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An exploration of translated collocations in the Constitution of South Africa: a corpus-based study

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Collocations, or words that occur in proximity to one another, are a linguistic phenomenon that appears in all human languages. Their translation tends to pose a considerable problem for translators because equivalence in meaning is difficult to achieve. This article explores how the collocations in the English version of the Constitution of South Africa have been translated into three Nguni languages, namely Zulu, Swati and Ndebele. Since these languages are closely related, this investigation demonstrates the degree to which lexical collocations are translated differently and whether the translators used the same strategies. ParaConc is used to extract data from the different versions of the Constitution of South Africa. The analysis is qualitative in nature, using descriptive and comparative approaches. By comparing the different collocations in the translations, we establish the way in which the collocations have been translated and also whether the source text message has been conveyed accurately.

Introduction

Language communicates messages using words. However, certain words will occur more often in the environment of certain words. This means that these words will always present themselves as word combinations, or collocations. According to Evert (2009: 1212),

the concept of collocations is certainly one of the most controversial notions in linguistics, even though it is based on a compelling, widely shared intuition that certain words have a tendency to occur near each other in natural language.

Collocations are a linguistic phenomenon that exists in all of the world's natural languages. When they are encountered in source texts, their translation often presents translators with difficulties. This discussion will review the collocations used in the English edition of the Constitution of the Republic of South Africa (1996) and their translations into Zulu (*UMthethosisekelo iRiphabhuliki yaseNingizimu Afrika* 1996), Swati (*UMtsetfosisekelo weRiphabhulikhi yaseNingizimu Afrika* 1996) and Ndebele (*UMthethosisekelo weRiphabliki yeSewula Afrika* 1996) to see how the translators in these languages dealt with the translation of the collocations in the Constitution. It examines the strategies that translators used to communicate the source text message, and the implications of the translators' use of the specific strategies. ParaConc, software that enables the processing and analysis of two or more languages (Barlow, 2002), was used to extract the collocations. It is essential to focus on collocations in the Constitution because they are used in specific disciplines, such as education, law and human rights, to mention a few, as opposed to general word forms. Therefore, it would be interesting to examine how the translators have addressed the issue of equivalence in collocations in the different languages.

Theoretical framework

The concept of equivalence will provide the theoretical basis for this discussion where the meanings of source language collocations are contrasted with the meanings of target language collocations. Thus, by exploring the principle of equivalence between the original text and its translations, one can determine whether or not the translators succeeded in conveying the meanings of the source text. It is asserted in translation studies that no discussion of translation is complete without reference to term equivalence. Nida and Taber (2003: 12) describe translation as 'reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style'. However, Catford (1965: 21) argues that 'the central problem of translation practice is finding target language equivalents', further commenting that 'a central task of translation theory is, therefore, that of defining the nature and condition of translation equivalence'.

Panou (2013: 1) asserts that while equivalence is a 'core principle in translation studies, it has sparked debate among translators about its nature, definition, and applicability'. In trying to trace how the concept evolved, Panou (2013: 2) comes to the conclusion that

equivalence has been of particular concern to translation scholars since it has been inextricably linked with both definitional and practical aspects of translating. Becoming an essential feature of translation theories in the 1960s and 1970s, equivalence was meant to indicate that source text and target text share some kind of 'sameness'.

Even though equivalence is a fundamental concept in translation, Baker (1992: 7) argues that 'there is no one-to-one correspondence between orthographic words or elements of meaning within or across languages'. In simpler

words, Baker (1992) considers that languages are not the same structurally and culturally.

Literature review

This section will address studies conducted on collocations and the use of natural language processing tools to analyse extracted data. This will be done to establish gaps and to locate this study in the field of translation research in the indigenous languages of South Africa.

