Translating and Adapting an Academic Textbook from English to isiZulu: A Case of the Intellectualisation of a Target Language

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Abstract

This article shares the lived personal and professional experiences of a group of author-translators who wrote, translated and adapted an academic textbook into an African indigenous language, isiZulu. The book, *Izisekelo Zokulungisa Okubhaliwe: Izinsizakuhlaziya Nokwenziwayo*, is the isiZulu edition of *Text Editing: A handbook for students and practitioners,* written in English by Van de Poel, Carstens and Linnegar (2012) and the Sesotho translation *Metheo ya ditokiso tsa sengolwa* by Maleti (2016). Both titles were used to guide the author-translators in determining the form and the content of the isiZulu edition. While most of the source texts could be translated into the target language, aspects that were specific to the target language (e.g. rules of grammar, spelling and punctuation) had to be originated. Besides this challenge, the author-translators had to develop terminology equivalent to that used in the source texts where it did not exist in the TL (e.g. terms specific to the realms of book publishing and text editing). Using Afrocentrism and Steiner's hermeneutic motion, this study adopted a qualitative research approach from an interpretive perspective. Data derived from semi-structured interviews and praxis essays were analysed through the lens of Interpretative Phenomeno-logical Analysis (IPA). The production of the book highlights the emergence of a new image of the extraction of material from an academic territory, digesting and bringing it home to suit the target language while ensuring that meaning, culture, effect, academic style and register were maintained. The interdisciplinary nature of the work and the nature of the text

being academic take the second and the third steps of Steiner's hermeneutic motion a stride further. This research adds to Steiner's work by acknowledging the existence of Source Text Exegesis (initial browsing and critical analysis) before hermeneutic motion starts through 'trust'. The author's lived experience reveals that it is possible to write, translate and adapt academic books from English into isiZulu, one example of how an African language can be intellectualised. Although the available indigenous equivalents for terms in *Text Editing* were generally limited, by using strategies such as semotaxis, neo-logism and transliteration, the author-translators produced a book that has contributed enormously to the development of new isiZulu terms in its field. Indeed, the book presented an opportunity to introduce practitioners to some of the standard terminology used frequently in the context of text editing and proofreading – in their own language. For many years, writing academic books in indigenous languages has been considered impractical and impossible because of the dominance of English and an unprecedented devaluation and marginalisation of African languages on the ill-perceived grounds that they are inferior to the so-called languages of civilisation and enlightenment. This article argues that African intellectuals are able to use translation to contribute to the decolonisation process of the mental realm and the intellectualisation of African languages (Alexander 1990).

Keywords: African indigenous languages, decolonisation, intellectualisation, hermeneutic motion, culture, translation and adaptation, academic books, text editing.

1. Introduction and Background of the Study

This article explores and shares a group of author-translators' lived experiences of translating and adapting an English academic textbook into isiZulu. With support from the South African Book Development Council (SABDC), the book *Izisekelo Zokulungisa Okubhaliwe: Izinsizakuhlaziya Nokwenziwayo* was adapted from *Text Editing: A handbook for students and practitioners,* work written by Van de Poel *et al.* (2012) and the Sesotho translation *Metheo ya ditokiso tsa sengolwa* by Maleti (2016). Among the reasons behind agreeing to translate, adapt and produce the book is the fact that indigenous languages in South Africa are not yet on par with Afrikaans and English as academic lang-

uages of teaching and learning, research and innovation. Indigenous languages have been crippled by a lack of enablers such as appropriate academic books and terminology for specialised fields. Prah (2017: 218) argues that the 'development of discipline-specific terminology is crucial to the intellectualisation of a language'; hence the team of isiZulu author-translators' advocacy and contribution to the book. Furthermore, African text editors and proof-readers, and those employed in language services bureaux and publishing houses have hitherto lacked any indigenous-language texts that use the terminology of their disciplines. They have had to fall back on either English or Afrikaans texts for information about their craft. This also meant that these practitioners have been forced to use the relevant terminology in languages other than their mother tongue – even when communicating with fellow isiZulu speakers.

It is therefore important that African indigenous languages are intellectualised because the lack of books and terminology in specialised fields affects their development and also limits access by and success for Black students. The isiZulu book is therefore considered to be a contribution to African epistemology and ontology that needs to be valued for the sake of an African student (Dei 2002), as failure to do this compromises the student's ability to connect culturally with the content being dealt with (Asante 1989; Hlela 2019). The rare occurrence of academic books, of any specialised field, written in isiZulu or any other South African indigenous language in a library or in electronic sources such as the internet is the result, inter alia, of indigenous African language suppression during the colonial and apartheid eras. The dominance of English, the inherent stigma of blackness and devaluation and marginalisation of African indigenous languages on the grounds that they are inferior to the so-called languages of civilisation and enlightenment (Jansen 1998; Zeleza 2002; Chisholm, Motala & Vally, 2003; Hlophe 2003; Wa Thiong'o 1981; 1986; Sibuqashe 2005; Buthelezi 2016) even led African academics to eschew writing books in their own languages. After decades of indigenous languages being silenced as languages of teaching and learning in tertiary institutions, this article asserts that a book of this nature is one of the examples of the avant-garde contributions that aim to advocate that the decolonisation process should be elevated to include the mental realm by striving towards the intellectualisation of African languages (Alexander 2005; Dei 2012).

Translation and text adaptation are, in this context, used as a tool to uplift isiZulu and as a way of contributing to the 'radical transformation of the capacity and role of indigenous African languages in carrying and conveying

all forms of knowledge in all spheres of life' (Khumalo 2017: 255). Mawonga, Maseko and Nkomo (2014: 55) argue that the 'development of African languages through translation is one of the main language planning goals mandated by language legislation'. From the historical context, it is evident that translation has always played a pivotal role – for example, the translation of the Bible into all the South African languages has kept Christianity alive to this day. In addition, it was largely through translated work that Afrikaans grew as a language of business and the academy. Moreover, the apartheid govern-ment used translation to produce documents as a tool for perpetuating its policies of separate development.

Using materials that already exist in other elevated languages is informed by the metaphor of cannibalism, as explained by De Andrade and Bary (1991). They argue that it is not enough to reject domination by the colonisers; people can use the analogy of the Tupinamba tribe of devouring one's enemies to extract and absorb power from them. Accordingly, they argue that it is only by extracting and absorbing from Europe that the colonised will break away from what was imposed upon them. This article concurs with the metaphor of the cannibal devouring knowledge, ideas and the spread of information through translation and recommends that the absorption of the source's cultural values be limited but encourages the incorporation and restitution of the culture (Steiner 1975) and heritage of the indigenous targeted audience.

