literal translations. In collecting data, the researcher read, with a critical mind, the Sesotho proverbs and their English literal translations that have been provided by Mokitimi in her publication of interest. The reading process allowed the researcher to identify English literal translations to which Mokitimi, as a translator, employed translation strategies.

As stated in the background, Mokitimi's (1997) publication under study has a total of five-hundred and eighty-four proverbs (584) that are categorised into eighteen (18) themes. It took the researcher a month not only to familiarise herself with the proverbs and their translations, but also to identify and highlight proverbs and their literal translations which seemed to bear features of interest to this study. The researcher spend twenty (20) days to read critically through the eighteen (18) themes of Mokitimi's *The Voice of the People* and the remaining ten (10) days were spend revisiting the themes so that the previously overlooked features of the proverbs and their literal translations can be spotted. The researcher made it a point to take breaks in order to avoid mistakes that could result from long intervals of critical reading. This was also done to avoid getting fatigued during the process of collecting data and missing important information that could help the researcher strengthen the study's argument. All the identified areas of interest were extracted and typed into a soft copy in a word document, after which a sample was decided upon.

1.9.4 Sampling and Sampling Techniques

To acquire the sample needed for the current study, the researcher employed a purposive sampling technique. This is a procedure through which "items for the sample are selected deliberately by the researcher; his choice concerning the items remains supreme" (Kothari, 2004:59). In other words, a purposive sampling technique deals with data that has intentionally been selected by the researcher, based on the decision that, the collected data can best help achieve the aims of their study.

In obtaining this sample, the researcher went through the soft copy of data she produced, comparing Sesotho proverbs to their English literal translations. This was done in order to identify the proverbs to which Mokitimi as a translator, employed any translation strategies. The researcher identified two hundred (200) excerpts (Sesotho proverbs and their English literal translations), out of which the researcher purposively selected twenty seven (27) excerpts as her sample. The choice of such excerpts was based on the idea that, the specified number of excerpts bears enough features of interest to the study, which would faithfully represent the specified population. Also, a bigger sample would unnecessarily result in prolonged discussion of similar strategies.

1.9.5 Data Analysis

The collected data has been interpreted and analysed qualitatively using the basic methods of content analysis as well as the theoretical principles of Descriptive Translation Studies theory.

Busch *et al* (2012:2) explain that, with content analysis "the text is coded, and broken into manageable categories on a variety of levels - words, word sense,

phrase, sentence, or theme". In line with this suggestion, the researcher identified proverbs to which similar strategies have been employed, and further categorised them into themes. This is to say that, proverbs that seem to have been translated using similar strategies are shown under one category, and such a category is given a name that accommodates them all. As a strategic way of managing the analysis of data, the researcher presented it in a form of tables, and analysed it based on the theoretical underpinnings of Descriptive Translation Studies.

Descriptive Translation Studies theory has been entrusted for the study's data analysis due to its descriptive nature, its ability to explore contexts and conditioning factors, due to its target-orientedness and its ability to justify Mokitimi's (1997) use of translation strategies. Firstly, the researcher employed Descriptive Translation Studies in order to describe the translation strategies that have been employed. This was also used to specify the communicative contexts to which the identified translation strategies have been employed as Hermans (1999:5) clarifies that Descriptive Translation Studies as a theory explores "context and conditioning factors, to search for grounds that can explain why there is what there is".

Target-oriented approach as a principle of Descriptive Translation Studies theory features in the discussions of this study in order to justify that Mokitimi's (1997) translation strategies are target-oriented in that they have been employed in such way that they make the English readership better understand the intended message of the Sesotho proverbs examined. In this case, functional equivalence is also employed in order to better understand and reveal the nature of Mokitimi's translation strategies.

1.10 Organization of the Study

This study, which focuses on the various translation strategies which Mokitimi (1997) employed when literally translating Sesotho proverbs into English, in her book, *The Voice of the People*, has been organised into five chapters. The first chapter, which is the study's introductory chapter, comprises of the background to the study, it provides the problem statement, explicates the aims of the study, articulates research questions that guided the discussion of this study and consults material that informed this research. The chapter also highlights the rational and the significance of this study, elucidate the theoretical groundwork on which the analysis of this study is based, it also outlines the steps taken in collecting and analysing data relevant for this research, and lastly, it highlights the scope of this research.

The second chapter of this study identifies and stipulates the translation strategies that have been employed by Mokitimi (1997) in her literal translation of Sesotho proverbs into English. The discussion in chapter three is based on the various communicative contexts in which Mokitimi employed the identified translation strategies. Chapter four, on the other hand, explores the strengths of such translation strategies that are discussed in chapter two and three. Chapter five, as the final chapter of the study, presents the findings and the conclusions reached based on the discussions of prior chapters, which were developed by carefully analysing data and employing the theoretical premises of the Descriptive Translation Studies theory to interpret it.

1.11 Summary of the Chapter

This chapter introduced the study and provided its background information. The problem that led to the undertaking of this research, research questions that guided

this research, as well as the study's aim were also clearly articulated. The next chapter, therefore, attempts to address the first question of this research, which has led to the discussion of various types of translation strategies that Mokitimi (1997) employed when literally translating Sesotho proverbs into English.

CHAPTER TWO

STRATEGIES EMPLOYED IN THE ENGLISH LITERAL TRANSLATION OF SESOTHO PROVERBS

2.0 Introduction

The previous chapter has identified the statement of the problem; it has made clear the aim of the study; it has brought forth the research methodology adopted in this study; as well as the theory the researcher seeks to employ during the study's analysis. Subsequently, chapter two aims at addressing the first research question brought into view in chapter one. Thereby identifying translation strategies as employed by Mokitimi (1997) in her English literal translations of Sesotho proverbs found in her publication entitled *The Voice of The People*. Definitions of translation strategies date back to the late 1900's, with earlier scholars as, Krings (1986), and Loescher (1991). They perceive translation strategies as a translator's potentially conscious plan for solving a translation problem during the process of translating a text or a segment of it. Based on these two authors' combined knowledge, a translation strategy is, therefore, taken to be a cognizant procedure undertaken by a translator in order to solve a problem or problems that s/he is faced with during a translation process. Pym (2010:2) has earlier stated that, Descriptive Translation Studies as the study's analytical tool only describes what translations actually are, instead of prescribing how they should be. On that account, the present chapter aims at describing Mokitimi's (1997) translations by means of presenting and describing the use of strategies in her literal translations.

This chapter has thematically organized, presented and analysed the data on strategies that Mokitimi (1997) employed in her literal translation of Sesotho

proverbs into English. That is, all the Sesotho proverbs whose English literal translations have employed the same strategy are categorised and discussed under the same theme. This is done in consideration of Toury's (1995:32) recommendation of the Descriptive Translation Studies (DTS) that, the analysis be carried out in a systematic exhaustive description. Meaning that, the translations that are similar can be structured such that similar elements are all-inclusive in one category of analysis. These categories are grouped according to the types of translation strategies that the researcher has identified as those employed by Mokitimi (1997) during the English literal translation of Sesotho proverbs, in *The Voice of The People*. The identified strategies, therefore are, compensation, translation by a scientific term, cultural substitution, translation by a superordinate term, and explicitation. Each of these strategies is thoroughly discussed in the next sections of this chapter, and a number of excerpts from *The Voice of the People* have been provided under each section to demonstrate how Mokitimi (1997) employed each and every translation strategy under investigation.

2.1 Compensation Strategy

The first strategy that this chapter analyses is compensation. As the name suggests, compensation is a translation strategy that deals with compensating or making up for the meaning and/or message of the source text that may be lost during the translation process. A number of translation scholars such as Hervey and Higgins (1992), and Baker (1998) support the above view by emphasising that the primary function of compensation strategy in translation, is to make up for "the translation loss of significant features of the source text, approximating their effects in the target text" (Hervey and Higgins, 1992:248). Klaudy (2008:13-14) adds that compensation is making up for inevitable losses suffered in translation. The element that these scholars have in common is that the main intention of this

strategy is to compensate for unavoidable losses experienced when a text is translated. Compensation is achieved through adding information that will make a target concept to have similar effect to the target reader as the source concept did to the source reader. This is a concept which is also specific to the target text language.

The excerpts in Table 1, below, are extracted from *The Voice of the People* in the form of Sesotho proverbs and their literal translations, to which Mokitimi (1997) has employed the compensation strategy. Table 1 also shows the page numbers from which the proverbs and their literal translations were extracted. The Sesotho excerpts are termed source text, and their English literal translations are termed target text. The terms 'source text' and 'target text' are abbreviated as **ST** and **LT**, respectively, in the following Table:

Table 1: Examples of Compensation as a Strategy:

Sesotho Proverbs	Page No.

1. **ST:** *Taba   tsa hole   li   jesa   ntja   e chesa.*
   SA: 10-stories from afar-POSS 10-AGR eat-CAUS 9-dog hot-ADV-MANN.
   LT: Stories from afar make one to eat a cooked dog (not English 'hot dog')
   CM: One should not trust communication that has travelled far and been told by a series.
	Page 9

2. **ST:** *Lesaka ha   le   bolae.*
   SA: 5-kraal NEG 5-AGR kill-NEG.
   LT: A kraal does not kill (animals)
   CM: Discipline keeps one from trouble and problems.
	Page 38

3. **ST:** *E hlabang   ha   e   bope.*
   SA: 9-REL-pierce NEG 9-AGR sulk-NEG.
   LT: The dangerous one [a bull] does not sulk.
   CM: One should beware of the fury of a patient person.
	Page 58

4. **ST:** *Li   jele   mahe, ho   setse   likhaketla.*
   SA: 10-AGR eat-Tns 6-eggs INFL remain-Tns 10-shells.
   LT: They [dogs] have eaten eggs, and shells are left.
   CM: All the important things have been taken away, only useless things have
	Page 52

been left.	

5. **ST:** *Li   tla fofa li   khotše.*
   SA: 10-AGR will fly   10-AGR satisfy-Tns.
   LT: They [birds] will fly satisfied.
   CM: People will be killed.
	Page 52

6. **ST:** *Pelo   e   jele   masoko.*
   SA: 9-heart 9-AGR eat-Tns 6-kalmas.
   LT: The heart has eaten kalmas [a very bitter plant].
   CM: S/he is very angry.
	Page 62

7. **ST:** *Motho   o   retloa   maleo   a   sa   phela.*
   SA: 1-person 1-AGR slice-PASS 6-body parts clitic PRES.CONT alive.
   LT: A person is sliced [cut up for making medicine] while still alive.
   CM: One is useful to others while alive.
	Page 23

Excerpts (1) to (7), above, illustrate the use of compensation strategy by Mokitimi (1997) in her English literal translations of Sesotho proverbs provided in Table 1. In excerpts (1) to (7), above, Mokitimi (1997) has added a brief explanation of meaning between brackets in her English literal translation of Sesotho proverbs. The added words in the brackets do not explicitly appear in the source text or Sesotho proverbs, because they are implied in the sentence. However, they are seen in this study as part of the literal translations produced by Mokitimi as translation in DTS is perceived as "[…] any target language text which is presented or regarded as such in a target system, on whatever grounds" (Toury, 1995:27). Depending on the nature of the information that is being compensated or the compensatory method that the translator decides to employ, compensation may appear in different places of the TT. For instance, "an item of information or a stylistic effect from ST that cannot be reproduced in the same place in the TT is introduced somewhere else in the TT" (Molina and Albir, 2002:500). However, all the bracketed compensatory information Mokitimi has added in her literal translation, appears immediately after the word that is being explained or after a word whose meaning is being explicitly implied. In other words, the

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supplementary information has been inserted directly within the text (the English literal translation).

In excerpts (1) and (2), above, Mokitimi (1997) enclosed the explanatory notes between the round brackets, while in excerpts (3) to (7), the compensatory information is provided between square brackets. In excerpt (1), Mokitmi (1997:9) employed compensation strategy when translating a Sesotho proverb, *Taba tsa hole li jesa ntja e chesa* 'Stories from afar make one to eat a dog while it is still hot', into English. When employing this strategy, Mokitimi's (1997) focus was on *ntja e chesa* 'a dog while it is still hot' part of the proverb and she translated it as 'a cooked dog'. Well aware that the initial message of the Sesotho proverb may be lost in the English rendition, she made it a point to clarify or explain in round brackets that the phrase *ntja e chesa* 'a dog while it is still hot' in this case has nothing to do with English "hot dog". Hot dog is a hot sausage served in a long bread roll (Oxford Learner's Dictionaries), while *ntja e chesa* 'a dog while it is still hot' according to the translator's rendition refers to a hot meat of a cooked dog.

The underlined part of the English literal translation, in excerpt (2) above, presents yet another use of compensation strategy. In this excerpt, the data shows that Mokitimi (1997:38) employed compensation strategy by presenting additional target text information by use of round brackets. As it may be seen from the target text, 'A kraal does not kill (animals)', additional information, 'animals', is only inferred in the Sesotho text. Such information is not explicitly stated in the source text, *Lesaka ha le bolae,* which literally translates into 'A kraal does not kill'. Thus, the explicated information, 'animals', seems to appear immediately after the verb 'kill' in order to explicate the object of that verb in the target rendition.

English words, 'a bull', 'dogs' and 'birds', in excerpts (3), (4) and (5) respectively, as demonstrated in Table 1, above, have been added to the English literal translations of Sesotho proverbs; *E hlabang ha e bope* (The one that pierces does not sulk)*, Li jele mahe, ho setse likhaketla* (They have eaten eggs, shells are remaining)*,* and *Li tla fofa li khotše* (They will fly on full stomachs)*.* Having noticed that in the absence of a subject in the target language, the English texts stand to be vague, Mokitimi (1997) employed compensation strategy by presenting such subjects in square brackets as seen in the excerpts in Table 1, above. This additional information (English words that Mokitimi (1997) has included in her translations as a way of compensating) of the target texts in excerpts (3), (4) and (5) above, helps make the subject of the proverbs under discussion more obvious to the taget reader and hence their meanings can be easily accessible.

In excerpts (6) and (7), Mokitimi (1997) employs compensation strategy by means of explanations. In translating a Sesotho proverb, *Pelo e jele masoko* 'The heart has eaten a very bitter plant'*,* as found in excerpt 6, above, Mokitimi (1997) focuses on *masoko* 'kalmas'. She makes it a point to provide an explanation, 'a very bitter plant', for it. Mokitimi (1997) does this in order to provide clarity of the plant being discussed, for the target readership. The compensatory information, which is clearly absent in the Sesotho proverbs under discussion, seems to specify information that is known by the source readership but which may not equally be known by the target readership if it is not stated. In the same manner, to a Sesotho proverb, *Motho o retloa maleo a sa phela* 'A person is cut into pieces while still alive, for ritual purposes'*,* found in excerpt 7, above, Mokitimi's focus is on *maleo* 'pieces of meat', for which she provided additional English information, 'cut up for making medicine', in square brackets. With these explanatory notes, Mokitimi (1997) explicitly informs the English readership of the purpose behind the action

'to cut' or 'to slice'. In the light of functional equivalence, which allows some room to make certain changes in the target text, Mokitimi's translation adjustments can be justified

2.2 Translation by a Scientific/Technical Term

The second strategy that this chapter evaluates is translation by a scientific term. Scientific terms, which can also be referred to as technical terms, are explained by Marklund (2011:8) as, "a set of words used when communicating information concerning technical subjects". Marklund (2011) further argues that this special set of words was developed "since there was a need for professionals to be able to communicate on different levels of specialization and in different contexts". Based on this understanding of scientific terms, translation by a scientific term or translation by a technical term is understood, in this study, as a strategy in which a translator renders the meaning of a more common word or culture-specific word in the source language with one that has a specialised meaning in the target language.

More often than not, translation is done using lay man's terms, except in specialised translation. This means that it is done using plain language which is known to the population at large. Translation scholars such as Soualmia (2010), Marklund (2011) and Zheng (2017) observed the use of translation using a more general term in the target language for a specific term used in the original text. Sometimes, a more specific term is used for a general one. In some translation contexts, translators employ strategies such as borrowing, calquing, or transliteration. Nonetheless, data obtainable under this sub-category presents Mokitimi's (1997) use of translation by a more technical term as a coping mechanism.

The below excerpts, as presented in Table 2, are illustrations whereby Mokitimi (1997) has employed translation by a more scientific term as a strategy.

Table 2: Examples of Translation by a Scientific Word:

Sesotho Proverbs	Page No.