Smadja et al. (1996) discussed Champollion, software that mechanically translates a sequence of parallel corpora from two unique languages and provides a list for one of the languages. The goal is to create a program that could collect bilingual lexical data beyond the word level in a variety of languages for different fields. Their research focused on the creation of tools based on statistical analysis of text corpora as part of a research paradigm. This line of research, according to Smadja et al. (1996), aimed at producing instruments that can execute relatively simple tasks and can be used by other devices to perform more sophisticated tasks. Despite the fact that the Champollion tool was designed to analyse simple data and simple tasks, we believe that combining it with other resources could allow for new levels of effectiveness in automated natural language analysis.

Seretani and Wehrli (2007) investigated a tool with the following characteristics for detecting translation equivalents of collocations in a parallel text: it can deal with flexible (rather than fixed) collocations, it can handle multiple language pairs, and it can be used even when a bilingual dictionary is not available. The technique relied heavily on the syntactic data provided by the Fibs multilingual parser. The average coverage of 4 000 verb-object collocations for various language pairs was determined to be 89.9%, with a respectable 70.9% coverage. These figures are higher than those obtained in a previous study on collocation translation.

Marais and Naudé (2007) looked at a specific register of language. This register encompasses language for special purposes (LSP) in general, as well as popular religious literature in particular. Against the backdrop of descriptive translation studies and, more specifically, corpus-based translation studies, the analysis tried to describe the qualities unique to the language of popular religious literature. The goal was to see if the translated corpus's particular genre of language, when compared to a corpus of language from a comparable genre initially written in Afrikaans, had the same translation norms as those identified in prior studies of translation norms. The fundamental argument raised in this article is that LSP text translations do not follow the same translation norms as language for general purpose texts.

Moropa (2009) demonstrated that ParaConc is effective at analysing parallel texts, that is, English original texts and their Xhosa translations. The 'hot words' feature of ParaConc was used to verify the translators' use of simplification during translation. Both stylistic and lexical methods of simplification were evident in the English-Xhosa parallel texts studied, but the emphasis was on lexical simplification. The use of a more common or superordinate word, the use of a general term with an expanded meaning, and the use of more

familiar or general synonyms were all investigated as lexical simplification strategies.

From the consulted studies, it is evident that translation studies have been conducted locally and globally, however, no research has been conducted on the translation and extraction of collocations from the South African Constitution using ParaConc. Therefore, this study fills the gap in the translation of collocations in three South African indigenous languages and makes a significant contribution to translation studies.

Research methods and design

The present study is a qualitative analysis which will describe the strategies used by the Nguni translators and compare the methods of translation used by each translator. With the assistance of ParaConc, data in the form of lexical collocations was extracted from the English version of the Constitution. This software was developed for language scholars who are interested in examining translated documents, studying comparable languages, and gaining deep insight into their translations. It can upload a maximum of four matching texts, one in the source language and three in the target languages (Barlow, 2002).

According to Moropa (2007: 188), ParaConc is commonly used in linguistics and translation because 'it provides a better analysis of a parallel corpus and allows users to see "hot words", collocations, words used in context and translated equivalents from a source language to a target language'. In addition, Vrbinc (2005: 4) believes that 'one of the advantages of using ParaConc in exploiting a corpus is that the computational tool is capable of extracting numerous collocations within a multilingual corpus'. The main reason for using ParaConc in this article is that it enabled a parallel search that allowed us to retrieve specific collocations from the English original text, which in this case is the Constitution, and to see what their equivalents are in the target languages.

Baker (1992) has identified a series of translation strategies, namely translated collocations of similar meaning and form, collocations of similar meaning but different form, translated collocations that have been paraphrased, and translated collocations where omission has been used to extract data from the corpus for analysis. English collocations were manually extracted from the English Constitution based on Baker's (1992) model based on these translation strategies. Thereafter, the various versions of the Constitution which were extracted from the Constitution in PDF format were converted to text format because ParaConc can only read a corpus in this format. The texts were then sentence-aligned. Aligning the corpus on ParaConc allows the software to operate at maximum efficiency and yield the best results. The aligned corpora were then uploaded to ParaConc, with the English text being the source and Zulu as additional language 1, Swati as additional language 2, and Ndebele as additional language 3 on the tool interface. Files were loaded when the 'load corpus files' command was given. In ParaConc, the already-identified English collocations were located by utilising the search function. When the search ended, all the occurrences of the collocation patterns were displayed together with their equivalent matching segments in the three Nguni languages. The translation of the displayed

collocations was then examined closely. The analysis looked at the translation of the target collocations against the various definitions of the source collocations to understand how the source collocations have been translated and establish the strategies used by the translators. The results extrapolated from the analysis were then described and compared.