2. Literature Review

Denney and Tewksbury (2013) define a literature review as searching for and evaluating information from previous research studies on a particular subject. This section reviews the literature relating to translation and culture, and also attempts to locate language intellectualisation in the South African context.

2.1. *Language Intellectualisation in the South African Context*

The Constitution of the Republic of South Africa (RSA 1996, section 6) recognises the historically diminished use and status of the indigenous languages of the majority of the population. The indigenous South African languages referred to in the Constitution are Sepedi, isiZulu, Sesotho, Setswana, SiSwati, Tshivenda, Xitsonga, Afrikaans, isiNdebele and isiXhosa. These languages

have, throughout the periods of colonisation and apartheid, 'remained socially inferior and regarded as insignificant' (Prah 2018: 10). The pre-1994 government ensured that African languages were never developed into fully standardised languages. According to (Cluver 1991: 6), the apartheid governments 'sought to limit them for use within the family, cultural group, the Bantustans and Black schools'. Therefore, the post-1994 democratic government had a duty to ensure that the indigenous languages be promoted; hence the Constitution (RSA 1996) and different legislative frameworks as enablers to elevate their status.

Although policies have been formulated, I argue that section 6 of the Constitution of the Republic of South Africa (RSA 1996) is unproductive without implementation, because the 11 official languages are not all developed to the same high level of functionality. Just as it is unfair to place boxers of different mass divisions into the same boxing ring, so it is when developed languages such as English are put on the same platform as the underdeveloped South African indigenous languages. This I perceive as the further perpetuation of inequality that can be rectified only through multipronged intellectualisation strategies that include book development. Indeed, it has been pointed out that the need for South African indigenous languages to be fully intellectualised is long overdue (Kaschula & Maseko,2014; Sibayan 1999; Khumalo 2017; Prah 2018) and this should be 'seen within the context of national development initiatives' (Finlayson & Madiba 2002:41).

Intellectualisation refers to a deliberate language development strategy aimed at empowering and elevating 'less fortunate' and previously alienated languages to the status of being used in all spheres of life, from business, politics and education to science and innovation. Bolton and Kwok (2014) describe intellectualisation as a process of cultivating a standard language. Echoing these descriptions is Sibayan (1999: 229), who asserts that an intellectualised language is 'the one […] which can be used for educating a person in any field of knowledge from kindergarten to the university and beyond'.

The origins of the term 'intellectualisation' can be traced to a linguist from the Prague School, Havranek (1932). In the translation into English by Garvin (1955), Havranek was quoted as having defined the intellectualisation of a standard language as 'its adaptation to the goal of making possible precise and rigorous, if necessary, abstract statements' (Garvin & Mathiot 1968: 368). Further elaboration on Havranek's (1932) description of intellectualisation is given by Khumalo (2017: 252), who says that,

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

The two sociolinguists, Garvin and Mathiot (1968: 368), have the most appropriate definition for the purposes of this study because they define intellectualisation as,

> ... the process of *developing the resources of a language* for use as the language of scholarly discourse, the language of the intellectual life, beyond its use as the language of everyday life.

This definition relates well to the aims of producing the book, *Izisekelo Zoku-lungisa Okubhaliwe: Izinsizakuhlaziya Nokwenziwayo.* Its production was an attempt at adding to the academic resources which already exist, such as the terminology development carried out by the University Language Planning and Development Office (ULPDO) at the University of KwaZulu-Natal and the KwaZulu-Natal branch of the Pan-South African Language Board (PanSALB).

The intellectualisation and development of African languages need to be promoted and be encouraged because its success 'will give confidence and enable greater participation and better civic engagement. It will provide a basis for the whole society to participate in the processes of knowledge creation and reproduction' (Prah 2018: 15).

With the proper implementation of policy framework such as the Language Policy for Higher Education (LPHE 2002) and the Official Languages Act (2012), there is optimism that intellectualisation in South Africa 'is more likely to succeed than in most developing countries' (Finlayson & Madiba 2002: 40), as more and more indigenous language intellectualisation projects, such as book production and terminology development, are launched and effected.

2.2. Translation as an Intellectual Activity

Translation is an intellectual activity whereby text in a source language (SL) is rewritten in a target language (TL), ensuring that the closest natural equiva-lence is achieved. From the majority of definitions, the emphasis on equi-

valence becomes clear. Catford (1965) asserts that translation is the replacement of textual material in one language (SL) by equivalent textual material in another language. Bell (1993: 5-6) also emphasises equivalence, but adds the importance of style:

> Translation is the expression in another language (target language) of what has been expressed in another language (source language) preserving semantic and stylistic equivalences.

From the above, one can deduce that a translated text needs to convey to the target audience text which is not only naturally equivalent but also semantically and stylistically effective.

Further definitions add the importance of 'effect': Tytler (1971), for instance, argues that the target reader response to text is critical. This author echoes Nida and Taber (1969), who differentiate between two types of equivalence: formal and dynamic. Formal equivalence (later, 'formal correspondence') attempts to reproduce the ST surface structure as closely as possible, whereas the preferred dynamic equivalence attempts to reproduce the same reader response among target audience readers as that found among ST readers (Nida & Taber 1969: 24).

> The first factor is that the activity of translation must yield a translation in which the message of the original text has been transported into the receptor language in such a way that the response of the receptor is essentially that of the original readers (Nida & Taber 1969: 200).

It is therefore argued that the translator is obliged to write in such a way that an equivalent effect upon the target audience reader is achieved through the translated text.

The second important factor is that the restructuring should generate a surface structure that appears normal to the target readership:

> Translation consists in reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style (Nida & Taber 1969: 12).

Cheung (2013) argues that Nida's dynamic equivalence and his influence on

subsequent Bible translations were enormous, as seen by a number of dynamic equivalence English translations, most notably the *Good News Bible*. Others include *The Living Bible*, *The Contemporary English Version*, *The New Living Translation* and *The New Century Version*.

Steiner (1975) emphasises the importance of meaning in his third stage of incorporation. Furthermore, for him, this stage takes into consideration the significance of culture in saying that the translator ensures such thorough conformity to the TL norms as to bear no trace of their origins in the SL. He argues, furthermore, that translated work should not 'sound' like a translation and must fit like a glove in the target audience's culture. In this regard, a definition such as the following is too simplistic.

> ... translation is an expression, in the target language, of what has been expressed in the source language, ensuring that semantic and stylistic equivalences are maintained or that it is the replacement of textual material in one language by equivalent textual material in another language (Catford 1965; Bell 1993).

