

## **An Analysis of the Strategies Used in Translating Tonga Idioms and Culturally-Bound Expressions in Choma District, Zambia.**

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### **ABSTRACT**

The aim of this study is to analyze the strategies used in translating idioms and culturally-bound expressions from Chitonga to English in Choma District of Southern Province in Zambia. The study had two objectives which were, to establish the existing strategies used in the translation of idioms and culturally-bound expressions and, investigate their relevance in the translation of idioms and culturally-bound expressions. The study used qualitative research method which employed a case study design that clearly analyzed the effects of the translation strategies in Chitonga to English language. Further, data collection was done from twenty (20) participants using purposeful and convenient samplings. Five idiomatic expressions were used and data was analyzed by processing into common themes to establish the conclusions of the study. The study revealed that the main translation strategies used were paraphrase, literal and pragmatic. It was also noted that a combination of literal can be used. However, it works well with the combination of two or more translation strategies to get the intended meaning of the expression. With these findings, the study recommends the utilization of the effective strategies of local languages and studies on the impact of the effects of translation should be done to understand the damage caused by lack of utilization of the appropriate translation strategies of idiomatic expressions particularly in Chitonga.

**Key words:** Source Language, Target Language, Bantu People, Tonga, Strategies of Translation

### **INTRODUCTION**

#### **Definition of Translation**

Translation has been defined in many ways by different scholars depending on how they view language and translation. According to Culler (1976). Linguists have from time immemorial been developing systematic ways of translation. Brislin (1976) defines translation as the transfer of thoughts and ideas from one language which is the source language (SL) to another which is the target language (TL). Whether the languages are in written or oral form; whether the languages have established orthographies or do not have such standardization or whether one or both languages are on signs, as with sign languages of the deaf. Idioms and culturally-

bound expressions are some of the rich salient elements of languages, hence the need to translate them.

Further, Culler (1976), argues that languages contain concepts which differ radically from those of others since each language organizes the world differently. When compared, languages that are different in culture have identified similar social observations which are according to their knowledge and experience of their own phrases. Therefore, there is a common understanding among scholars or linguists that the disparity among languages is problematic for translators and that the more different the concepts of languages are, the more difficulty it is to transfer messages from one language to another.

Zambia is a multilingual country harboring a total number of seventy-three (73) languages and dialects, with seven official languages at regional level namely; Bemba, Nyanja, Tonga, Lozi, Lunda, Luvale, and Kaonde. These seven national languages are used alongside English in a number of contexts like in Zambian education, in various media houses and in disseminating government policies or other vital information. Chitonga is one of the seven (7) local official languages in Zambia, spoken in many parts of the country by Tongas both as a native and as a second language. It is taught in schools in Southern and some parts of Central Provinces of Zambia. Chitonga is a living and vibrant language spoken by over 15% of people as their native language. The Tonga speaking people are found in Southern Province and some parts of Central Province.

According to Choma District Education Board reports of 2015 and 2017, all the Government and some of the private schools in Choma District offer Chitonga as a compulsory subject. The district has more than thirty (30) secondary schools including the recently upgraded schools. However, the district only has about five (five) urban secondary schools and some Colleges of Education which offer Linguistic studies. Chitonga is offered as one of the Zambian languages in these institutions. Choma District also utilizes Chitonga in media houses such as radio and television stations. Cultural groups play an important role in translating cultural values and other social norms from Chitonga into other languages.

### **Statement of the Problem**

Chitonga is one of the regional official languages used in media houses such as Zambian News and Information Services, Radio Mano, and Byta FM, in schools and in societies of the Southern and some parts of Central Province. However, there are still many people who do not understand it because social context of languages vary from one society to the other. This can cause a lot of problems which might cause conflicts among people. As a result, translation becomes an indispensable process in converting and transmitting information among different people. While translation

strategies across the globe are used to translate different expressions to give full meaning from one language to the other, there is not one known study that has been conducted on how these strategies serve their purpose in the translation of idioms and culturally-bound expressions in Chitonga to English.