8. **ST:** *Ngoan'a   tša   ha   se   mele   <u>poea</u>.*
   SA: 1-child-POSS 7-site NEG 7-AGR grow-NEG 9-amaranthus plant.
   LT: A child whose home does not grow <u>the plant amaranthus</u>.
   CM: A rolling stone gathers no moss.
	Page 20

9. **ST:** *Ho   hlaba khora   ka   <u>sefea-maeba</u>.*
   SA: INFL pierce 9-abundace P-with 7-celastrus buxifolius.
   LT: A person who pierces abundance with <u>celastrus buxifolius</u>.
   CM: To be ungrateful, thus spoiling the joy and satisfaction which everyone should have in times of abundance.
	Page 41

10. **ST:** *Ho   ithiba   litsebe ka   <u>leshoma</u>.*
   SA: INFL cover-REFL 10-ears P-with 5-buphane toxicaria.
   LT: To cover the ears with <u>buphane toxicaria plant</u>.
   CM: To refuse to listen or to heed advice.
	Page 62

The underlined words in excerpts (8) to (10), under the literal translation column in Table 2, above, are the illustrations of Mokitimi's (1997) use of translation by a more scientific term for the underlined words in the Sesotho proverbs under discussion. Thus, to avoid meaning being lost during the translation process, Mokitimi (1997) opted for scientific terms in the English literal translation of some words used in the Sesotho proverbs.

For instance, when dealing with the literal meaning of the Sesotho proverb *Ngoan'a tša ha se mele poea* (a child of a stand or plot in which the plant amaranthus does not grow), Mokitimi (1997), in excerpt (8) above, tapped into the science field and translated the word *poea* as 'the plant amaranthus'. *Poea* is defined by Hlalele (2016:166) as a plant that is eaten as vegetable when it is

cooked while, the plant amaranthus, according to Assad *et al.*, (2017:2), has many species which are "medicinally important and bear antiallergic, anticancer, antihypertensive and antioxidant properties, thus being used in the treatment of several aliments". Looking at the information provided by both parties, Hlalele (2016) as well as Assad *et al.*, (2017), it is obvious that the word *poea* is a specific word for a specific plant as opposed to 'amaranthus' which clearly belongs to the field of science and used as an umbrella term for many species which include *poea* 'the plant amaranthus'.

Mokitimi (1997) employed the same strategy when literally translating the Sesotho proverb, *Ho hlaba khora ka sefea-maeba* (to pierce the state of having had food in abundance with Celastrus Buxifolius), in excerpt (9) above. Actually, it should be clear that even though this expression has been classified as a proverb by Mokitimi (1997), it has all the characteristics of idioms and its variation says *Ho hlaba mpa ka sefea-maeba* (to pierce one's stomach with the thorn of the shrub Celastrus Buxifolius). It seems like the compound word *sefea-maeba* posed some translation challenges to Mokitimi (1997) that, she even employed the scientific term 'Celastrus Buxifolius' in order to literally render it into English. *Sefea-maeba* in the context of this Sesotho expression under discussion refers to the thorn of the shrub Celastrus Buxifolius. On the other hand, Yadav *et al.*, (2014:8) make note that 'Celastrus Buxifolius' is a medicinal plant with chemical substances that are useful to the human body. Like the previous term, 'Celastrus Buxifolius' is a technical or scientific term.

Another scientific term is employed in excerpt (10) to literally render the meaning of the word, *leshoma* in the Sesotho expression *Ho thiba litsebe ka leshoma* (to block one's ears with buphane toxicaria plant). This expression like the previous

one, has all the features of idioms, although Mokitimi (1997) dealt with it under proverbs. *Leshoma* is a flowering plant, with a bulb as well as fan-like leaves. This is a plant whose name was translated scientifically into Buphane Toxicaria in Mokitimi's (1997) literal translation from Sesotho into English. According to Nair and Staden (2014:17), Buphane Toxicaria, which is also referred to as Boophane disticha in their research, is a plant that has been used by African tribes for medical purposes, such as, dressing circumcision wounds, and to cure feeling of weakness, just to mention a few.

It is important to note that translation by a more scientific name has never been a common strategy in translation practice and as a result, it does not feature in previous translation research.

2.3 Translation by a Superordinate Term

The third translation strategy that this chapter examines is translation by a superordinate term. A general dictionary meaning of superordinate is an overall term whose meaning encompasses the meanings of one or more terms. According to Cambridge Dictionary, 'superordinate' refers to "a type, title, or category that includes a group of things within or under it". Oxford Learner's Dictionaries adds that a superordinate is "a word with general meaning that includes meanings of other particular words". Dictionary.com complements the provided definitions by clarifying that a superordinate is "a term that denotes a general class under which a set of subcategories is subsumed". The delineation of this concept has also been provided by linguistic scholars such as Mihawash (2012:2), who states that it is "a word whose meaning includes the meaning of another lower level word". The researcher, therefore, observes that the definitions discussed under this section are in agreement with the general dictionary meaning of a superordinate term provided

earlier. As a result, a superordinate is dealt with, as an umbrella term whose meaning covers the meanings of other words in the same semantic field.

Based on the above definitions, translation by a superordinate term, therefore, is a translation of hyponyms (specific terms) employed in the source text by using superordinate terms (general terms) in the target text. Rimari (2010:13) confirms this in stating that translation strategy by a superordinate term is "the use of a general word (superordinate) to overcome a relative lack of specificity in the target language compared to the source language". It is worth noting that, specific words are sometimes termed hyponyms as hinted earlier. Therefore, the words hyponyms and specific words may be used interchangeably in this study and that will also apply to the words superordinate and general words. The excerpts provided in Table 3 below, are instances where Mokitimi (1997) has employed translation by a superordinate term.

Table 3: Examples of Translation by a Scientific Term:

Sesotho Proverbs	Page No.
11. **ST:** *Molato o lefuoa ka <u>lemao</u>.* **SA:** 3-damage 3-AGR pay-PASS P-with 5-safety pin. **LT:** A damage is paid with a <u>safety pin</u>. **CM:** A debt is never a debt, it is paid even with the smallest of things.	Page 7
12. **ST:** *<u>Thuube</u> ha e na tsatsa.* **SA:** 9-rat NEG 9-AGR COP own hole. **LT:** The <u>rat</u> has no hole. **CM:** One has no refuge.	Page 51
13. **ST:** *Ha ho <u>pelanyana</u> e sa ipoleleng.* **SA:** NEG COP 9-duiker-DIM 9-AGR NEG boast-REFL. **LT:** There is no <u>small rabbit</u> which does not boast. **CM:** Everybody is self-confident.	Page 57

Excerpts (11) to (13) above, as illustrated in Table 3, present the use of superordinate terms in the English literal translations of more specific words in Sesotho proverbs under study, as employed by Mokitimi (1997). In line with functional equivalence, translation using a superordinate term results in partial equivalence. Partial equivalence is "[t]he relationship between two terms, one of which has a slightly broader or narrower meaning than the other" (IFLA, 2009:21).

An English word 'safety pin', as shown in excerpt (11) above, has been provided as a translation of a Sesotho word *lemao* 'blanket pin', which is used in the Sesotho proverb, *Molato o lefuoa ka lemao* (a debt is paid with a safety pin). In Sesotho, *lemao* 'blanket pin' is an object that is used to fasten or hold an item such as a blanket around the body of a person wearing it. Sesotho makes a distinction between *lemao* 'blanket pin' and *sepele* 'traditionally used as a nappy pin'. *Lemao* 'blanket pin' is made from a thick wire and it is used for heavy items such as a blanket, while *sepele* is made from a very thin wire and it is used for lighter items. Obviously, English does seem to make even more distinctions in meaning as the word safety pin covers a variety of pins, such as nappy pin, quilting pin, blanket pin (kilt pin), just to mention a few. According to Cambridge Dictionary, a 'safety pin' is "a pin used for fastening things, especially cloth, which has a round end into which the sharp point fits, so that it is covered and cannot stick into you (a person using it)". From the definition provided by the dictionary, a 'safety pin' is an object whose function is similar to that of *lemao*. However, it should be clear that the English word 'safety pin' has a general meaning, while *lemao* in Sesotho has a specific meaning. Thus, Mokitimi (1997) used a word with a general meaning in her translation, to render the word with a specific meaning in the original proverb. This is to means that, the relation that exist between *lemao* 'blanket pin' and 'safety pin' is that of partial equivalence.

A similar technique has been employed in excerpt (12) above, when translating the Sesotho word *thuube* 'a field mouse' in the Sesotho proverb, *Thuube ha e na tsatsa* (a field-mouse does not have its own hole). *Thuube* 'a field mouse' is a species of a field-mouse that does not bother to dig its own hole, rather, it resides in the holes of other mice. Mokitimi (1991:38) adds that 'this is a kind of a rat which is different from others because it does not stay in the hole for long'. While in English, the word rat triggers a mental image of a large mouse, *thuube* 'a field mouse', on the other hand, in Sesotho is a distinctive word, which refers to a specific kind of a mouse. However, Mokitimi (1997) has not made this distinction known as she only translates it as a 'rat', a term which although is a category of its own, tends to be accumulative for all kinds of rats and mice.

Another instance where Mokitimi (1997) employed translation by a general word is where she was dealing with the meaning of a Sesotho word *pelanyana* in a Sesotho proverb, *Ha ho pelanyana e sa ipoleleng* (there is no little dassie which does not speak of itself), in excerpt (13). Paroz (2011:268) points out that *pela* is a distinctive type of a rabbit which is named a rat-rabbit, whose scientific name is Hyraxcapensis. *Pelanyana*, therefore, is a diminutive form of *pela* because of the diminutive suffix */-nyana/* attached to it. *Pela* (*pelanyana*) 'dassie' could also be referred to as a rock-rabbit with no tail. In Sesotho, the word *pela* (*pelanyana*) 'dassie' (sometimes spelled as 'dassy') is a specific word referring to a specific kind of a rabbit. However, Mokitimi (1997) has translated it as a 'small rabbit', which the researcher views as a general term (because the word 'small' only represents the Sesotho diminutive, and not its class or type). The translator has, therefore, opted for a superordinate term in the translation of a specific one, as she

has intentionally not specified the kind of a rabbit to which the source proverb in excerpt (13) is referring.

2.4 Translation by Cultural Substitution

The fourth strategy that is being analysed in this chapter is cultural substitution. Translation scholars such as Aulia (2012) and Arifin (2019) have attempted to define cultural substitution strategy. Aulia (2012:5) argues that it "[…] involves replacing a culture-specific item or expression with a target language item which does not have the same propositional meaning but is likely to have similar impact on the target reader". According to Baker (1992:13), propositional meaning is a type of meaning that provides the basis on which we can judge an utterance as true or false. To be precise, propositional meaning describes the relation between a word or an utterance and what it refers to or describes in a real or imaginary world.

Acknowledging as being implicated by the above definition of cultural substitution, as well as that of propositional meaning, the researcher understands cultural substitution to be a translation strategy whose function is to communicate similar message to the target audience through the employment of a considerably similar item in terms of orientation, meaning, and function, in the target language.

Excerpts provided in Table 4, below, are demonstrations of Mokitimi's (1997) use of cultural substitution strategy.

Table 4: Examples of Cultural substitution as a Strategy:

Sesotho Proverbs	Page No.
14. **ST:** *Monna o tentšoa tšeea ke ba bang.* **SA:** 1-man 1-AGR wear-PASS 9-trouser P-by others-ADJ.	Page 17

LT: A man is helped to wear his <u>trousers</u> by other men. **CM:** A person is helped by others to succeed in his or her undertakings.	
15. **ST:** *Morena ha tentšoe moluopo.* **SA:** 1-chief NEG wear-PASS 3-trouser. **LT:** A chief is never shown how to wear his <u>trousers</u>. **CM:** A chief is not expected to make mistakes.	Page 31
16. **ST:** *Khoeli e phethile senkhoa.* **SA:** 9-moon 9-AGR complete-STAT 7-cake. **LT:** The moon has completed <u>the cake.</u> **CM:** The work has been completed.	Page 37
17. **ST:** *Ho khahloa ke fiso la metseng.* **SA:** INFL interest-PASS P-by 5-vase P-of 3-village-ADV-PLC. **LT:** To be interested in a foreign <u>vase</u>. **CM:** To adopt foreign manners and customs.	Page 37
18. **ST:** *Moro <u>khotla</u> ha o okoloe mafura.* **SA:** 3-gravy court-SPATIAL ADV NEG 3-AGR skim-PASS 6-fat. **LT:** At the <u>court</u> fat cannot be skimmed off the gravy. **CM:** In court, everything is said. The truth has to be told.	Page 65

Excerpts (14) to (18), above, illustrate the use of cultural substitution strategy in the English literal translation of Sesotho proverbs by Mokitimi (1997). The underlined Sesotho words *tšeea* in excerpt (14), and *moluopo*, in excerpt (15), are common words in Basotho culture referring to clothing items. Both terms refer to artefacts worn around the waist to cover males' external genitalia, while the legs are left uncovered. The word *tšeea*, used in excerpt (14), refers to an artefact made from a sheep's skin (of late they use a piece of cloth) and look like a pair of shorts when worn around the waist. On the contrary, *moluopo*, in excerpt (15), refers to a clothing item made from raw cow tripe. Since this clothing item often looked loose around the waist of a person wearing it, even this style of dressing was called *moluopo*. While the majority of the male population including a chief wore *tšeea*, common people, servants and the poor only wore *moluopo*. The meanings of these two Sesotho words are translated by cultural substitution into trousers.

In excerpt (16) and (17), Mokitimi encountered Sesotho words *senkhoa* 'sorghum bread made into a round shape' and *fiso* 'a clay pot', respectively. The word *senkhoa*, in excerpt (16), is likely to be a borrowed word from isiZulu word, *isinkwa*. *Senkhoa* refers to bread made from sorghum rather than the usual bread made from wheat. Normally, *senkhoa* was made into a round shape like a ball. The meaning of this word was substituted with 'cake' in Mokitimi's (1997) English literal translation of the Sesotho proverb, *Khoeli e phethile senkhoa* (the moon is complete like a round cake).

In a Sesotho proverb, *Ho khahloa ke fiso la metseng* (to be attracted by a clay pot from other villages), as presented in excerpt (17) above, *fiso* is used as a short form for a word which is otherwise known as *lefiso* 'clay pot'. The short form of this word was done for stylistic purposes. Generally, *lefiso* was a clay pot used for handling foodstuffs which came in the form of liquid and its size resembled that of a bucket. When confronted with this culture-specific item, Mokitimi culturally substituted it with the English word vase. A 'vase' is an object made of either glass, ceramic or other material of that kind. It is critical to note that, although the two are made of different materials, they are both objects that take a round-like beautiful shape, so much that they almost look like one object. Although *lefiso* 'a clay pot' was used by Basotho to store or handle things such as water or food, a 'vase' is used to store flowers and other related plants, Mokitimi employed this word in her literal translation as she was certain that it would create a much clearer imaginative picture, as this is what the English readership are familiar with.

Another instance of cultural substitution is where a Sesotho word *khotla* has been substituted with the word 'court' in Mokitimi's (1997) English literal translation of the Sesotho proverb, *Moro khotla ha o okoloe mafura* (the fat at the traditional

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court is not skimmed off the gravy). The word *khotla* 'traditional court' refers to a place, usually in an open space under a big tree, where individual matters are resolved, and community issues are addressed. Mokitimi (1991:69) explains that:

> In a traditional court, the chief presides over community matters with his counsellors and his men discuss all matters brought to court. People coming to court, whether complainants or defendants are treated alike, irrespective of their status. Judgements and decisions taken at the court, cannot be changed or reversed because of somebody's status.

This means that, the chief plays the role of a judge, the chief's men and his counsellors play jury, and since there are no lawyers to represent the complainants and the defendants, the chief is faced with the task of representing both sides fairly. In a similar manner, the English readership also have a place where matters are solved amicably, this place is known as a 'court'. In 'court', there are participants, just as in *khotla* 'traditional court'. However, as opposed to Sesotho culture where a person filing suit is known as *molli* 'one who cries', in English such a person is referred to as a 'plaintiff'. In court, both the plaintiff and the defendant get represented by lawyers. Lastly, there are people who have studied for, and are assigned the task of listening in on the matters of both parties so they can pass judgement without being biased, those are known as 'judges'. From the distinctions made above, it is clear that, although the settings for both cultures are not the same, the processes and the roles are. Therefore, Mokitimi substituted *khotla* 'traditional court' with the word 'court' for she knew that the English readership would be able to understand that translation better.

2.5 Explicitation Strategy

The last strategy that this chapter evaluates is explicitation. The concept of explicitation dates back to 1958, with the originators of this idea being Vinay and Darbelnet (1958). These authors had, however, introduced this idea in French. To make this notion accessible to all, Sager and Hamer (1995) attempted its English translation. Therefore, according to Vinay and Darbelnet (1958:342) as translated by Sager and Hamer (1995), explicitation is a "stylistic translation technique which consists of making explicit in the target language what remains implicit in the source language because it is apparent from either the context or the situation". Blum-kulka (2000:30) simplifies the definition provided above by simply stating that, explicitation is the process of interpretation performed by the translator on the source text.