A more adequate definition would consider 'matters of socio-cultural convention, history and context' (Herman's 1996: 26) and relevance. Gutt (1991) proposes that text be translated in a manner that is 'adequately relevant to the audience' (Ghanooni 2012: 82), supporting the production of target text that is easy to understand.

The importance of culture is emphasised by Naudé (2011), who argues for the inclusion of socio-economic conditions, context, history and convention in order to enhance linguistic- based theories. This suggestion is echoed by Snell-Hornby (1990: 79-86), who refers to it as the 'cultural turn'. It is further supported by Bassnett and Lefevere (1990) when they argue that the cultural turn is an approach that embodies cultural, political and ideological contexts. This fact is also emphasised by Hatim and Mason (1990: 337, in Linnegar *et al.* 2012) when they argue that language practitioners, translators included, need to be in touch with 'the ideological and cultural environments of meaning and into the way in which language communities interpret reality'.

Post-colonial era translations take definitions a step further by taking on board cultural- political practice that might be strategic in bringing about social change (Ghanooni 2012: 3). Some of these definitions include a focus on gender and sexuality, such as that of Simon (1996), whose definition is

approached from a gender studies perspective by foregrounding the feminist in the translated text (Ghanooni 2012: 83).

Venuti (2008) introduced the 'translator's invisibility' element, which focuses on the translator's situation and activity in contemporary culture. He argues against the domesticating effects in translation. Although he believes in the readability of text, he asserts that dominant notions of readability in translation emphasise a narrow form of what actually happens. He sees the translator's intervention in the text as effaced, asserting that the more success-ful the translation, the more invisible the translator, and the more visible the author or meaning of the original text (Venuti 2008: 179).

This work is in agreement with that of other theorists: that there are myriad elements to be considered in translation other than linguistic and literary factors. The factors that affect translators and translations are cultural, historical, societal and psychological dimensions.

Over and above ensuring equivalence in translating academic source text belonging to a specific field into an indigenous language, this article places emphasis on the significance of the receiving culture and the process the translator goes through once they have embarked upon a translation.

3. Theoretical Framework

Ocholla and Le Roux (2011: 1) define a theoretical framework as 'the structure that holds and supports the theory of a research work. It serves as the lens that the researcher uses to examine a particular aspect of his or her subject field'. This section discusses Afrocentrism and Hermeneutic Motion as theories that informed this research.

3.1. Afrocentrism

An Afrocentric perspective (referred to as *Ingxila-Afrika* in isiZulu) guides and informs enquiry in this research. The lived experiences of African authors who translated and adapted a *Text Editing* academic textbook from English into IsiZulu provide an opportunity to contribute meaningfully to existing research from an African perspective. Africans have, for many years, had a challenge to find their own culture's relevance to phenomena (Hlela 2019) because of colonialism and apartheid. An Afrocentric perspective is defined by Hill (1995: 4) as follows:

> Afrocentric, or African-centered are interchangeable terms represent-ing the concept which categorises a quality of thought and practice which is rooted in the cultural image and interest of African people, and which represents and reflects the life experiences, history and traditions of African people as the centre of analyses.

As has been defined by Hill (1995), Afrocentrism is a lens that draws in African context and culture, a perspective which 'I am familiar with, creating oppor-tunities for me to relate and draw socially and psychologically by default from who I am' (Hlela 2019: 03). The approach argues that phenomena can also be studied from an African perspective both to challenge the dominant hegemonic practices and to make an African contribution based on African epistemologies (Mkabela 2005; Oloruntoba 2015; Hlela 2019). It is an approach that en-courages knowledge generation and defining phenomena from an African perspective. Oloruntoba (2015) asserts that the need for the intellectual liberation of the African continent is compelling. The ultimate goal of Afro-centricity, as described by Asante (1990), is the recovery of African freedom, liberation and creativity. This approach allows expression, understanding, interrogation and analysis in an African-centred manner and has been used in this study to analyse an intervention which aimed at intellectualising an African indigenous language, isiZulu.

3.2. Hermeneutic Motion

The second theory underpinning this study is Steiner's (1975) hermeneutic motion. It is a contribution that is perceived to have generated thoughts about a general theory of translation (Cheung 2013). Even in the present era of artificial intelligence, Steiner's (1975: 250) argument that 'the study of the theory and practice of translation has become a point of contact between esta-blished and newly evolving disciplines' is still relevant. Venuti (2013) asserts that we cannot draw a distinction between theory and practise when we trans-late, because no practice can happen without a theory behind it; hence the use of hermeneutic motion to analyse what the author-translators, the critical readers (or quality assurers) and the editor went through in order to produce a translation from English to isiZulu.

In analysing hermeneutic motion, Ghanooni (2012: 80) asserts that hermeneutic theory is different from 'linguistic-oriented theories which consi-

dered translation as functional communicative but go back to German Romanticism and the hermeneutic tradition'. The hermeneutic approach attempts to 'understand a piece of oral or written speech, and the attempt to diagnose this process in terms of a general model of meaning' (Steiner 1975: 249; Ghanooni 2012: 80). The theory befits the study because of its focus on the translator and his or her movement from where work begins to the finalisation of the action. Furthermore, the theory was adopted because of its stance on recognising the emergence of the interdisciplinary nature of the study of translation.

Steiner (1975) views translation as a motion or movement through the four stages: trust, aggression, incorporation and restitution (1975: 296-303). In the first step, the translator needs to have confidence in the existence of precious cargo in the source text (ST), cargo that needs to be conveyed to the audience of the target text (TT). Steiner (1975: 312) argues that there is radical understanding from the translator, his or her trust in the 'other' and the belief that there is something to be understood in the ST, and that the transfer to the TT will not be void.

Trust is followed by aggression, which has been used figuratively to mean that the 'translator invades, extracts, and brings home' (Steiner 1975: 298). A translator works vigorously on the text at word, phrase, sentence and paragraph levels, and at the coherence of the document as a whole, to ensure that it becomes suitable to the target audience. Aggression involves digging in, engaging with the ST and trying to understand, interpret and convey what has been extracted to the TT.

The third motion is the transcoding stage which Steiner refers to as incorporation because it involves 'the translator's action of absorbing or assimilating the ST into the target language and culture' (Cheung 2013). Incorporation is followed by the fourth motion, restitution or compensation. Steiner (1975) describes this motion as an act in which the translator achieves a sense of fidelity or faithfulness in balancing the TT as a representation of the original, thereby enhancing the status of the source text (Cheung 2013: 7).

This explanation portrays the idea that the translator is attempting to 'fix' whatever went wrong during the aggression phase. Steiner (1975:417) argues that 'translation fails where it does not compensate'.