### **Research Questions**

The study was guided by the following research questions:

1. What are the strategies used in translation of local idioms and culturally-bound expressions?
2. What is the relevance of utilizing the strategies in the translation of idioms and culturally-bound expressions?

### **Theoretical Framework**

In order to have an understanding of the translation of idioms and fixed expressions between Chitonga and English, the study was guided by the theoretical approach proposed by Baker (2011).

According to Baker's translation theory, problems of idiom translation can be solved by applying various translation strategies. She observed that a translator can use an idiom of similar meaning and form about linguistic, semantic and cultural similarities between source language and target language. Alternatively, one can use an idiom of similar meaning but dissimilar form is an alternative to the existing equivalent in the target language or can paraphrase by using another lexico-grammatical pattern but preserving the semantic value of the idiom. Omitting is a way of dropping the idiom in the source language (SL) because of absence of an equivalent expression in the target language (TL). Baker's theory of translation (TT) strategies of idioms will be useful in dealing with translation equivalence at word level and it is recommended for use by professional translators to handle translation problems with several types of non-equivalence.

### **LITERATURE REVIEW**

#### **Translation**

Translation is said to be a skill of understanding the source text and rendering it in the target language by using the register, the background knowledge, and other

language resources according to the intended purpose. It is "rendering the meaning of a text (source text) into another language (target language) in the same way that the writer or the speaker intended the text" (Gaber 2005, P.17). Overall, it is all about converting the source text into target text and transferring exactly the meaning carried by source text" (Arjomandi and Kafipour 2016)

On the other hand, a translation strategy is defined as "the translator's potentially conscious plans for solving concrete translation problems in the framework of a concrete translation task," (Kring, 1986). According to Hejwowski (2004), a translation strategy is a translator's (consciously or unconsciously) preferred procedure within an entire text or its significant passages" and distinguishes this concept from technique, which he defines as "the choice of a solution to a specific problem encountered during the translation process. A translation strategy will possess the following characteristics of that it is goal-oriented, it is problem-centered, it requires making coordinated decisions, it is potentially conscious, and it involves text manipulation as agreed by Lörcher (1991) and Chesterman (1997). With this in mind, there is need to keenly follow the strategies to achieve the intended meaning of an expression to the target language.

### **Idioms and Culturally-bound Expressions**

Idioms are one of the most important parts of language that are commonly used in a wide variety of situations, from friendly conversations to more formal conversations and written contexts. Idioms are linguistic expressions or lexical items representing objects, concepts or phenomena of material life particular to a given culture. They are necessary to any language in order to keep the local and cultural color of that language. Idioms can be considered as a part of everyday language. They are the essence of any language. Larson (1984) defines further an idiom as "a string of words whose meaning is different from the meaning conveyed by the individual words".

Idioms can also be defined as figures of speech formed through compiling more than one word which has a meaning that cannot be easily deductible from the meaning of the

individual words. Idioms are considered one of the types of figurative languages, which means that they cannot always be understood literally. Idioms were made to convey a specific emotion and meaning, but they do not actually mean what each word mean by itself (Barkema, (1996). The idiom is a common saying that is unique to a nation. For example, an idiom in English cannot be translated into the literal meaning of the words in native African languages, but its meaning is what should be conveyed.

From the various definitions by different scholars, it can be realized that an idiom is an expression made up of a group of words with a meaning that is not literally represented based on the words that make them up. The meaning is hidden and needs thorough understanding of the language to get it. These expressions are very important as they are considered a part of everyday language. They are meaningful and meant to preserve the cultural color of any language. Culturally-bound expressions involves; metaphors, proverbs, idioms and collocations. Mainly, idioms and collocations constitute a core portion of genuine communications among native English speakers and other languages.

### **Tonga Cultural Overview**

The Tongas belong to the Bantu group of people concentrated in Southern Zambia along the Kafue and Zambezi Rivers. The two camps originated from the Gwembe Valley Tonga-speaking people that lived along the banks on both sides of the Zambezi River, West of the Gwembe Valley, the Middle and Upper Zambezi Valleys, the environment that was characterized more by the Kalahari type of sands that cover much of the area. Because of the relative ease of movement in such environments, contact between the east and west of the Zambezi Valley and the surrounding regions made it possible during prehistoric times and were probably even more favorable. This made them to spread and moved Northern wards. (Netting 1995).

