

Are ideophones translatable? The case of translating isiZulu ideophones in DBZ Ntuli's short story *Uthingo Lwenkosazana (The Rainbow)*



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The meaning of words comes into play when words as units of translation are to be translated from one language into another. Lexical items that are extant in one language but not in others pose enormous problems for translators. The translation of ideophones – which feature very prominently in African discourse – is a case in point in this article. Translators faced with the translation of such forms are required to come up with strategies to aptly express their meanings in the target text. This article seeks to establish how CSZ Ntuli, in his English translation of an isiZulu short story *Uthingo Lwenkosazana* by DBZ Ntuli, has translated some of the ideophones used by the original author. Translation strategies used by CSZ Ntuli in his translation to express the meanings of the isiZulu ideophones will be brought to light in this article. It will be confirmed that CSZ Ntuli, using different lexical forms in the target language, has effectively changed unfamiliar isiZulu cultural notions to concepts that the English target reader can relate to. It will also be shown that the meanings of the isiZulu ideophones can be expressed in the target language using approximation and amplification as translation strategies provided that the translator has a good command of both source and target languages. The discussion will also look at how various translation scholars view the notion of equivalence at word level, and research on ideophones in isiZulu will also be reviewed.

Introduction

Culler (1976:21–22) assumes that 'if languages were simply a nomenclature for a set of universal concepts, it would be easy to translate from one language to another'. This statement is affirmed by Baker (2011:16) who asserts that 'languages tend to make only those distinctions in meaning which are relevant to their particular environment'. These observations are reinforced by Culler (1976:21–22) who posits that 'languages do not simply name existing categories, but rather articulate their own'. The implication here is that, in naming the categories they wish to articulate as their own, some languages select certain categories for inclusion in their lexicons while leaving others out. As mentioned above, lexical items that are extant in one language and not in others pose enormous problems for translators. The translation of ideophones, which feature very prominently in African discourse, is a case in point in this article. Translators working from African languages that include ideophones in their lexicons encounter problems with lack of equivalent forms in the target languages to express the meanings of such ideophones. Nonetheless, these translators are required to come up with apt equivalent forms to express the meanings of the ideophones in the source text. Baker (2011) states that:

... the choice of a suitable equivalent will always depend not only on the linguistic system or systems being handled by the translator, but also on the way both the writer of the source text and the producer of the target text, that is the translator, choose to manipulate the linguistic systems in question; on the expectations, background knowledge and prejudices of readers within a specific temporal and spatial location; on translators' own understanding of their task, including their assessment of what is appropriate in a given situation; and on a range of restrictions that may operate in a given environment at a given point in time, including censorship and various types of intervention by parties other than the translator, author and reader. (p. 15)

It is against this background that this article explores how CSZ Ntuli has translated ideophones used in DBZ Ntuli's short story, *Uthingo Lwenkosazana* in his English translation entitled *The Rainbow*. DBZ Ntuli (the author) and CSZ Ntuli (the translator) will henceforth be referred to as DBZ and CSZ, respectively. Scholarly works on ideophones will be reviewed. The discussion will be informed by the translation theory of equivalence.

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Uthingo Lwenkosazana By Dbz Ntuli In File

E.D.M. Sibiya,Zilibele Mtumane



Uthingo Lwenkosazana By Dbz Ntuli In File:

Trends And Tropes E.D.M. Sibiya, Zilibele Mtumane, 2024-06-07 This collection explores topical and current issues in indigenous African language literature of South Africa. These include narratological elements of literature, language usage, poetry analysis, and song lyrics. Each scholar presents findings that are particular to their research, thus making the book a valuable source of knowledge penned in a diversity of writing styles across different literary genres. Seventy per cent of the chapters are written in English and thirty per cent in isiZulu, a gesture towards encouraging research presentations in indigenous languages. Also of interest is that the chapter content covers traditional or largely obsolete forms such as folklore and essays. Print edition not for sale in Sub-Saharan Africa. *African Literature* C. F. Swanepoel, 1990

Uthingo Lwenkosazana By Dbz Ntuli In File Book Review: Unveiling the Magic of Language

In an electronic digital era where connections and knowledge reign supreme, the enchanting power of language has become more apparent than ever. Its capability to stir emotions, provoke thought, and instigate transformation is actually remarkable. This extraordinary book, aptly titled "**Uthingo Lwenkosazana By Dbz Ntuli In File**," written by a highly acclaimed author, immerses readers in a captivating exploration of the significance of language and its profound effect on our existence. Throughout this critique, we will delve in to the book is central themes, evaluate its unique writing style, and assess its overall influence on its readership.

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