With these two theoretical frameworks having been settled on as the basis for this study, the next decision to make centred on a suitable research design and methodology; this is described in the next section.

4.   Research Design and Methodology
4.1.   Qualitative Research from an Interpretive Perspective
This study adopted qualitative research described by Chilisa and Preece (2005: 142) as 'a type of research inquiry in which the researcher carries out research about people's experiences, in natural settings, using a variety of techniques such as interviews and observations, and reports findings mainly in words rather than statistics'.

Qualitative research was chosen for this study because it was able to locate it within a translation and language-planning setting; moreover, it provided opportunities for exploring all possible social variables and also space to be able to set manageable boundaries (Halliday 2001). As is discussed below, this research relates to the exploration, explanation and empowerment or development of theories as the fundamental aim of qualitative research (Creswell 2013).

Furthermore, the study falls within the interpretive paradigm because it allows the researcher to 'get inside the person and understand from within' (Cohen, Manion & Morrison 2007: 22). Using an interpretive approach helped with capturing the authors' lived experiences and the meanings they attach to those experiences. This is in line with what Chowdhury (2014: 433) regards as the importance of interpretivism: its ability to enable the researcher to see the world through the eyes of study participants and to allow them multiple perspectives of reality.

4.2.   Purposive Sampling
The researcher chose purposive sampling as the most appropriate for the study. This form of sampling was based on the judgement of the researcher that participants who will yield data were already known as they are the four author-translators themselves and two critical readers (quality assurers). These six individuals formed the team that wrote and/or translated the isiZulu text and who cast the critical eye of the language expert over the multi-author end-product. This was in line with Bhengu's (2005: 58) recommendation that a researcher may need to choose participants who are information rich if they are to make possible an in-depth analysis of the phenomenon being studied. This way of thinking confirms one of the criteria for selecting participants purposively, as discussed by Stones (1998), who argues that it is of the utmost

importance that the participants have experienced the phenomenon under investigation. This lived experience of the phenomenon the team certainly have in abundance, having authored and translated a substantial academic textbook of 10 chapters comprising more than 400 pages.

Data were solicited through semi-structured Interpretative Phenomenological Analysis (IPA) interviews. The open-ended questions were considered relevant because they provided

> ... the opportunity for the participant, who is to be considered the expert on the topic at hand, to talk in great detail about the elements of their experience that are of importance to them (Spiers & Smith 2017: 3).

Furthermore, detailed data were collected through writing praxis essays. In these literary compositions, the author-translators, and the critical readers (quality assurers) were able to express their thoughts and emotions and explain how they went through the hermeneutic motion process.

4.3. *Data Analysis*

According to Benard (1994: 360), data analysis refers to 'searching for patterns and ideas that help to explain the existence of those patterns. Chilisa and Preece (2005: 56) point out that 'the purpose of analysing and synthesizing data is to make sense out of disaggregated information, showing relationships, their root causes and possible solutions'.

This study used Interpretative Phenomenological Analysis (IPA) to make sense of the data. This is an inductive approach, (it is 'bottom up' rather than 'top down') which 'does not test hypotheses, and prior assumptions are avoided' (Reid, Flowers & Larkin 2005: 20). It is an approach which helps to interrogate and analyse insights into how a given participant, in a particular context, makes meaning out of their lived experience. It allows researchers to explore lived personal experience and 'is concerned with an individual's personal perception or account of an object or event' (Smith & Osborn 2007: 53). It was used in this study to hear the voices of the authors and critical readers (quality assurers) who participated in the translation and adaptation of the book. Content from IPA semi-structured interviews and praxis essays was coded in order to identify recurrent or underlying themes that existed within and across the solicited data. These were analysed to reveal the authors and

critical readers' (quality assurers') lived personal experiences and their social worlds.

5. Findings, Analysis, and Interpretation of Lived Experience of the Author

5.1. Agglutinating 'Source Text Exegesis' Prior to 'Trust'

Extracted from one of the praxis essays is one of the author-translators asserting that she nearly gave up when she browsed through the English book for the first time:

> *Yaze yashuba bo le ncwadi. Sizokwazi nje ukuyibhala ngesiZulu? Ngibona amatemu asetshenzisiwe esezingeni lemfundo ephakeme kakhulu kunokuba bengicabanga. Sengathi kuzomele sithole abanye abantu, awunsangu lo msebenzi.*

The author-translator is complaining about the toughness of academic language used in the source text and suggests that they rope in two more authors. This stage was one of the toughest in the sense that it compels one to decide whether or not to accept doing the job. This stage precedes 'trust'. It is one of the findings of this research that the author-translator first undertakes 'initial browsing' and 'Source Text Exegesis' (STE – which can be described as reading critically for initial interpretation) and that this is what leads to what Steiner calls 'trust'. The authors' lived experience revealed that there is a need for an emotional moment of bonding, the establishment of a relationship between translator, ST, and the original author through his or her work. The lived experience showed that the STE plays a role in helping the translator to understand the author's voice. Van de Poel *et al.* (2012: 221) state that the initial reading stage gives the translator an opportunity to establish how the original author thinks, plans and expresses himself or herself on paper and to assimilate the style of writing in the original document. In line with this, one of the findings of this study is that the initial browsing stage is critical as it helps translators to build a relationship with the original author through their work and also to manage to quantify the scope of the work that lies ahead. The lived experience of the author-translators in this study has indicated that it is only after this stage that a translator begins to have 'trust'.

5.2. Intellectualisation through Development of New IsiZulu Terminology

The writing and translation of the text-editing book contributed enormously to the development of new isiZulu terminology, terminology that speakers of isiZulu would otherwise have to have read and used only in English. This is because the ST on text editing contained many words – words that are specific to the field of text editing, proofreading, book production, book design, typography and typesetting – which have not been named in isiZulu. One author-translator, in her praxis essay, remembers questions which they used to ask one another on a daily basis, for example:

> *Sizowathathaphi la matemu anzima kangaka? Yini i-footer ngesiZulu? Linjani igama elithi 'ukuklama' uma sikhuluma ngoku-designer? Ngingasho yini ukuthi i- copy editor umhlelikhophi?* (Where are we going to get IsiZulu equivalents for these difficult words? What shall we call a 'footer' in isiZulu? Is the word '*ukuklama'* appropriate for the term 'designer'? Can I call the copy editor '*umhlelikhophi'*?)

This is indicative of the never-ending process of looking for appropriates terminology for the benefit of the target audience. Furthermore, even the quotations and citations included in the ST varied in complexity and very few had corresponding equivalence in the TL. While some of the SL words were adapted and translated, many were coined from scratch after the author- translators have ensured that they are semantically accurate and stylistically effective.