Based on the definitions provided, this research features explicitation strategy as the detailing of an idea in the target text, which was otherwise implied in the source text due to the reason that it is a known concept that needs no clarification. A number of scholars have made it a point to note that there are a few methods that fall under the umbrella term 'explicitation'. Among such scholars are Zhang and Guo (2019:233-235) who in their study, note three methods, namely; explicitation of lexical process meaning, explicitation of grammatical structure (Addition of a subject, and the use of passive voice), as well as explicitation of internal logical relationship. Murtisari (2016:68) makes note of two strategies as per Nida's (1964:227) classification. These are addition and implicit to explicit.

Although Zhang and Guo (2019) and Murtisari (2016) have demonstrated a variety of explicitation methods, this study identifies and discusses only three sub-types of explicitation that Mokitimi has made use of in the literal translation of some

proverbs found in *The Voice of the People.* These types are, addition, explanation, and implicit to explicit and they are discussed in details in the following sub-sections.

2.5.1 Addition

Addition may be treated as a separate entity from explicitation. However, the present study categorizes addition as a sub-category of explicitation due to the nature of evidence unveiled by the data analysed in this sub-section. According to Murtisari (2016:68), addition is the incorporation of elements that "may legitimately be incorporated into translation". El-Nashar (2016:319) also draws our attention to the fact that, addition is a linguistic requirement of the TT so as to look original. In light of Murtisari's (2016) definition and El-Nashar's (2016) remark, the addition that is dealt with in this sub-section is viewed as the merging of additional elements in the target text, that are otherwise not found in the source text in order to make the target text more original and natural.

The excerpts, in Table 5 below, are demonstrations of addition strategy as employed by Mokitimi (1997).

Table 5: Examples of Addition as an Explicitation Strategy:

Sesotho Proverbs	Page No.
19. **ST:** *Phuthi e tsoha ka meso e anyese.* **SA:** 9-duiker 9AGR wake P-at morning-TEMP-ADV 9-AGR suckle-Tns. **LT:** The duiker wakes up early to suckle its young one. **CM:** Be prepared for emergencies.	Page 45
20. **ST:** *Tjotjo e hlomile sesela.* **SA:** 9-widow bird 9-AGR blossom-STAT 7-tail. **LT:** The widow bird's tail has blossomed again. **CM:** When one has been successful, one becomes proud.	Page 52

21. **ST:** *Bosiu ha bo se habeli.*	Page 63
SA: 14-night NEG 14-AGR disappear-NEG twice.	
LT: Night does not disappear twice <u>before daytime.</u>	
CM: The same problem is not expected to come more than once.	

The above excerpts from (19) to (21), are an illustration of the use of addition as a sub-category of explicitation strategy. In excerpt (19) to (21) above, Mokitimi (1997) has added elements in the English target text, which are not identified in the Sesotho proverb. These elements are underlined in the above excerpts in Table 5. The Sesotho proverb *Phuthi e tsoha ka meso e anyese* (A duiker wakes up at dawn to suckle its young one) presented in excerpt (19), lacks the information *ngoana oa eona* 'its young one'. However, its English translation as provided by Mokitimi (1997) entails the information 'its young *one'* (*the italicised 'one', in excerpt (19), is a researcher's correction, assuming that it was omitted by mistake*). The information has been added by Mokitimi (1997) for the sole purpose of making the English translation sound original as presenting the translation 'The duiker wakes up early to suckle' would sound incomplete, unnatural and structurally ungrammatical to the target readership.

Addition is also discernible in excerpt (20) where Mokitimi (1997) has included the word 'again' in her English literal translation of the Sesotho proverb, *Tjotjo e hlomile sesela* (The widow bird's tail has blossomed). In Sesotho, the great tailed widow bird has two names, when it still has its tail, it is called *Molepe*, but after losing its tail in winter, it is called *Tjotjo*. The proverb then talks about this bird after its tail has grown again. Thus, even though the word 'again' is not there in the original proverb, it is readily accessible in the context of the proverb in question, especially because of the use of the verb radical *hlomile* (have grown again).

Furthermore, in excerpt (21), Mokitimi (1997) has added words such as "before daytime" in her English literal translation of the Sesotho proverb, *Bosiu ha bo se habeli* (Night does not fall twice). It is common knowledge to both the Sesotho and English readership that; night does not disappear twice before it is daytime. Mokitimi has, as a result, added the information 'before daytime' to make known to the English readership, the information which is only implied in the Sesotho proverb.

2.5.2 Explanation

This sub-type of explicitation strategy is also referred to as, explaining the meaning of the SL expression in lieu of translating it, by scholars such as Graedler (2000:3) and Braçaj (2015:477). This sub-type of an explicitation is self-explanatory in the sense that, by employing explanation, the translator does not provide an equivalent target word, but instead provides a dictionary-like descriptive explanation or just explains the source word in the target text. That is, two or more words are provided in place of one.

Table 6 below provides excerpts that exemplify Mokitimi's use of explanation as an explicitation translation strategy.

Table 6: Examples of Explicitation Strategy by Explanation:

Sesotho Proverbs	Page No.
22. **ST:** *Rea hola rea eletsa, <u>koma</u> re sala re e bina ka hlooho.* **SA:** 1-AGR-clitic grow-IND 1-AGR-clitic sing-IND, 9-secret 1-AGR remain-IND 1-AGR 9-AGR sing P-by head. **LT:** We get old, we sing <u>the initiation song</u> by nodding the head. **CM:** Old age is a mere imitation of what people used to do in their youthful days.	Page 5

23. **ST:** *O kena litaba ka sehlotho.* **SA:** 1-AGR jump 10-discussion P-by 7-long uncombed hair. **LT:** A person jumps into a discussion or situation with his/her <u>long uncombed hair.</u> **CM:** A person who is an intruder.	Page 15
24. **ST:** *Ho tsosa mehola.* **SA:** INFL cultivate 4-ground. **LT:** Cultivate <u>an old piece of ground which was once ploughed</u>. **CM:** To renew an old friendship or love.	Page 34

The meanings of the Sesotho words underlined in Table 6, above, have been explicated through translation by explanation. This means that, the translator attempted to achieve the relation of near equivalence by employing translation by explanation. Near equivalence is assumed to occur when the SL and TL concepts are the same or share the majority of their semantic features. In excerpts (22), (23), and (24) above, explanations of Sesotho words, *koma*, *sehlotho*, and *mehola* have been provided in English literal translation. In excerpt (22), an English explanation 'the initiation song' has been provided for a word *koma*. *Koma* is a song that is sung at the 'initiation school'. Mokitimi dealt with this word in her literal translation by explicating its meaning through translation by explanation. This has resulted in translating one word by employing more than one word. Similarly, in excerpt (23), a Sesotho word *sehlotho* has been translated by explanation as 'long uncombed hair'. It is true beyond reasonable doubt that, *sehlotho* is what its English explanation suggests and as such, this means that when failing to find an equivalent target word for *sehlotho*, Mokitimi provided its English explanation. What Mokitimi has done is to interpret the meaning of the source word to create the same imagery for the target readership.

In excerpt (24), Mokitimi was confronted with the meaning of the Sesotho word *mehola* (fields which were left unploughed for many years). *Mehola* is the plural of *mohola* and therefore, it refers to many pieces of land which were left for years, without being ploughed. In order to handle the meaning of this word, Mokitimi (1997) explicated it in her English literal translation through translation by explanation as an old piece of ground which was once ploughed. In defining *mohola*, Mabille and Dieterlen (2000:258) indicate that it is a field left unploughed for many years. Their definition reflects the one that has been presented by Mokitimi during the translation of the Sesotho word under discussion. For the same reasons that translation by definition has been employed during the translation of Sesotho words in excerpts (22), and (23) above, Mokitimi explains the word *mehola* to bridge the linguistic and cultural gap or the lack of a single target equivalent English word, as well as to create a clear mental image for the target readership.

2.5.3 Implicit to Explicit

Murtisari (2016:68) views implicit to explicit strategy as "the explicitation of meaning derivable from context, which may be related to the text's socio-cultural context, in order to enhance readability or to avoid misunderstanding when there is ambiguity". Thus, implicit to explicit strategy refers to putting forth information which has been left out, regarding the social and cultural context of the source text. Information that may help clear out confusion for the target readership. The instances where Mokitimi employed implicit to explicit strategy are demonstrated in excerpts provided in Table 7 below.

Table 7: Examples of Making Implicit Elements Explicit:

Sesotho Proverbs	Page No.

25. **ST:** *Ha ho nyatsoe Moroa, ho nyatsoa moqheme.*
    SA: NEG COP despise-NEG 1-San,   COP despise-PASS 3-hut.
    LT: It is not the San who is despised but his hut, <u>because it is shapeless.</u>
    CM: They pretend to despise a person when it is his/her deeds they despise.
	Page 25

26. **ST:** *Tlotlo le oele Mokhoabane.*
    SA: 5-treasure 5-AGR fall-Tns Mokhoabane-SPATIAL-ADV.
    LT: There is a great treasure at Mokhoabane <u>mountain because hunters have trapped many wild animals.</u>
    CM: There is an abundance of food or necessities.
	Page 29

27. **ST:** *Ke lefifi la mo-nka-Ntjana.*
    SA: P-it is 5-darkness P-of 1-Ntjana-taker.
    LT: It is the darkness <u>in which Ntjana was abducted</u>.
    CM: It is pitch black.
	Page 39

In Table 7 above, excerpts (25) to (27) illustrate the use of implicit to explicit strategy by Mokitimi (1997) in her English literal translation of Sesotho proverbs. In the English translations demonstrated in excerpt (25), (26), and (27), Mokitimi has explicitly provided the information, 'because it is shapeless', 'mountain because hunters have trapped many wild animals', and 'in which *Ntjana* was abducted', chronologically. In excerpt (24), Mokitimi has explicated the implicit meaning of a Sesotho proverb *Ha ho nyatsoe Moroa, ho nyatsoa moqheme* 'It is not the San who is despised but his hut', by clearly indicating why a San's hut is despised. The information which Mokitimi (1997) has made explicit in her translation is only implicit in the original proverb. This means that certain information regarding how a San's hut is like, that leads to it being despised has been implied in the Sesotho proverb. In this case, Mokitimi (1997) took out the task of providing additional information to the English readership, thereby explicitly stating the reasons for such strong feelings held against the San's hut; 'because it is shapeless'.

On a similar note, the target reader, that has no idea what *Mokhoabane* is, is able to learn from the translation provided in excerpt (26), by Mokitimi that 'it is a mountain', and not just any mountain but one where 'hunters have trapped many wild animals'. With this translation, the information which has only been implied in the Sesotho proverb *Tlotlo le oele Mokhoabane* 'Great treasure has fallen at Mokhoabane', has been unequivocally stated in the literal translation. Mokitimi (1997) did this in order to limit confusion for the target readership, as well as to ensure that any follow up questions that the English readership may have regarding the stated Sesotho proverb are answered beforehand.

In excerpt (27), the words *nka*, in the Sesotho proverb *Ke lefifi la mo-nka-Ntjana* 'It is the darkness that took Ntjana away' and 'abduct' are semantically different. *Nka* simply means to 'take', while 'abduct' according to the Marriam Webster dictionary means to 'seize and take away a person by force'. It is evident from the two definitions that, to take and to abduct do not carry equal semantic weight, therefore, they cannot create the same effect to the reader. 'Abduct' is a much stronger and a more explicit word to use, especially when one is trying to emphasise that someone was 'taken away' out of their free will. The proverb in excerpt (27) above is trying to express a view that such darkness was so extreme that it even made *Ntjana* disappear and it does that without suggesting that his disappearance has to do with anybody except the darkness itself. The literal translation, however, overtly notes that *Ntjana* was abducted, and such information is only implied in the Sesotho proverb as it is believed that Basotho can relate to the context to which the proverb is used. Even so, it was necessary for Mokitimi to use a more explicit word as the English readership may not possibly be aware of

the context in which this proverb is used, as well as the background knowledge that led to the coining of this proverb.

2.6 Conclusion

The aim of this chapter was to identify translation strategies that have been employed by Mokitimi (1997) in her English literal translation of some Sesotho proverbs extracted from her publication entitled *The Voice of The People*. The researcher identified various translation strategies which Mokitimi (1997) seemed to have employed in her English literal translation, namely, compensation strategy, translation by a scientific term, cultural substitution, translation by a superordinate term, and explicitation.

In line with the Descriptive Translation Studies theory whose aim is to produce "[…] systematic exhaustive descriptions of what [translation or translation strategies] proves to be in reality" (Toury, 1995:32), the researcher discussed the identified strategies employed by Mokitimi, focusing on what they are and using the data extracted from *The Voice of The People* to illustrate the instances of the use of such strategies.

The data analysed in this chapter reveals that Mokitimi (1997) provided compensatory notes between round brackets in some instances, while in others the compensatory notes were enclosed between square brackets. Molina and Albir (2002:500) observed that "an item of information or a stylistic effect from ST that cannot be reproduced in the same place in the TT is introduced somewhere else in the TT". Nonetheless, this study divulges that all the bracketed compensatory information Mokitimi (1997) has added in her literal translation, appears immediately after the word that is being explained or after a word whose meaning

is being compensated. This means that, the supplementary notes have been inserted directly within the text (the English literal translation). For instance, in excerpt (1), Mokitimi (1997) enclosed the English phrase, (not English 'hot dog') between round brackets as a compensatory note for Sesotho phrase '*ntja e chesa*' 'a dog while it is still hot'.

This chapter has also shown that there are some Sesotho words used in Sesotho proverbs whose meanings were conveyed using translation by a scientific term. For example, the meaning of the Sesotho word *leshoma*, in excerpt (10), was rendered into 'buphane toxicaria' using translation by a scientific name. This chapter has noted that translation by a more scientific name has never been a common strategy in translation practice and as a result, it does not feature in previous translation research.

The analysed data, in this chapter, further revealed that other Sesotho words used in Sesotho proverbs were rendered using a translation by a superordinate term. This means that Mokitimi (1997) employed translation by a superordinate term in order to deal with Sesotho words which have specific meaning, not a general one. For example, in excerpt (12), Mokitimi (1997) used a generic word, 'rat', to translate the specific word, *thuube*, in the Sesotho proverb, *Thuube ha e na tsatsa* 'A field-mouse does not have its own hole'. Furthermore, this chapter exemplified instances where Mokitimi (1997) employed cultural substitution to render the meaning of some words in Sesotho proverbs while translating them literally into English. For example, Mokitimi culturally substituted the meaning of the Sesotho word, *tšeea*, in excerpt (14) with that of trousers in English.

Lastly, this chapter analysed data which revealed Mokitimi's (1997) use of explicitation in her literal translation of some Sesotho proverbs. Mokitimi's explicitation strategy seemed to be in three forms (or sub-strategies), namely, addition, explanation and implicit to explicit. For example, when translating the Sesotho word, *mehola*, in excerpt (24), Mokitimi (1997) provided a dictionary-like descriptive explanation, 'an old piece of ground which was once ploughed' and the provided explanation explicated the meaning of the original word in her English literal translation.

CHAPTER THREE

COMMUNICATIVE CONTEXTS IN WHICH MOKITIMI EMPLOYED TRANSLATION STRATEGIES

3.0 Introduction

In chapter two, the researcher identified different types of translation strategies employed by Mokitimi (1997), in her book entitled *The Voice of the People*, when literally translating some Sesotho proverbs into English. Chapter three, on the other hand, focuses on various communicative contexts in which Mokitimi employed the translation strategies identified in chapter two. As a point of fact, it should be clear that translation is a means of communication. It is a kind of communication between different cultures (Lin and Yinglu, 2021:283). This is what is sometimes referred to as a cross-cultural communication because it has to do with manipulation, creation and expression of meaning between people and/or texts from different linguistic and cultural backgrounds. Proshina's (2018) study suggests that the importance of cross-cultural communication ability is augmented by the fact that individuals who originate from varying cultural backgrounds will unavoidably experience the problem that emanates from the differences that exist in their cultures.

The word 'context' may denote the situations in which communication occurs. In this research, by communicative context the researcher refers to the circumstances pertaining to information in which a translator's strategic competence (i.e. ability to deal with challenges in translation) is triggered to come into play during a translation process in order to convey the source text message into the target

language or to ensure that the target text's content is as intelligible as that of the original text.

It is common knowledge that translation communicates two major contents; language and culture. As suggested earlier by Proshina (2018), linguistic and cultural contents may pose translation challenges during a translation process, and more often than not, different translation situations, sometimes known as challenges, call for the use of different translation strategies by individual translators. It is against this background then, that the present chapter discusses various contexts which led to Mokitimi's (1997) conscious or unconscious decision of employing translation strategies discussed in the previous chapter. This chapter is set to identify and examine in depth the contexts in which Mokitimi (1997) employed translation strategies discussed in chapter two in her attempt to literally render the meaning of some Sesotho proverbs into English.