Discussion and findings

The translators of the collocations in the target languages used different translation strategies to convey the meanings of source text collocations. As regards meaning, Larson (1984: 109) distinguished between a word's primary and secondary meaning, stating that 'a primary sense is the meaning implied by the word when it is used alone', and that 'the same word can have a separate meaning when used in context with other words'. She thus referred to the second sense of the word as its secondary sense. She added that 'secondary senses are dependent on the context in which a word is used'. It is against this perspective that the descriptions and analysis of the collocations in the three Nguni languages will be considered. Larson (1984: 117) also noted that

secondary senses of the source language can probably not be translated literally, but will need to be understood in order to find a good equivalent, and that the secondary sense of words in the receptor language will only mean what they are intended to mean if the context includes collocates which will signal the sense desired.

As mentioned previously, the analysis of the data was done according to some of the strategies that have been identified by Baker (1992), namely translated collocations of similar meaning and form, collocations of similar meaning but different form, translated collocations that have been paraphrased, and translated collocations where omission has been used as a translation strategy. Where Baker (1992) talks about 'same form', we understand it to mean that the translators used the same parts of speech and by 'different form' she implies different parts of speech.

Collocations of similar meaning and form

In the Constitution, one finds translated collocations that convey the same sense as the original and have the same form in the target languages. In such cases, the translators were able to find target language equivalents to express the nuances or meanings that are expressed by the source language text. The following are examples of such collocations.

Source text collocation: Basic education

Definition of source text: Woolman and Fleisch (2009: 113) explain that *basic education* in the context of South Africa refers to 'minimum levels of literacy, numeracy and essential life skills necessary to do more than menial work in a complex society'. Matching strings of 'basic education' were found on ParaConc (Figure 1).

Since translation is concerned with conveying the meaning of the source text message in the target language, the translations of *basic education*, *imfundo eyisisekelo* in Zulu, *imfundvo lesisekelo* in Swati and *ifundo esisekelo* in Ndebele aptly conveyed the meaning of *basic education*, that is, education which will provide minimum levels of literacy, numeracy and essential life skills necessary to do more than menial work in society, i.e. education that is elementary. These translations communicate the same nuance as expressed in the source text. Each of the three translators used a qualifier derived from the noun *isisekelo* 'foundation' to express the cultural relevance that is attached to this form of education. Culturally *isisekelo* is a stone that is laid as a cornerstone when a house is built. When these cornerstones form the base of a structure, it is widely agreed that the structure is stable and can never be broken. Therefore, the use of this word in the translations is appropriate. It refers to the development of fundamental knowledge upon which all subsequent formal education is built. This implies that the translators used equivalent collocations in their translations for the concept of *basic education*.