The writing/translation of this book therefore presented the authors with an opportunity to introduce practitioners to standard terminology used frequently in the context of text editing and proofreading; their doing so would undoubtedly benefit language practitioners, teachers, and students whose first language is isiZulu. A few examples of the words coined include:

> Anti-virus: *isivimbelagciwane/isilwisagciwane*; Copyright: *ubumninikushicilela;* Designer: *umklami/umhlelisakhiwo*; Indexer: *umbhalinkomba*; Intellectual property: *ingqondolifa*; Invoice: *isicelankokhelo*; Permissions: *imithethomvume*; Plagiarism: *ukuqhwagela ulwazi*; Proofreader: *umlungisimaphutha*; Publisher: *umshicileli*; Quality: *izingabunjalo*; Text editor: *umhlelimbhalo*;

Trademark: *intengisoluphawu*; Translated piece of work: *isihumusho*.

Coining words such as those shown above is an example of what is referred to as a 'neologism'. This is defined by Newmark (1988) as newly created lexical items or existing lexical items that acquire new meaning (cf. Baker 1992). As a result of continuous language growth, compounded by technological and scientific innovations and a fusion of cultures, there are old words that require new meanings. Borrowing alone diminishes pure vocabulary; it is not enough if people speaking a particular language want to stress the maintenance of identity and also not lose sight of purism. In any language there are 'good' and 'bad' borrowings, and writers and the community at large need to be able to differentiate between them and reject bad borrowings. There is also an argument against purism: linguistic purism assumes to protect a language through eliminating variants of a language and new terminology labelled as undesirable. Purist practices include rejecting new grammatical forms, jargon, foreign words, colloquialisms and neologism. But a language does not request permission for the kind of language growth witnessed through social media and technological innovations. Furthermore, authors need 'to cross the bounds of purity to increase the effectiveness of text, and that language purity is not a holy cow' (Linnegar, Marus & De Wet 2012:69).

However, the most important objective is not simply the introduction of new words but minimising the glorification of the language of colonisers and oppressors. A historian of the Roman Empire, Tacitus, asserted that the language of the conqueror in the mouth of the conquered is ever the language of the slave. If English remains on our lips, we will be slaves forever. There is nothing as painful as remaining enslaved.

Although neologisms are praised by many, this article presents a lived experience challenge, which says that no matter how sublime and succinct a newly coined term is, there looms the issue of acceptance by terminology authorities and the wider public, for example, national language boards in different countries. Rules by language authorities matter, for example, author-translators in their interviews are reminded of how they had to revisit the whole translated book because a hyphen is no longer used in foreign names and surnames. In- text surnames such as *u-Bolter* (1991) were changed to *uBolter* (1991) and hyphenation is still expected in names that start with vowels, for example *u-Anderson*.

Uncertainty about the permanence of a newly coined word was a sig-

nificant problem area for the authors. Even though the option of creating neologisms is recommended, Newmark's advice was at times heeded because 'it is better to translate the word with a functional or descriptive term rather than to transfer the word unchanged to the target language' (1988: 141). The word 'indexer', for example, is a case in point: it was translated into isiZulu to mean someone who does 'indexing', hence the term '*umbhalinkomba*' (author + indexer). Furthermore, to ensure that their reasoning was correct, and their lexical neologism was correct or acceptable, the authors had to find critical readers (quality assurers) who have been involved in terminology development for many years who could cast an editorial eye over the manuscript before its final evaluation and publication.

It is the view of this article that language growth cannot be a prescribed linear process tied only to specified linguistic authorities. This is because the growth of a language is affected by many factors such as usage in the media, cultural diffusion and acculturation, to name but three. New terms will always emerge – even through economic globalisation. Moreover, any language has to grow through innovation in order to ensure that culture is not undermined and to avoid its being looked down upon and possibly even being faced with extinction. Target audiences therefore deserve to receive new terms into their own languages.

5.3. *Emergence of an isiZulu theoretical Basis for Language Practitioners*

A prime example of the intellectualisation of an indigenous language was the translation and adaptation of a model for the evaluation of text quality that was originally developed by a Dutch academic, Professor Jan Renkema, for Dutch writers and text editors. Renkema's research into the viability and applicability of this theoretical model aimed to fill a lacuna in the practice of text evaluation. At that time, much of text evaluation was based on subjective gut feel and lacked a set of objective criteria. This model, the so-called CCC Model for Text Evaluation, was taken on board by the authors of *Text Editing*, from which the isiZulu book was derived. The CCC in the name of the model stands for Correspondence, Consistency and Correctness. Its brainchild and proponent, Renkema (1996), argues that there were previously no set-in- stone ways used to judge text by and without a rubric of (reasonably objective and compre-hensive) criteria at our disposal all we end up having are subjective opinions

from different people about whether a text is good or bad. As a result, Renkema (1996) devised the CCC model as an objective tool for diagnosing and labelling the quality of text. He tested it extensively on a range of texts. Using this model, text can be evaluated according to 15 evaluation points. The model consists of the following:

- Three criteria for the analysis of quality, arranged in columns: correspondence, consistency and correctness.

- The three criteria can be measured through five facets arranged in a hierarchy of rows, namely: text type, content, structure, wording and presentation.

- The combination of the criteria and the text facets gives rise to the matrix of 15 evaluation points for gauging text quality. Renkema (1996; also Van de Poel *et al.* 2012) adopted a top-down approach to applying his evaluation points to a given text: he regarded the correspondence and text type criteria as those needing priority consideration, the presentation and correctness criteria as worthy of less immediate consideration. He reasoned as follows: it is no good correcting spelling, grammar and punctuation errors in a text if it is fundamentally flawed at the level of text type or if it does not correspond to the needs of its readers in any way.

The challenges for the isiZulu author-translator team (as was the case for the English-language authors when they had to translate the model from the Dutch) lay in the translation or adaptation of the terms used in the English model. The first challenge lay in naming the model. In isiZulu, the model was named *Injulalwazi i-XNL*: *UkuXhumana*, *iNhlalanjalo nokuLungile*, the three terms corresponding to the English labels for the three criteria for analysing text quality. The next challenge lay in translating or adapting the labels of the 15 evaluation points in the English text (Van de Poel *et al.* 2012). See the next two pages.