In chapter two, the researcher identified different translation strategies that Mokitimi (1997) employed in her literal translations as; compensation, translation by a scientific term, translation by a superordinate word, cultural substitution, and explicitation. Hermans (1999:5) postulates that Descriptive Translation Studies approves of the exploration of contexts as well as conditioning factors as a means of finding reasons that can explain why there is what there is. Based on this line of thought, the following sections of this chapter, discuss five different communicative contexts in which each strategy was employed. The communicative contexts are, therefore, identified and categorized into; wrong interpretation was possible, an equivalent word was unknown, a specific word was unknown, culture-bound concept was used in the source text and lastly, further details needed to be added in the target text.

3.1 Wrong Interpretation was Possible

This section focuses on the first communicative context in which Mokitimi (1997) employed a strategy in her literal translation. The translation strategy of interest under this section is compensation strategy. Mokitimi (1997) seems to have used compensation strategy in a communicative context where wrong interpretation of her English literal translation of Sesotho proverbs seemed possible. By wrong interpretation, in this chapter, the researcher refers to a misunderstanding of information or an incorrect expression of information, due to failure to correctly and fully comprehend what is being communicated. Descriptive Translation Studies, therefore, supports the use of compensation strategy as it is anticipated that certain adjustments must be introduced in the target text to avoid misunderstanding. Wrong interpretation of the original message may be triggered by a number of factors in translation. Excerpts (28) to (34), in Table 8 below, illustrate factors that would lead to wrong interpretation of Mokitimi's (1997) English literal translations assuming she did not provide compensation notes.

Table 8: Factors That Would Lead to Wrong Interpretation:

Sesotho Proverbs	Literal Translations	Factors that would Lead to Wrong Interpretation
28. **ST:** *Taba tsa hole li jesa <u>ntja e chesa</u>.*	**TT:** Stories from afar make one to eat a cooked dog (not English 'hot dog').	The literal meaning of the SL concept may trigger the mental image of a wrong target language concept
29. **ST:** *Lesaka ha le bolae.*	**TT:** A kraal does not kill (<u>animals</u>).	More than one interpretation of the literal rendition were possible
30. **ST:** *E hlabang ha e bope.*	**TT:** The dangerous one [<u>a bull</u>] does not sulk.	More than one interpretation of the literal rendition were possible
31. **ST:** *Li jele mahe, ho setse likhaketla.*	**TT:** They [<u>dogs</u>] have eaten eggs, and shells are left.	More than one interpretation of the literal rendition were possible

32. **ST:** *Li tla fofa li khotše.*	**TT:** They [birds] will fly satisfied.	More than one interpretation of the literal rendition were possible
33. **ST:** *Pelo e jele masoko.*	**TT:** The heart has eaten kalmas [<u>a very bitter plant</u>].	The intended meaning of a lexical unit may not be so explicit in the target language as it is in the original language
34. **ST:** *Motho o retloa maleo a sa phela.*	**TT:** A person is sliced [<u>cut up for making medicine</u>] while still alive.	The target language lacked the relevant equivalent word

In Table 8, above, it is obvious that Mokitimi (1997) relied on supplementary explanations or notes in round and square brackets, as illustrated by her literal translation in excerpts (28) to (35). It is important to note that in line with the DTS certain adjustments can be introduced in the target text to avoid misunderstanding. Gutiérrez (2018:51) explains that "[i]n many occasions, the technique of compensation is used to avoid a translation loss. Losses in translation are sometimes inevitable, since there might be terms, which do not have natural or obvious equivalents in the TT". The data analysed in this section suggests that Mokitimi (1997) employed compensation strategy in a context where she anticipated that there would be a wrong interpretation of her English literal translations.

For instance, in excerpt (28), above, the compensation information, 'not English hot dog' that Mokitimi (1997) provided between round brackets, is employed in order to avoid wrong interpretation of her literal translation. As suggested in Table 8 above, Mokitimi (1997) may have anticipated that the literal meaning of the SL phrase *ntja e chesa* 'a dog while is still hot' may trigger the mental image of a wrong target language concept, 'a hot dog', hence distort the intended meaning in her literal translation. This is because an unconscious translation of the phrase *ntja e chesa* would have still opted for 'a hot dog' as a literal equivalence.

Unlike in excerpt (28) where the literal meaning of the SL concept may trigger the mental image of a wrong target language concept, in excerpts (29), (30), (31) and (32) above, more than one interpretation of the literal rendition seemed possible if compensation notes were not provided. Khelil (2018:9) observed that compensation, especially in square brackets, has to do with "adding some words that don't unequivocally appear in the source text because they aren't required due to the context or language structure, but are needed in the target text". For instance, in the Sesotho proverb *Lesaka ha le bolae*, which literally translates into 'A kraal does not kill', the object of the verb *ha le bolae* (does not kill) is not explicitly expressed in the Sesotho proverb because it was not needed due to the context in which the proverb in question is normally used. However, such a context is not known by the target readership of the literal rendition, hence Mokitimi (1997) made such an object (whose meaning is readily understood only by the source text readership) explicit in her English literal translation by the use of compensation strategy in order to avoid wrong interpretation. For example, instead of leaving her literal translation as 'A kraal does not kill', Mokitimi (1997) adds the relevant object, 'animals' in round brackets in her literal translation (A kraal does not kill (animals)).

On the other hand, in excerpts (30), (31) and (32) above, Mokitimi (1997) employed compensation strategy to make the subjects of the Sesotho proverbs in question explicit in her literal translation. The proverbs in the stipulated excerpts do not have subjects, yet they are grammatically appropriate and semantically intelligible in Sesotho language. The omission of subjects in those proverbs results from the fact that Sesotho is a *pro-drop* language. Most Bantu languages unveil the phenomenon of pro-dropping and Sesotho is no exception to this observation. Świątek (2012:1) explains that "[a] pro-drop language, originating from 'pronoun-

dropping', is a language in which certain classes of pronouns may be omitted when they are in some sense pragmatically inferable". In Sesotho, lexical subjects are optional as illustrated by Sesotho proverbs in excerpts (30), (31) and (32) above, where the proverbs in question start with subjectival concords because their subject positions are left empty. In contrast, English lexical subjects are compulsory. This is to say, while in Sesotho a sentence may be constructed without a lexical subject, yet such a sentence remains grammatical, in English, if a lexical subject is left out in a sentence, such a sentence will sound awkward and/or ungrammatical. Well aware of this grammatical difference between Sesotho and English, that in English the subject position cannot remain empty as in Sesotho, Mokitimi (1997), being guided by the subjectival concords in the Sesotho proverbs concerned, filled the subject positions in her English literal translations with pronouns and provided the nouns to which such pronouns are referring, in brackets.

In excerpt (30), for example, Mokitimi (1997) used an indefinite pronoun, 'one', as a subject while in (31) and (32) respectively, she employed a personal pronoun 'they'. However, having realised that the pronouns used might have different interpretations, she employed a compensation strategy by specifying in her literal translation the lexical subjects, which are in some sense pragmatically inferable in the Sesotho proverbs. For instance, the words 'bull', 'dogs' and 'birds' which are square bracketed in excerpts (30), (31) and (32) respectively, have been used to compensate the meaning of the pronouns 'one', 'they' and 'they' respectively in the specified excerpts. As a result, the use of such compensating words in square brackets eliminates the state of having more than one interpretation of the literal translation by making the implicit lexical subject of the Sesotho proverbs under discussion explicit in the English literal translation.

Furthermore, in excerpts (33) and (34) above, Mokitimi (1997) provided the supplementary notes in square brackets which specify the meaning of certain words in her English literal translations. The study's analytic tool is in support of Mokitimi's (1997) strategic use of compensation strategy in this case. According to Shiflett (2012:32), this process is a way of expressing a concept known to the translator in a way that it conveys similar meaning and intent. For instance, in excerpt (33), Mokitimi (1997) employed a word 'kalmas' to translate the meaning of a Sesotho word *masoko*. The word 'kalmas' is accompanied by compensation notes "a very bitter plant" in square brackets. The compensation notes give the reader an idea that 'kalmas' is a plant and a very bitter one for that matter. This is because the translator may have assumed that the intended meaning of the original lexical unit *masoko* may not be so explicit in the target language lexical unit as it is in the original language.

Additionally, in excerpt (34), Mokitimi (1997) provided the explanatory notes for the verb 'sliced' which of course failed to render the meaning of the Sesotho verb *retloa* because of the differences in source language and target language socio-cultural backgrounds. The compensation notes make it clear that the source language verb *retloa* does not only talk about 'slicing', but 'cutting a person into pieces for ritual purposes'. In this context, English seems to have lacked an appropriate word to sufficiently render the meaning of the Sesotho word discussed, hence the use of compensation by Mokitimi (1997).

Based on the findings of this section, the researcher argues that Mokitimi (1997) employed compensation strategy as a way of dealing with the meaning of specific words in Sesotho proverbs and the grammatical complexities of such proverbs in her English literal translation. As illustrated by data analysis in this section,

compensation was employed in a context where Mokitimi (1997) anticipated that there might be a wrong interpretation of her English literal translations.

The next section discusses, in detail, communicative contexts that led to Mokitimi's (1997) strategic use of translation by a scientific term.

3.2 An Equivalent Word was Unknown

This section examines the second communicative context in which Mokitimi (1997) employed a strategy in her English literal translation of Sesotho proverbs. The data discussed in this section demonstrates Mokitimi's (1997) use of translation by a scientific term, in a communicative context where she did not know an equivalent word to use in the target language in order to render the meaning of a source language word. In other words, in this context, the translator employed a domain-specific vocabulary to render the meanings of some of the words used in Sesotho proverbs. Furthermore, in this case, it seems like even paraphrasing was not possible. Fathi (2020:26) explains paraphrasing as "[p]utting information from a source into one's own words" and that can only be possible if the translator fully understands the message s/he is translating. The excerpts (35) to (37) in Table 9, below, illustrate the context in which Mokitimi (1997) employed translation by a more scientific term.

Table 9: The Context in Which Translation by a Scientific Term was Used:

Sesotho Proverbs	Literal Translations	Communicative Context
35. **ST:** *Ngoan'a ts'a ha se mele poea.*	**TT:** A child whose home does not grow <u>the plant amaranthus</u>.	A common name for the original concept was not known
36. **ST:** *Ho ithiba litsebe ka leshoma.*	**TT:** To cover the ears with <u>buphane toxicaria plant</u>.	A common name for the original concept was not known

37. **ST:** *Ho hlaba khora ka sefea-maeba*.	**TT:** A person who pierces abundance with <u>celastrus buxifolius</u>.	A common name for the original concept was not known

The data presented in Table 9, above, suggests that the translator assumed that English does not have target equivalents that would express in layman's language the meanings of the underlined Sesotho words in Sesotho proverbs presented in excerpts (35) to (37). The reason why one would think that English does not have the target counterparts for the Sesotho words under discussion is that the Sesotho words referred to are plants and/or their parts. Some plants are only found in particular regions and not in others. This means that the underlined words in Table 9, above, can be classified under the 'flora'. The word 'flora' refers to plants which happen or happened to grow in a particular region, habitat or geographical period. Newmark (1988) classifies flora, fauna, winds, plains and hills under ecology which forms the first category of the five categories of culture-specific items he studied. As a general view, plants can only be classified under culture-specific concepts in the case where such plants do not form part of the plant life that is found in the physical or immediate environment of the target readership and as a result, the common names of such plants do not exist in the target language. It is also important to note that a certain plant may have a variety of species resulting in multiple common names which may cause confusion for a translator when they have to pick one name during the translation process.

The words *poea* (in excerpt 36), *leshoma* (in excerpt 38) and *masoko* (in excerpt 39) refer to plants found in Lesotho, while *sefea-maeba* (in excerpt 37) refers to a part of a plant and as such, they are discussed in this section as part of Lesotho flora whose meanings were translated by employing scientific terms. In excerpt (35) to (37), above, Mokitimi (1997) uses scientific names to render the meanings

of the names of some of Lesotho plants she encountered in some Sesotho proverbs. For instance, in excerpt (35), Mokitimi (1997) provides a scientific term, 'plant amaranthus' as a translation for a plant name *poea*. Amaranthus, also known as amaranth, is an umbrella name for various species, some of which are cultivated as leaf vegetables. The plant amaranthus is commonly known, as 'pigweed' just because most of its species are summer annual weeds. However, there are other names depending on the species being referred to, such as common tumbleweed, red-rooted pigweed and red-root amaranth, to mention a few. It is therefore evident that an English specific name 'pigweed' for 'amaranthus' was unknown to the translator and even names for other species. However, since Mokitimi (1997) had the responsibility of producing literal translation of Sesotho proverbs, she rendered the Sesotho plants concerned by means of scientific terms. In the same manner, in excerpt (36) above, when translating the plant name *leshoma*, Mokitimi (1997) employed translation by a more scientific term "Buphane toxicaria", instead of 'Cape poison lily', which is its English common name. However, even in this case, there are a number of species with common names such as windball, veld fan and fan leaved boophone.

Similarly, Mokitimi (1997) employed a scientific term 'Celastrus Buxifolius', to translate a Sesotho word *sefea-maeba*. 'Celastrus Buxifolius' which is also synonymous to Gymnosporia buxifolia has 'spike thorn' as its common name. It is observable from excerpts (35) to (37) that the words 'pigweed', 'Cape poison lily', and 'spike thorn' are existent English equivalents for Sesotho words *poea*, *leshoma*, and *sefea-maeba*, respectively. However, these English common names seem to have been unknown to Mokitimi as a translator. Even so, Mokitimi (1997) still had the responsibility of rendering the meanings of such plant names, hence she communicated their meanings by the use of scientific terms.

The data analysed in this section suggests that Mokitimi (1997) used scientific terms in her English literal translation because she did not know the common names that she could have used as target language equivalents for the plant names she encountered in some Sesotho proverbs under study or she could not remember such common names.

Unlike this section which focused on translation by a scientific term, the following section, discusses the communicative context that led to Mokitmi's (1997) use of a translation by a superordinate word when rendering the meanings of some of the Sesotho words in the selected Sesotho proverbs.

3.3 A Specific Word was Non-existent or Unknown

This section focuses on the third communicative context in which Mokitimi (1997) employed a translation strategy. The data analysed in this section demonstrates Mokitimi's (1997) use of a superordinate term as a translation strategy in a communicative context where a specific English word was either unknown to her as a translator, or non-existent in the target language. The data presented in Table 10, below, in excerpts (38) to (40), gives evidence to the fact that Mokitimi (1997) employed translation by a more general word in English to render the meanings of some Sesotho words which had specific meanings in Sesotho proverbs where they are used.

Table 10: The Context in Which Translation by a Superordinate Term was Used:

Sesotho Proverbs	Literal Translations	Communicative Context
38. **ST:** *Molato o lefuoa ka lemao.*	**TT:** A damage is paid with a safety pin.	A specific word was non-existent
39. **ST:** *Thuube ha e na tsatsa.*	**TT:** The rat has no hole.	A specific word was non-existent

40. **ST:** *Ha ho pelanyana e sa ipoleleng.*	**TT:** There is no <u>small rabbit</u> which does not boast.	A specific word was unknown

As illustrated in Table 10, above, Mokitimi (1997) translated words with specific meanings in Sesotho proverbs provided in excerpts (38) to (40), by use of English words with general ones. Moropa (2009:232) and Rimari (2010:13) suggest that translation by a superordinate term is employed where there is a relative lack of specificity in the target language compared to the source language, as it is the case in excerpt (38). However, this study makes an observation that, translation by a superordinate term is also applicable if a specific target language word is unknown to the translator, as it is the case with words in excerpts (39) and (40).

In excerpt (38) and (39), above, Mokitimi (1997) translated Sesotho words with specific meanings, *lemao* and *thuube*, into English words with general meanings, 'safety pin' and 'rat', respectively. It is observable from these two excerpts that, English in this communicative context has general words, but lacks specific ones. In excerpt (38), for instance, this translation issue of lack of specificity is brought about by the fact that English fails to draw a clear line of demarcation in meaning between a nappy pin, quilting pin, blanket pin (kilt pin), and other items that seem similar to the one stated maybe in function, yet they are in fact different in form or material used to make them. In excerpt (39), Sesotho makes a distinction in meaning between *thuube* 'a field mouse' and other species of field mice. However, such a distinction was hard to maintain in the English literal translation as a word which distinguishes this type of a field mouse (that is *thuube*) from the others in English was unknown by the translator or non-existent. Unlike in excerpt (38) and (39), where Mokitimi (1997) employed generic terms due to lack of specific ones in English, in excerpt (40), above, Mokitimi (1997) employed a general word

'small rabbit' as a specific one in English was unknown to her (Mokitimi). This is because the English specific term for *pelanyana* is 'a small hyrax', which is also known as dassie or rock-rabbit. These terms were, however, unknown to Mokitimi (1997), as a result, she employed translation by a superordinate word in order to get the message across, to the English target readership.