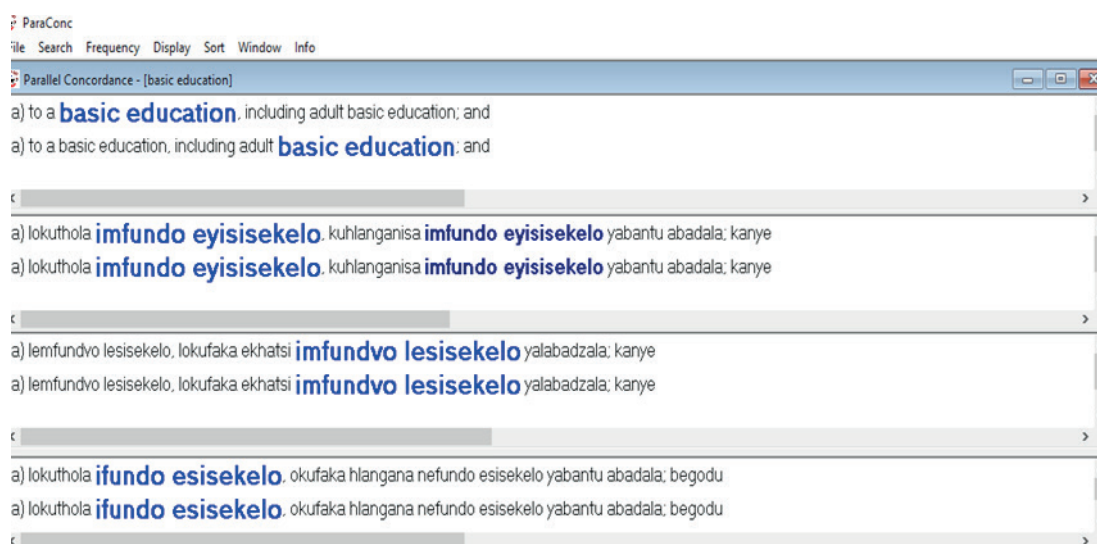


Figure 1: Matching strings of basic education

Source text collocation: Democratic values

Definition of source text: *democratic values* refer to values that represent the egalitarian way of life of a community (<https://k10outline.scsa.wa.edu.au/home/p-10-curriculum/curriculum-browser/syllabus/humanities-overview/glossary/democratic-values>). Matching strings of 'democratic values' were found on ParaConc (Figure 2).

Each of the three translations accurately conveyed the source text message. The translators were able to find equivalents in their languages. They all appropriately conveyed 'democratic' as that which pertains to the will of the people and used the words *amagugu* 'values' in Zulu and in Ndebele, and *emagugu* 'values' in Swati respectively to refer to things that are regarded as important or held in high esteem in these languages. Thus, the translations attest to the existence of a linguistic and cultural relationship between these languages, as well as their affinity. They demonstrate how speakers of these languages would interpret democratic values as relating to matters of paramount importance in their respective societies. In looking at how 'democratic' has been transferred into the target languages in this example, it could be noted that this term has been described. The translators have used an adjective that comprises two words *entando yeningi* 'of the will of the people', *entsandvo yelinyenti* 'of the will of the people' and *wentando yenengi* 'of the will

of the people' to describe the values. These translations are therefore in accordance with Baker's (1992) model of translation using the same meaning and form. At face value, this description can be regarded as paraphrasing.

Source text collocation: International law

Definition of source text: *international law* refers to 'legislation applied to states, which contains legal responsibilities under which states have given consent to monitoring their relationships' (Amann, 2014: A-I). Matching strings of 'international law' were found on ParaConc (Figure 3).

The translations reveal that the translators were able to locate equivalents for the concept of international law in their target languages. The meanings have been conveyed as expressed in the source text. The Zulu and Swati translators used the terms *amazwe* and *emave* respectively, to simply mean countries, with the understanding that those who live in such countries would exhibit national characteristics of such countries. Taking this into account, the translations of international law into Zulu as *umthetho wamazwe ngamazwe* 'the law of different countries' and into Swati as *umtsetfo wemave emhlaba* 'the law of the countries of the world', though structurally dissimilar, still convey the same meaning of 'the law of different countries'. Therefore, the translations are fitting because they convey the same notion as the



Figure 2: Matching strings of democratic values



Figure 3: Matching strings of international law

source text. On the other hand, the Ndebele translator's use of *umthetho weentjhabatjhaba* 'the law of many nations' is also apt, since the qualifier *weentjhabatjhaba* 'many nations' means this is the law that is used by a lot of nations. The use of reduplication of the stem *-tjhaba* adds the grammatical function of plurality to the stem. Thus, the same nuance which is expressed in the other Nguni languages is also expressed in Ndebele, although different words have been used.

