

Kuhumbulele, Divhazwakale na Mahumbulwa a Thalutshedzelo: U Saukanya ho Dzhenelaho ha 1 Dzikhosi 21:1-16 Bivhilini ya Tshivenda¹

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ABSTRACT

Ideology, History and Translation Theories: A critical Analysis of the TshiVenda Bible Translation of 1 Kings 21:1-16

Although Christianity came to South Africa in 1652, the expansion of Christianity in South Africa began with different missionary societies working among different tribes. For the spread of Christianity to make meaningful impact in the lives of the indigenous people, there arose the need to translate the Bible into various local languages. This may not render the same meaning to local people in their own vernacular. Perhaps this may have contributed to the quest for new translation of the Bible by various locals in order for more meaningful usage of their own vernacular. This paper, therefore, calls for a critical analysis of the Tshivenda Bible (1936 version) as it relates to translation ideology, history and translation theories with particular reference to the Tshivenda Bible translation of 1 Kings 21:1-26. This will be done in the following six steps. First, we will discuss translation ideology. Second, we will examine translation history. Third, we will analyse translation theory. Fourth, we will look at the translation of 1 Kings 21:1-16. Here we will start off by examining the 1936 Tshivenda Bible translation of 1 Kings 21:1-16. Thereafter we will go on to examine our own translation of the abovementioned text. Fifth, we will compare our own translation to the 1936 Tshivenda one. And, finally, we will spell out few challenges facing both translation studies and African Biblical Hermeneutics.

A MARANGAPHANDA

Naho vhurereli ha tshikhiresite ho da Afrika Tshipembe nga nwaha wa 1652, u endela haho ho thoŋwa nga sosaithi dza vharumiwa vha zwa lutendo dzo fhambanaho dzo shumaho kha tshakha dzo fhambanaho dza vharema. U ita uri u anqadzwa ha vhurereli ha tshikhiresite zwivhe zwa ndeme kha tshakha dza vathu vha Afrika Tshipembe, ho mbo di vha na thalutshedzelo ya Bivhili

¹ Bammbiri iyi yo sumbedziswa kana u vhalwa mutanganoni wa nwaha wa SBL ngei San Diego, kha la USA nga nwaha wa 2007.

(Bible translation) uya kha nyambo dzothe dzi ambiwaho fano Afrika Tshipembe. Thalutshedzelo idzi dzi ita uri mulaedza wa Yesu Kristo wo diswaho nga vhafunziwa vhawe u kone u vhalwa kha nyambo dzothe dza fano Afrika Tshipembe. Uya nga vho-Hermanson, “early Bible translation was undertaken by an individual or a group of missionaries, usually from the same society.”² Vhunzhi ha vharumiwa vha zwa lutendo vhe vha didzhenisa kha hoyu mushumo vho guda Tshihevheru, Tshigerika na Tshilatini i ndugiselo ya mushumo wa u thalutshedzela Bivhili. Naho zwo ralo, “translation theory was not well developed and so when they came to translate the scriptures they did so with formal equivalence, in the same way as they had been taught to translate the classics, matching word for word and structure for structure wherever possible.”³ Uku ku thalutshedzele a ku koni u disa thalutshedzelo ya vhuḁi kha luambo lwa ḁamuni. Khamusi hezwi zwi nga vha zwo shela mulenzhe kha dzangalelo liswa la u thalutshedzela Bivhili i tshi ya kha luambo lwa ḁamuni nga vhadzulapo vha Afrika Tshipembe.

Afrika Tshipembe hu na nyambo dza 11 dza tshiofisi dzine luḁwe lwadzo lwa vha Tshivenda. Tshivenda ndi luambo lune lwa ambiwa nga vhathu vha no fhira 1,000 000 fano Afrika Tshipembe, vhane vhunzhi havho vha dzula Limpopo. Lu dovha hafhu lwa ambiwa na ngei Zimbabwe.⁴ Divhazwakale ya thalutshedzelo ya Bivhili ya u ranga ya Tshivenda yo thoma nga 1920. Thalutshedzelo ya Bivhili yothe ya Tshivenda yo khunyeledzwa nga ḁwaha wa 1936. Nga ḁwaha wa 1998 ha khunyeledzwa iḁwe thalutshedzelo ya vhuvhili ya Bivhili ya Tshivenda.⁵

Vhuḁamboni ha u rwela tari thalutshedzelo iyi ntswa, muḁwaleli dzhenerala wa sosaithi ya Bivhili ya Afrika Tshipembe vho thalutshedza uri, “it is not the Bible message that has changed, but the Venda language which people use in their everyday lives.”⁶

² Eric Hermanson, “A brief overview of Bible translation in South Africa,” in *Contemporary Translation studies and Bible translation: A South African perspective* (Acta Theologica Supplementum 2, eds. Jakobus Naudé and Christo van der Merwe, Bloemfontein: UFS, 2002), 7.

³ Hermanson, “A brief overview of Bible translation in South Africa,” 7.

⁴ Census 2001, “The languages of South Africa,” n.p. [cited 14 December 2010]. Online: <http://www.southafrica.info/about/people/language.htm>.

⁵ World Report, 1998. “Venda Bible said to give Church power to conquer country for Christ,” n.p. [cited 4 September, 2007]. Online: http://www.biblesociety.org/wr_336/wr_336.htm#Venda.

⁶ World Report, 1998. “Venda Bible said to give Church power to conquer country for Christ,” n.p. [cited 4 September, 2007]. Online: http://www.biblesociety.org/wr_336/wr_336.htm#Venda.

Hezwi zwiita uri hu vhe na u senguluswa ha Bivhili ya Tshivenda malugana na Kuhumbulele kwa thalutshedzelo (translation ideology), divhazwakale ya thalutshedzelo (translation history) na mahumbulwa a thalutshedzelo (translation theories) ho lavheleswa nga maanda kha thalutshedzelo ya Bivhili ya Tshivenda ya 1 Dzikhosi 21:1-16. Izwi zwi do itwa nga ndila i tevhelaho: tsha u ranga ri do sengulusa fhungo la kuhumbulele kwa thalutshedzelo; tsha vhuvhili ri do kwama fhungo la divhazwakale ya thalutshedzelo; tsha vhuraru, ri do lavhelesa fhungo la mahumbulwa a thalutshedzelo; tsha vhuna, ri do lavhelesa thalutshedzelo ya 1 Dzikhosi 21:1-16. Afha ndi hune ra do ranga nga u sedza thalutshedzelo ya Bivhili ya 1936 ya Tshivenda, ra do konaha u bvela phanda nga u sedza thalutshedzelo yashu ya 1 Dzikhosi 21:1-16; tsha vhuṭanu, ri do vhambedza thalutshedzelo yashu na ya Bivhili ya Tshivenda ya 1936; tsha u fhedzisa, ri do lavhelesa khaedu dza thalutshedzelo ya Bivhili.

B MUSHUMO WA KUHUMBULELE KHA THALUTSHEDZELO (TRANSLATION IDEOLOGY)

Tshipikwa tshashu kha tshino tshipida ndi u sengulusa kuhumbulele ku re hone kha thalutshedzelo ya Bivhili. Hafhano ndi do vhea thalutshedzelo vhudzuloni ha u toḁa u sumbedza matavhi a kuhumbulele kha thalutshedzelo. Muhulwane wa vha thalutshedzeli vha Bivhili ntswa ya Tshivenda vho thalutshedza kha vhuṭambo ha u pembelela u gandiswa ha yo uri kuhumbulele kwo susumedzaho iyi thalutshedzelo ndi uri “it will empower the church of Christ to conquer the country for Christ.”⁷ Nga maṅwe maipfi ri nga ri thalutshedzelo ya Bivhili i nea vhathu vhane vha amba luambo lwa damuni vhutsila na ndivho zwa u i vhala na u ipfesesa nga lwa damuni. Izwi zwi do dovha hafhu zwa khwaṭhisa vhavhali na vhatsheshelesi vha fhungo la Mudzimu lutendoni u fhirisa na u rangani. Muhumbulo muhulwane afha a si u tendela fhedzi vhadzulapo uri vha vhale maṅwalo nga luambo lwa havho fhedzi lini, muṅwe muhumbulo ndi wa uri vha dzhie na u fara Bivhili sa yavho, na lutendo lwo diswaho ngayo sa lwavho.

Tshiṅwe-hafhu, kuhumbulele kwa u thalutshedzela ku dovha kwa disendeka kha mbofholowo na vhune. Vhutshilo na tshedza zwine Bivhili ya disa nga luambo lwa damuni, zwi anzela u fhedza swiswi line luambo lusili lwa disa kha kusengulusele na kupfesesele kwa vhutendi vhune Bivhili ya farela vhavhali. Ndi nga zwo hu tshi pfi “translation is a complex process because meaning is ‘created’ by decoding the source text on several levels (for instance,

⁷ World Report, 1998. “Venda Bible said to give Church power to conquer country for Christ,” n.p. [cited 4 September, 2007]. Online: http://www.biblesociety.org/wr_336/wr_336.htm#Venda.

grammatical, structural, literary, and socio-cultural levels).”⁸ Izwo zwi ambiwaho sa zwe vho-Van Der Watt na vho-Kruger vha bvela phanḁa na u ḁalutshedza zwo tea u vha “encoded into the target language by means of linguistic, literary, and cultural conventions of the target language.”⁹ Masia o fhambanaho a ḁalutshedzelo angaho sa luambo (*grammar*), *kuvhumbele* (*structure*) na zwiḁwevho zwo ḁanganyiswa nga ndila yo ḁanganelaho ine ya pfala. Zwino kuhumbulele kwa ḁalutshedzelo ku sumbedza zwithu zwivhili zwa ndeme. Tsha u thoma, zwi a sumbedziswa uri huna nyambo nnzhi dzine Bivhili inga ḁwalwa ngadzo. Tsha vhuvhili, hu na ḁhoxea ya uri vhatu vha vhale Bivhili nga luambo lwa ḁamuni, hezwo zwi ḁo dovha hafhu zwa thusa kha u tshimbidza mulaedza wa Bivhili. Fhedzi a zwi ambi uri ḁalutshedzelo iyo ya Bivhili yo tea u tou ri kokotolo ipfi nga ipfi u bva kha luambo lune ḁalutshedzelo ya bva khalwo. Tshiitisi afha ndi uri “languages do not overlap in their use of words, structures, genres, and social conventions.”¹⁰

ḁalutshedzelo dzi a fhambana zwi tshi bva kha vhaḁalutshedzeli, ngauralo mushumo wa kuhumbulele kwa ḁalutshedzelo ndi u bvisela khagala phambano na u sumbedza ndunzhe ndunzhe ya ḁalutshedzelo. Hezwi zwi kwama u kwashekanya luambo lune ḁalutshedzelo ya bva khalwo hu u itela uri ḁalutshedzelo iyo i pfalese. Tshiḁwe tshipikwa tsha kuhumbulele kwa ḁalutshedzelo ndi u ita uri mulaedza wa Bivhili na zwine wa amba zwi kwamese avho vhane ḁalutshedzelo ya khou itelwa vhone. Vha tshi tevhela vho-Larson,¹¹ Vho-Van der Watt na Vho-Kruger vho amba uri “a translator should discover the meaning in the source language and then reformulate that meaning in the language tools of the target language in a clear and natural way.”¹² U seukanya na u pfesesa ḁalutshedzelo ya Bivhili ndi mushumo wa kuhumbulele kwa ḁalutshedzelo, zwo sedziswa kha u kwamea ha muḁanganedzi. Ndi zwa ndeme u ḁivha uri “the satisfaction and requirements of receivers of the translation should be met rather than rendering the source text

⁸ Jan van der Watt and Yolanda Kruger, “Some considerations on Bible translation as complex process,” in *Contemporary Translation studies and Bible translation: A South African perspective* (Acta Theologica Supplementum 2, eds. Jakobus Naudé and Christo van der Merwe, Bloemfontein: UFS, 2002), 118.