The data analysed in this section has revealed that Mokitimi (1997) either did not know or remember some specific terms that she could have employed in her English literal translation to deal with Sesotho words with specific meanings which the Sesotho proverbs discussed in this section employed. For example, excerpts (38) to (40), in Table 10 above, illustrated that translation by a superordinate term was employed in two communicative contexts. These being, where the target language lacks a specific term, for example, in excerpt (38), above, there is no English specific term for a Sesotho word *lemao*. Another context is where a translator is unaware of or does not know a specific target language word. For instance, a specific English word for *pelanyana* in excerpt (40) is said to be a 'small hyrax', however, Mokitimi (1997) was not aware of this, hence she opted for a general word 'small rabbit'.

In the next section, communicative contexts that led to Mokitimi's (1997) strategic use of cultural substitution will be discussed.

3.4 A Culture-bound Concept was Employed in the Source Text

The current section focuses on the fourth communicative context in which Mokitimi (1997) employed a translation strategy, which in this case is cultural substitution. Cultural substitution seems to have been employed by Mokitimi (1997) in a communicative context where a culture-bound concept was used in the

source text. A culture-bound concept (otherwise also known as a culture-specific concept) in this study refers to a concept that is specific or peculiar to the source culture, in this case, Basotho culture. Junining and Kusuma (2020:82) note that "different cultures may inflict an equivalence problem in translation", and this problem is what they call culture-specific concepts or culture-bound concepts. Excerpts (41) to (45) in Table 11, below, illustrate Mokitimi's (1997) use of cultural substitution strategy in a context where culture-bound concepts were encountered in the selected Sesotho proverbs.

Table 11: The Context in Which Cultural Substitution was Used:

Sesotho Proverbs	Literal Translations	Communicative context
41. **ST:** *Monna o tentšoa tšeea ke ba bang.*	**TT:** A man is helped to wear his <u>trousers</u> by other men.	A culture-bound concept was used in the source text.
42. **ST:** *Morena ha tentšoe moluopo.*	**TT:** A chief is never shown how to wear his <u>trousers</u>.	A culture-bound concept was used in the source text.
43. **ST:** *Khoeli e phethile senkhoa.*	**TT:** The moon has completed <u>the cake.</u>	A culture-bound concept was used in the source text.
44. **ST:** *Ho khahloa ke <u>fiso</u> la metseng.*	**TT:** To be interested in a foreign <u>vase</u>.	A culture-bound concept was used in the source text.
45. **ST:** *Moro <u>khotla</u> ha o okoloe mafura.*	**TT:** At the <u>court</u> fat cannot be skimmed off the gravy.	A culture-bound concept was used in the source text.

In excerpts (41) to (45), above, Mokitimi (1997) relied on substituting Sesotho specific concepts with English specific ones during the translation process of Sesotho proverbs under discussion. Mokitimi (1997) did this in order to deal with the meaning of culture-bound concepts that she encountered when literally rendering Sesotho proverbs in English. The Sesotho proverbs in excerpts (41) to (45) above, employed culture-specific concepts. As stated earlier, if concepts are culture-specific, they are peculiar to a culture of a specific speech community and as a result, they do not have equivalents in another language.

Culture-specific concepts in translation occur when a word from a source language expresses a concept which is unknown in the target culture. The concept may be concrete or even abstract and related to a religious belief, social custom or even food type (Junining and Kusuma, 2020:82). For instance, the Sesotho words *tšeea* in excerpt (41), and *moluopo*, in excerpt (42), are Sesotho culture-bound concepts which represent traditional clothing items worn by men on the lower part of the body, that is, from the waist downwards. However, given the kind of material used to make these items, such as a cow tripe, it would be almost impossible for Mokitimi (1997) to render these items into English, in a way that the target readership would understand. As a result, Mokitimi (1997) rendered these items by culturally substituting them with the word 'trouser', which is a concept that is known to the target readership, and functions in the same manner as *tšeea* and *moluopo,* in excerpt (41) and (42), respectively. Thus, a translator made substitution of concepts because a source text concept was completely unknown in the target culture.

On a similar note, Mokitimi (1997) rendered a culture-specific word *senkhoa*, in excerpt (43), as 'the cake'. Due to differences in culture, Mokitimi (1997) was aware that trying to provide an explanation of *senkhoa* in English would only bring confusion to the target readership. Instead, she introduced a concept in her literal translation that the target readership is familiar with. Descriptive Translation Studies deems such an adjustment necessary as it reflects the associative values of the source text (Nida, 1993:125).

In the same manner, the Sesotho words *fiso* and *khotla* are Sesotho culture-bound words that mean 'clay pot' and 'traditional court', respectively. Knowing that the

English readership could neither understand, nor relate to any of these concepts used in excerpts (44) and (45), Mokitimi (1997) culturally substituted them with 'vase' and 'court', respectively. Although 'clay pot' and 'vase' store different items in their respective cultures, Mokitimi's (1997) choice of this strategy is justified based on the fact that the two items look alike, hence it would be easier for the target audience to draw an imaginative picture of what a 'clay pot' looks like in the source culture. Uniformly, in excerpt (45), above, the setting of a 'traditional court' and that of a 'modern court' differ (the differences are discussed in detail in the previous chapter). Even so, Mokitimi (1997) has substituted the Sesotho word *khotla* 'traditional court' with the English word 'court', which refers to the modern court of law. It is argued, therefore, that the translator employed cultural substitution strategy where a culture-bound concept was used in the source text and it was a challenge to literally translate such a concept into the target language.

In this fourth communicative context, the study demonstrated Mokitimi's (1997) use of cultural substitution strategy in excerpts (41) to (45) when literally translating Sesotho proverbs into English, as presented in Table 11. From the preceding discussion, a conclusion is drawn that, this strategy has been employed in a context where a culture-bound concept was used in the source text and it was a bit of a challenge for the translator to literally render such a concept from Sesotho into English. To exemplify this, in excerpt (44), a Sesotho culture-bound concept, *fiso* 'clay pot', has been translated into English by Mokitimi (1997) as a 'vase', which is a familiar concept to the English readership than *fiso*.

The following section discusses communicative contexts that led to Mokitimi's (1997) use of explicitation strategy.

3.5 Further Details Needed to be Added in the Target Text

The current section examines the last communicative context, in which Mokitimi (1997) employed a translation strategy, namely explicitation. The data to be examined in this section exhibits Mokitimi's (1997) use of explicitation strategy, in a communicative context where the translator felt the need to add some further details in the target language. There are a number of factors that may have triggered the translator's need to add some further details in the target language. Excerpts (46) to (54) in Table 12, below, exemplify the factors that might have triggered Mokitimi's need to add some further details in her English literal translation of the Sesotho proverbs to be discussed.

Table 12: Factors That Would Have Lead to the Translator's Additional Details

Sesotho Proverbs	Literal Translations	Factors that Lead to the Translator's Additional Details
46. **ST:** *Phuthi e tsoha ka meso e anyese.*	**TT:** The duiker wakes up early to suckle <u>its young</u>.	Certain information has only been implied in the source text.
47. **ST:** *Tjotjo e hlomile sesela.*	**TT:** The widow bird's tail has blossomed <u>again</u>.	Certain information has only been implied in the source text.
48. **ST:** *Bosiu ha bo se habeli.*	**TT:** Night does not disappear twice <u>before daytime</u>.	Certain information has only been implied in the source text.
49. **ST:** *Rea hola rea eletsa, <u>koma</u> re sala re e bina ka hlooho.*	**TT:** We get old, we sing <u>the initiation song</u> by nodding the head.	A relevant word is non-existent in the target text.
50. **ST:** *O kena litaba ka <u>sehlotho</u>.*	**TT:** A person jumps into a discussion or situation with his/her <u>long uncombed hair</u>.	A relevant word is non-existent in the target text.
51. **ST:** *Ho tsosa <u>mehola</u>.*	**TT:** Cultivate <u>an old piece of ground which was once ploughed</u>.	A relevant word is non-existent in the target text.

52. **ST:** *Ha ho nyatsoe Moroa, ho nyatsoa moqheme.*	**TT:** It is not the San who is despised but his hut, <u>because it is shapeless</u>.	Translator's background knowledge has interfered with the translation process.
53. **ST:** *Tlotlo le oele Mokhoabane.*	**TT:** There is a great treasure at Mokhoabane <u>mountain because hunters have trapped many wild animals</u>.	Translator's background knowledge has interfered with the translation process.
54. **ST:** *Ke lefifi la mo-nka-Ntjana.*	**TT:** It is the darkness <u>in which Ntjana was abducted</u>.	Translator's background knowledge has interfered with the translation process.

The data presented in Table 12, above, gives evidence to the fact that Mokitimi (1997) employed explicitation strategy where she considered it necessary to add some further details in her English literal translation of the Sesotho proverbs under investigation. Qiaozhen (2007:76) explains that:

> Descriptive Translation Studies sets the versions against the target-cultural background and attempts to seek out the constraining factors such as politics, economy, and ideology in the translating process as well as explores the reason leading to the incompleteness of the translated versions.

This suggests that to understand a translated version, one has to interpret it within its target cultural context, without ignoring various factors that may have impacted on its production. In the light of this, the information provided in Table 12, above, shows that the addition of further details in the target language was prompted by three factors, namely that, certain information has only been implied in the source text; a relevant word is non-existent in the target text; and a translator's background knowledge has interfered with the translation process.

In excerpts (46), (47) and (48), for example, the translator provided some additional details in her literal translations, which, of course, have been made implicit in the original proverbs. In excerpt (46), the translator's literal translation entails the information 'its young one' as further details. In excerpt (47), she added 'again', while in excerpt (48), it is the phrase 'before daytime' which provides further details. The translator may have considered adding further details in her literal translations just because the meaning of her literal translations sounded incomplete and the only way she could make them complete was by explicitly expressing the information which in the source text was only made implicit. Thus, this information provided in the target text can only be recovered in the source text by inference.

In excerpts (49), (50) and (51), on the other hand, the translator's addition of further details in her literal translations seem to have resulted from her attempt to describe or explain the meaning of the original concepts. This is because English seemed to lack relevant words which she could have employed in order to convey their meanings. For instance, the Sesotho word *koma* is a culture-charged (culture-specific) concept which in the context of the Sesotho proverb in excerpt (49) refers to the 'initiation school song', and a relevant word seemed to be non-existent in English to literally render the meaning of this Sesotho concept under discussion. Similarly, in excerpt (50), there seemed to be lack of a relevant word in English, even though the concept referred to by the Sesotho word *sehlotho* 'long uncombed hair' may be known or familiar in the target language culture. Another similar case is in excerpt (51), where the word *mehola* may express the phenomenon that is familiar in the target language culture or easy to understand, yet, it does not have a relevant word to express it in the target language.

Further details provided in excerpts (52), (53) and (54), seem to have resulted from the interference caused by the translator's own background knowledge of the Sesotho proverbs under study. The background knowledge reveals the translator's awareness of the circumstances that may have led to the coinage of the proverbs in question and she considered it necessary to add such details in her English literal translation of the Sesotho proverbs being referred to. To give an example, in her literal translation, Mokitimi (1997) provides additional information 'because it is shapeless' in excerpt (52) in the Sesotho proverb *Ha ho nyatsoe Moroa, ho nyatsoa moqheme* 'It is not the San who is being despised, but his hut'. Mokitimi may have known what the story behind the coining of this proverb was, and such knowledge seems to be resurfacing in her literal translation.

Likewise, the information 'mountain because hunters have trapped many wild animals' reflects the translator's knowledge of the origins of the Sesotho proverb *Tlotlo le oele Mokhoabane* 'Great treasure has fallen at Mokhoabane' which is illustrated in excerpt (53). Another similar case is in excerpt (54) where Mokitimi's background knowledge about "*Ntjana* been abducted in the dark" is reflected in her literal translation.

3.6 Conclusion

Hermans (1999:5) clarifies that Descriptive Translation Studies theory has inspired researchers to delve into translation in order to "explore its context and its conditioning factors, to search for grounds that can explain why there is what there is". In line with this clarification, this chapter attempted to explore communicative contexts in which Mokitimi employed various translation strategies identified in the previous chapter. Various communicative contexts were identified, namely; a context where wrong interpretation was possible, an equivalent word was

unknown, a specific word was unknown, culture-bound concept was used in the source text and the last context identified was, where further details needed to be added in the target text.

The data analysed in this chapter suggests that Mokitimi (1997) employed compensation strategy in a context where she anticipated that there would be a wrong interpretation of her English literal translations. The researcher observed that there were four factors that would possibly lead to wrong interpretation of Mokitimi's (1997) literal translation, namely: where the literal meaning of the SL concept may trigger the mental image of a wrong target language concept; where more than one interpretation of the literal rendition were possible; where the intended meaning of a lexical unit may not be so explicit in the target language as it is in the original language; and where the target language lacked the relevant equivalent word. For instance, in excerpt (34) there seemed to be no appropriate word to sufficiently render the literal meaning of the Sesotho verb *retloa* 'cutting a person into pieces for ritual purposes' into English, hence Mokitimi (1997) employed translation by compensation. Thus, this example proves that, this strategy was also utilised in a communicative context where English had no equivalent word for the word used in a Sesotho proverb. Based on the findings of this chapter, the researcher argues that Mokitimi (1997) employed compensation strategy as a way of dealing with the meaning of specific words in Sesotho proverbs and the grammatical complexities of such proverbs in her English literal translation.

The analysed data also revealed that Mokitimi (1997) employed translation by a scientific term in a communicative context where an English equivalent word of a Sesotho word was unknown. The analysis showed that, the translator employed a

domain-specific vocabulary to render the meanings of some of the words used in Sesotho proverbs. To give an example, 'plant amaranthus', provided as a translation for a plant name *poea* is an umbrella name for various species. That is to say, there are various names that fall under 'amaranthus', such include common tumbleweed, red-rooted pigweed, red-root amaranth, just to mention a few. The data analysed in this chapter suggests that Mokitimi (1997) used scientific terms in her English literal translation because she did not know the common names that she could have used as target language equivalents for the plant names she encountered in some Sesotho proverbs under study or she could not remember such common names.

The data analysed in this chapter further exposed that Mokitimi (1997) did not know or remember some specific terms that she could have employed in her English literal translation to deal with specific meanings of the Sesotho words discussed in this chapter. For example, excerpts (38) to (40), illustrated that translation by a superordinate term was employed in two communicative contexts. These being, where the target language lacks a specific term. For example, in excerpt (39), above, there is no English specific term for a Sesotho word *thuube*. Another context is where a translator is unaware of or does not know a specific target language word. For instance, a specific English word for *pelanyana*, in excerpt (40), is said to be a 'small hyrax', however, Mokitimi (1997) was not aware of this, hence she opted for a general word 'small rabbit'.

In a communicative context where a culture-bound concept was used in the source text, Mokitimi (1997) employed cultural substitution strategy. The analysed data unveiled that, in order to deal with the meaning of culture-bound concepts, Mokitimi (1997) relied on substituting Sesotho specific concepts with English

specific ones during the translation process of some Sesotho proverbs. For instance, a Sesotho culture-bound concept, *moluopo* which is a clothing item that was traditionally worn by Basotho men on the lower part of the body was translated into English, by Mokitimi (1997) as a 'trouser', which is a familiar concept in the Western culture.

Lastly, the data analysed in this chapter revealed that, Mokitimi (1997) employed explicitation strategy in a communicative context where the translator felt the need to add some further details in the target language. The researcher has observed that, there are three factors which have led to Mokitimi's (1997) addition of further details in the literal translation. These are: certain information has only been implied in the source text; a relevant word was non-existent in the target text; and where the translator's background knowledge has interfered with the translation process. Generally, the background knowledge revealed the translator's awareness of the circumstances that may have led to the coinage of the proverbs in question and she considered it necessary to add such details in her English literal translation of the Sesotho proverbs being referred to. For instance, in excerpt (47), the information 'because it is shapeless' resulted from Mokitimi's knowledge of the story associated with the proverb *Ha ho nyatsoe Moroa, ho nyatsoa moqheme*.

CHAPTER FOUR

STRENGTHS OF MOKITIMI'S TRANSLATION STRATEGIES

4.0 Introduction

In the last two chapters, chapter two and three, the researcher analysed translation strategies as employed by Mokitimi (1997) in her book entitled *The Voice of the People*. To be specific, in chapter two, translation strategies employed by Mokitimi (1997) in her English literal translation of Sesotho proverbs were identified. The researcher continued with the research's discussion in chapter three, which examined the communicative contexts in which the strategies identified in chapter two had been employed. In line with the previous two chapters of analysis the present chapter, which is the last chapter analysing data before the study's conclusion is reached, is intended to explore the strengths of the identified translation strategies. These are the strategies which have been discussed in the two chapters, prior to this one.