### **Strategies used in the Translation of Idioms and Culturally-bound Expressions**

There are different translation strategies classification systems proposed by different scholars. Baker (1992) proposed the following translation strategy for use in the translation

of Idioms: Translation of words with similar meaning and form. In this strategy, the translator tries to find an idiom in the target language which is equivalent to the source language both in terms of meaning as well as lexical items. This strategy is hardly achieved because languages differ radically in the way they identify a single concept. However, it is regarded as the ideal strategy for translating idioms as it uses an idiom of similar meaning but dissimilar form. In this case, the meaning of the target idiom is the same as that of the original idiom but the lexical items are different.

Further, Baker (1992) proposed translation by omission strategy. In her findings, she concluded that there is no close match between the languages' items or the time that the translator cannot find any equivalents. She states that the strategy is used to completely omit the idiom from the target text but focus on the contexture part of the idiom without much consideration of the source text. When the idiom is very difficult, the translator tries to eliminate the whole or part of the idiom. Thus, in her writing, Baker (2011) observed that an idiom may be omitted overall in the target text if there is no close match in the target language. Its meaning cannot be paraphrased without difficulties or for aesthetic reasons.

A further thought by Wang, a Japanese linguist, is that every nation has its own life styles, values, ways of thinking, linguistic psychology, behavior standards, cultural traditions, and all of these will pose barrier and differences between the Source and Target language. A lot of words and expressions cannot be translated one by one hence the need to use paraphrase. "Paraphrase" is explanatory translation. He supported Mona Baker's thought that paraphrase strategy is a way to solve the unequal problem at the word level between English and Chinese. Baker divides paraphrase strategy into "Translation by paraphrase using a related word" and "Translation by paraphrase using unrelated words"

Shi (2006) says paraphrasing is a complex and demanding task that requires translators to demonstrate not only the understanding of

meaning and purpose but also to find the linguistic facility to restate the meaning in a new and original words specially in the discourse of academic English. This is because it is not a wise act to omit the whole idiom but to present more clarifications on it. Due to lexical or stylistic differences between the two languages, one would not always have correspondence. Thus, there is need to elaborate more on the source idiom to transfer its meaning to the target language. This however, means that the given meaning would not be an exact equivalent or semantic equivalent of the source idiom.

Another translation strategy which can be used is translation by using notes. This strategy is usually used when there is no close match between the SL and the TL when the translator fails to find the same meaning. This is to a certain extent common in translating religious writings. Eftekhari (2008, p. 5) points out that "employing 'notes' in translation, both as a translation strategy and procedure, is important to foreign language readers". TL readers could benefit from the text as much as the SL readers do.

Further, translation of culturally-bound expressions of idioms can be done by borrowing strategy. Here the translator may borrow the expression from the TL culture, while philosophical concepts may not be translatable using the basic code of the TL, and some lexical items may have to be translated to the TT as loans or borrowings, others may be subjected to some form of translation by resorting to loan translations, calques, neologisms, circumlocutions and some other forms of literalism (Jakobson 1992; Mokwenye 1997; Okeogu 1997).

The translator may also use the delete the expression strategy. Here the translator may opt to delete the expression which is what most translators choose when faced with concepts that are considered taboo for the target culture. For example, sexual concepts and purely Christian notions are among those concepts which are deleted from the expression because they might end up causing a taboo or might end up injuring the person the expression is referred to.

Translating cultural meanings associated with idioms and collocations signify genuine translation problems especially among non-natives. On the other hand, it is impossible to replace culturally-bound words or idioms in one language by the same words or idioms in another because the meaning which lies behind this kind of idioms is always linked to the specific cultural context where the text originates or with the cultural context it wishes to re-form (Armellino, 2008). Therefore, from different translation strategies that are used in translation of idioms and culturally-bound expressions, it is important to look out for important factors, among which are the knowledge and the experience of the translator, the translation tools available to him/her and, most importantly, the text genre and the type of target audience (Noor Balfaqeh 2009).