⁹ Van der Watt and Kruger, “Some considerations on Bible translation as complex process,” 118.

¹⁰ Van der Watt and Kruger, “Some considerations on Bible translation as complex process,” 118.

¹¹ Mildred Larson, *Meaning Based Translation: A Guide to Cross-Language Equivalence* (Lanham: University Press of America, 1984), 4-5.

¹² Van der Watt and Kruger, “Some considerations on Bible translation as complex process,” 118.

closely as possible even if it means laying a different emphasis in the translation or leaving out/adding materials to the translation.”¹³

Ndeme ya ṭhalutshedzelo ya litherari ya Bivhili ndi iñwe ya mihumbulo ino wanala kha mahumbulwa a ṭhalutshedzelo. Naho thikhedzo ya Bivhili i tshi tea u bviselwa khagala, zwi tou vha khagala uri bivhilini hu na mañwalo o fhambananaho ane a amba nga ha “beauty and power in the presentation of their intended message,”¹⁴ zwine zwa vha zwa ndeme kha vhavhali vha luambo lwa ḁamuni. Ndi ngazwo ri tshi amba nga kuhumbulele kwa ṭhalutshedzelo. Ndi ngazwo-ha vho-Wendland vha tshi ṭoḁa uri ri tende uri “information transmission is what most contemporary Bible communicators, including translators, see as their primary objective or ideology.”¹⁵ Nga nḁila heyi, u anḁadza mañwalo kha vhavhali vha luambo lwa ḁamuni ndi kuhumbulele ku re hone kha mushumo wa ṭhalutshedzelo.

Hone-ha, mushumo wa u ṭalutshedzela ndi muhulu vhukuma. Zwino u ṭalutshedzela Bivhili zwi sumbedza lunako na u engedza maanḁa a mañwalo kha vhathetshesi kana vhavhali vha luambo lwa ḁamuni. Ndi zwa ndeme u sedza zwauri kuhumbulele kwa ṭhalutshedzelo ya Bivhili ku nga katela mbuno dzoṭhe dza masiandoitwa a vhuḁi na a si a vhuḁi a luambo lwo dziaho lune lwa nga balelwa u tshimbidza fhungo vhuḁi na vhuñwe na vhuñwe shangoni.

Tshiñwe hafhu kha u ṭalutshedzela mañwalo, hu na zwiteñwa zwi sumbaho kha kuhumbulele kwa u ḁologa. Zwiñwe zwa zwiteñwa izwi sa zwe vho-Van der Watt na vho-Kruger vha ñwala zwi katela “the construction and semantics of words (including phonology and lexicography), and the construction of sentences (syntax and some stylistic elements such as figurative language, metaphors, idioms, symbolism, sarcasm, irony).”¹⁶ Nḁivho ya ngoho nahone yo ṭanḁavhuwaho ya Bivhili i ḁiswaho nga u pfesesa luambo ndi ya ndeme vhukuma. U khwaṭhisedza uyu muhumbulo vho-Van der Watt na vho-Kruger vha sala fhungo ḁa vho Gutt¹⁷ murahu ḁine ḁa ri:

We should be clear to ourselves that some inadequacies in our linguistic knowledge of the receptor language (e.g. about some morphological rules of the language) will probably be far less

¹³ Van der Watt and Kruger, “Some considerations on Bible translation as complex process,” 119.

¹⁴ Ernst Wendland, *Translating the literature of Scripture: A literary-rhetorical approach to Bible translation* (Dallas, Texas: SIL International, 2004), 33.

¹⁵ Wendland, *Translating the literature of Scripture*, 33.

¹⁶ Van der Watt and Kruger, “Some considerations on Bible translation as complex process,” 120.

¹⁷ Ernst-August Gutt, “From Translation to Effective Communication,” *Notes on Translation* 2/1 (1988): 34.

detrimental to our communication efforts than an inadequate knowledge of the religious beliefs, concerns and overt and covert spiritual needs of the receptor language people; misjudgement in this area will almost certainly do considerable damage to our communication effort.¹⁸

Nga ndila heino, mushumo wa kuhumbulele kwa thalutshedzelo u nga di ita uri zwine maipfi o thalutshedzelwaho a amba zwone kha luambo lwa damuni zwi pfalese u fhirisa kha luambo lusili. Ndunzhe-ndunzhe ya maipfi na mafhungo kha mañwalo ndi zwa ndeme vhukuma. Vho-Van der Watt na vho-Kruger vha ombedzela ili fhungo musu vha tshi ri “an adequate translation must reflect the internal cohesion on syntactic and thematic levels.”¹⁹ Fhedzi-ha nga mbonalo ya kuhumbulele kwa thalutshedzelo, tzedzuluso ya vhuronwane kha maipfi na mafhungo i nga khwinifhadza mulaedza wa luambo lwa damuni. Zwi fanaho na izwo, ho tea u thogomelwa uri ndima/pharagirafu dzi songo tumulwa nga ndila ine ha vho do piringanywa thalutshedzelo nga u tumulwa ha mafhungo hu so ngo teaho.²⁰ Ndeme ya izwi ndi uri thalutshedzelo ya ipfi nga ipfi kanzhi i fhandekanya dzi ndima/pharagirafu. Ndi zwa ndeme vhukuma uri mihumbulo i no fana i vhewe nga zwigwada musu hu tshi khou thalutshedzelwa.

Tshinwe tsha ndeme kha mushumo wa u thalutshedzela ndi maitele (methodology). Huna zwigwada zwa ndeme zwo shelaho mulenzhe kha pfunzo dza u guda Bivhili (Biblical Studies), nga maanda kha sia la ‘hermeneutics’. Nga u angaredza, zwigwada hezwi zwa litherari zwi nga vhekanywa nga ndila i tevhelaho: “Rhetorical criticism, Formalism or New criticism, Structuralism, Receptionism or Reader-Response Criticism and Deconstruction or Postmodernism.”²¹ U diswa ha “hermeneutics” zwo itelwa uri na vhaambi vha luambo lwa damuni vha wane-vho mulaedza wa Bivhili nga luambo lwa havho. Musu ri tshi da kha fhungo la kuhumbulele (ideology), maitele (methodology) o tea u vha na tshipikwa tsha u vhekanya milaedza yo teaho u ya kha vhatu vhenevho vho fanelaho. Itsho ndi tshipida tsha vhudavhidzani ha u rangani (original communication process). Vho-Camery-Hoggatt vha ri “an act of reading is valid to the extent that it fills in the gaps of text with the schemas that were operative for culture in which the text was composed.”²² U pfesesa kuhumbulele kwa u thalutshedzela nga u angaredza na mulaedza wa Bivhili, ndi

¹⁸ Van der Watt and Kruger, “Some considerations on Bible translation as complex process,” 122.

¹⁹ Van der Watt and Kruger, “Some considerations on Bible translation as complex process,” 125.

²⁰ Van der Watt and Kruger, “Some considerations on Bible translation as complex process,” 125.

²¹ Wendland, *Translating the literature of Scripture*, 21-22

²² Jerry Camery-Hoggatt, *Speaking of God: Reading and Preaching the Word of God*. Peabody Massachusetts: Hendrickson, 1955), 84

zwa ndeme u ðivha uri arali ðhalutshedzelo i tshi dzhiwa sa nenðila wa mulaedza, zwipiða zwoðhe kana matavhi oðhe a ðhalutshedzelo a ðo dzhielwa nðha. Izwi zwi amba uri “translation implies interpretation which means that the translator aims to ‘retell’ what the original text offers. This ‘retelling’ should come as close as possible to the original process of communication.”²³

ðhalutshedzelo dza nyambo dzo ðanganelanaho dzi nga vhoneala sa tshiñwe tsha tshiitisi tsha kuhumbulele kwa ðhalutshedzelo. Zwi tou vha khagala uri nyambo dzo fhambanaho dzi shumisa kuðanganyisele kwo fhambanaho kwa maipfi na kuðanganyisele kwo fhambanaho kune kwa vha na tshileme tsho fhambanaho kha ipfi ðithihi. Khonadzeo iyi i ita uri hu vhe na u ðalutshedzela hu si hone ha mañwalo u bva kha luambo lwa u ranga. Ri tshi dovha hafhu ra sedza nðila ine zwipiða zwi no vhumba ðhalutshedzelo (zwiambiwaho) zwa ðangana ngayo, zwi fhambana u ya nga dzinyambo. Zwo tumbulwa uri nyambo dzo fhambanaho dzi ðanganyisa ðhalutshedzelo (zwiambiwaho) nga nðila dzo fhambanaho. Zwino kuhumbulele kwa ðhalutshedzelo (bvisela khagala) kwo itelwa uri vhavhali kana vhathetshelesi vha luambo lwa ðamuni vha kone u pfesesa nga lwa havho zwe zwa vha zwi tshi ðo konða vhukuma nga nyambo dzisili. Mushumo wa kuhumbulele kwa ðhalutshedzelo (translation ideology) ndi u tandulula madandetande a wanalaho musi hu tshi khou ðalutshedzelwa. Tshipikwa afha ndi u sedza kupfesesele kwa mulaedza nga vhavhali kana vhathetshelesi vha luambo lwa ðamuni. Aya mafhungo a nga nweledzwa nga nðila i tevhelaho “translation can as well be regarded as a creative process in which the translator should endeavour to combine the different elements in such a way that the meaning in the target language comes as close as possible to that of the source language.”²⁴

Sa izwi, kha hetshino tshipiða, ro amba nga ha vhuimo ha kuhumbulele kha nðila ya u ðalutshedzela, ri bvela phanða na u amba nga ðivhazwakale ya ðhalutshedzelo kha tshipiða tshi tevhelaho.

C DIVHAZWAKALE YA ðHALUTSHEDZELO HO SEDZESWA BIVHILI FHANO AFRIKA TSHIPEMBE (TRANSLATION HISTORY)

Kha hetshino tshipiða ri ðo lavhelesana na zwithu zwivhili zwi tevhelaho zwihulwane: ðhalutshedzelo dza u thoma nga nyambo dza Afrika Tshipembe na matavhi a ðivhazwakale ya u ðalutshedzela.

²³ Van der Watt and Kruger, “Some considerations on Bible translation as complex process,” 130.

²⁴ Van der Watt and Kruger, “Some considerations on Bible translation as complex process,” 135.