Although editing text is a holistic intervention (Linnegar *et al.* 2012) in that there are many aspects of a text that an editor must consider, for the purposes of analysing text quality, it can be broken down into a number of components. The main components, shown as A–E in the model, refer to text

type, content, structure, wording and presentation respectively. Devising a name and being able to structure the CCC into the XNL model is viewed as a significant achievement by the author-translators. The revisited theory could benefit Zulu-speaking language practitioners, including teachers, lecturers, text editors, interpreters, journalists and postgraduate students in evaluating the quality of their own and others' written texts.

TEXT FACETS	CRITERIA FOR QUALITY ANALYSIS		
	CORRESPON-DENCE	CONSIS-TENCY	CORRECT-NESS
A. TEXT TYPE	EP1. *Appropriate text*	EP2. *Unity of* genre	EP3. Application of genre rules
B. CONTENT	EP4. *Appropriate &* sufficient information	EP5. *Congruence of* facts	EP6. *Facts*
C. STRUCTURE	EP7. Sufficient *cohesion*	EP8. *Uniformity of* structure	EP9. Linking words *& argumentation*
D. WORDING	EP10. Appropriate wording	EP11. Unity of style	EP12. Syntax, *vocabulary & meaning*
E. PRESENTA-TION	EP13. *Appropriate layout & typography*	EP14. *Congruence between text and layout*	EP15. Spelling, punctuation, layout *& typography*
	15 EVALUATION POINTS (EPs)		

The 15 evaluation points in isiZulu were structured in matrix form as follows:

IMINXA YOMBHALO	IMIGOMO YOKUHLAZIYA IZINGABUNJALO LOMBHALO		
	UKUXHUMANA	INHLALANJALO	UKUBHALA NGOKULUNGILEYO
A. UHLOBO LOMBHALO	PH1. *Umbhalo ofaneleyo*	PH2. *Ukubumbana kohlobo lombhalo*	PH3. *Ukusetshenziswa kwemithetho yohlobo lombhalo*
B. OKUQUKETHWE	PH4. *Ulwazi olufanele nolwanele*	PH5. *Ukufaneleka nokuhambisana kwamaphuzu*	PH6. *Amaphuzu angamaqiniso*
C. ISAKHIWO	PH7. *Ukubumbana okwanele*	PH8. *Ukubumbana kwesakhiwo*	PH9. *Amagama axhumanisayo nempikiswano ejulile*
D. UBUNJALO BAMAGAMA	PH10. *Ukubhala amagama ngendlela efanele*	PH11. *Ukubumbana kwendlela yokubhala*	PH12. *Uhlelomisho, ulwazimagama nencazelo*
E. UKWETHULWA	PH13. *Ukuhleleka nokubukeka kombhalo ngokufanele*	PH14. *Ukuhambisana kombhalo nokuhlelwa kwawo*	PH15. *Isipelingi, izimpawu, ukuhleleka nokubukeka*
	AMAPHUZU (PH) OKUHLOLA AYI-15		

5.4. *Strategies Used to Combat Non-equivalence of Meaning and Effect*

One of the findings which emerged during the translation project is that there is generally limited availability of indigenous equivalents for terms in specialised fields. In the field of text editing, for example, there are no equivalents for terms such as *artwork, copy editor, design concept, freelancer, indentation, layout, proof-reader, spell-checker, typography* – the list is almost endless. This article shares the lived experiences of the researchers and also discusses different strategies that were used to develop terms of 'dynamic equivalence in an attempt to reproduce the same reader response among target audience readers as that found among ST readers' (Nida & Taber 1969: 24). One solution to this problem of generating neologisms in isiZulu was to create a word list of the lexicon specific to a chapter at the end of each chapter of the textbook, together with their meanings as used in the ST.

Although the era and enthusiasm for equivalence when translating texts seem to have been criticised in the 21st century, the author-translators in this project seem to have embraced and used it effectively, with specific emphasis on semantic, cognitive, effect and stylistic equivalences. As has been explained above, English has, in most cases, distinctive words for phenomena in this specific field, whereas the limited isiZulu lexicon competes for the semantic domain. Over and above SL decoding, transcoding and TL encoding, in this project the author- translator also had to deal with concepts that have not existed in the indigenous language while at the same time also having to ensure that the text remains at an acceptable academic level.

5.4.1. *Semotaxis and Transliteration*

Semotactic marking refers to determining meaning by considering the meaning of other words in a sentence; that is, the importance of a word and its meaning is determined by contextual conditioning. This emphasises translation through understanding a word from its immediate environment. For example, where English is able to differentiate the meaning between words such as 'organise, plan, edit, programme, put in order, arrange'; in isiZulu the core word for all these words is '*hlela*' or '*ukuhlela*'. In such cases, semotaxis needed to be employed, otherwise a tautological sentence that is semantically and pragmatically incorrect could result. For example:

> Editors planned to give us a well-organised programme' would be literally and incorrectly translated as '*Abahleli bahlela* ukusinikeza *uhlelo oluhlelekile*.

The above example is appropriate only in teaching alliteration in IsiZulu. To avoid such occurrences in a target indigenous language, a semotactic intervention, accompanied by semantic and cognitive unit translation, was necessary. One of the semantic versions for the above IsiZulu example would be:

> *Abahlelimbhalo baqhamuke nesu lokusinikeza indlela yokusebenza ehlelekile.*

There were also cases where the team resorted to transliteration. This refers to translating a term verbatim ensuring that the semantic meaning of the source language is maintained. Over and above paraphrasing and semotactic marking, the author-translators also resorted to this subset of translation in order to eliminate ambiguity and obscurity. McKnight (1928) argues that the word 'angel' is transliterated from a Greek word '*aggelos*', which means a 'messenger'. In isiZulu there are words such as *i-TV* for television; although there is an officially documented term '*umabonakude*'; the former being the one commonly used in isiZulu-speaking communities. The same can be said about words such as '*iselula*' (mobile phone) where the official word is '*umakhalekhukhwini*' – which is rarely used by the majority of the people. Then there are terms such as '*ikhompyutha*' (computer) that do not have a documented alternative and the transliterated version is accepted for use by the target audience. This is one of the ways chosen in the text-editing project for terms such as 'font' which is written in isiZulu as '*ifonti*'. Other examples include '*ikhophi*' (copy), '*isitayela*' (style), '*irejista*' (register) and '*isipelingi*' (spelling). English also uses this strategy to coin millions of words from different languages, for example, '*laissez-faire*' (French), '*espresso*' (Italian), '*in loco parentis*' (Latin), '*guerrilla*' (Spanish) and '*kwaito*' (African languages). Van de Poel *et al.* (2012: 417) argue that if words such as these are widely used, they become naturalised and become part of the standard vocabulary of a language.