### **Relevance of Utilizing the Local Strategies in the Translation of Idioms and Culturally-bound Expressions**

Translation is an important process that has a key role in exchanging information, news, culture, literature and sciences among people all over the world. Some of the chosen strategies are designed to handle specific problems and need to be consistent with the chosen global strategy. Jääskeläinen (2015) found that all the strategies are much more frequently and consistently used by professional translators than by nonprofessionals in transferring meaning one to the other. However, Lepphihalme (1997) argues that in some cases, the use of the concept of strategies helps to identify a number of potential ways to solve particular problems. Awareness of different possible strategies may help translators learn something that can also be applied to other kinds of translation problems.

Further, translation strategies are used as a tool in teaching and learning of another language with clear understanding of the concepts in the SL to the TL. (Borrero, 2011; Martínez, 2013) adds that researchers teach students to translate for different purposes, such as serving as language brokers, and noted increased reading comprehension as a result. This is because the act of using translation strategies in itself mediates the improvement of reading comprehension in SL. Translating highlights strengths of

bilingualism requires students to do close reading as they move back and forth between an evolving translation and the original text (Hall, Smith, & Wicaksono, 2011). Through the translation strategies, students are able to identify different cultural elements such as metaphors, similes, phrases and idioms which pose a great deal in getting the meaning of the message communicated.

Murdoch (2017) in his research assessed Baker's strategies for translating idioms and other types of fixed expressions. The study revealed that Baker's strategies accounted for 93% of the translations in the study including finding suitable equivalents when idioms had been omitted and where the translations were questionable, or even incorrect. It further revealed that Baker's strategies worked well when translating idioms and other types of fixed expressions between Africans and the South African English. Similarly, Yusuf and Lamidi (2019) in a study on the translation of proverbs in selected Yoruba Nollywood movies found that translators used modulation, transposition, paraphrasing and cultural substitution in translating the proverbs in movies. These have proved to give a clear meaning in all the sectors of translation especially in academia.

## **METHODOLOGY**

### **Research Design**

The study used an explanatory approach. This was because the data in this approach was in the form of words or pictures rather than numbers as observed by Fraenkel and Wallen, (2010). Further, the study employed a case study because the researcher was interested in the meaning of the experiences to the subject themselves rather than generalizing results to other groups of people. In this study, the researcher tried to find meanings through an interview guide.

### **Sampling**

The research was conducted in Choma District of Southern Province of Zambia because the area has a number of secondary schools, colleges and media houses that use and offer Chitonga as a provincial language. Further, the area is the provincial capital of Southern Province, a central place for the Tonga speaking people. Thus, it made it easy

for the provision of stakeholders needed for the study. The sample size of the study was 20 participants consisting of: Choma Chitonga teachers, lecturers or instructors and cultural groups at community level and media houses, out of whom seven (7) were teachers, three (3) from colleges, and four (4) were personnel from media houses and 6 from the cultural groups.

A purposive sampling technique was used to choose participants of the study. The sampling technique was selected on grounds that it allowed the researcher to select participants who were relevant to the study and had the potential to contribute positively to the study. Through purposive sampling, the researcher was able to select participants who dealt with Chitonga language issues on a daily basis as part of their duties in their respective professions.

#### **Data Collection**

This study used interviews in which the participants were selected purposefully based on the knowledge they had. In the beginning the interviewees were to give their understanding of the translation strategies and gave their relevance. The instrument also consisted of five (5) Tonga idioms or culturally-bound expressions selected from Tonga resources to be translated into English. The primary data for analysis consists of Chitonga idioms which were collected from secondary schools teachers, media houses and cultural groups within a period of five months in 2020.

#### **Data Analysis**

Data was analyzed using content analysis by creating structure to organize open-ended information. Patterns and themes were used to emerge and coming up with the well-organized data. This involved putting similar responses into themes that are in harmony with the specific objective being investigated (Christensen et al. 2011).