1 **Ṭhalutshedzelo dza u thoma nga nyambo dza Afrika Tshipembe**

Tshitswana/Tswana

Kha ḷa Afrika Tshipembe, mushumo wa phangami wa muṭalutshedzeli wa murumiwa wa zwa lutendo kana mumishinari vho-Robert Moffat (1795-1883) wo ima sa mushumo wa khwine wa ṭhalutshedzelo ya Bivhili nga hetshi tshifhinga.²⁵ O ḑo rumelwa Afrika Tshipembe nga vha Sosaithi ya Vharumiwa vha London (London Missionary Society) nga ṅwaha wa 1817 he a ḑo swika a shuma nga maanda vhukati ha vathu vha VhaTswana.²⁶ Mafhungo Maḑifha a Luka nga Tshitswana nga ṅwaha wa 1830, Thesitamende Ntswa nga ṅwaha wa 1840, na Bivhili yo fhelelaho nga ṅwaha wa 1857 yo vha mishumo yawe sa mumishinari kana murumiwa.²⁷ Nga ṅwaha wa 1970, vha Sosaithi ya Bivhili ya Afrika Tshipembe (Bible Society of South Africa) vho anḑadza ṭhalutshedzelo ntswa ya vhaimleli vha komiti vha bvaho kha ḷa Hermansburg, Berlin na Dutch Reformed Church Missions. Sa izwi luambo lwo shumiswaho lu lwa VhaHurutse, VhaKwena na VhaKgatla, yo vhidzwa TshiTswana tsha Vhukati (Central Tswana).²⁸

Luthoza/IsiXhosa

Mushumo vhukati ha Mathoza/IsiXhosa wo rangelwa phanda nga vharumiwa vha Sosaithi ya Vharumiwa ya Wesleyan (Wesleyan Missionary Society), hu tshi angaredzwa William Boyce, William Shaw, W J Shrewsbury, na Richard Haddy, vhe vha ṭalutshedzela Mafhungo Maḑifha a bugu ya Luka sa Maṅwalo Makhethwa nga TshiZulu/IsiZulu nga ṅwaha wa 1833, vha ḑa vha ṭalutshedzela bugu ya Yesaya nga ṅwaha wa 1834, Joele nga ṅwaha wa 1835, na Mateo, Marikosi, na Johane nga ṅwaha wa 1836²⁹. Thesitamende Ntswa ya Luthoza/IsiXhosa ya mathomo yo vhonala nga ṅwaha wa 1846 ngeno Bivhili ya u thoma yo vha ya 1859.³⁰

Bivhili yo ṅwalululwaho nga huswa nga komiti yo vhonala nga ṅwaha wa 1899, nahone yo no ḑi dovha hafhu ya ṅwalululwa zwi re na tshivhalo.³¹

²⁵ Aloo O Mojola, "Bible Translation in Africa," in *A History of Bible Translation* (ed. Philip A Noss, Rome: Edizioni di storia e letteratura, 2007), 151.

²⁶ Mojola, "Bible Translation in Africa" in *A History of Bible Translation*, 151.

²⁷ Mojola, "Bible Translation in Africa" in *A History of Bible Translations*, 151-152.

²⁸ Hermanson, "A brief overview of Bible translation in South Africa," 14.

²⁹ Mojola, "Bible Translation in Africa" in *A History of Bible Translations*, 152.

³⁰ Mojola, "Bible Translation in Africa" in *A History of Bible Translations*, 152.

³¹ Hermanson, "A brief overview of Bible translation in South Africa," 14.

TshiZulu/IsiZulu

Tshiṭori tsha vhaṭalutshedzeli vha Bivhili u ya kha TshiZulu/IsiZulu ndi tshine tsha vha na dziphambano vhukati ha vharumiwa vha zwa lutendo.³² Hone-ha, vhe vha ḑo rangela phanḑa kha mushumo wa u ṭalutshedzela Bivhili u ya kha TshiZulu ndi vha Mishini Wa TshiZulu wa Amerikha wa Bodo ya Amerikha ya Vhakhomishinari vha Mimishini ya Nnḑa (American Zulu Mission of the American Board of Commissioners for Foreign Missions). Avha ndi vhe vha do swika kha ḑa Durban nga ṅwaha wa 1835, fhedzi tshipiḑa, tsha Mafhungo Maḑifha a Mateo tsha u thoma, tsha Maṅwalo Makhethwa, tsho ṭalutshedzelwaho nga hetshi tshigwada a tsho ngo vhoneala u vhuya u swika nga ṅwaha wa 1848.³³ Tsho ḑa tsha tevhelwa nga tsha Phisalema nga ṅwaha wa 1850, Vharoma nga ṅwaha wa 1854, na tsha Mafhungo Maḑifha a Marikosi nga ṅwaha wa 1856. Thesitamende Ntswa a yo ngo vhoneala u vhuya u swika nga ṅwaha wa 1865, na Bivhili yo fhelelaho ye yone ya vhoneala nga ṅwaha wa 1883.³⁴ Ṭalutshedzelo ya TshiZulu nga vho-Bishop J W Colenso vha Natal ye ha ambeswa nga hayo, nga maanḑa (Gospel Harmony) yavho nga ṅwaha wa 1857 na Thesitamende Ntswa yavho kha heyi Bivhili ntswa, ye ya vhoneala lwa u tou thoma nga ṅwaha wa 1870, hu tshi angaredzwa na dzibugu dza Thesitamende ya Kale, yo ḑisa khanedzano na nyambedzano kha maṅwe maipfi a Bivhili a vhuṭhogwa, hu tshi angaredzwa dzina “Mudzimu” nga TshiZulu.³⁵ Ṭalutshedzelo idzi dzo vhea mutheo wa mishumo ye ya ḑo tevhela kha zwa Evangelii ya Tshikhiresite na nyaluwo ya kereke.³⁶

Khonferentsi ya Vharumiwa ya Natal (The Natal Missionary Conference) nga ṅwaha wa 1944 yo dzhia tsheo ya uri ṭalutshedzelo ntswa ya Bivhili yo fhelelaho i tea u itwa. Bivhili ine ya khou shumiseswa zwazwino yo ṭalutshedzelwa nga komiti i fhasi ha vhangaphanḑa ha vho-Dean O. Sarndal, ya anḑadzwa lwa u tou thoma nga vha ha BFBS nga ṅwaha wa 1959.³⁷

Tshisuthu /Southern Sotho

Vha Mishini wa Evangelii vha Peris (The Paris Evangelical Mission) vho thoma mushumo ngei Morija, kha ḑa Lesotho, miṅwahani ya 1833-34. Mafhungo Maḑifha a u thoma nga Tshisuthu, a Marikosi, o ṭalutshedzelwaho nga vho-E. Casalis, na a Johane, o ṭalutshedzelwaho nga vho-S Rolland, o anḑadzwa nga ṅwaha wa 1839. Ṭalutshedzelo ya Thesitamende Ntswa yo fhedzwa nga ṅwaha wa 1843, fhedzi nga mulandu wa zwiṅwe zwithithisi, yo ganḑiswa

³² Hermanson, “A brief overview of Bible translation in South Africa,” 15.

³³ Mojola, “Bible Translation in Africa” in *A History of Bible Translations*, 152.

³⁴ Mojola, “Bible Translation in Africa” in *A History of Bible Translations*, 152.

³⁵ Mojola, “Bible Translation in Africa” in *A History of Bible Translations*, 152.

³⁶ Mojola, “Bible Translation in Africa” in *A History of Bible Translations*, 152.

³⁷ Hermanson, “A brief overview of Bible translation in South Africa,” 16.

fhetu ha u gandisa ha mishini ngei Beerseba, tsini na Smithfield, ya anqadzwa nga űwaha wa 1855. Bivhili yo fhelelaho yo anqadzwa kha ¼a France nga vha ha BFBS nga űwaha wa 1881, fhedzi nga nthani ha Nndwa ya Vhasuthu, yo swika vhathuni nga űwedzi wa Tshimedzi 1883.³⁸ Bivhili yo űwalululwaho yo anqadzwa nga űwaha wa 1899, ngeno Bivhili ntswa yo űwalululwaho hu tshi shumiswa vhuűwali ho dzhenelelaho yone yo anqadzwa nga űwaha wa 1909, ya dovha hafhu ya űwalululwa nga űwaha wa 1942.³⁹

TshiTsonga/Xitsonga

Vha Mishini wa Remande (Mission Remande) kana vha Mishini wa Swisi (Swiss Mission) vho thoma u shuma vhukati ha VhaTsonga nga űwaha wa 1875. Thesitamende Ntswa yo anqadzwa ngei Lausanne nga vha Mishini nga űwaha wa 1894, ngeno Bivhili yo fhelelaho yo anqadzwa nga űwaha wa 1906. Thesitamende Ntswa yo űwalululwaho yone yo anqadzwa nga űwaha wa 1917, ngeno ya Bivhili yo fhelelaho yo anqadzwa nga űwaha wa 1929.⁴⁰

Tshipedi/Northern Sotho

Vha Sosaithi ya Vharumiwa vha Berlin vho thoma u shuma vhukati ha vhatu vha Vhapedi mathomoni a miűwaha ya vho 1860. Thesitamende Ntswa, yo ¼alutshedzelwaho nga Vhafunzi vho J. F. C. Knothe ya anqadziwa kha ¼a London nga vha ha BFBS nga űwaha wa 1890, ngeno Bivhili yo anqadzwa ngei Berlin nga Sosaithi ya Vharumiwa vha Berlin nga űwaha wa 1904.⁴¹

Komiti ye ya vha i fhasi ha vhudzulatshidulo ha vho-Dokotela P. E. Schwelnus yo bvedza Thesitamende Ntswa yo fhelelaho nahone yo űwalululwaho ye ya ¼o anqadzwa nga vha ha BFBS ngei Johannesburg nga űwaha wa 1943, na Bivhili yo űwalululwaho, yo dzudzanywaho (sub-edited) nga vhafunzi vho J. Baumbach, ye ya anqadzwa nga vha ha BFBS kha ¼a London nga űwaha wa 1951.⁴²

TshiVenda

¼halutshedzelo ya Mafhungo Ma¼ifha na bugu ya Mishumo ya vha Apositola, nga vho Dokotela P. E. Schwelnus, dzo anqadzwa nga vha ha BFBS ngei London nga űwaha wa 1920, Thesitamende ntswa yo anqadzwa nga űwaha wa 1925, ngeno Bivhili yo fhelelaho yo anqadzwa nga űwaha wa 1936.⁴³ Kha

³⁸ Hermanson, "A brief overview of Bible translation in South Africa," 14.

³⁹ Hermanson, "A brief overview of Bible translation in South Africa," 14.

⁴⁰ Hermanson, "A brief overview of Bible translation in South Africa," 16.

⁴¹ Hermanson, "A brief overview of Bible translation in South Africa," 16.

⁴² Hermanson, "A brief overview of Bible translation in South Africa," 16.