Collocations of similar meaning and different form

Collocations were also found that express the same meaning as the original, but take different forms in the target languages. As indicated above, by the phrase *different form*, we understand that the translators have used different parts of speech when conveying the source text message. That is, the translators were able to locate equivalents in the target languages that conveyed the same nuances or meanings as the source language message, despite the target languages' use of different forms. The following are examples of such collocations.

Source text collocation: Marital status

Definition of source text: *marital status* refers to 'the fact of someone being married or not' (<https://dictionary.cambridge.org/dictionary/english/marital-status>). Matching strings of 'marital status' were found on ParaConc (Figure 4).

In this case, it is clear that the translations conveyed the same meaning as the original, but did so through the use of different constructions. The Zulu translator attempted to accomplish what Nida (1964: 159) refers to as 'complete naturalness of expression' by translating marital status as *isimo somuntu kwezomshado* 'a person's situation in matters of marriage'. What Nida (1964) means by the expression 'complete naturalness of expression' is that the translator is trying to 'relate the receptor to modes of behaviour relevant within the context of his own culture', which can be achieved by seeking the 'the closest natural equivalent to the source-language message' (Nida & Taber, 2003: 12). The Zulu translator has used different lexical items to convey the

same meaning that is expressed by the source text, whereas the Swati and Ndebele translators have paraphrased what is expressed in the source text, that is, whether a person is married or not. As seen above, paraphrasing can also be used to render the source message in a different form.

Source text collocation: National flag

Definition of the source text: *national flag* is 'a piece of cloth, usually rectangular and attached to a pole at one edge, that has a pattern that shows it represents a country or a group or has a particular meaning' (<https://dictionary.cambridge.org/dictionary/english/flag>). Matching strings of 'national flag' were found on ParaConc (Figure 5).

The translations in this example have used collocations *ifulegi lesizwe* 'the flag of the nation' and *ifulegi likazwelonke* 'the national flag' for Zulu, *umjeka wavelonkhe* 'the national flag' for Swati and *iflarha yenarha* 'the flag of the country' and *iflarha yesitjhaba* 'the flag of the nation' for Ndebele so that the meaning of the concept national flag as expressed by the source text is conveyed. Although these expressions indicate that the flag belongs to a particular nation, the translators have, however, used different translation strategies in their translations to convey this explanation. The Zulu translator has used borrowing to address the issue of equivalence in their translation. They have borrowed the word *ifulegi* 'flag' from the English word 'flag' which has been adapted to the phonological and morphological conventions of the language, and the Ndebele translator has also used borrowing to address the issue of equivalence in that translation. However, the Ndebele translator has borrowed the word *iflarha* 'flag' from the Afrikaans word *vlag* 'flag'. The word has also been adapted to the morpho-phonological rules of the language. Morpho-phonological rules of a language dictate that words borrowed from other languages should be adapted to the sound system and morphological structure of that particular language. That is why in the borrowed Zulu word *ifulegi* 'flag' the vowel /-u-/ has been inserted between the consonants because consonants are never placed together in Zulu. Likewise, the sound /rh/ in