### **PRESENTATION OF FINDINGS**

#### **Translation Strategies**

The findings from the study show that several translation strategies were used to translate idioms. Most of the findings were in line with those of Mona Baker. According to Baker (1992), the strategies include literal meaning,

similar meaning and form, translation by omission, paraphrase, and translation using notes, borrowing and deleting the expression strategy. However, it should be noted that even though these strategies are used to translate idioms, not all of these strategies are used in Chitonga to English. Each of the mentioned strategies above has been illustrated below.

Through the interview guide, lecturers, teachers and media personnel were at different intervals asked to define their understanding of the two terms. Comprehensively, their response was that; *Translation is the art of sharing meaning of the message from the original language of the message to another language. It can also be said to be an expression with a figurative language or a wise saying normally expressed by the old people.*

The respondents indicated that the prominent strategies used in the translation of idiomatic expressions were literal, form with similar meaning and paraphrase. The researcher observed that the paraphrase mostly applied when explaining the meaning of an idiom to make the listener get the origin of what is talked about.

The study revealed that one strategy is used to translate the Chitonga culturally-bound expressions and sometimes a combination of literal and paraphrase could work. Thus, the following findings were gathered.

#### **Literal Translation Strategy**

The literature revealed that literal translation strategy from Baker's point of view is used to translate idiomatic expressions. However, contrary to this assertion, respondents indicated that this strategy is not effective when it comes to translating idioms. This is evident in the following excerpt of respondents;

(a) Idiom: Cuulu cibomba kudinkila  
Respondent 1: *An anthill softens by constant pounding.*

Respondent 2, 3 and 4: argued that it is not possible to use literal translation in this idiom because its literal meaning does not hold meaning.

(b) Idiom: maanu alazwa amukasumbwa.

Respondent 3: *knowledge can come out of a maure.*

Respondent 2: Wisdom can come from a small anthill

- (c) Idiom: Mwanensya njoonya njensya.  
Respondent 2: *Puppy kudos are the parent kudos.*  
Respondent: 1, 3, and 4: argued that this strategy cannot be used to translate the idioms because the meaning could not be derived.
- (d) Hamubotu takabuli  
Could not be used on any of the idioms.
- (e) Boomba ulye malelo  
Could not be used on the idiom.

### **Similar Form and Meaning.**

- (a) Idiom: Cuulu cibomba kudinkila  
Respondent 1: *Perseverance is key to success.*  
Respondent 2: *Success is the sum of efforts repeated day in day out*  
Respondent 3: *hang in by the fingernails*  
Respondent 4: *The way to progress is neither swift nor easy.*
- (b) Idiom: maanu alazwa mukasumbwa.  
Respondent 1: *The elephant does not limp walking on thorns*  
Respondent 2: *Little by little, the bird builds its nets*  
Respondent 3: *When the moon is not full, the stars shine more brightly*  
Respondent 4: *Prepare now for the solutions of tomorrow.*
- (c) Idiom: Mwanensya njoonya njensya.  
Respondent 1: *The springbok young, is the springbok itself.*  
Respondent 2: *However much it rains on you, no wild tree will grow on your head*  
Respondent 3: *He who relates with a corrupt person likewise gets corrupted.*  
Respondent 4: could not use the strategy on this idiom
- (d) Hamubotu takabuli  
Respondent 1: *The most beautiful things in the world are the most useless*

Respondent 2: *No matter how crafted and beautiful a coffin might look, it will not create anyone*

Respondent 3: *If you call someone ugly, do not think you are beautiful.*

Respondent 4: *Even if a monkey wears a golden ring, it is and remains an ugly thing*

- (e) Bomba ulye malelo  
Respondent 1: *Do not look for more honor than your learning merits.*  
Respondent 2: *Humility comes before honor*  
Respondent 3: *A slave must be humble*  
Respondent 4: *Humility and the fear of the Lord are riches and honor and life.*