⁴³ Hermanson, "A brief overview of Bible translation in South Africa," 16.

uyu mushumo vho-Schellnuss vho thuswa nga vho-Isaak Mulaudzi na vho-Fineas Mutsila. Uyu mushumo wo gandiswa ngei London nga vha ha BFBS.⁴⁴

Thalutshedzelo ya vhuvhili ye ya vha yo rangwa phanda nga vho-Van Rooy yo anadzwwa nga 1998. Vho Dokotela T S Farisani na vhafunzi vho A M Mahamba vho vha vhone vhe vha thoma u nangiwa uri vha shume na vho-Van Rooy kha u talutshedzela Bivhili ya vhuvhili ya Tshivenda nga 1973.⁴⁵ Nga n'waha wa 1974, vhuraru havho avha vhatalutshedzeli vho do rumelwa kha la Isiraele tshikoloni tshi no pfi Ulpan Etsion, u ya u guda Tshihevheru na divhahupo ya la Isiraele hu u itela uri vha kone u vha na ndivho yo dalaho i no do kona u vha thusa kha u talutshedzela heino Bivhili ya vhuvhili. Musi vho fhedza ngudo dzavho dza Tshihevheru, vho-Mahamba na vho-Farisani vho do vhuya murahu kha la Afrika Tshipembe u da u isa phanda na u talutshedzela Bivhili. Tsho vha mangadzaho zwihulusa ndi musi vho-Van Rooy vha tshi vha toda uri, murahu ha musi vha tshi nga isa phanda na u talutshedzela, vha fanela uri vha thome nga u saina muano kana bambiri ya u di gana uri vha do thonifha na u sa nyadza vhangaphanda na maanda a vho-Van Rooy. Vhuvhili havho vho hana u saina bambiri yeneyo. Tsho itaho uri vha hane u saina bambiri iyo, musi vha tshi amba, ndi zwi tevhelaho: Tsha u thoma, muano wonoyo wo vha u songo tea uri u dzhie sia la vho-Van Rooy, fhedzi wo vha wo tea uri u sainiwe nga vhatalutshedzeli vhuraru havho (vho-Farisani, vho-Mahamba na vho-Van Rooy), vha sumbedzise uri vha do thomphana nahone a hu na a ne a do dzhiela muñwe fhasi. Tsha vhuvhili, vho vhudzisa uri ndi nga mini muano wonoyo u so ngo da musi thalutshedzelo ya Bivhili i tshi thoma, u tshi da nga murahu ha musi vhuraru havho avho vhatalutshedzeli vho no vhuya u bva ngei kha la Isiraele ngudoni dza Tshihevheru, dze vho-Mahamba na vho-Farisani vhuvhili havho vha kona u dzi thaphudza zwavhudi.⁴⁶ Vho-Farisani vho thaphudza ngudo dza Tshihevheru dzi dzhiaho miñwedzi ya 18 nga miñwedzi mitanu fhedzi, nahone nga naledzi. A vha vhavhili, nga u hana havho u saina bambiri iyo nga n'wedzi wa Luhui 1975, vho mbo di pandelwa kha tshigwada tsha zwa u talutshedzela nga vho-Van der Merwe vhe vha vha vha Muñwaleli Muhulwane wa Sosaithi ya Bivhili ya Afrika Tshipembe. Vhatalutshedzeli a vha vhavhili vho ri u thathwa, ha nangiwa vho-F C Raulinga na vho-A R Mbuwe vhe vha do shuma na vho-Van Rooy u swika hu tshi anadzwwa thalutshedzelo ya heino Bivhili ya vhuvhili nga n'waha wa 1998.⁴⁷

⁴⁴ Census 2001, "The languages of South Africa" .n.p [cited 14 December 2010], online: <http://www.southafrica.info/about/people/language.htm>.

⁴⁵ Personal conversation with Tshenuwani Farisani on 03 January 2011 at Maungani.

⁴⁶ Personal Conversation with Tshenuwani Farisani on 03 January 2011 at Maungani.

⁴⁷ Personal Conversation with Tshenuwani Farisani on 03 January 2011 at Maungani.

2 Matavhi a divhazwakale ya u tšalutshedzela

Divhazwakale ya u tšalutshedzela i na matavhi manzhi. U ya nga vho-Naude na vho-van der Merwe henefha kha miñwaha ya vho 1980s ho do vha na tshanduko ya mvelele siani la tšalutshedzelo, musi hu tshi vho sedzeswa uri mvelele i thusa hani maitele a tšalutshedzelo. Vhone vho zwi vhea nga heyi ndila “as a result of this development, the focus of translation studies shifted from the source text to the translation process, the product and /or reception of translation as well as the cultural-social bound character of translation.”⁴⁸

Aya mafhungo a sumba u shanduka ha kuitele kwa kale kwa u tšalutshedzela. Sa tsumbo, hu na maitele a tšalutshedzelo ane a pfi ‘functional equivalents’. Vho-Naude na vho-Van der Merwe vha ombedzela “the advantage of the functionalist approach of the Christiane Nord with its focus on the intention/purpose of translation as it follows from the translation brief.”⁴⁹ Masiandoitwa ndi a uri mvelele dzothe dzisili dzi tendelwa u shela mulenzhe kha maitele a tšalutshedzelo ya Bivhili.

Divhazwakale ya tšalutshedzelo i sumba uri tšalutshedzelo ya Bivhili yo tea u tevhela maitele o fhambanaho, fhedzi hu si u tšalutshedzela ipfi nga ipfi (equivalence). Vho-Kruger vha tšalutshedza zwine zwa pfi “corpus based” kha tšhoduluso ya divhazwakale ya tšalutshedzelo, zwi di sendekaho nga ngudo dza avho vho lavhelesanaho na zwi no pfi “Descriptive Translation Studies” (DTS). Iyi ndi ndila i no shumisa “computer” kha u guda ndima dzo tšalutshedzelwaho. Izwi zwi sumba maitele maswa a tšalutshedzelo o fhambanaho na tšalutshedzelo ya ipfi nga ipfi. Maitele a ya maswa o di sendeka kha zwi no pfi “linguistic” na “textual features” zwa tšalutshedzelo dzo fhambanaho kana mvusuludzo ya “the same Bible in respect of consistency of terminology, orthography and register.”⁵⁰ Iyi yo vha yone ndila ya u tšalutshedza zwiteñwa zwivhili zwihulwane zwine zwa vha “linguistic and textual features”. Ho dovha hafhu ha lavheleswa na ndila ine dzidialeke (dialects) dza shuma nga yo khathihi na u dzhenelela ha luambo lune tšalutshedzelo ya bva khalwo.

Divhazwakale ya tšalutshedzelo i dovha hafhu ya ri tsivhudza uri tšalutshedzelo ya Bivhili ndi mushumo u itwaho nga thero dzo fhambanaho (interdisciplinary). Tšalutshedzelo ya Bivhili i katela ndivho na vhutsila ha

⁴⁸ Jacobus Naude and Christo van der Merwe, “Introduction: Contemporary translation studies and Bible translation,” in *Contemporary Translation studies and Bible translation: A South African perspective* (Acta Theologica Supplementum 2, eds. Jakobus Naudé and Christo van der Merwe, Bloemfontein: UFS, 2002), 1.

⁴⁹ Naude and Van der Merwe, “Introduction: Contemporary translation studies and Bible translation,” 2.

⁵⁰ Naude and Van der Merwe, “Introduction: Contemporary translation studies and Bible translation,” 3.

thero ya Ngudo dza Bivhili (Biblical Studies). Hu na dzangalelo la uri “translation history, translation studies, as well as linguistics and the literary sciences (i.e. in both source and target text languages)”⁵¹ ndi zwipiḁa zwo fhambanaho zwi shelaho mulenzhe kha mushumo wa ḁhalutshedzelo ya Bivhili. ḁivhazwakale iri vhudza uri ḁhalutshedzelo ya Bivhili fhamo Afrika Tshipembe

where 70% of its citizens consider themselves Christians has the benefit that it can reap from a rich tradition of study of the Bible. Further more, in a country with 11 official languages, bible translation also benefit from the fact that the study of different languages, the training of translators and academics research in the field of translation studies enjoy a very high profile.⁵²

Aya mafhungo a amba uri ḁhalutshedzelo ya Bivhili i ḁangana na khaedu dzavhuḁi dzo fhambanaho fhamo Afrika Tshipembe na ngei seli. Sa izwi hu na vhathu vha na nḁivho, khaedu idzi dzi nga tandululwa nga u ḁvhanyedza nga vhoranḁivho vha no ḁo thusa vhukuma kha u shela mulenzhe kha mushumo wa u ḁhalutshedzela Bivhili fhamo Afrika Tshipembe na ngei seli.

Naho vhurereli ha Tshikhriste ho ḁa fhamo Afrika Tshipembe nga ḁwaha wa 1652, mishumo ya vharumiwa vha zwa lutendo yo thoma u bveledza mitshelo heneḁha kha ḁa ḁwaha la 19 (19th century), ubva afho ndi hune ra vhona ḁhoḁea ya u ḁhalutshedzela Bivhili uri vhavhali vha fhamo Afrika Tshipembe vha kone u i vhala nga lwa ḁamuni. Miḁwaha ya dzimishinari ndi ya ndeme vhukuma kha ḁivhazwakale ya ḁhalutshedzelo sa izwi “history of expansion of Christianity in South Africa began with different missionary societies working among different tribes.”⁵³ Nga heyi nḁila, ḁhalutshedzelo ya u ranga ya Bivhili yo itwa nga vharumiwa vhabvaho kha sosaithi nthihi vha tshi khou shumisana vho lavhelesa tshipikwa tsho tiwaho. I yo ḁhalutshedzelo yo itwaho nga vharumiwa yo ḁo ganḁiswa kha dzigurannḁa dza vharumiwa vha zwa lutendo kana dza vhoramafhungo henengei seli hayani ha havho. Avho vharumiwa vho ḁo guda nyambo dzi ngaho Tshihevheru, Tshigerika na Tshilatini. Nga itsho tshifhinga mahumbulwa a ḁhalutshedzelo (translation theory) o vha a sathu u bveledzwa zwi no to u pfi mini. Dzimishinari vho vha vha tshi ḁhalutshedzela Bivhili ipfi nga ipfi, fhungo nga fhungo (formal equivalence). Iyi nḁila ya vharumiwa vha zwa lutendo ya u ḁhalutshedzela Bivhili yo ḁo sasaladzwa sa izwi i sa koni u ḁhalutshedzela ndeme ya mulaedza u yaho kha nyambo dza vhadzulapo. Sa tsumbo, “judging a translation against one another in languages rather than against the original is certainly misguided.

⁵¹ Naude and Van der Merwe, “Introduction: Contemporary translation studies and Bible translation,” 5.

⁵² Naude and Van der Merwe, “Introduction: Contemporary translation studies and Bible translation,” 5.

⁵³ Hermanson, “A brief overview of Bible translation in South Africa,” 7.

However, one would question whether one who adhered closely to Greek and Hebrew and sometimes strained Xhosa idiom was indeed ahead of his[her] time in the principle of Bible translation.”⁵⁴

Sosaithi ya Bivhili ya Afrika Tshipembe, yo shumaho vhukuma nga u gandisa Bivhili dza nyambo dzo fhambanaho yo do diimisa nga yothe nga 1 Lara 1965. Itshi tsho vha tshifhinga tshe vho-Nida vha vha vha tshi khou “developing his theory of dynamic-equivalent translation in publications such as ‘Towards a Science of Translation (1964) and ‘The Theory and Practice of Translation (1969).”⁵⁵ Ho do todiwa ndila ya khwine ya u tlatshedzela Bivhili. I yo ndila yo vha ya u ita Komiti ya Vhadzudzanyi (Editorial Committee), ine ya vha na Mulanguli (Coordinator) ana ndivho ya zwavhurereli i katelaho Tshihevheru, Tshigerika na ndivho naho i tshukhu zwayo ya luambo lune tlatshedzelo ya do iswa khalwo; ha dovha hafhu ha todiwa vhaambi vhavhili vha luambo lwa damuni, naho vha si na ndivho ya Tshihevheru na Tshigerika. Ngauralo, divhazwakale ya tlatshedzelo i katela zwifhinga zwe vharumiwa vha shumisana na vhadzulapo hu u itela uri tlatshedzelo ya Bivhili i konadzee. I dovha hafhu ya katela ndeme ya vhadzulapo kha tlatshedzelo ya Bivhili i tshi bva kha luambo lusili itshi da kha lwa havho. Ngauri ho vha hu si na vhomakone kha tlatshedzelo ho do vha na u xela ha tlatshedzelo ya maipfi, mafhungo na zwiñwevho.