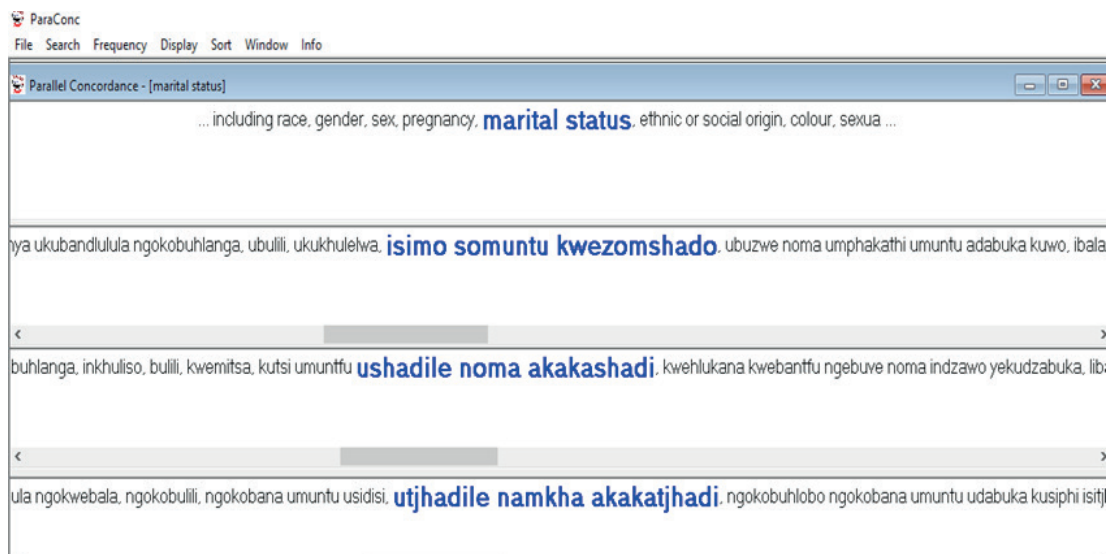


Figure 4: Matching strings of marital status



Figure 5: Matching strings of national flag

Ndebele *iflarha* represents the Afrikaans glottal sound *g* (/x/) in *vlag*. Morphologically, nouns in these languages need a noun class prefix and a terminative vowel. It should be noted that the Ndebele translator has used two alternatives *yenarha* 'of the country' and *yesitjhaba* 'of the nation' as synonyms of the English word 'national'. The Swati translator has used the Swati word *umjeka* 'flag' which means *sicephu noma indvwangu lejutjwe kahle yase ibhalwa luphawu noma umhlobiso lokhetsekile losetjentiswa njengeluphawu lomele live, inkampani nome lokunye* 'a cloth cut nicely with a symbol or decoration written on it to represent a country, a company or other entities' (Malinga, 2017: 188). From this definition, the Swati translator translated the word 'flag' to mean the same entity as used in the source language. It must be noted that variants, namely *ifulegi lesizwe* 'the flag of the nation' and *ifulegi likazwelonke* 'the national flag' used in Zulu and *iflarha yenarha* 'the flag of the country' and *iflarha yesitjhaba* 'the flag of the nation' in Ndebele, also convey the same meaning that is expressed by the original text.

Source text collocation: Natural disaster

Definition of source text: *natural disaster* is 'a natural event such as a flood, earthquake, or tsunami that kills or injures a lot of people' (<https://dictionary.cambridge.org/dictionary/english/natural-disaster>). Matching strings of 'natural disaster' were found on ParaConc (Figure 6).

In capturing the meaning of a natural disaster in their translations, the Zulu and Swati translators have used semantic equivalents that are found in their languages. To encapsulate the notion that the disaster is natural and widely distributed, the Zulu and Swati translators have used the word *inhlekelele* 'catastrophe'. The word *inhlekelele* 'catastrophe' can be understood by Zulu and Swati speakers as referring to an event that is beyond human control. Therefore, the translations in these languages are well suited in that they have conveyed what will be best understood by their audiences. By using the expression *umonakalo omkhulu* 'a disaster of great magnitude', the Ndebele translator is also articulating the concept that is expressed in the source text,