### **Translation by Paraphrase**

- (a) Idiom: Cuulu cibomba kudinkila  
Respondent 1: *If you need something in life, you must continue pursuing it.*  
Respondent 2: *Work extra hard to if you are to enjoy life*  
Respondent 3: *Success comes by continued efforts*  
Respondent 4: *Never give up on what you aspire to achieve.*
- (b) Idiom: Maanu alazwa mukasumbwa.  
Respondent 1: *No matter the age, do not underestimate anyone's wisdom.*  
Respondent 2: *Children are sometimes more knowledgeable than elders*  
Respondent 3: *Do not despise the young ones because of their age.*
- (c) Idiom: Mwanensya njoonya njensya.  
Respondent 1: *We are what we produce.*  
Respondent 2: *Could not use the strategy to translate the idiom*  
Respondent 3: *Could not use the strategy to translate the idiom*  
Respondent 4: *The way one behaves is a reflection of where they come from*
- (d) Hamubotu takabuli  
Respondent 1: *No matter how beautiful something is, there is an ugly part side of it.*  
Respondent 2: *No one is perfect*  
Respondent 3: *No matter how good you are, there is someone who will see the bad in you.*  
Respondent 4: *Even the most beautiful person has bad traits.*

- (e) Bomba ulye malelo  
 Respondent 1: *Be humble to attain what you want*  
 Respondent 2: *Being humble is key to greatness*  
 Respondent 3, 4: *There is a reward for the humble and the meek*

### **Translation Using Notes**

- (e) Bomba ulye malelo  
 Could not be used on any of the idioms.

### **Delete the Expression Translation**

Could not be used on any of the idioms.

### **Borrowing Translation**

Could not be used on any of the idioms.

The study revealed that the respondents mainly used similar meaning and form, paraphrase, and literal strategy to translate Chitonga idioms and culturally-bound expressions into English language.

### **The Relevance of the Existing Strategies**

The study revealed that the existing strategies used in translation are relevant in the translation of Chitonga expressions and idioms. The following themes emerged as ways through which the strategies are relevant.

### **Facilitation of the Transmission of Chitonga Traditional Values**

Participants indicated that the translation strategies are very important as they facilitate the transmission of the Chitonga traditional values to those of other cultures such as English. The strategies have been used by teachers, lecturers and media personnel to facilitate the transmission of Chitonga traditional values. This is evident in the excerpt from a participants' response.

..... using translation strategies, a number of Chitonga values have been transmitted to children and other people who do not know the Chitonga traditional values. Translation strategies are used by teachers, lectures of linguistic studies and media personnel to transmit the Chitonga traditional values.....

### **Tools in Cultural Understanding**

The respondents also indicated that the existing strategies are powerful tools of cultural understanding. The strategies

serve as tools of understanding the Chitonga culture. The respondents indicated that without the use of strategies it would be impossible for people from other cultures to know the Chitonga culture.

.....if it were not for the existing translation strategies, a lot of people would not have known about the Chitonga culture. Translation strategies serve as tools that are used to help the understanding of the Chitonga culture. When people fail to understand certain expressions in the Chitonga culture, translation helps in ensuring that meaning is made easy for understanding cultural aspects of the Tonga people. This has helped in preventing communication problems with people from other cultures. And presently groups such as cultural groups, church interpreters and media personnel, use them as tools of cultural understanding in both biblical and social world.

### **Avoiding Misquotations**

The findings showed that existing strategies are relevant because they ensure that misquotations are avoided. By virtue of using an appropriate translation strategy, being misquoted is avoided. The strategies therefore help in ensuring that the actual meaning of an expression is deciphered and can easily be understood by the people whose language is not Chitonga. This is clearly stated in the following excerpt from one of the respondents' response.

.....you see the existing translation strategies have really been useful with respect to getting the actual meaning of the Chitonga expression. When you use the right strategy, misquotations are avoided which has improved communication. In addition, today some people are using are misquoting expressions in Chitonga because they do not use the right strategy of translation.....

The study revealed that the following strategies were used in the process of translating Tonga idiomatic expressions to English; literal, similar form and meaning, paraphrase, translation by note and delete expressions which are similar to Baker's (1992) translation strategies. Although the strategies are not highly pronounced in different spheres of life, lack of usage of any of these strategies has negative effects on Tonga



expressions and eventually the culture at large. As noted by Murdoch (2017) Baker's strategies worked well when translating idioms and other types of fixed expressions between Africaanas and the South African English.