Ndi zwa ndeme u pfesesa uri mvusuluso na vhudavhidzano ha Bivhili sa zwine zwa shumisa zwone kha maitela a “functional-equivalent”, a zwo ngo itelwa fhedzi uri mulaedza u kone u pfesewa nga vhavhali kana vhathetsheseli vha luambo lwa damuni, zwo itelwa hafhu uri mulaedza u kone u fhiriswa zwavhuḍi nga u davhidzana. Izwi zwi amba uri ho tea u shumiswa maidioma na maambe a re na vhukwamani na tshenzhemo kha luambo lwa duvha na duvha lwa muvhali u swika hu tshi pfukiswa mulaedza u no fana na u bvaho kha luambo lwa u ranga (original language).⁵⁶

Mushumo wa u tlatshedzela maidioma kha luñwe luambo a wo ngo leludza tlatshedzelo ya Bivhili ngauri kutlatshedzele kula kwa kale kwa u tlatshedzela ipfi nga ipfi a ku koni u tlatshedzela maidioma. Hone-ha mushumo wa u tlatshedzela maidioma ndi wa ndeme vhukuma kha tlatshedzelo ya Bivhili i tshi ya kha luñwe luambo. Divhazwakale ya tlatshedzelo ya Bivhili iri toololela ndila ye tlatshedzelo ya itwa ngayo u

⁵⁴ Hermanson, “A brief overview of Bible translation in South Africa,” 8.

⁵⁵ Hermanson, “A brief overview of Bible translation in South Africa,” 9.

⁵⁶ Gert Jordaan, “Problems in the theoretical foundation of the functional-equivalent approach,” in *Contemporary Translation studies and Bible translation: A South African perspective* (Acta Theologica Supplementum 2, eds. Jakobus Naudé and Christo van der Merwe, Bloemfontein: UFS, 2002), 25-26.

vhuya u swika mulaedza wa Bivhili u tshi swika kha vhathetshelesi na vhavhali vho fhambanaho vha nyambo dzine ṭhalutshedzelo ya iswa khadzo.

D MAHUMBULWA A ṬHALUTSHEDZELO (TRANSLATION THEORY)

Kha ḁa ṅwaha ḁa 20 (20th century) mahumbulwa a litherari o vha o lavhelesesa nga maanḁa zwine maṅwalo a amba zwone. Izwi zwa itisa uri hu tumbulwe ṅḁila ntswa nahone dza maimo a ṅḁa dza mahumbulwa a litherari, a fanaho na haya: intrinsic literary theory, the Kantian view and the Romantic tradition.⁵⁷

Ndi zwa ndeme u dzhiela nzhele zwa uri “the pioneers of meaning-based Bible translation studies did not say a great deal if anything, about a specifically literary rendition during decades of the sixties and seventies.”⁵⁸ Vho vha vho sedzesa uri mulaedza wa maṅwalo u nga pfukiswa hani nga ṅḁila i katelaho na maidioma ine a i nga ḁo dina kha mushumo wa u ṭhalutshedzela. Tshipikwa tshihulwane hafha ndi u fhandekanya vhaṭhalutshedzeli, vhe vha vha vhe vhaambi vha luambo lwa ḁamuni, nga uri vho vha vha tshi takalela ṅḁila ya litherala. Iyi yo vha ṅḁila ya u vhagudisa maitele maswa a ṭhalutshedzelo.⁵⁹

Ndi ḁo nea ṭhalutshedzo pfufhi ya mahumbulwa a sekhula (secular theories) sa zwine a dzhiiswa zwone kha ṭhalutshedzelo. A thi nga ṭandavhudzesi sa izwi hu si tshone tshipikwa dendele tshanga, fhedzi ndi ḁo tou sedza zwiṭuku uri ndi kone u vhona uri dzi nga ri thusa hani musi ri tshi lavhelesana na ṭhalutshedzelo ya 1 Dzikhosi 21:1-16 uya kha Tshivenda, sa izwi tshi tshone tshipikwa dendele tshanga. Mahumbulwa a sekhula dza ṭhalutshedzelo a katela maitele o fhambanaho nga maanḁa a ṭhalutshedzelo ya litherari. Uya nga vho-Wendland, “the practitioners make serious attempts to reflect the recognized literary style of the original text in the language of translation, [...] that is in English dress but with a Hebraic voice.”⁶⁰

Heyi ṅḁila ya mahumbulwa a ṭhalutshedzelo i langulwa nga fhungo ḁa uri Bivhili ya Tshihevheru, u fana na maṅwalo a tshikale, yo vha yo itelwa u vhalelwa ṅḁa (peletwa) u ri i ḁo kona u ṭhalutshedzelwa zwi tshi bva kha muungo wa muvhali. Kha kuitele uku, ṭhalutshedzelo i lingedza u edzisa maṅwe maitele, ya tsireledza zwithu zwi fanaho na ndovhololo ya maipfi.⁶¹

⁵⁷ Heilna Du Plooy, “Listening to the wind in the trees: Meaning, interpretation and literary theory,” in *Contemporary Translation studies and Bible translation: A South African perspective* (Acta Theologica Supplementum 2, eds. Jakobus Naudé and Christo van der Merwe, Bloemfontein: UFS, 2002), 268, 269.

⁵⁸ Wendland, *Translating the literature of Scripture*, 43.

⁵⁹ Wendland, *Translating the literature of Scripture*, 43.

⁶⁰ Wendland, *Translating the literature of Scripture*, 47-48.

⁶¹ Wendland, *Translating the literature of Scripture*, 48.

Ngauralo khamusi hezwi zwo itelwa u ranga phanda muvhali kha muungo na tshivhumbeo tsha maipfi na mafhungo a u ranga.

Mañwe maitele a țhalutshedzelo ya litherari ndi zwine zwa pfi “functional approach.” Iyi ndila ya u țhalutshedzela i ombedelaho “the purpose (normally referred to only in the singular) that a particular translation is designed to perform for its primary target audience within a given socio-cultural setting.”⁶² Kha functional approach huna phambano i so ngo dzumbamaho vhukati ha kuitele na u țhalutshedzela Bivhili ipfi nga ipfi. Tshipikwa tsha țhalutshedzelo afha ndi u “seek to employ a functionally equivalent set of forms in so far as possible in order to match the meaning (i.e. functions) of the original source language text.”⁶³ Iyi ndila ya țhalutshedzelo ya Bivhili ndi ya vhudavhidzani kha mañwalo ine ya vha ya ndeme ya dovha hafhu ya vha ya vhuțhogwa. Vhatikedzi vha “functionalist approach” vha tenda uri uyu mushumo unga khunyeledzwa nga țhalutshedzelo ya litherari kana ya maidioma, zwi tshi tevhela ndila ya vhudavhidzani ine ya khou shumiswa henefho.⁶⁴ Tshipikwa tshihulwane tsha mañwalo a u ranga a tsho ngo vhetshelwa thungo kha uku kuitele.

Iñwe ndila ndi ya u țhalutshedzela nga u dodombedza (descriptive approach). Iyi ndi ndila ye ya tumbulwa mathomomi a miñwaha ya 1970, i hanedzanaho na ndila ino pfi “prescriptive approach.” Heyi ndila uya nga vho-Hermans⁶⁵ “rejected the idea that the study of translation should be geared primarily to formulating rules, norms or guidelines for the practice or evaluation of translation or to developing didactic instrument for translators training.”⁶⁶ Naho maitele aya a u dodombedza a a vhuțhogwa kha mahumbulwa a țhalutshedzelo, o tea u katelwa sa tshipiđa tsha maitele o fhelelaho a țhalutshedzelo ya *litherari*. Ri kona u zwi vhona uri nga u ofha u vha ‘prescriptive’, mahumbulwa a DTS a anzela u bveledza pfunzo i sa thusesi siani ła țhalutshedzelo ya Bivhili.⁶⁷

Iñwe ndila ndi ya “text linguistic approach” ine ya imelwa nga vho-Hatim na vho-Mason⁶⁸ vhane pfunzo dzavho dza mahumbulwa dzi ri fha tsumbo nnzhi dza u sumbedza uri maitele aya anga thusa hani

⁶² Wendland, *Translating the literature of Scripture*, 51.

⁶³ Wendland, *Translating the literature of Scripture*, 51.

⁶⁴ Wendland, *Translating the literature of Scripture*, 52.

⁶⁵ Theo Hermans, *Translation in systems: descriptive and system-oriented approaches explained* (Manchester: St. Jerome, 1999), 7.

⁶⁶ Wendland, *Translating the literature of Scripture*, 54.

⁶⁷ Wendland, *Translating the literature of Scripture*, 55.

⁶⁸ Basil Hatim and Ian Mason, *Discourse and the translator* (London: Longman, 1990); Basil Hatim and Ian Mason *The Translator as communicator* (London: Longman, 1997).

vhaṭalutshedzeli.⁶⁹ Vho-Robert de Beaugrande vha tshi khou shumisa nḁila kana maitele a “text linguistic” kha u ṭalutshedzela vhurendi vhari “a great poetry is in some manner innovative, whether it derives from a native or foreign source. He underscores that texts are translatable into a given language only if the resulting translated text fulfills at least some of the readers expectation in that language concerning the constitution and transmission of discourse.”⁷⁰ Tshipikwa tsha “text linguistic” ndi u ṭalutshedza zwa vhutsila na rethoriki (rhetorical) kha ṭhalutshedzelo iṅwe na iṅwe.

Hu dovha hafhu ha vha na maitele maṅwe ane a pfi “relevance approach” ane zwire ngomu zwa vha zwa ndeme kha u ṭalutshedzela Bivhili sa zwe zwa sedzwa kha ngoho ya uri vhudavhidzani ha vhathu vhu bveledza zwe zwa lavhelelwa, zwine zwa vha ndavhelelo kha tshipiḁa tsha muthetshelesi - zwine u lingedza u ṭalutshedzela zwa ḁo bveledza “adequate contextual affects at minimum processing cost.”⁷¹ Vho-Wendland, vha tshi tevhela vho-Pilkington vhari “relevance theory i dovha hafhu ya wanala kha vhulitherari zwine zwa ḁi sumbedza musi muhumbulo u tshi ṭangana na zwihumbudzi zwa ‘linguistic.’”⁷² Izwi zwi ḁi sumbedza musi ri tshi lavhelesa kuhumbulele kwo khetheaho ku katelaho zwidodombedzwa zwo ṅwalwaho kha bugu ya mafhungo a mahumbulwa o fhambananaho (encyclopedic).⁷³ Nḁila ine vha ṭalutshedzeli vha swikelela u dzhiela nzhele aya mafhungo kha mishumo yavho zwi bva kha vhukoni na nḁivho. Hezwi zwi sumbedza uri mushumo wa u ṭalutshedzela ndi mushumo muhulwanesa nahone wa ndeme.

Iṅwe nḁila ya vhuṭhogwa ipfi “interpretive approach”. Vho-Delise vha ṭalutshedza nga ino nḁila:

The expressive (emotive) function of language is predominant. Correspondingly, connotation - the power to evoke - plays a major role in the text. That literary form is important in and of itself; it manifests aesthetic qualities that enrich its referential content. With respect to interpretive theory, the text is not limited to a single interpretation. Also, that, interpretive theory, that message features a certain timelessness that needs to find periodic re-expression through translation, in order to preserve its content and give new life

⁶⁹ Wendland, *Translating the literature of Scripture*, 57.

⁷⁰ Wendland, *Translating the literature of Scripture*, 60.

⁷¹ Wendland, *Translating the literature of Scripture*, 62.

⁷² Adrian Pilkington, *Poetic effects: A relevance theory perspective* (J. Benjamins Pub: Amsterdam and Philadelphia, 2000), 189, 191.