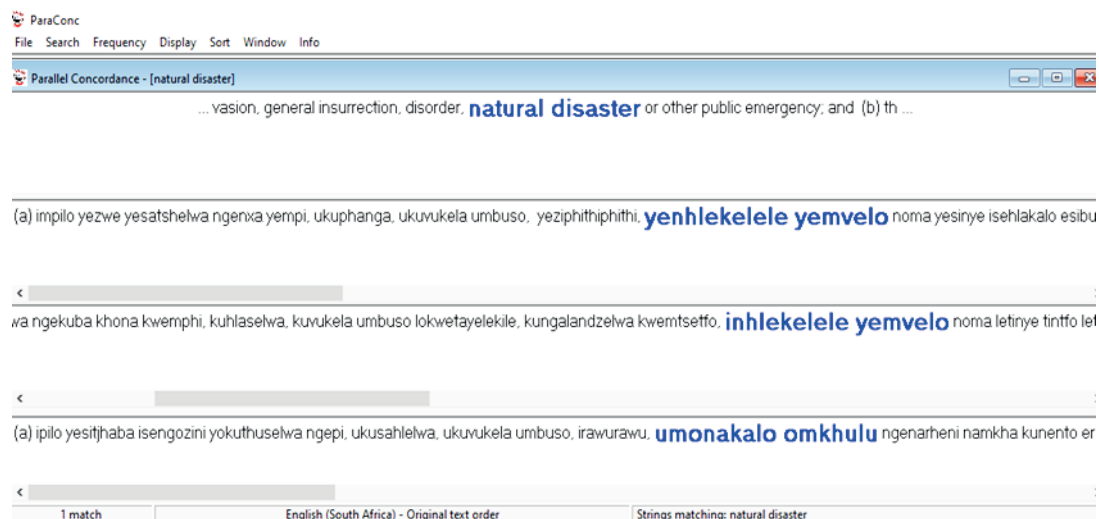


Figure 6: Matching strings of natural disaster

but has done it differently. AmaNdebele, like any African, will fully comprehend that if a disaster is of great magnitude, it means that it is beyond the power of human control. Therefore, the translator, by conveying natural disaster as *umonakalo omkhulu* 'a disaster of great magnitude' has not lost the notion of a natural disaster which has been captured by the Zulu and Swati translators.

Source text collocation: High Court

Definition of source text: the High Court 'hears all criminal and civil cases. They also hear some constitutional cases. These courts can also hear appeals and reviews from Magistrates Courts' (<https://section27.org.za/wp-content/uploads/2010/04/03Manual.pdf>). Matching strings of 'high court' were found on ParaConc (Figure 7).

In all three instances, *high court* has been translated by using a loanword and its qualifier. The Zulu and Swati translators have used the Afrikaans loanword *kantoor* to mean a court of law, however, this word means 'office' in Afrikaans. It is interesting to note that in Afrikaans the term for court is *hof* and not *kantoor*. But, according to Calteaux (1996: 150) the word *inkantolo* 'court' underwent meaning expansion and now refers specifically to a charge office or a magistrate's court in Zulu and this meaning is also applicable in Swati. The Ndebele translator has used the English loanword *ikhotho* 'court'. The qualifiers that have been used by the translators also differ. The Swati and Ndebele translators have used *lephakeme* 'high' and *ephakemeko* 'high' respectively to convey the nuance of the level of control and influence over people and events, whereas the Zulu translator has used the qualifying word *enkulu* 'great' with no implication of level of control or influence. The Zulu translator is impressing on the mind of the Zulu reader that the high court is not any court, but it is a court that is positioned higher than all other minor courts in the hierarchy of legal institutions in the country.

Translation of collocations through paraphrasing

Paraphrasing is the rewording of a phrase, or a rephrasing of written or spoken words so that more clarification is gained. It involves explaining the source concept in the target language using additional words. The following are examples of such collocations.

Source text collocation: Social origin

Definition of the source text: *social origin* refers 'to a person's inherited social status' (Capuano, 2017: 97). Matching strings of 'social origin' were found on ParaConc (Figure 8).

It is interesting to see how differently the source text has been translated into the three target languages. What is common in all three translations is the question of the word origin which is captured by *-dabuka* 'originate', *-dzabuka* 'originate', and *-dabuka* 'originate' in Zulu, Swati and Ndebele respectively. Zulu and Ndebele refer to a society that a person originates from, which implies that the translation has conveyed the source text message. Conversely, the Swati translation refers to a place from whence a person originates. Therefore, it could be concluded that the Swati translation has also conveyed that which is expressed by the source text.

Source text collocation: Sexual orientation

Definition of the source text: *sexual orientation* can be described as one's fairly lasting sexual preference to another sex, similar sex, bisexuality, or asexuality (Bogaert & Skorska, 2020). Matching strings of 'sexual orientation' were found on ParaConc (Figure 9).