## **DISCUSSION OF FINDINGS**

### **Translation Strategies**

The study established that the translation strategies that are used to translate Chitonga expressions are the literal, paraphrase, similar meaning and form, translation by notes and delete expression strategies. It was further observed that the most used are the similar form and meaning and paraphrase which enable the target meaning to be maintained even when the text is in English. However, when combined with other strategies, literal strategy is used to translate other Chitonga expressions as well.

The study revealed that literal translation is vague when it comes to translation of cultural bound expression especially in Chitonga. This is consistent with the findings of Howar (2013) who argues that idioms can never be translated literally rather, paraphrase, similar meaning and form, translation by using notes, and delete expression strategies should be considered when dealing with idioms. This is because if a particular phrase is translated literally, it will probably not be understood by target audience due to its reflection of a cultural pattern widespread in another community (Howar, 2013). It therefore follows that literal translation strategy is not an effective strategy to translate Chitonga idioms because the Tonga culture may have nothing in common with that in English (Newmark, 1988). As a result, Howar (2013) strongly recommends that translators should be fully aware of some translation techniques and the context of the discourse they are dealing with.

Furthermore, the study indicates that a combination of two strategies is used to translate expressions from Chitonga to into English. This is due to the fact that when one strategy is used and meaning is difficult to decipher, another strategy is used to further help the translation be understood. It also observed that there is no one single strategy that is recommended or used for an idiom.

Ultimately, the use of two or more strategies to translate a Chitonga expressions and idioms is of the essence as it enables the translator to solve some of the problems that may arise from using only one strategy.

### **The Relevance of the Existing Translation Strategies in Chitonga**

The findings indicate that the existing translation strategies are relevant in three ways. Firstly, the study revealed that the existing translation strategies facilitate the transmission of the Chitonga traditional values to a number of people and communities. Therefore, these strategies are useful to the teachers, lecturers, cultural groups and media personnel who are in the business of information dissemination. It stands to reason that, through the existing translation strategies, people are able to understand the traditional values of the Tonga people.

Secondly, the understanding of Chitonga culture is facilitated by the use of the translation strategies. The cultural understanding of the two languages is an important aspect of communication as it helps in dealing with the problem of cultural shock during communication. With the world becoming more globalized and people interacting more than ever before, the use of the translation strategies is important in ensuring that the interactions are effective.

Thirdly, translation strategies are useful in avoiding being misquoted. When an appropriate strategy is used, misunderstandings and misquotations are avoided (Murdoch, 2017). This enables both the translator and the speaker to meet their objective of achieving the intended message.

## **CONCLUSION**

From the analysis of the findings, a number of conclusions can be made. The study revealed that four strategies are used to translate Chitonga expressions and idioms. These are the literal, similar meaning and form and paraphrase translation strategies. However, it was revealed that while the literal strategy is used to translate culturally-bound expressions, it is not a good strategy to

translate idioms in Chitonga. This is because a particular Chitonga idiom may not be understood by the target audience premised on the cultural pattern in another community. Further, the study revealed that in some cases, two or more strategies can be used to translate an idiom.

Further findings indicate that the conveyance of the actual meaning of the Chitonga expressions and idioms is the result of the utilization of the paraphrase and similar meaning and form translation strategies. Further, the loss of meaning is as a result of the literal translation strategy in Chitonga idioms. It is also indicated in the study that translation strategies are relevant in three ways. These are: facilitating transmission of Chitonga traditional values, facilitating understanding of Chitonga cultural values and preventing misquotations.

## RECOMMENDATIONS

In view of the findings of the study carried out to establish the effects of translation strategies on the translation of Chitonga expressions and idioms, there is need to fill in the gap and ensure the effective utilization of appropriate translation strategies of local languages in the country, particularly the Chitonga language. The following should be done:

- 7.1 Institutions of higher learning should provide trainings on translation strategies to language teachers and people in the media fraternity.
- 7.2 A further study should be conducted to analyze the effects of the translation strategies on Chitonga expressions and idioms.

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