⁷³ Wendland, *Translating the literature of Scripture*, 62.

to its form, and that works given universal values and contemporary expression to ancient themes.⁷⁴

Ndi zwa ndeme uri vha-ṭalutshedzeli vha Bivhili vha tea u sedza nḁila ine mañwalo makhethwa a bvisela khagala mikhwa ya litherari (literary qualities) musi vha saathu u thoma mushumo wavho sa zwe zwa bulwa afho nḁha. U kundelwa u ita izwo zwi nga bveledza u kanganyisea kha mañwalo o ṭalutshedzelwaho. Dziñwe nḁila dzine dza vha dza ndeme kha u thusa u ṭalutshedzela ndi “comparative approach” na “professional approach”.

Maitele a “comparative approach theory” kha ṭalutshedzelo ya litherari ha sumbedzi ndunzhe-ndunzhe musi a tshi vhambedzwa na mañwe maitele ro no ambaho ngao afho nḁha. Uya nga vho-Gaddis-Rose,⁷⁵ tshipikwa kha maitele aya a “comparative” ndi “stereoscopic reading” zwine zwa shumisa “both the original language text and one (or more) translations.”⁷⁶

Kha heḁi fhungo zwi amba uri, tshipikwa tsha nḁila ya “relational” ubva kha kuhumbulele kwa “secular” kwa comparative literature, “is to hoe translating and translations make the reading of literary texts richer.”⁷⁷ Kha liñwe sia nga afha “professional approach” i na nḁila yo khetheaho ya ṭalutshedzelo ya litherari. Vhathu vhane vha ṭalutshedzela, lulamisa na u sengulusa ṭalutshedzelo ya mañwalwa (literature) ya “secular” sa zwe vha gudela zwone, vha vhidzwa upfi dzi “professional theorists”. Fhedzi-ha ndi zwa ndeme u vhala zwine vha amba sa musi maitele avho oḁhe o ḁi tika nga muñwali na muthetsheseli.⁷⁸

Nga murahu ha musi ro lavhelesana na Kuhumbulele, Mahumbulwa a ḁivhazwakale na a ṭalutshedzelo, tshifhinga tsho swika zwino tsha uri ri lavhelesane na ṭalutshedzelo ya 1 Dzikhosi 21:1-16 uya nga Bivhili ya 1936 ya Tshivenda.

E ṬHALUTSHEDZELO DZA 1 DZIKHOSI 21:1-16

1 Ṭhalutshedzelo ya 1936 ya Bivhili yaTshivenda ya 1 Dzikhosi 21:1-16

1. Zwo ḁaho nga murahu ngezwi: Nabotho wa Yeseriele o vha e na tsimu ya miḁokola muḁini wa Yeseriele, tsimu yo vhandakanaho na nnḁu ya Ahaba khosi ya Samaria.

⁷⁴ Wendland, *Translating the literature of Scripture*, 66.

⁷⁵ Marilyn Gaddis-Rose, *Translation and Literary Criticism: Translation as Analysis* (Manchester: St Jerome Publishing, 1997), 88, 90.

⁷⁶ Wendland, *Translating the literature of Scripture*, 71.

⁷⁷ Wendland, *Translating the literature of Scripture*, 71.

⁷⁸ Wendland, *Translating the literature of Scripture*, 76.

2. Ahaba o amba na Nabotha a ri: Mpho tsimu yau ya mitokola ndi i ite tsimu ya miroho, ngauri i tsini na nndu yanga. Nne ndi do u nea inwe tsimu ya mitokola ine ya fhira heino; kana u tshi funa, ndi u nee masetha ndi i rengo.
3. Nabotha a fhindula a amba na Ahaba ari: Yehova nga a nthivhele u ita izwo, nda rengisa ifa la vho-khotsi-anga.
4. Ahaba a vhuzelela mutani wawe o sinyuwa, o vhfhelwa nga zwe Nabotha wa Yeseriele a mu fhindula ngazwo a tshi ri: A thi nga U nei ifa la vho-khotsi-anga. A yo lala kha vhulalo hawe, a nala, a hana na ula zwiliwa.
5. Ha da Isebele musadzi wawe, a amba nae ari: Naa wo sinyuiswa ngani, U tshi vhuya wa hana na ula zwiliwa?
6. Ene ari: Ndo amba na Nabotha wa Yeseriele nda ri: Litsha ndi U rengo tsimu yau ya mitokola nga mali; kana U tshi funa ndi U nee inwe tsimu ya mitokola. Ene a ri: A thi nga U nei tsimu yanga ya mitokola.
7. Isebele musadzi wawe a ri: Iwe zwino ita zwo fanelaho khosi ya Isiraele. Takuwa, Ule, U takale. Nne ndi do U nea yeneyo tsimu ya Nabotha wa Yeseriele.
8. Isebele a mbo nwala luñwalo nga dzina la khosi, a lu kandisa nga tshi nina tsha thovhele, a lu rumela vhahulwane na vhakoma vha uyo muḁi we Nabotha a vha a tshi dzula khawo.
9. Kha lwonolwo luñwalo o vha o nwala a ri: Vhuthani vhatu ni ite duvha la u di dzima. Nabotha ni mu dzudze na vhahulwane vha muḁi.
10. Ni dzudze vhatu vhavhili vhavhi vha livhane nae; vhenevho vha mu hwelele vha ri: Wo sema Mudzimu na khosi. Ni kone u mu bvisa nnda na mu kanda nga matombo, a fa.
11. Vhatu vha uyo muḁi vhahulwane na vhakoma vho dzulaho muḁini muthihi na Nabotha vho ita zwe Isebele avha laya nga ulwo luñwalo lwe a vha rumela.
12. Vho huwelela vhari: Vhatu vha didzime vha dzudza Nabotha na vhahulwane.
13. Ha mbo da avho vhanna vhavhili vhavhi vha dzula vhalivhana nae. Vhenevho vhanna vhavhili vhavhi vha hwelele Nabotha vhatu vha tshi zwi pfa vhari: Nabotha o sema Mudzimu na khosi. Vha mbo mu bvisa nnda vha mukanda nga matombo a fa.

14. Vha ruma vhathu vha vhudza Isebele vhari: Nabotho o kandwa nga matombo ofa.
15. Isebele a tshi pfa uri Nabotho o kandwa nga matombo a fa, a yo amba na Ahaba ari, Takuwa u dzhie tsimu ya Nabotho, ye a hana u tshi i renga nga maseha. Nabotho hatsheho ofa.
16. Ahaba atshi pfa uri Nabotho ofa, a vuwa a tsela tsimuni ya Nabotho ya Yeseriele ha vha u i dzhia.

2 **T**halutshedzelo yanga ya 1 Dzhikhosi 21:1-16

1. Nga Murahhu ha aya mafhungo Nabotho Mujeziriele o vha e na tsimu ya ndirivhe ye ya vha i ngei Jeziriele, i tsini ha pfamo ya Ahaba khosi ya Samaria.
2. Ahaba a mbo amba na Nabotho ari: Mphe tsimu ya u ya ndirivhe, uri ndi i ite ngade ya muroho sa izwi i tsini ha pfamo yanga. Vhudzuloni ha yo nne ndi do ufha tsimu ya ndirivhe ya khwine kha iyo. Kana arali zwi tshi takadza maoto au (u tshi zwi takalela) ndi do u fha tshedele i edanaho mutengo wa yo.
3. Nabotho ambo fhindula Ahaba ari: zwi a ila uri ndi u fhe ifa la vho makhulu-kuku wanga le vha newa nga Yehova.
4. Ahaba a tuwa aya pfamoni yawe o vhifhelwa na u sinyuswa nga fhungo le Nabotho Mujeziriele a mu vhudza lone a tshiri: ndi nga si kone u ufha ifa la vho makhulukuku. A mbo ganama kha mmbete wawe o vhifhelwa nahone a tshi hana u la vhuswa/u kungulusa malinga.
5. Isabele mutanuni wawe a vhuya a ya khae a mu vhudzisa ari: ndi ngani muya wavho wo vha isala? Ndi ngani vha sa todi u kungulusa malinga/u la vhuswa?
6. Vhone vha mbo aravha Isabele vha ri: Ngauri ndo amba na Nabotho Mujeziriele ndari khae: nthengisele tsimu yau kana arali zwi tshi u takadza ndi do ufha inwe tsimu vhudzuloni hayo. Fhedzi ene ari: ndi nga si ufhe tsimu yanga.
7. Isabele mutanuni wawe a amba nae ari: ndi yone ndila ine vhone muhali vha vhusa ngayo kha la Isiraele? Kha vha takuwe vha kunguluse malinga (nga vha le vhuswa). Mbilu yavho kha i rule/takale. Nne ndi do vha nea tsimu ya Nabotho Mujeziriele.
8. A mbo nwala manwalo nga dzina la vho-Ahaba, a a ganda/rwa tshitembe/tshigivho tshavho (vhamusanda). O no ralo-ha a mbo

rumela mañwalo kha vhalisa, vhahulwane vha muḁi na kha vhakalaha vhe vha vha vha tshi dzula muḁini muthihi na Nabothe.

9. A mbo ñwala kha ayo mañwalo ari: Vhidzani thabelo ya u ḁi dzima ni dzudze Nabothe hune vhathu vhoḁhe vha ḁo kona u mu vhona.
10. Ni vhee vhanna vhavhili (vharwa vha Beliala) tsini hawe, vhane vha ḁo ḁanziela (nga hae) vha ri: Wo sema Mudzimu na khosi. Nga murahu ni mu dzhie ni mu bvisele nḁa ni mukande nga matombo u swikela a tshi lovha.
11. Vhalisa na vhakalaha vha muḁi vha no dzula muḁini muthihi na Nabothe vha tevhedza ndaela ya Isabele i re mañwaloni e a ḁo vha rumela one.
12. Vha vhidza vhathu uri vha ḁe thabeloni ya u ḁi dzima, vha dzudza Nabothe phanda ha vhathu vhoḁhe.
13. Vhanna vhavhili, vharwa vha Beliala, vha sendela vha ḁa vha dzula tsini/u livhana hawe/nae. Vha nea vhuḁanzi nga ha Nabothe phanda ha vhathu vhoḁhe vhari: Nabothe o sema Mudzimu na khosi. U bva afho vha mu bvisele nḁa ha muḁi vha mu kanda nga matombo (u swika a tshi lovha), ambo ḁi lovha.
14. Vha mbo isa fhungo kha Isabele vha ri: Nabothe o kanda nga matombo, o lovha.
15. Musi Isabele a tshi to u pfa uri Nabothe o vhulawa nga u to u kanda nga matombo, a mbo amba na Ahaba ari: Nga vhatakuwa vha ye u dzhia tsimu ye Nabothe Mujeziriele a hana u vha rengisela yone. Ha tsheho, o ri siya.
16. Ha ri musi Ahaba a tshi pfa uri Nabothe ha tsheho, a mbo ḁi takuwa a livha tsimuni ya Nabothe Mujedziriele, u i dzhia (u ri i vhe yawe).

F MBAMBEDZO VHUKATI HA ḁHALUTSHEDZELO YANGA YA 1 DZIKHOSI 21:1-16 NA YA 1936 YA BIVHILI YA TSHIVENDA

1 Zwifanaho

Ndi tendelana na ḁhalutshedzelo ya Bivhili ya luambo lwa Tshivenda kha uri ipfi ḁa Tshihevheru “yir”, “city” (vv 8, 11, etc) ḁi tea u vhalwa sa “muḁi”, zwine zwa yelana na “village”, sa izwi fhethu hune aya mafhungo a khou bvelela hone kha idzi ndimana hu fhethu hu na khosi, khoro, na zwiñwevho. Afha fhethu hune mafhungo a khou bvelela hone hu yelana na zwine zwa bvelela miḁini kha ḁa Venda hune ha vhusa mahosi na khoro dzavho.