This chapter discusses the efficiency or the strengths of translation strategies utilised by Mokitimi (1997) when literally rendering the meaning of the selected Sesotho proverbs into English. With this said, strengths of translation strategies are regarded by the researcher as, features of translation strategies that make them effective when employed in a translation process. A point worth noting is that, the terms efficiency, effective, and advantage are used interchangeably in this chapter when talking about the strengths or merits of translation strategies.

In line with this background, this chapter presents and analyses data that entails the use of these translation strategies: compensation, translation by a scientific term,

cultural substitution, translation by a superordinate term, and explicitation. Mokitimi (1997) used these translation strategies when producing English literal translations of Sesotho proverbs. As suggested earlier in this chapter, these strategies are analysed with the intent of exploring their effectiveness in producing the English literal translations of Sesotho proverbs, yet to be discussed. The discussion of data in this chapter has been thematically organised according to the different types of translation strategies that have been analysed in the previous chapters. The use of any strategy in translation process may have both the pros and cons in conveying the intended message. However, it should be noted that in this chapter, only the strengths of the given strategies have been explored and discussed.

4.1 Strengths of Compensation Strategy

This section discusses only the strengths of compensation strategy in literally rendering the meaning of the selected Sesotho proverbs into English. When dealing with compensation strategy, scholars such as Khalilova and Orujova (2020) as well as Bakar and Ramli (2021) have made observations that prove this strategy to be an effective strategy that translators can employ. "Compensation is successful only if it meets three conditions: necessity, having the same rhetorical result and relevance" (Khalilova and Orujova, 2020:31). A similar opinion is conceived by Bakar and Ramli (2021:210), who also add that compensation strategy is a major role player in achieving relevancy of meaning, and functional effect of the translated text to the target culture. With these arguments in mind, this sub-section is set to discuss the positive impact of compensation strategy in producing literal translations of the selected Sesotho proverbs by Mokitimi (1997). The excerpts (55) to (61) provided in Table 13, below, illustrate the various functions of

Mokitimi's (1997) compensatory information or notes in the English literal translation of the Sesotho proverbs also provided in Table 13, below.

Table 13: Strengths of Compensation Strategy:

Sesotho Proverbs	Literal Translations	Strengths of Compensation Strategy
55. **ST:** *Taba tsa hole li jesa <u>ntja e chesa</u>.*	**TT:** Stories from afar make one to eat a cooked dog (not English 'hot dog').	To make the meaning explicit
56. **ST:** *Pelo e jele masoko.*	**TT:** The heart has eaten kalmas [<u>a very bitter plant</u>].	To make the meaning explicit
57. **ST:** *Motho o retloa maleo a sa phela.*	**TT:** A person is sliced [<u>cut up for making medicine</u>] while still alive.	To make the meaning explicit
58. **ST:** *Lesaka ha le bolae.*	**TT:** A kraal does not kill (<u>animals</u>).	To make explicit the object in the literal translation
59. **ST:** *E hlabang ha e bope.*	**TT:** The dangerous one [<u>a bull</u>] does not sulk.	To make the subject explicit
60. **ST:** *Li jele mahe, ho setse likhaketla.*	**TT:** They [<u>dogs</u>] have eaten eggs, and shells are left.	To make the subject explicit
61. **ST:** *Li tla fofa li khotše.*	**TT:** They [<u>birds</u>] will fly satisfied.	To make the subject explicit

In excerpts (55) to (61) presented in Table 13 above, Mokitimi (1997) provided brief explanations of meaning or compensation notes between brackets in her English literal translations. Yemen (2020:248) explains that "to compensate for meaning loss, the translator can use different techniques such as providing more explanation between brackets, giving commentaries in the footnote […]". This implies that compensation in translation can be recognised in different forms. It should be noted that Mokitimi (1997) attempted to preserve the literal translations of the Sesotho proverbs under study and further provided necessary modifications or adjustments as compensation in round or square brackets. Aziza and

Mebitaghan (2014:12) argue that "the translator may translate literally and add an extra-textual note explaining the cultural connotation of the proverb so as to maintain the intended aesthetics of the source text to the target audience". Generally, as stated in chapter three, the compensation notes seem to have been provided where wrong interpretation of some English literal translations seemed possible. Taking into account functional equivalence, certain translation adjustments can be introduced in the target text if a close, formal translation is likely to result in a misunderstanding of the designative meaning (Nida, 1993:125). As illustrated in Table 13, above, the compensation strategy was employed to provide information, which may be generally essential in better comprehending the English literal translation of the Sesotho proverbs in question.

Additionally, it is argued in this chapter that Mokitimi's (1997) compensation notes have performed three functions, namely, to make the meaning of a source text concept more explicit in the target language; to make an implicit source text syntactic object explicit in the literal translation; and to make an implicit source text syntactic subject explicit in the literal translation. Because of the functions of compensatory information provided in this section, the researcher maintains that generally, Mokitimi (1997) seems to have used compensation strategy in order to provide information, which was intended to enhance target reader's understanding of the literal translation of the Sesotho proverbs under discussion. Her compensation strategy was targeting certain problematic areas of the Sesotho proverbs. Generally, the problematic areas were related to the production of an accurate expression of meaning in her literal translation. When Mokitimi (1997) realised that the appropriate or intended meaning was not accessible in her English literal translations, she employed compensation strategy to make the intended

meaning explicit to the target readership as exemplified by excerpts (55), (56) and (57).

In excerpt (55), above, Mokitimi (1997) made the meaning of the Sesotho phrase *ntja e chesa* more explicit in her English literal translation. By providing a compensation note (not English 'hot dog') in brackets, Mokitimi (1997) minimised chances of confusion on the part of the target readership and enhanced its comprehension of the proverb in question. Similarly, in excerpt (56), above, a compensation note 'a very bitter plant', has been provided for a word 'kalmas'. In this case, the translator may have realised that it might be difficult for the target readership to recognise the connection between a figurative use of the word 'kalmas' (*masoko* in the original proverb) and its intended figurative meaning in her literal translation. This is because, due to the difference that is embedded in the cultural background of both Sesotho and English, the intended connection made in the original proverb seemed not so obvious in her literal translation. Nasser (2018:1) highlights that compensation strategy "goes with the spirit of the original text and does not ruin the meaning". That is, whatever the translator does, in this case being Mokitimi, is strictly in the interest of the source message and making sure that the target readership understands the target text as the source readership does comprehend the source text.

In excerpt (57), the translator's compensation note 'cut up for making medicine' served the purpose of explicitly displaying information that is known by the source text readership, yet it was not equally accessible to the target readership, unless it is stated in the English literal translation. The Sesotho verb *retloa* denotes 'cutting a person into pieces while still alive, for ritual purposes'. Neither the English verb 'slice' nor 'cut' could have conveyed this meaning in the English literal translation,

hence the translator provided the compensation note to make such meaning explicit.

Moreover, Mokitimi (1997) used compensation strategy to make certain grammatical elements of Sesotho proverbs explicit in her English literal translations as illustrated by excerpts (58), (59), (60) and (61). For instance, in excerpt (58), the Sesotho proverb, *Lesaka ha le bolae* 'A kraal does not kill', does not specify the object of the verb *ha le bolae* 'does not kill'. This could make its interpretation to be confusing to the target readership in the literal translation, even though in the original language such a construction is appropriate and comprehensible to the source readership. A similar case, can be said in relation to excerpts (59), (60) and (61) where the interpretation of the subject pronouns in the original proverbs were left open for different mental images. However, Mokitimi's (1997) compensatory notes, 'bull', 'dogs' and 'birds' in excerpts (59), (60) and (61), respectively, seem to have specified pronoun referents for the pronoun 'one', 'they' and 'they', respectively in the specified excerpts. Qiaozhen (2007:74) elucidates that, "Descriptive Translation Studies sets the translated version against the target-cultural background and the emphasis is put on the acceptation of the target readers toward the translated version". This means that it directs the study of translation towards its acceptability by the target readership. In this case, one can argue that the presence of the compensatory notes in brackets contribute to a better interpretation and understanding of the target readership of the literal translations Mokitimi (1997) produced. This means that the compensatory notes increase the chances of Mokitimi's literal translations to be accepted by the target readership.

This section revealed that Mokimiti's compensatory notes played a major role of putting forth, the meaning of concepts or aspects of source language grammar

which stood to be misunderstood in the target culture. On this note, the compensatory notes provided by Mokitimi (1997) were quite necessary in shaping her literal translation to be understood in the same manner as the source text was by its readership. In addition, Mokimiti's (1997) compensation strategy has also highlighted some distinctions that exist between Sesotho and English and that make faithful literal translation of Sesotho proverbs under discussion not viable. Such distinctions may be one of the reasons she opted for compensation strategy.

4.2 Strengths of Translation by a Scientific Term

The second section discusses the effectiveness of translation by a scientific term in producing the literal translation of Sesotho proverbs in English. Just to recap, it was concluded in chapter two that, translation by a scientific term is a translation strategy whereby a translator renders the meaning of a more common word or culture-specific word in the source language with one that has a specialised meaning in the target language. As indicated also in chapter two, the researcher has observed that translation by a more scientific name has never been a common strategy in translation practice. As a result, there is no research discussing translation by a scientific term as a strategy in translation. Even so, this sub-section analyses Mokitimi's (1997) literal translations, where she substituted Sesotho common words in original proverbs for English scientific ones in the target language. The following excerpts, as presented in Table 17 below, are illustrations of Sesotho proverbs whose messages have been communicated using translation by a scientific term by Mokitimi (1997).

Table 14: Strengths of Translation by a Scientific Term:

Sesotho Proverbs	Literal Translations	The Strengths of Translation by a Scientific Term
62. **ST:** *Ngoan'a tša ha se mele poea.*	**TT:** A child whose home does not grow <u>the plant amaranthus</u>.	To render the meaning of a culture-specific concept
63. **ST:** *Ho hlaba khora ka <u>sefea-maeba</u>.*	**TT:** A person who pierces abundance with <u>celastrus buxifolius</u>.	To render the meaning of a culture-specific concept
64. **ST:** *Ho ithiba litsebe ka <u>leshoma</u>.*	**TT:** To cover the ears with <u>buphane toxicaria plant</u>.	To render the meaning of a culture-specific concept

On the one hand, excerpts (62) to (64), presented in Table 17, above, suggest that the translation by a scientific term as a strategy has advantages. This study argues that, as Mokitimi (1997) was faced with a predicament of not knowing the English common words which she could have used to substitute the Sesotho words *poea*, *sefea-maeba* and *leshoma*, she taped into the Science field and translated them as "the plant amaranthus", "celastrus buxifolius" and "buphane toxicaria" instead. The reason for this being that, the scientific terms were more at her disposal, and she was faced with the hard task of having to facilitate communication.

This strategy is advantageous, as it is believed to have facilitated the translator's task of translating. Thus, the success of translation by a scientific term is determined by the extent to which the translator succeeds in bringing about what to her or him is believed to be a solution to the challenge s/he is faced with. With this said, without knowledge of either the scientific or the English common equivalents of Sesotho words in excerpts (62) to (64), the translation process would not have taken place at all, and the communication process would have been hindered. In this way, translation by a scientific term can be viewed as a process-oriented strategy. This is to say, if the translator succeeded in one way or the other in

bringing about what to her was a solution to the challenge she was faced with, translation by a scientific term as process-oriented translation strategy can be said to be advantageous.

4.3 Strengths of Translation by a Superordinate Word

This third section discusses, in detail, the efficiency of translation by a superordinate word in the English literal translation of the selected Sesotho proverbs. Translation by a superordinate word is used "when TL has no word that share the same propositional meaning as the SL word. In this case, the translator goes up one level by translating it using word from higher semantic field, or more general word" (Ardiansah, 2008:36). Baker (1992:13) explains propositional meaning as the relation between a word or an utterance and what it refers and describes in a real or imaginary world. There are benefits in employing translation by a superordinate term. Baker (2001), and Junining and Kusuma (2020) agree that translation by a superordinate word as a translation strategy is quite an effective strategy when dealing with non-equivalence. Translation by a superordinate term is said to be one of:

> […] the commonest strategies for dealing with many types of nonequivalence, particularly in the area of propositional meaning. It works equally well in most, if not all, languages, since the hierarchical structure of semantic fields is not language-specific, (Baker, 2001:26).

This means that translation by a superordinate word is a strategy that fills a non-equivalence gap between two languages. It is even more advantageous as it accommodates all languages, Sesotho and English included. Excerpts (65) to (67) provided in Table 17, below, are demonstrations of an effective use of a translation

by a superordinate word in communicating the English literal translations of some selected Sesotho proverbs, by Mokitimi (1997).

Table 15: The Function of a Translation by a Superordinate Word:

Sesotho Proverbs	Literal Translations	The function of a Superordinate Word
65. **ST:** *Molato o lefuoa ka lemao.*	**TT:** A damage is paid with a <u>safety pin</u>.	To overcome a relative lack of specificity in the target language.
66. **ST:** *Thuube ha e na tsatsa.*	**TT:** The <u>rat</u> has no hole.	To overcome a relative lack of specificity in the target language.
67. **ST:** *Ha ho <u>pelanyana</u> e sa ipoleleng.*	**TT:** There is no <u>small rabbit</u> which does not boast.	To overcome the translator's unfamiliarity with a specific term in the target language.

Excerpts (65) to (67) in Table 17, above, exemplify instances where Mokitimi's (1997) strategic use of a translation by a superordinate term has facilitated the communication of some Sesotho proverbs into English. Translation scholars inclusive of Moropa (2009) and Rimari (2010) raise a point that, translation by a superordinate word assists in overcoming "a relative lack of specificity" in the target language. It seems this is the case with Mokitimi's (1997) translations exemplified in excerpts (65), (66) and (67) where the English generic words, 'safety pin', 'rat' and 'small rabbit' have been employed to translate the meaning of Sesotho words *lemao*, *thuube* and *pelanyana*, respectively. This seems to have been done for two purposes, namely, to overcome a relative lack of specificity in the target language, and to overcome a translator's unfamiliarity with a specific term in the target language. The researcher argues that Mokitimi's decision may have been triggered by the need to translate, even though she could not achieve full equivalence. However, this was a strategic and advantageous decision as the

meaning of the Sesotho words in question is covered in the translations she provided.

In addition, it is observable from the above excerpts that, Mokitimi's (1997) use of a superordinate term has been successful in the English literal translation of some Sesotho proverbs, as the propositional meaning of the translated Sesotho words is expressed in English. For instance, although it can be argued that, in excerpt (66) above, *thuube* 'field mouse' is a special kind of a 'mouse', the argument here is that, in terms of a mental image of an animal being referred to, it is clear to the target readership that it is one from the family of murids (rats and mice). As a result, there is a relationship between *thuube* 'field mouse' and 'rat', as well as to what they refer to in a real world.

4.4 Strengths of Cultural Substitution Strategy

This fourth section examines the effectiveness of cultural substitution strategy in literally rendering the meaning of the selected Sesotho proverbs into English. Cultural substitution is defined as a type of translation strategy that "[…] involves replacing a culture-specific item or expression with a TL item considering its impact on the target reader […]" (Abbasian and Nazerian, 2016:38). Employing cultural substitution strategy by a translator may have specific merits as there are scholars who have identified and stated advantages of employing cultural substitution strategy in translation process. Baker (1992:31) and Junining and Kusuma (2020:85) hold a similar view that, the core advantage of employing cultural substitution strategy is that it offers the target reader a concept that is familiar to them, and one that they can identify with. Additionally, this strategy may be employed in order to "[…] make the translated text more natural, more understandable, and more familiar to the target reader" (Abbasian and Nazerian,

2016:38). The excerpts (68) to (72) provided in Table 19, below, are the translations that have been identified as English literal translations to which cultural substitution strategy has been employed by Mokitimi (1997).

Table 16: Strengths of Cultural Substitution:

Sesotho Proverbs	Literal Translations	The strength of Cultural Substitution
68. **ST:** *Monna o tentšoa tšeea ke ba bang.*	**TT:** A man is helped to wear his <u>trousers</u> by other men.	It uses the concept the target readership is familiar with.
69. **ST:** *Morena ha tentšoe moluopo.*	**TT:** A chief is never shown how to wear his <u>trousers</u>.	It uses the concept the target readership is familiar with.
70. **ST:** *Khoeli e phethile senkhoa.*	**TT:** The moon has completed <u>the cake.</u>	It uses the concept the target readership is familiar with.
71. **ST:** *Ho khahloa ke <u>fiso</u> la metseng.*	**TT:** To be interested in a foreign <u>vase</u>.	It uses the concept the target readership is familiar with.
72. **ST:** *Moro <u>khotla</u> ha o okoloe mafura.*	**TT:** At the <u>court</u> fat cannot be skimmed off the gravy.	It uses the concept the target readership is familiar with.