  The examples above depict how the author-translators dealt with the non-equivalence of meaning at a word, a phrase and a sentence level. These include using a general word, a near equivalent, a cultural substitution, para-

phrasing and describing related words and phrases, and using loan words in order to overcome the lack of specificity in the target text. As a translator into an indigenous target text in academic language, it has to be one's mission to produce a quality product. One has to meet the expectation of maintenance of the source text's original meaning, be accurate in conveying the meaning of cited sources, and also be thinking about the cohesion, coherence, intentionality, acceptability, contextuality, informativity and intertextuality of the text for the sake of the reader (De Beaugrande & Dressler 1981).

Bearing in mind that the academic book in question deals with text editing that is governed by a strong code of ethics, there was an enormous challenge in the degree to which one could manipulate the text. Decisions had to be made by the author-translators about whether the text had to remain as closely as possible to the original or whether it had to be brought closer to the target audience, while upholding a formal academic register on either occasion. In the former, as little as possible is adapted from the original; in the latter, the text could be adapted if required, should the translators deem it necessary. The lived experience necessitated exhaustive adaptation, because the author-translators argued that in order to 'dethrone' (Vermeer 1986: 42) the source text effectively, precedence had to be given to functionality to ensure fitness for purpose. One of the most important questions was to think always about a 'certain group of persons' so that the text was 'tailored to fit their needs and expectations' (Cheung 2013: 9), all the while ensuring that the academic register was not lost. Nord (1991: 195) criticises elastic text that aims to satisfy every reader, arguing that a one- size-fits-all translation is bound to be equally unsuitable for anyone.

The author-translators had to also consider 'relevance' by scrutinising whether the end product is in line with expectations and needs of the target culture (Gutt 1991), which is determined by who the text is written for. This is what Steiner (1975) emphasises in his third and fourth stages of the translator-in-action.

5.4.2. *Translation Couplet Strategy*
This is an expression that is used for the combination of transposition and mutation. Firstly, 'transposition' refers to a change in the grammar from SL to TL. Over the years, empirical research has shown that a good translation takes into consideration context, the roles of grammar and idiomatic expressions.

There are idiomatic expressions which are expressed with equivalent meaning, but which are different in form (for example: 'Once bitten twice shy'/'*Ukubona kanye ukubona kabili*'; 'Fortune favours fools'/'*Amathanga ahlanzela abange-namabhodwe*', which literally means 'pumpkins yield for those who have no pots to cook them'). Where the idiomatic language did not match, the strategy of paraphrasing to find a proper stylistic alternative in the target language was used. Baker (1992) warns against idiom translation as some idioms may easily be misinterpreted, while Buthelezi (2018) argues against word-for-word and literal translation, because either may lead to a distortion of meaning and may also affect the effect on the receiver negatively. It is for these reasons that the author- translators of the isiZulu text-editing book decided to write some of the chapters from scratch, because no two languages are the same grammatically. There were areas where it would have been impossible to make adaptations from English grammar. For example, there are language rules that apply differently to isiZulu. Where the English version deals with the formation of possessives such as child's, horses', men's, Moses', and Francis's, isiZulu instead discusses possessives with particular emphasis on concords, i.e., '*ongumnini okhanyisayo nezivumelwano*' as in **ye**ngane; **za**mahhashi, **ka**Mlungisi, **zika**Falakhe – the list is endless.

Another example could be homophones (words that are pronounced in the same way, but which differ in their spelling, meaning and origin). The examples given in the English edition include *berth/birth, check/cheque, seen/scene, site/sight, rain/reign/rein* and many more. On the other hand, isiZulu would use words such as '*inyanga*', where the spelling is the same, but the same word could have more than one meaning – *a month, a moon or a traditional healer* – depending on the context within which it is used. IsiZulu is also a tonal language and words such as '*umsebenzi*' would be differentiated by tone to mean either *work, a worker* or *a traditional ritual*.

The challenge presented by examples according to language specificity was when the issue dealt with could apply to bilingual language practitioners (such as editors who work with both English and isiZulu documents), and so at times both versions and examples were emphasised and highlighted. For example, the use of a hyphen: this section in the isiZulu edition emphasises the fact that vowels are not allowed to follow each other without an intervening hyphen: *e-Orlando; i-Eksodusi*; *i-ofisi; i-olintshi; u-inki*. In much the same way, a language practitioner who works with both languages may need to be reminded that in English hyphenation must be used in com-

pounds in which the last letter of the prefix and the first letter of the root are identical vowels: *intra-arterial; pre-empt; anti-intellectual; micro-organism*.

Secondly, 'mutation' means that there is an item in the SL that is not rendered in the TL and is therefore deleted. Tytler (1971) recommends that deletions and omissions be avoided as they cripple any equivalence between SL and TL in terms of the material they contain. This article therefore argues that mutation without further intervention is not a good idea and that whatever has been deleted be substituted with an equivalent befitting item in the TL that will be pragmatically understood by the target audience. For example, in the sentence, 'Even though printed books may soon be a thing of the past, publishers and editors 'will apparently not be out of work for some time to come' can be translated into isiZulu as '*Yize izincwadi ezishicilelwe zingase zibe yinto yasendulo, abashicileli nabahlelimbhalo kabayi ndawo*'. The latter part of the English example has been muted and replaced pragmatically with two words without losing the original meaning.

Transposition and mutation are in line with Steiner's incorporation and restitution concepts as they force the translator to ponder about the suitability of text to the target audience, their heritage and culture, and of the equivalence of style, the knowledge contained and the effect, and to take appropriate action. Translation therefore needs to look beyond sentence formation, but to also ensure that any new work is within the periphery of the receiving culture.

5.4.3. *Specification and Explication*

In this strategy, the author-translators used more culturally specific terms and more expressive words so that the text dealt with is culture-specific. Any translator is bound by the principles and etiquette of the trade to be not only bilingual but also bicultural. This is so because language and culture are inseparable and are part of communities' shared cultural heritage (Mbatha 2006; Craith 2010). For example, an English document may use the word 'died' in a sentence. The translator into isiZulu must consider the context and culture and choose between '*lifile*' (a cat died); '*ushonile*' (a person died) and '*ikhotheme*' (the king died). 'The king *died* yesterday' cannot be translated as '*Inkosi* ifile *izolo*'. This would be offensive to an isiZulu ear and an insult to culture of the target audience, for it is '*abafokazana*' (ordinary community members) who die, not the king.