2 Zwofhambanaho

Afha fhasi hu tevhela kushumisele kwa maipfi kwa Bivhili ya Tshivenda kune nda sa tendelane nakwo.

- a) Kushumisele kwa ipfi “*a\o fa*” “he is dead” (vv 10, 13, 14, 15 luvhili, 16) zwo livhiswa kha Nabotho azwo ngo tea kha luambo lwa Tshivenda, ipfi la khwine ndi line lari “o lovha”, “o ri sia” kana “ha tsheho”.
- b) Vhatalutshedzeli vha Bivhili ya Tshivenda avho ngo shumisa luambo lwa musanda kha mafhungo a kwamaho vhamusanda vho-Ahaba na mutanuni wavho vho-Isabele. Kushumisele kwa luambo lwa musanda ku nga kona u talutshedza zwavhudi zwino khou bvelela afha mafhungoni ashu, sa tsumbo:-
 - i) Ipfi “musadzi” (vv 5 and 7) kha talutshedzelo ya Bivhili ya Tshivenda ya 1936 zwi katela musadzi muñwe na muñwe. Fhedzi-ha, ipfi lo teaho mufumakadzi wa musanda ndi “mutanuni.”
 - ii) Maipfi ano ri “u la zwiliwa” (vv 4,5) o shumiswa kha Bivhili ya Tshivenda hu tshi khou ambiwa nga ha Thovhele vho-Ahaba. Fhedzi-ha, u la zwiliwa zwi ambelwa kha muthu zwawe, vhamusanda vha tou kungulusa malinga.
 - iii) Maipfi a no ri “Mutani wawe” (v. 4) o shumiswa kha Bivhili ya Tshivenda hu tshi ambwa nga ha vhamusanda vho-Ahaba. Sa izwi nndu ya khosi i tshi pfi pfamo, maipfi o teaho u shumiswa ndi a uri “pfamoni yavho.”
 - iv) U shumiswa ha maipfi angaho “Iwe, Takuwa, Ule, U takale” kha ndimanathukhu ya 7 na 15, musi Isabele a tshi amba na thovhele vho-Ahaba, ha sumbedzi thonifho kha khosi. Maipfi a thonifho ndi angaho sa haya, “muhali kha vha takuwe, vha kunguluse malinga, vha takale.”
- c) Maipfi a no ri “Zwiliwa” (vv. 4, 5) a tea u vhalwa sa “vhuswa”, vhune ha vha tshone tshiliwa tshihulwane tsha duvha na duvha mutani wa Muvenda.
- d) Ipfi line la ri “rengela” (v. 6) kha Bivhili ya Tshivenda li na nyamba huvhili. Li nga di amba uri vhamusanda vho-Ahaba vho vha vha tshi toda u rengela Nabotho tsimu ngeno vho vha vha tshi toda u i renga khae. Kha talutshedzelo yanga i re afho ntho ndo shumisa ipfi “nthengisele” hu si “rengela” uri hu songo vha na u dadasa muvhali wa Bivhili ya Tshivenda.

- e) Ṭhalutshedzelo ya Bivhili ya Tshivenḁa i re afho nṭha i amba nga “ifa ḁa vho khotsi anga” (v. 3) i tshi ṭalutshedzela “my ancestral land”. Kha ṭhalutshedzelo yanga ire afho nṭha ndo shumisa “ifa ḁa vho-makhulukuku” sa izwi ḁi tshi katela vho makhulu vhoṭhe vha ha mme na vha ha khotsi.
- f) Ṭhalutshedzelo ya 1936 ya Bivhili ya Tshivenḁa i shumisa maipfi a no ri “vhavhi”, “vhuvhi” kha ndimanatḁukhu ya 10 na 13 i tshi amba nga vhanna vhavhili vha Belial. Naho ‘Masoretic Text’ i sa tou zwiamba zwavhuḁi uri avha vhavhili ndi vhavhi, ṭhalutshedzelo ya Bivhili ya Tshivenḁa yo shumisa aya maipfi hu si kha u sumbedza fhedzi maitele a vhuvhi a vhanna avha vhavhili a u pomoka hu si hone Nabothē musi vha tshi ri o “sema Mudzimu na Khosi”. Zwa ndeme vhukuma, aya mafhungo a sumba zwavhuḁi uri kuhumbulele kwa vhaṭalutshedzeli vha Bivhili ya Tshivenḁa ndi kufhio kana kwo livhafhi. Vhaṭalutshedzeli vha Bivhili ya Tshivenḁa, u fana na muṅwali wa 1 Dzikhosi 21:1-16 vho dzhia sia ḁa Nabothē. Khamusi izwi zwo itiswa nge avha vhaṭalutshedzeli vha vhona Nabothē e mutambudzwa nga vhanna avha vhavhili “vhavhi.”
- g) Tshiṅwe hafhu, vhaṭalutshedzeli vha Bivhili ya Tshivenḁa a vho ngo shumisesa maidioma hu u ṭoḁa u ṭalutshedzela zwine ndima iyi ya amba zwone.

G KHAEDU DZA NAMUSI DZI KWAMAHO ṬHALUTSHEDZELO KHA ḁA AFRIKA

Ri tea u sumbedza uri mushumo muhulwane wo no itiwa kha u ṭalutshedzela Bivhili u ya kha nyambo dza Afrika. Huno, zwinzhi zwi kha ḁi tea u itiwa.

Khaedu ya u thoma ndi ya uri vhaambi vha dziṅwe nyambo dza Afrika kana dzidailekiti (dialects) a vha koni u wana Bivhili nga luambo lwavho lwa ḁamuni. Nḁila ine vha kona u wana ngayo Bivhili ndi nga luambo lu si lwavho. Sa tsumbo, u swika nga dzi 31 dza Nyendavhusiku 2004, kha nyambo dza Afrika dzi anganyelwaho u vha zwigidi zwivhili kha ḁa Afrika, ndi dza 158 fhedzi dzi re na Bivhili yo fhelelaho, dziṅwe nyambo dza 292 dzi tou vha na Thesitamende ntswa, ngeno dziṅwe dza 223 dzi tshi tou vha na tshipiḁa kana bugu ya Bivhili yo ṭalutshedzelwaho kha nyambo dzavho. Vhaambi vha nyambo dzo salaho, zwi tshi ḁa kha ngoho, a vha koni u wana Bivhili, yo fhelelaho kana i nga zwipiḁa nga zwipiḁa, nga luambo lwavho lwa ḁamuni. Nḁila yavho ya u wana Bivhili ndi nga luambo lu si lwavho. Hezwi, zwi sa timatimisi, ndi khaedu dza dzikereke na mazhendezi a dzi tikedzaho.⁷⁹

⁷⁹ Mojola, “Bible Translation in Africa,” 160-161.

Khaedu ya vuvhili ndi u sa vha hone ha vhaḁivhi vho gudelaho kana vho pfumbudzwaho kha zwa ḁivha-bivhili na ḁhalutshedzelo yayo u ya kha luambo lwa ḁamuni. Fhethu hunzhi kha dzhango mushumo wa ḁhalutshedzelo ya Bivhili u zwanḁani zwa vhathu vho ḁiimiselaho, hone vhunzhi havho a si vhaambi vha nyambo dzine ḁhalutshedzelo ya itelwa dzone. Vhañwe vhavho vho pfumbudzwa nahone ndi vhaḁivhi vha dzinyambo dza Bivhili na mvelele, hu tshi katelwa na nyambo dzine ndivho ya ḁhalutshedzelo ya vha yo livhiswa khadzo. Naho zworalo, vhunzhi havho a vha athu u swikelela zwipikwa dendele zwa ndivho hedzi. Tshipikwa dendele, hoḁhe-hoḁhe, ndi uri vho-ngwaniwapo vho pfumbudziwaho, vha re vhaḁivhi, vha ḁhalutshedzele Bivhili u ya kha nyambo dzavho dza ḁamuni. Hune vhabvannḁa vha si vhaḁivhi, nahone vha so ngo pfumbudziwaho zwavhuḁi vha newa mushumo wa u ḁhalutshedzela Bivhili, mbuyelo dzi nga si vuwe dzo vha dzi takadzaho. Tsumbo yo newaho afho nḁha i nana u konḁisa ngauri ndi tshivhalo tshiḁuku tsha matshudeni kha dziseminari na magudedzini a zwa Bivhili kana zwickoloni vhane vha tama u livhana na khaedu ya u guda, vha vha na nḁivho, na u shumisa vhubvo ha mañwalwa a mañwalo makhethwa nga nyambo dzavho dza ḁamuni. Vhanzhi kha zwickolo zwa fhanu Afrika na ngei seli ha malwanzhe vha nanga u tshila na thero dzine dzi si vhe na mushumo munzhi, dzi sa konḁi.⁸⁰

Tshavhuraru, hu tshi dzhielwa nzhele uri vhunzhi ha nyambo dza Afrika dzi kha ḁi tou ambiwa fhedzi, a dzi athu u thoma u ñwaliwa, zwi vha khagala uri khaedu dza u bveledza vhuñwali havhuḁi kana nḁila yo tendelwaho ya vhuñwali ha dzinyambo ndi thaidzo i vhonealaho. Khaedu i fanaho na heyi i ita uri mbekanyamaitele ya pfunzo ya u vhala na u ñwala ine ya vha ya vhuḁhogwa, ine i nga kona u tshila lwa tshifhinga tshilapfu, i ḁoḁee zwihone-hone. Hezwi zwi vhoneala nga maanḁa hune maitele kana phoḁisi dza pfunzo na dza muvhuso dza vha dzi so ngo itelwa u tikedza mbekanyamaitele i fanaho na heyi ḁhalutshedzelo ya Bivhili i sa tikedziwi nga mbekanyamaitele ya pfunzo ya u guda na u vhala i fhedzisela i so ngo swikelela tshithu.⁸¹

Khaedu ya vhuna ndi ya “Hermeneutic”, hezwi zwi amba u vhala na u ḁologa mañwalo makhethwa a nyambo dza Afrika nga nḁila ine zwa ḁhonifha, zwi sa timatimisi, luambo na mvelele ya Bivhili khathihi na kuhumbulele kwa vhane vha luambo lune ha ḁologwa kana u vhaliwa ngalwo. Heyi khaedu i vhoneala i khulwane musi hu tshi lavheleswa tshomedzo dzi livhiswaho kha u i tandulula. U hula ha u shaeya ha dzitshomedzo hedzi hune ha ḁanganiwa naho nga vhavhali vha Bivhili kha tshaka dzi shayaho nahone dzo tsikeledzwaho dza Afrika zwi ita thaidzo khulwane ya “hermeneutic”. Maano a konadzeaho a nga vha hone musi ho shumiswa nḁila ya u ḁologa na maitele a u ḁhalutshedzela hu tshi itelwa u tandulula heyi thaidzo. Miñwe mifuda ya ḁhalutshedzelo, u guda

⁸⁰ Mojola, “Bible Translation in Africa,” 161.

⁸¹ Mojola, “Bible Translation in Africa,” 161.

dzibivhili, vhaambeleli na dzitshomedzo zwi nga shumiswa kha u d̄isa thuso. Mashango manzhi a d̄isumbedza o d̄idzhenisa kha u wana thandululo ya heyi thaidzo. Hezwi ndi u tenda uri, t̄halutshedzelo i yoṭhe i nga si zwi kone u tshimbidza fhungo l̄ikhethwa.⁸²

Tshavhuṭanu, a zwo ngo lingana u t̄alukanya Tshihevheru, Tshigerika na TshiLatini u itela u t̄alutshedzela Bivhili, sa zwe zwa sumbezwa afho nṭha musiri tshi sengulusa t̄halutshedzelo ya Bivhili ya Tshivenḁa. Hone-ha, ri fanela u dovha hafhu ra pfesesa kushumisele kwa luambo na maitele/kutshilele kwa sialala kwa luambo lune ra khou t̄alutshedzela ri tshi isa khalwo.