As shown in Table 19, above, excerpts (68), (69), (70), (71) and (72) illustrate instances where Mokitimi (1997) translated some words used in Sesotho proverbs by means of culturally substituting them into English. For instance, in excerpt (68) and (69), above, Mokitimi (1997) rendered two Sesotho culture-charged concepts *tšeea* and *moluopo,* respectively, into English as 'trousers'. The argument raised in this section is that, the translator did this intending to present a concept with which the target readership can relate. As stated earlier, Baker (1992:31) and Junining and Kusuma (2020:85) indicate that cultural substitution offers the target readership a concept that is familiar to them and one that they can identify with. It is argued that, by presenting a concept that the English readership are familiar with, the specified concept is "likely to have a similar impact on the target reader" (Higashino, 2001:57). This seems to be the case with the Sesotho words *tšeea* and

moluopo, since their English translation, 'trouser', has a similar impact (an intended outcome) on the target readership. That is, the mental image that the two are clothing worn most-likely by men, on the lower extremity.

In line with this note, this section argues that, Mokitimi (1997) employed this strategy as a means of providing the English readership with a concept they are familiar with. This is in line with the DTS that "[t]he translated versions have to meet the requirements of the target readers and the purpose of translation is exclusively to provide language materials for the target readers" (Qiaozhen, 2007:75-76). In this case, the target readership's understanding is prioritised. Similarly, in excerpts (70), (71) and (72), above, the English concepts 'cake', 'vase' and 'court' have been provided as substitutes of Sesotho concepts *senkhoa* 'sorghum bread, *fiso* 'clay pot' and *khotla* 'traditional court', respectively. Thus the associated images from *senkhoa* 'sorghum bread', *fiso* 'clay pot' and *khotla* 'traditional court' have been conveyed by their cultural substitutions 'cake', 'vase' and 'court', respectively. In excerpt (70), Mokitimi may have realised that 'a cake' is physically more equivalent to the source language concept *senkhoa* because of its circular shape. In the same manner, in excerpt (71), the image of the source language concept, *fiso*, has been conveyed by employing cultural substitution, using a target culture concept, 'vase', which is something familiar and may be appealing to the target readership. The same goes with *khotla* 'traditional court' and 'court', in excerpt (72). Although the two are of different cultures and of different settings, they are both places where matters are hoped to be solved amicably, as such, Mokitimi was able to provide a concept which the target readership is familiar and can identify with, while still preserving a similar message.

4.5 Strengths of Explicitation Strategy

This last section discusses the strengths of explicitation strategy in literally translating the meaning of Sesotho proverbs into English. Explicitation is dealt with in this research, as the detailing of an idea in the target text, which was otherwise implied in the source text due to the reason that it is a known concept that needs no clarification.

In this study, explicitation as Mokitimi's (1997) working strategy was identified in three forms, namely, addition, explanation, and implicit to explicit. According to Sharma (2015:5), the optimum use of addition strategy adds clarity. This is said to be achieved by providing additional information about previous events, contexts, or historical background. This strategy is only advantageous if the information provided is "real, relevant, and useful". In relation to explanation technique, a translator deals with the meaning of a source text by providing dictionary-like descriptive explanations. Apart from that, there are instances where a translator made use of implicit to explicit strategy. In Becher's (2010:20) view, this strategy is effective in bridging cultural gap and minimizing communicative risks, because the more clearly information is conveyed, the lesser the risk of communicative breakdown. This is because, "[…] being not explicit enough carries the "risk of not being understood" (Becher, 2010:20). Excerpts (73) to (81) in Table 21, below, illustrate the function of these different forms of explicitation in the English literal translation of some Sesotho proverbs.

Table 17: The Function of Explicitation:

Sesotho Proverbs	Literal Translations	The Function of Explicitation
73. **ST:** *Phuthi e tsoha ka meso e anyese.*	**TT:** The duiker wakes up early to suckle <u>its young one</u>.	To make the message sound clearer and complete to the target readers.
74. **ST:** *Tjotjo e hlomile sesela.*	**TT:** The widow bird's tail has blossomed <u>again</u>.	To make the message sound clearer and complete to the target readers.
75. **ST:** *Bosiu ha bo se habeli.*	**TT:** Night does not disappear twice <u>before daytime</u>.	To make the message sound clearer and complete to the target readers.
76. **ST:** *Rea hola rea eletsa, <u>koma</u> re sala re e bina ka hlooho.*	**TT:** We get old, we sing <u>the initiation song</u> by nodding the head.	To overcome lack of equivalence in the target language.
77. **ST:** *O kena litaba ka <u>sehlotho</u>.*	**TT:** A person jumps into a discussion or situation with his/her <u>long uncombed hair</u>.	To overcome lack of equivalence in the target language.
78. **ST:** *Ho tsosa <u>mehola</u>.*	**TT:** Cultivate <u>an old piece of ground which was once ploughed</u>.	To overcome lack of equivalence in the target language.
79. **ST:** *Ha ho nyatsoe Moroa, ho nyatsoa moqheme.*	**TT:** It is not the San who is despised but his hut, <u>because it is shapeless</u>.	To enhance target reader's understanding of the source text.
80. **ST:** *Tlotlo le oele Mokhoabane.*	**TT:** There is a great treasure at Mokhoabane <u>mountain because hunters have trapped many wild animals</u>.	To enhance target reader's understanding of the source text.
81. **ST:** *Ke lefifi la mo-nka-Ntjana.*	**TT:** It is the darkness <u>in which Ntjana was abducted</u>.	To enhance target reader's understanding of the source text.

The data in excerpts (73) to (81), presented in Table 22 above, exemplifies instances where Mokitimi's (1997) strategic use of explicitation can be argued to have been successful. It is evident from Table 22, above, that Mokitimi's major concern was the end product, which is the target text. One of the chief ideologies

of the Descriptive Translation Studies theory is to approach translation as a target-oriented activity. One can argue therefore that Mokitimi employed translation strategies which made the target text intelligible to the target readership and hence observed   the principle of acceptability advocated by Toury (1995). In excerpts (73) to (74), Mokitimi added some details in her literal translation of some Sesotho proverbs which make her literal translation more explicit than the original proverbs. It has earlier been indicated by Sharma (2015) that, the use of addition by means of additional information about previous events, contexts, or historical background adds clarity. This seems to be the case with all the excerpts presented in the table above. This means that the details added in excerpts (73) to (74), above, make the target message sound clearer and complete to the target readership. In example, even though Mokitimi mistakenly left out the word *one* which is italicised in excerpt (73), her intentions are still clear that she wanted her English literal translation 'The duiker wakes up early to suckle' to sound clearer and complete by explicating that it suckles 'it young *one*'. Hence her literal translation says 'The duiker wakes up early to suckle <u>its young *one*</u>'. That is also the case with the addition of 'again', in excerpt (74), and 'before daytime', in excerpt (75). Without the addition of 'again' in the literal translation 'The widow bird's tail has blossomed <u>again</u>', the meaning would not be complete. Similarly, without the addition of 'before daytime' in the literal translation 'Night does not disappear twice <u>before daytime</u>, the meaning would not be complete and clearer as it is when such information has been explicated in the target language.

Furthermore, the details added in excerpts (76) to (78), above, helped the translator to overcome lack of equivalence in the target language. When faced with the problem of non-equivalence of Sesotho words *koma*, in excerpt (76), *sehlotho*, in excerpt (77), and *mehola*, in excerpt (78), the translator employed translation by

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explanation. Sharma (2015:5) further provides the importance of explanation strategy, by stating that the explanatory information enhances correctness of the translated text, and also makes the text easy to comprehend. In this strategy, the translator provided dictionary-like descriptive explanations of Sesotho words which lacked their English counterparts, and such explanations made their meanings more explicit in the target language than it is in the original. For instance, in excerpt (76) above, a concept *koma* 'initiation school song', which is peculiar to Sesotho culture, had the capacity to be misunderstood by the English readership, as such, by translating it using explanation, the English readership are at an advantage of better understanding the concept just as the Sesotho readership does.

Moreover, the details added in excerpts (79) to (81), above, explicated the information on the historical background and the circumstances that led to the coining of the proverbs under investigation and such information can enhance target reader's understanding of the original proverbs. In other words, it can be argued that in this case, the translator made explicit in the target language the information which was left implicit in the original. De Metsenaere and Vandepitte (2017:407) explain that, implicit to explicit strategy minimises risk and maximises relevance. All in all, by providing the information on the historical background and the circumstances that led to the coining of the proverbs in excerpts (79), (80) and (81), it is argued that Mokitimi (1997) enhanced the English reader's understanding of illustrated Sesotho proverbs. Becher (2010) argues that this strategic use of explicitation seems to be an effective means to bridge cultural gap and to minimise communicative risks. This is the case with the aforementioned excerpts, as by providing the information, 'because it is shapeless', in excerpts (79), 'mountain because hunters have trapped many wild animals', in excerpts

(80), and 'in which Ntjana was abducted', in excerpts (81), which is only known to the Sesotho readership, the translator closes the gap that may be there between the two cultures of interest.

The researcher, therefore, finds this form of explicitation strategy where implicit information in the original language is made explicit in the target language to be an effective strategy as it maximises chances of information being understood in the receptor language. This means that, making explicit, the information which was otherwise implied helps "[…] obtain optimal relevance for the target text audience" (De Metsenaere and Vandepitte, 2017:408). For this reason, the section argues that Mokitimi (1997) has successfully been able to communicate the Sesotho culture, to the target readership, in a manner that makes her literal translations of Sesotho proverbs intelligible to the target readership, and as such that in turn has maximised chances of effective communication.

4.6 Conclusion

This last discussion's chapter was aimed at analysing the features of Mokitimi's (1997) translation strategies that seem to make them effective when employed in the English literal translation of some Sesotho proverbs. The translation strategies whose strengths have been discussed in this chapter are compensation, translation by a scientific term, cultural substitution, translation by a superordinate term, and explicitation.

The data's analysis revealed that Mokitimi (1997) employed compensation strategy to provide information which may be generally essential for the target readership to better comprehend the English literal translation of the Sesotho proverbs in question. Looking at Mokitimi's literal translation without comparing them with

their original proverbs one can see some merits directed to the target readers. It should be clear that the DTS "[…] does not exclude consideration of the source text, but it does shift the emphasis to the target text as product, to its function in the target culture and to the process leading to its production" (Rosa, 2016:12). From a target-oriented lens view of Mokitimi's literal translations, this chapter argued that, compensation strategy seemed essential in providing information which was intended to enhance target reader's understanding of the literal translation of some Sesotho proverbs which this chapter discussed. For instance, Mokitimi (1997) provided compensatory notes, 'a very bitter plant', in excerpt (56). These have been provided for a word 'kalmas', in a case where the translator may have realised that it might be difficult for the target readership to recognise the connection between a figurative use of the word 'kalmas' (*masoko* in the original proverb) and its intended figurative meaning in her literal translation. Thus, the compensatory notes provided information which may have generally been essential in better comprehending the English literal translation of the Sesotho proverb in question.

The analysis also suggests that, translation by a scientific term has been an effective strategy for Mokitimi (1997) to employ. The argument made concerning this strategy is that, although the translator may have opted for words that belong to a specific domain, the strategy in question facilitated the translation process for the translator. As such, translation by a scientific term as a strategy is believed to have facilitated the translator's task of translating because without knowledge of the scientific terms, the communication process would have been hindered. In this case, this strategy is said to be a process or task-based strategy. For example, in excerpt (62), Mokitimi (1997) has provided a scientific term 'amaranthus' to be a translation of a Sesotho word *poea*. This seems to have been done in a case where

a generic English equivalent word was unknown, however, the translation process needed to take place. The use of a scientific term in this case seemed to have made the process of translating possible.

Additionally, this chapter argued that superordinate strategy seemed to have been advantageous as it filled a non-equivalence gap between Sesotho and English. Although full equivalence could not be achieved, superordinate strategy has been argued to be effective as the meaning of the Sesotho words in question have been covered in the translations provided. The argument was also based on the fact that the propositional meaning of the translated Sesotho words has been expressed in English. For instance, although, *lemao* 'blanket pin', in excerpt (65) is a specific kind of a 'safety pin', the fact remains that its meaning is covered under the meaning of an umbrella term 'safety pin', thus in terms of a mental image, the target readership are able to get an idea.

The data analysed in this chapter reveals that Mokitimi's (1997) strategic use of cultural substitution had its merit. As a translator, Mokitimi (1997) intended and succeeded in presenting a concept with which the English readership is familiar with. For example, in excerpt (70), having realised that the source language concept *senkhoa*, and target language concept 'a cake' have the same physical features, as they are both circular, Mokitimi (1997) substituted *senkhoa* with 'a cake'.

Lastly, the analysed data revealed that, explicitation strategy has been advantageous because, the details added made the target message sound clearer and complete to the target readership. Again, explicitation strategy seemed to have helped Mokitimi (1997) to overcome lack of equivalence in the target language. It

has also been argued that Mokitimi (1997) enhanced the English reader's understanding of illustrated Sesotho proverbs. This in exemplified in excerpt (76) where, a concept *koma* 'initiation school song', which is peculiar to Sesotho culture, had the capacity to be misunderstood by the English readership, and translation by explanation had an advantage of making the English readership better understand the concept just as the Sesotho readership does.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This closing chapter entails the findings of the previous chapters of this study, which are presented in a form of a summary. It also presents the study's overall conclusions as well as the study's recommendations.

5.1 Summary of the Study

This study has sought to identify and analyse translation strategies as employed by Mokitimi (1997) when literally translating Sesotho proverbs into English in her publication entitled *The Voice of The People*, and these identified strategies are compensation, translation by a scientific term, cultural substitution, translation by a superordinate term, and explicitation. The study further analysed the identified strategies to elucidate the communicative contexts in which Mokitimi (1997) employed them. The final stage of the analysis was the exanimation of the specified strategies in order to assess their strengths in literally communicating the meaning of Sesotho proverbs which this study focused on.

Chapter one, which is the introductory chapter of this study, dealt with the background of the study, the statement of the problem, the research questions that guided the study, the researcher's hypothesis, the purpose of the study, the rationale and the significance of the study, the study's scope, the review of literature related to the study, the theory applicable to this research, the methodology and finally, the study's layout.

Chapter two identified translation strategies that have been employed by Mokitimi (1997) in her English literal translation of some Sesotho proverbs extracted from her book entitled *The Voice of The People*. In chapter two, various translation strategies which Mokitimi (1997) seemed to have employed in her English literal translation were identified. Those were identified as compensation strategy, translation by a scientific term, cultural substitution, translation by a superordinate term, and explicitation.

Toury (1995:32) argues that Descriptive Translation Studies' theory aims at producing a "[…] systematic exhaustive descriptions of what [translation or translation strategies] proves to be in reality". In line with this, the researcher discussed the identified strategies employed by Mokitimi, focusing on what they are and using the data extracted from *The Voice of The People* to illustrate the instances of the use of such strategies.

The data analysed in chapter two revealed that Mokitimi (1997) provided compensatory notes between round brackets in some instances, while in others the compensatory notes were enclosed between square brackets. Molina and Albir (2002:500) observed that "an item of information or a stylistic effect from ST that cannot be reproduced in the same place in the TT is introduced somewhere else in the TT". Nonetheless, this study revealed that all the bracketed compensatory information Mokitimi (1997) has added in her literal translation, appears immediately after the word that is being explained or after a word whose meaning is being compensated. This means that, the supplementary notes have been inserted directly within the text (the English literal translation). In one example, Mokitimi (1997) enclosed the English phrase, (not English 'hot dog') between round

brackets as a compensatory note for a Sesotho phrase '*ntja e chesa*' 'a dog while it is still hot'.

The chapter has also unveiled that there are some Sesotho words used in Sesotho proverbs whose meanings were conveyed using translation by a scientific term. For example, the meaning of the Sesotho word *leshoma* was rendered into 'buphane toxicaria' using translation by a scientific name. It has also been noted that translation by a more scientific name has never been a common strategy in translation practice and as a result, it does not feature in previous translation research.

The chapter's analysis further divulged that other Sesotho words used in Sesotho proverbs were rendered using a translation by a superordinate term. This means that Mokitimi (1997) employed translation by a superordinate term in order to deal with Sesotho words which have specific meaning, not a general one. It was illustrated that in one instance, Mokitimi (1997) used a generic word, 'rat', to translate the specific word, *thuube*, in the Sesotho proverb, *Thuube ha e na tsatsa* 'A field-mouse does not have its own hole'.

It further exemplified instances where Mokitimi (1997) employed cultural substitution to render the meaning of some words in Sesotho proverbs while translating them literally into English. Mokitimi (1997) culturally substituted the meaning of the Sesotho word, *tšeea*, in a certain instance, with that of 'trousers' in English.