The proper expression would use euphemism and say '*Inkosi Ikho-*

theme izolo' (*ikhotheme*: submit, bow). It is critical to use a culturally more specific term. Furthermore, explication in this context refers to supplying a thorough explanation or describing text in detail to avoid linguistic and pragmatic losses. For example, 'Well-designed text wards off boredom in the reader' was translated as '*Umbhalo oklanywe kahle wenza lowo owufundayo angabi nesizungu'*. In this way, the choice of specific, appropriate words and a further explanation strategy were used. This applies to idiomatic translations that must be done correctly in order to ensure that the contextual meaning is not lost and that the nuances of meaning are not distorted.

5.5. *Mitigating the Challenge of Multiple-author Translation*

The lived experience also revealed that co-authorship/translatorship also had challenges of its own. Besides the common problems of cooperative authorship such as whose name appears first on the book cover, the issue of different interpretations of text and different choice of words owing to personal preferences came into play. Every translator has to read text and create hypotheses about what the text means. He or she reads forwards and backwards, predicting and recollecting, in a complex and dynamic process (Openjuru & Lyster 2007). Without this action, a text remains simply many marks on paper, an object in the environment, until this transaction happens. It was during this process that each author had to decide on which words to use. For example, all the author-translators may have encountered the word 'quality'; one author may have chosen to use '*ikhwalithi*', while another one may have opted for '*izingabunjalo*'; the same would apply to a word such as 'objectives' (*izinhloso* or *izinjongo*). This leads to a lack of consistency in the TL even though the words are synonymous.

Different voices are not recommended when documents are translated. For while it is understandable that readers bring their own meanings to text and that the meaning individuals give to text depends on their culture, personal experiences and histories, their personal understandings of the themes and the tone of text, and the particular social context in which reading occurs (Baker 1996), steps must be taken to neutralise the different voices, to make the text read as if it had been composed by one author. Moreover, yet another challenge for this project was that academic writing is difficult for anyone, particularly for novice authors. For one thing, the complexity of the terms in the original English document meant that each author had to ensure that the translated work

was not only theoretically solid, semantically accurate, textually coherent and grammatically correct but also stylistically consistent and effective. This stresses the significance of stylistic equivalence, which needed to be taken into account at all stages of the writing-translation process, but particularly during incorporation and restitution (Steiner 1975). Multi-author products are demanding because of the wide variety of writing styles, numbering systems, footnoting systems, chapter divisions and referencing systems that the authors apply (Linnegar *et al.* 2012).

Furthermore, the team had not made provision for unforeseen circumstances such as the SL being highly technical, which led the translation to become enormously time- consuming, some members falling ill, some authors being ill-suited to the job and underestimating the time required to finish the work assigned to them. As a result, missing deadlines became the order of the day and this had the potential to be the 'kiss of death for future work' (Linnegar *et al.* 2012).

The issue of many voices in one book needed attention for the purposes of producing a quality final product that is at the same time coherent. Neutralising these different voices requires the use of quality assurance strategies. To achieve this aim, the author-translators resolved to solicit the services of renowned isiZulu professors, who had to go through all the chapters and provide feedback in the areas of consistency, text quality, unity of genre, argumentation, uniformity of structure, congruence of facts and appropriateness of layout and typography.

Quality assurers had even to check the author-translators' spelling and punctuation. A text full of errors is tiresome, a state that is aggravated by irrelevant and outdated information, flaws that all dampen the reading appetite of the readers, perhaps even putting them off reading until the end or deterring them from using the book as a source of useful or reliable information. The translator's role needs to prevent this from that happening at all costs. It is the translator's mission to produce a quality product.

In fact, author-translators' grammatical errors and spelling mistakes became apparent in most of the chapters submitted to the lead author even before the text was submitted to the external quality assurers. Van de Poel *et al.* (2012) assert that the occurrence of language and spelling errors does not necessarily indicate that a text is weak or that it does not communicate well; rather, and more seriously, it leads to readers forming negative impressions of the text and its writer, and to the assumption that, overall, the text has been

carelessly and unprofessionally put together. Carelessly compiled or slipshod texts that are suspect in the areas of language usage, spelling and punctuation can even diminish readers' trust in a writer and the content (De Jong & Schellens 1997).

A symbiotic relationship in which people work as good team players cannot be underestimated. Rogers (2003) argues that for success to be achieved in a social system, each member in a team must be important and, furthermore, that heterophily (the tendency of people to seek out or be attracted to those who are different from themselves.), compared to homophily (the tendency to seek out or be attracted to those who are the same as themselves), is more beneficial to the success of teams. Homophily, Rogers (2003) argues, can serve as a barrier to progress because members bring the same attributes to the team. Heterophilous collaboration is experienced as beneficial. A translator who already possesses an abundance of experience in a particular skill is presumed to have a valuable competence base (Livingstone 1997; Buthelezi 2016). Buthelezi (2018) argues that competence is expandable and can be used as a foundation, where less experienced lecturers can learn new ideas. Elias (1978: 343) declares that 'humans filled the earth by learning from experience and by handing on knowledge from one generation to another'.

This article concludes that, although the author-translators of the isiZulu edition of *Text Editing* were not at the same level of translation competency, each was good at a specific skill. For example, one was an expert in the coining of terms, while another was highly proficient at isiZulu grammar. In this particular instance, then, Rogers' heterophily (2003) proved to be a strength of the composition of the project team. However, what was particularly characteristic of this authoring-translation relationship was the interactivity and reciprocal interdependence of the team players, which were solidified by the ability of people working together as a close- knit team.

6. Conclusion

This article has argued that translation can be used to capacitate and intellectualise South African indigenous languages so that they are also used in academic spheres and by practitioners alike. In the case of the authoring-translation project documented in this article, the authors' lived experience shows that translating books which already exist is, effectively, one of the tools we can use to elevate the status of our languages.

This study concludes that it is a myth that academic books cannot be written in indigenous languages; African academics need to move forward through writing and translating academic books in their own languages for the sake of preserving their cultural and intellectual heritage. Capacitation of indigenous languages is a must as using own language for learning improves understanding and promotes full participation. The development of academic terminology and elucidation of conceptual meaning are an advantage to isiZulu text-editing students and other language practitioners. It is a contribution to the intellectualisation of an indigenous language that can be replicated to other marginalised languages as per plans by the SABDC. Any language is valued when there is a demand for its use in high-function domains such as higher education. Therefore, writing the academic book was not a waste of time.

A mammoth task for translators to make materials available in African languages lies ahead and must be performed speedily to unshackle indigenous language speakers from oppression by apartheid and colonisation masters. Freire (1975: 69) argues that 'human existence cannot be silent, nor can it be nourished by false words, but only by true words, with which men and women transform the world'. He further asserts that 'human beings are not built in silence, but in word, in work, in action–reflection …'. Exploitation and silence no more – the struggle for the intellectualisation of African languages continues.

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