Khaedu ya vhurathi, sa izwi ro d̄o amba nga hazwo ngei murahu, ro zwi vhona uri u t̄alutshedzela ipfi nga ipfi a zwi bviseli khagala mulaedza u bvaho kha maṅwalo u tshi ya kha luṅwe luambo.

Tshavhusumbe, ndi zwa ndeme vhukuma uri vhaṭalutshedzeli vha Bivhili vha vhe vhathu vha no pfesesa uri ‘textual criticism’ i shuma hani. Izwi zwi d̄o vha thusa uri vha thome u lavhelesa na u sengulusa t̄halutshedzelo dzo fhambanaho dza maipfi a no khou dzinginywa musiri vha saathu u dzhia tsheo ya uri ndi l̄ifhio ipfi l̄ine ḁa nga tea kha fhungo l̄ine vha khou tea u ḁi t̄alutshedzela.

Khaedu ya vhumalo ndi ya uri t̄halutshedzelo ya Bivhili yo tea u shumiswa kha fulo ḁa u lwa na luambo lu no khethulula, tsikeledza na u nyadza vhafumakadzi. Ri tshi tevhela tsedzuluso thangeli ye ra d̄o vha nayo afho nṭha, ndi tama u amba zwitevhelaho malugana na kuhumbulele ku wanalaho maṅwaloni a Bivhili. Huna Kuhumbulele kwa phatriaki (patriarchy) kwa muṅwali wa 1 Dzikhosi 21:1-16 ku ne kwa pomoka vho-Isabele sa vhone murangaphanḁa wa tshimbevha tsha u vhulaha Nabothē. Vho-Ahaba vhone vho vhewa zwavhuḁi nga muṅwali wa iyi ndima sa khosi ya Isiraele i pfesesa maitete na milayo zwa Isiraele nahone i t̄honifhaho tsimu ya vho makhulu-kuku wa Nabothē. Kuhumbulele uku ku bvela phanḁa nga u t̄oḁa uri rine sa vhavhali ri dzhie Vho-Ahaba sa khosi yo lugaho ine musiri Nabothē a tshi hana u i rengisela tsimu, ya “pfesesa” zwe Nabothē a amba naho zwo konḁa u zwi t̄anganedza. Zwino-ha uya nga hoku kuhumbulele, Ahaba ha na mulandu kha u “miliswa tshivhindi” ha Nabothē, thaidzo yo vha Isabele, mufumakadzi wawe a si na nḁivho ya milayo na maitete a Tshiyuda.

Ndi zwa ndeme uri maṅwalo maṅwe na maṅwe a Bivhili a sedzuluswe vhukuma nga maitete a *sociological analysis*.

⁸² Mojola, “Bible Translation in Africa,” 162.

Norman Gottwald⁸³ u dzhiwa sa muimeleli dendele wa ndila ya *sociological* zwi tshi da kha mañwalwa a Bivhili. Vho Gottwald kha hei bugu, musi vha tshi khou shumisa maitele a social-scientific o dzhenelelaho vhari :

Although the newer literary methods and their counterparts in the social sciences have by now become fully recognized instruments in biblical studies, their full impact has yet to penetrate newly published or recently revised introductions to the Hebrew Bible [. . .]. My approach [. . .] is to describe how the new literary and social-scientific methods, in concert with older historical-critical methods, apply to each of the three major divisions of the Hebrew Bible and to each historical period in ancient Israel from its inception through the Hellenistic era.⁸⁴

Kha tshiteñwa tshi vhidzwaho Mañwalwa u ya nga Nyimele yao, Gottwald afha u țalutshedza maitele zwi tshi elana na nguda-bivhili. Nga murahu ha u limuwa nyengedzedzo khulwane ya maitele a u guda mañwalwa, u țalutshedza nga u tou dodombedza ndila ya confessional na ndila ya historical-critical kha Bivhili ya Tshihevheru. U sumbedza nga zwine ndila hedzi mbili dza vha na dziphambano ngaho zwi tshi kwama kuțalutshedzele kwa Tshiyuda na Tshikhiresite. Existentialism na Biblical Theology zwi țalutshedzwa nga ndila ine ha lingedzwa uri zwi vhe na thendelano, zwine zwo no sumbedza u vha na thaidzo. Hezwi zwoțhe zwi vhea mutheo wa mveledziso ya dzindila dzine dza vha new literary na social-scientific. Hafha zwithu zwivhili zwi khou ombedzelwa : (i) Bivhili ya Tshihevheru ndi tshibveledzwa tsho di bviselaho khagala. I sika ndila yayo ya kupfesesele kwa shango, nahone i tea u ranga u pfesesiwa sa ndila ya luambo lu sa țodi țhalutshedzo.⁸⁵ (ii) Bivhili ya Tshihevheru ndi linwalo ła matshilisano li sumbedzaho divhazwakale ya tshanduko ya zwiimiswa zwa matshilisano, nyito, na mishumo ya lushaka lwa kale lwa Vhaisiraele u ya kha miñwaha i linganaho zwigidi, nahone i nekedza vhungomu ha nyimele ya zwiteñwa zwa litherari, divhazwakale na zwa lutendo zwine zwa ita uri hu vhe na mbonalelo na vhukwamani ha lushaka lwa Vhaisiraele na Vhayuda.⁸⁶

Nga murahu ha u țola maitele u ya nga u fhambana hao, Gottwald u sumbedza uri ndila ya literary na ndila ya social scientific dzi na zwinzhi zwi fanaho. Phambano khulwanesa nahone i dađisaho i wanala kha ndila ya historical-critical. Ndila ya literary na ndila ya social scientific vhunzhi hadzo, u ya nga Gottwald, dzi vhilaedzwa nga maandā nga tshivhumbeo tsha

⁸³ Norman K. Gottwald, *The Hebrew Bible: A Brief Socio-Literary Introduction*. (Minneapolis: Fortress, 2009).

⁸⁴ Gottwald, *The Hebrew Bible*, xxi.

⁸⁵ Gottwald, *The Hebrew Bible*, 11

⁸⁶ Gottwald, *The Hebrew Bible*, 11

mañwalwa, uri tshivhumbeo tsha litherari tshi tuṭuwedza hani tshiimiswa tsha matshilisano na u hambula nga vhuṭali.

Hoku ndi kuitele ku tikedzwaho nga Gottwald, nahone ku dovha kwa tikedzwa nga bambiri heḷino.

Izwi zwi ḍo ri thusa u pfesesa maanḍa ane Kuhumbulele kwa vha nao kha mañwalo a Bivhili. Zwino-ha ndi zwifhio zwine *sociological analysis* ya bugu iñwe na iñwe ya Bivhili ri tshi katela na 1 Dzikhosi 21 ya nga shela ngazwo mulenzhe kha dzingu ḷashu ḷa Afurika? Vho-Farisani vhari:

First, it warns against any uncritical reading of the Biblical text. By uncritical reading, we refer to any reading of the Bible which does not engage in an in-depth manner with the text. Any uncritical reading of the Biblical text tends to further oppress and sideline the poor and marginalised by appropriating the ideologically undifferentiated Biblical text as the 'revealed word of God'⁸⁷. Instead of empowering the poor and marginalised, an uncritical reading of the text disempowers and weakens them.⁸⁸

Sa izwi ro zwi vhona afho nṭha, kuvhalele ku si na tsezuluso thangeli ku anzela u ṭanganedza zwine muñwali wa 1 Dzikhosi a ṭoḍa ri tshi tenda zwone, zwine zwa vha Kuhumbulele kwawe musi a tshi ñwala mafhungo a fanaho na 1 Dzikhosi 21. Kuhumbulele uku ri dovha hafhu ra ku vhona ku tshi sumbedza Nabotho sa muthu asa ṭhonifhiho khumbelo ya thovhele ya tsimu ngeno thovhele vho ḍiimisela u mu badela mutengo muñwe na muñwe une ene a nga uta. Tshiñwe hafhu uku kuhumbulele ku vhona Isabele eeṭhe mulandu wa u vhulaha Nabotho. Zwino, u vhala kana u sedzulusa 1 Dzikhosi 21 nga u shumisa maitele a *sociological analysis* zwi ri thusa uri ri kone u pfesesa uri Nabotho o vha a sa ḍo kona u rengisa tsimu ya vho-makhulu wawe naho o vha o zwi funa sa izwi tsimu iyi nga milayo ya Tshiyuda yo vha i na mavhiḍa a lushaka lwoṭhe lwa hawe. Zwino u rengisa tsimu iyi zwi fana na musi a tshi ḍo vha o rengisa he vhomakhulu wawe vha eḍela hone.

Zwino *sociological analysis* ya bugu iñwe na iñwe ya Bivhili i fanela u ḍivha uri vha ṭalutshedzeli vha mañwalo makhethwa na muñwali wa ayo mañwalo ane vha khou a ṭalutshedzela, vhoṭhe vhuvhili havho vha na kuhumbulele kune vha tenda kha kwo. Vho-Farisani vha bvela phanḍa nga uri:

⁸⁷ Itumeleng J. Mosala, *Biblical Hermeneutics and Black Theology in South Africa* (Michigan: Grand Rapids, 1989).

⁸⁸ Elelwani Farisani, "The ideologically biased use of Ezra-Nehemiah in a quest for an African theology of reconstruction," *Old Testament Essays* 15/3 (2002): 628-646; Elelwani Farisani, "The use of Ezra-Nehemiah in a quest for an African theology of reconstruction," *Journal of Theology for Southern Africa* 116 (2003): 27-50.

Thus, a sociological analysis argues that African biblical scholarship will have to take seriously, in its theological endeavours in Africa, the fact that each and every text in the Bible is the product of both its socio-historical context and of its translators. And that, in order to effectively use any text in Africa, without it further oppressing and silencing the already silenced and marginalised people, both the text's and the translators' ideologies have to be subjected to a rigorous sociological analysis, so as to de-ideologise it.⁸⁹

Tsha vhuvhili, kuvhalele uku kwa mañwalo kwa *sociological* ku ri kunguwedza u bvela phanḁa, u vhala mañwalo a fanaho na 1 Dzikhosi 21 nga ndila ine ya pfi “against the grain.”⁹⁰ Iyi ndila i lingedza u pfesesa mañwalo nga ndila ya u ḁi dzhenisa mabutsuni a vathu vhane vho khou tambudzwa kha ndimana iñwe na iñwe ya Bivhili u fana na Nabothé kha 1 Dzikhosi 21. Vho Farisani vha fhedzisa nga haya maipfi “By so doing, such an analysis hopes that in appropriating” such texts as 1 Kings 21, “theologians will be sensitive to the voices and needs of all stakeholders in taking up their theological task in Africa.”⁹¹

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⁸⁹ Elelwani Farisani, “The ideologically biased use of Ezra-Nehemiah in a quest for an African theology of reconstruction,” 628-646.

⁹⁰ Elelwani Farisani, “The use of Ezra-Nehemiah in a quest for an African theology of reconstruction,” 27-50.

⁹¹ Elelwani Farisani, “The ideologically biased use of Ezra-Nehemiah in a quest for an African theology of reconstruction,” 628-646; Elelwani Farisani, “The use of Ezra-Nehemiah in a quest for an African theology of reconstruction,” 27-50.

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