Lastly, chapter two analysed data which disclosed Mokitimi's (1997) use of explicitation in her literal translation of some Sesotho proverbs. Mokitimi's (1997)

explicitation seemed to be in three forms (or sub-strategies), namely, addition, explanation and implicit to explicit. For example, when translating the Sesotho word, *mehola*, Mokitimi (1997) provided dictionary-like descriptive explanation, 'an old piece of ground which was once ploughed' and the provided explanation explicated the meaning of the original word in her English literal translation.

Chapter three, unlike chapter two, attempted to explore communicative contexts in which Mokitimi employed various translation strategies identified in chapter two. This was done in line with Hermans' (1999) clarification that Descriptive Translation Studies theory inspires researchers to delve into translation in order to "explore its context and its conditioning factors, to search for grounds that can explain why there is what there is" (Hermans, 1999:5). Various communicative contexts were identified, namely; a context where wrong interpretation was possible, an equivalent word was unknown, a specific word was unknown, culture-bound concept was used in the source text and the last context identified was, where further details needed to be added in the target text.

The chapter's analysis suggested that Mokitimi (1997) employed compensation strategy in a context where she anticipated that there would be a wrong interpretation of her English literal translations. The researcher observed that there were four factors that would possibly lead to wrong interpretation of Mokitimi's (1997) literal translation, namely: where the literal meaning of the SL concept may trigger the mental image of a wrong target language concept; where more than one interpretation of the literal rendition were possible; where the intended meaning of a lexical unit may not be so explicit in the target language as it is in the original language; and where the target language lacked the relevant equivalent word. For instance, there seemed to be no appropriate word to sufficiently render the literal

meaning of the Sesotho verb *retloa* 'cutting a person into pieces for ritual purposes' into English, hence Mokitimi (1997) employed translation by compensation. To be precise, this example proves that, compensation strategy was also utilised in a communicative context where English had no an equivalent word for the word used in a Sesotho proverb. Based on the findings of the chapter, the researcher argued that Mokitimi (1997) employed compensation strategy as a way of dealing with the meaning of specific words in Sesotho proverbs and the grammatical complexities of such proverbs in her English literal translation.

The analysed data also unveiled that Mokitimi (1997) employed translation by a scientific term in a communicative context where an English equivalent word of a Sesotho word was unknown. The analysis showed that, the translator employed a domain-specific vocabulary to render the meanings of some of the words used in Sesotho proverbs. To give an example, 'plant amaranthus', provided as a translation for a plant name *poea* is an umbrella name for various species. This means that there are various names that fall under 'amaranthus', such include common tumbleweed, red-rooted pigweed, red-root amaranth, just to mention but a few. The chapter's analysis further suggested that Mokitimi (1997) used scientific terms in her English literal translation because she did not know the common names that she could have used as target language equivalents for the plant names she encountered in some Sesotho proverbs under study or she could not remember any of such common names.

Data in chapter three has also revealed that Mokitimi (1997) did not know or remember some specific terms that she could have employed in her English literal translation to deal with specific meanings of the Sesotho words discussed in the chapter. For example, chapter three illustrated that translation by a superordinate

term was employed in two communicative contexts. These being, where the target language lacks a specific term. It was illustrated that there is no English specific term for a Sesotho word *lemao,* as the term 'blanket pin' other than 'safety pin' also depict the mental images of two or more objects in English. Another communicative context is where a translator is unaware of or does not know a specific target language word. For instance, a specific English word for *pelanyana* is said to be a 'small hyrax', however, Mokitimi (1997) was not aware of this, hence she opted for a general word 'small rabbit'.

In a communicative context where a culture-bound concept was used in the source text, Mokitimi (1997) employed cultural substitution strategy. The analysed data showed that, in order to deal with the meaning of culture-bound concepts, Mokitimi (1997) relied on substituting Sesotho culture-specific concepts with Western culture-specific ones during the translation process of some Sesotho proverbs. For instance, a Sesotho culture-bound concept, *moluopo* which, is a clothing item that was traditionally worn by Basotho men on the lower part of the body, was conveyed into English by Mokitimi (1997) as a 'trouser', which is a familiar concept in the Western culture.

Lastly, the data analysed in chapter three unveiled that, Mokitimi (1997) employed explicitation strategy in a communicative context where she felt the need to add some further details in the target language as the translator. The researcher observed that there are three factors, which might have led to Mokitimi's (1997) addition of further details in her literal translation. Such factors are: certain information has only been implied in the source text; a relevant word was non-existent in the target text; and where the translator's background knowledge has interfered with the translation process. Generally, the translator's background

knowledge reveals her awareness of the circumstances that may have led to the coining of the proverbs in question and she considered it necessary to add such details in her English literal translation of Sesotho proverbs being referred to. Illustration was given that the information 'because it is shapeless' resulted from Mokitimi's knowledge of the story associated to the proverb *Ha ho nyatsoe Moroa, ho nyatsoa moqheme* 'It is not the San who is despised but his hut'.

Chapter four analysed the features of Mokitimi's (1997) translation strategies that seemed to make them effective when employed in the English literal translation of some Sesotho proverbs. The translation strategies whose strengths have been discussed in chapter four are, compensation, translation by a scientific term, cultural substitution, translation by a superordinate term, and explicitation.

Analysis of data in chapter four revealed that Mokitimi (1997) employed compensation strategy to provide information, which may be generally essential for the target readership to better comprehend the English literal translation of the Sesotho proverbs in question. The chapter also argued that compensation strategy seemed essential in providing information, which was intended to enhance target reader's understanding of the literal translation of some Sesotho proverbs which this chapter discussed. Illustration was made where Mokitimi (1997) provided compensatory notes, 'a very bitter plant', when translating a Sesotho concept *masoko* 'kalmas'. The notes have been provided for a word 'kalmas', in a case where the translator may have realised that it might be difficult for the target readership to recognise the connection between a figurative use of the word 'kalmas' (*masoko* in the original proverb) and its intended figurative meaning in her literal translation. Thus, the compensatory notes provided information which

may have generally been essential in better comprehending the English literal translation of the Sesotho proverb in question.

The chapter's analysis further suggested that translation by a scientific term has been an effective strategy for Mokitimi (1997) to employ. The argument made concerning this strategy is that, although the translator may have opted for words that belong to a specific domain, the strategy in question facilitated the translation process for the translator. Translation by a scientific term as a strategy is believed to have facilitated the translator's task of translating because without knowledge of the scientific terms, the communication process would have been hindered. In this case, this strategy is said to be a process or task-based strategy. For example, Mokitimi (1997) has provided a scientific term 'amaranthus' to be a translation of a Sesotho word *poea.* This seems to have been done in a case where a generic English equivalent word was unknown, however, the translation process needed to take place. In this case, the use of a scientific term in this case seemed to have made the process of translating possible.

Additionally, the chapter argued that superordinate strategy seemed to have been advantageous as it filled a non-equivalence gap between Sesotho and English. Although full equivalence could not be achieved, superordinate strategy has been argued to be effective as the meaning of the Sesotho words in question have been covered in the translations provided. The argument was also based on the fact that the propositional meaning of the translated Sesotho words has been expressed in English. For instance, although, *lemao* 'blanket pin' is a specific kind of a 'safety pin', the fact remains that its meaning is covered under the meaning of an umbrella term 'safety pin', thus in terms of a mental image, the target readership are able to get a general idea of what is being communicated.

Furthermore, the analysis in chapter four showed that Mokitimi's (1997) strategic use of cultural substitution had its merit. As a translator, Mokitimi (1997) succeeded in presenting a concept with which the English readership is familiar. For example, having realised that the source language concept *senkhoa*, and target language concept 'cake' have the same physical features, as they are both circular, Mokitimi (1997) substituted *senkhoa* with 'a cake'.

Lastly, the analysed data divulged that explicitation strategy has been advantageous because, the details added made the target message sound clearer and complete to the target readership. Again, explicitation strategy seemed to have helped Mokitimi (1997) to overcome lack of equivalence in the target language. It has also been argued that Mokitimi (1997) enhanced the English reader's understanding of such Sesotho proverbs by her strategic use of explicitation. This can be exemplified by a concept *koma* 'initiation school song', which is peculiar to Sesotho culture and there is a possibility that it can be misunderstood by the English readership. However, translation by explanation had an advantage of making the English readership better understand the concept just as the Sesotho readership does.

5.2 Contributions of the study

With reference to a research gap identified in the statement problem as well as in the literature review section, the present research seems to have contributed to the conceptual and theoretical body of knowledge in translation studies when it comes to the understanding of the literal translation and use of translation strategies. By highlighting some of the translation strategies employed when literally rendering the meaning of culture-specific units embedded in proverbs, the study has raised

awareness of complexities of producing a literal translation of Sesotho proverbs. It also equips translators with the knowledge that they need to possess in relation to the nature of the various strategies which could assist them in future when they deal with culture-specific units.

5.3 Limitations of the study

The study has only highlighted on the strengths, merits, efficiencies and/or effectiveness of Mokitimi (1997)'s strategies, but because of its cope, it could not tackle the disadvantages of such strategies. Therefore, the researcher acknowledges this as a limitation because, the study may seem biased to readers.

5.4 Suggestions for further research

The study makes two suggestions for further research, the first being an investigation of the weaknesses of various translation strategies in producing the intended message in the target language. Secondly, the exploration of translation discrepancies evident in Mokitimi's (1997) literal and communicative translations.

5.5 Conclusion

The study concludes that Mokitimi's literal translations were intentional as they were meant to give the target readership the taste of the foreignness of Sesotho culture and its rhetorical brilliance. However, the researcher acknowledges the fact that producing a faithful literal translation of Sesotho proverbs was not viable because of the linguistic and cultural dissimilarities that exist between Sesotho and English. The study concludes that Mokitimi's use of strategies to produce literal translations was justified. Generally, Mokitimi's use of strategies in her literal translations of Sesotho proverbs was target-oriented, except for translation by a scientific term which is said to be process-oriented. In order to literally convey the

meanings of Sesotho proverbs to the English readership, Mokitimi (1997) seems to have employed compensation; translation by a scientific term; cultural substitution; translation by a superordinate term; and explicitation strategies. The various translation strategies that have been identified in the study are argued to have been an attempt on Mokitimi's (1997) part as a translator to solve the many translation situations she was faced with. These situations are termed communicative contexts in the study, and they have been discussed as; a context where wrong interpretation was possible; where an equivalent word was unknown to Mokitimi; where a specific word was either unknown to the translator or non-existent in the target language; where a culture-bound concept was used in the source text; and lastly, strategies were employed in a situation where Mokitimi felt the need to add some further details in the target language.

For instance, Mokitimi (1997) saw the need to add some further details in her English literal translation of some Sesotho proverbs because some information had only been implied in the source text. The expectation was that, the Sesotho readership possess background knowledge of the implied information, hence there was no need of making it explicit, however, Mokitimi (1997), with the help of explicitation strategy, made the implied information explicit in her English literal translation, so that even the target readership understands the proverbs in the same manner that the source readership do.

The study concludes that Mokitimi's (1997) translation strategies have been effective in literally communicating the English translations of some selected Sesotho proverbs. In support of this conclusion, it has been argued that, Mokitimi's use of compensation strategy minimised chances of confusion on the part of the target readership and enhanced its comprehension of the proverbs to which such a

strategy was employed. The use of such strategies is said to be target-oriented. Although there seemed to be no previous research on this matter, the study has been able to argue and to conclude that translation by a scientific term, as a strategy, has been helpful to the translator as it facilitated the process of translation and hence, it is said to be process-oriented. Again, the strength of translation by a superordinate word is made evident in the analysis as a strategy that has been able to help overcome a relative lack of specificity in the target language, and also as a strategy that has helped overcome Mokitimi's unfamiliarity with a specific term in the target language.

The researcher had hypothesised that, Mokitimi's strategies are helpful in clearly communicating meaning, through provision of more familiar and understandable translations. This seems to be the case with cultural substitution strategy, which has been discussed with examples that, one of its merits in Mokitimi's (1997) translations is that it has provided the English readership with a concept that has the same impact as the source concept. By explicating the implicit source language concepts, Mokitimi has been able to bridge the non-equivalence gap that existed between Sesotho and English, she has also been able to make the proverbs easier to understand, for the English readership.

5.6 Recommendations

➢ Although only five translation strategies seem to have been employed by Mokitimi (1997), translators should bear in mind that, there are many translation strategies that have been put in place to ease the many translation problems, and it is recommended that they (translators) should take notice of other translation strategies in order to better carry out the translation tasks.

➢ Translators are advised to thoroughly learn about the strategies that they intend to employ in order to ease communication, this is to make sure that,

such strategies carry out the intended function as opposed to creating more problems at the level of communicating.

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APPENDIX: A List of Excerpts that are Used in the Study

The data presented below is a sample of Mokitimi's (1997) English literal translations of the selected Sesotho proverbs. This data has been collected from her publication entitled *The Voice of the People*.

Sesotho Proverbs	Literal Translations	Page No.
1. **ST:** *Taba tsa hole li jesa ntja e chesa.*	**TT:** Stories from afar make one to eat a cooked dog (not English 'hot dog')	Page 9
2. **ST:** *Lesaka ha le bolae.*	**TT:** A kraal does not kill (<u>animals</u>)	Page 38
3. **ST:** *E hlabang ha e bope.*	**TT:** The dangerous one [<u>a bull</u>] does not sulk.	Page 58
4. **ST:** *Li jele mahe, ho setse likhaketla.*	**TT:** They [<u>dogs</u>] have eaten eggs, and shells are left.	Page 52
5. **ST:** *Li tla fofa li khotše.*	**TT:** They [<u>birds</u>] will fly satisfied.	Page 52
6. **ST:** *Pelo e jele masoko.*	**TT:** The heart has eaten kalmus [<u>a very bitter plant</u>].	Page 62
7. **ST:** *Motho o retloa maleo a sa phela.*	**TT:** A person is sliced [<u>cut up for making medicine</u>] while still alive.	Page 23
8. **ST:** *Ngoan'a tša ha se mele poea.*	**TT:** A child whose home does not grow <u>the plant amaranthus</u>.	Page 20
9. **ST:** *Ho hlaba khora ka sefea-maeba.*	**TT:** A person who pierces abundance with <u>celastrus buxifolius</u>.	Page 41
10. **ST:** *Ho ithiba litsebe ka leshoma.*	**TT:** To cover the ears with <u>buphane toxicaria plant</u>.	Page 62
11. **ST:** *Molato o lefuoa ka lemao.*	**TT:** A damage is paid with a <u>safety pin</u>.	Page 7
12. **ST:** *Thuube ha e na tsatsa.*	**TT:** The <u>rat</u> has no hole.	Page 51
13. **ST:** *Ha ho pelanyana e sa ipoleleng.*	**TT:** There is no <u>small rabbit</u> which does not boast.	Page 57
14. **ST:** *Monna o tentšoa tšeea ke ba bang.*	**TT:** A man is helped to wear his <u>trousers</u> by other men.	Page 17
15. **ST:** *Morena ha tentšoe moluopo.*	**TT:** A chief is never shown how to wear his <u>trousers</u>.	Page 31
16. **ST:** *Khoeli e phethile senkhoa.*	**TT:** The moon has completed <u>the</u>	Page 37

		cake.	
17.	**ST:** *Ho khahloa ke <u>fiso</u> la metseng.*	**TT:** To be interested in a foreign <u>vase</u>.	Page 37
18.	**ST:** *Moro <u>khotla</u> ha o okoloe mafura.*	**TT:** At the <u>court</u> fat cannot be skimmed off the gravy.	Page 65
19.	**ST:** *Phuthi e tsoha ka meso e anyese.*	**TT:** The duiker wakes up early to suckle <u>its young</u>.	Page 45
20.	**ST:** *Tjotjo e hlomile sesela.*	**TT:** The widow bird's tail has blossomed <u>again.</u>	Page 52
21.	**ST:** *Bosiu ha bo se habeli.*	**TT:** Night does not disappear twice <u>before daytime.</u>	Page 63
22.	**ST:** *Rea hola rea eletsa, <u>koma</u> re sala re e bina ka hlooho.*	**TT:** We get old, we sing <u>the initiation song</u> by nodding the head.	Page 5
23.	**ST:** *O kena litaba ka <u>sehlotho</u>.*	**TT:** A person jumps into a discussion or situation with his/her <u>long uncombed hair.</u>	Page 15
24.	**ST:** *Ho tsosa <u>mehola</u>.*	**TT:** Cultivate <u>an old piece of ground which was once ploughed.</u>	Page 34
25.	**ST:** *Ha ho nyatsoe Moroa, ho nyatsoa moqheme.*	**TT:** It is not the San who is despised but his hut, <u>because it is shapeless.</u>	Page 25
26.	**ST:** *Tlotlo le oele Mokhoabane.*	**TT:** There is a great treasure at Mokhoabane <u>mountain because hunters have trapped many wild animals.</u>	Page 29
27.	**ST:** *Ke lefifi la mo-nka-Ntjana.*	**TT:** It is the darkness <u>in which Ntjana was abducted</u>.	Page 39