The meaning of the source text collocation has not been faithfully conveyed by the three target language translators. The idea that sexual orientation has to do with being attracted sexually and romantically to persons of one's sex or members of the other sex or members of both sexes has not been conveyed in all the translations. The Zulu translation



Figure 7: Matching strings of high court



Figure 8: Matching strings of social origin

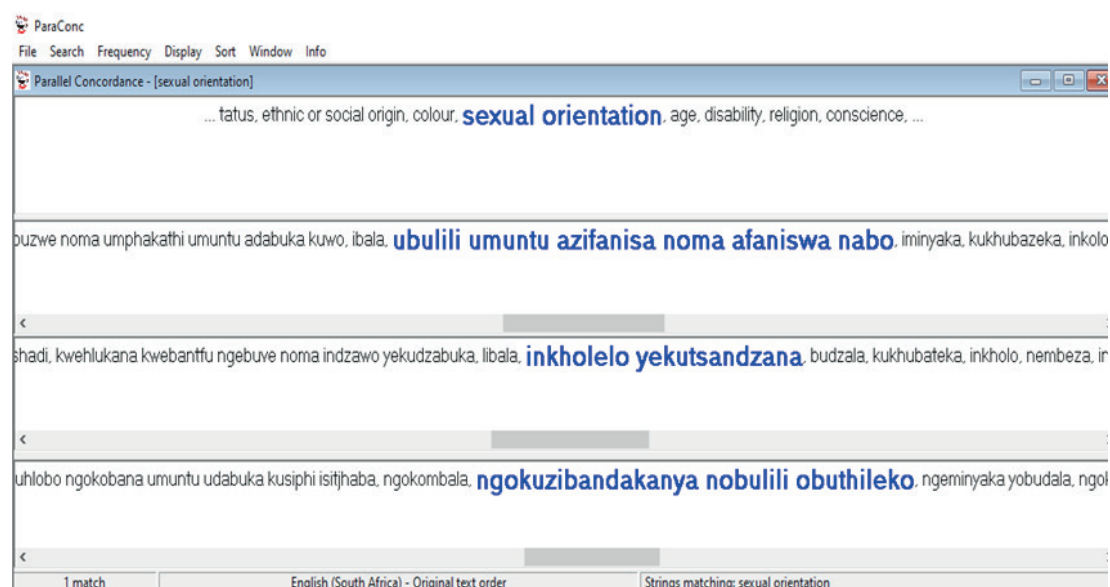


Figure 9: Matching strings of sexual orientation

indicates that it is about gender, but does not mention anything about orientation, while the Swati translation indicates that it concerns love, and does not mention anything about orientation. The Ndebele translation indicates that it is to be associated with a particular gender. The Ndebele translator seems to have adapted the source text's meaning. Adaptation is employed in circumstances where what is being mentioned in a source language is non-existent in the sociocultural context of the target language. When translators are confronted with such situations, they resolve them by reconstructing circumstances that are relatively familiar in their cultures.

Translation of collocations through omission

Omission involves removing a term or terms from the original language text when translating. This technique may be the result of the cultural differences that occur between the source language and the receiving language (Iacovoni, 2009). The following are examples of such collocations.

Source text collocation: *Equitable access*

Definition of the source text: *equitable access* can be defined as non-discriminatory opportunity afforded to everyone to utilise services and resources (<https://www.lawinsider.com/dictionary/equitable-access>). Matching strings of 'equitable access' were found on ParaConc (Figure 10).

Owing to a lack of specific terms to convey the meaning specific to 'equitable', the Zulu translator has used the word *okulinganayo* 'equal'. However, this meaning will be understood by the speakers of the language. The Swati translation has also aptly conveyed the meaning of the source text message when the context under which the collocation has been presented is taken into consideration, *ukufinyeleleka ngekwelungiswa kwayo yonkhe imitfombolusito* 'to access according to justice all natural resources'. However, the Ndebele translator has just used the word *ukutholakala* 'access', omitting the qualifying word that has been used in the source text. The translator might have thought that the omission of the qualifying word will suffice if the translated message conveys the general meaning of the source text message, unless the meaning

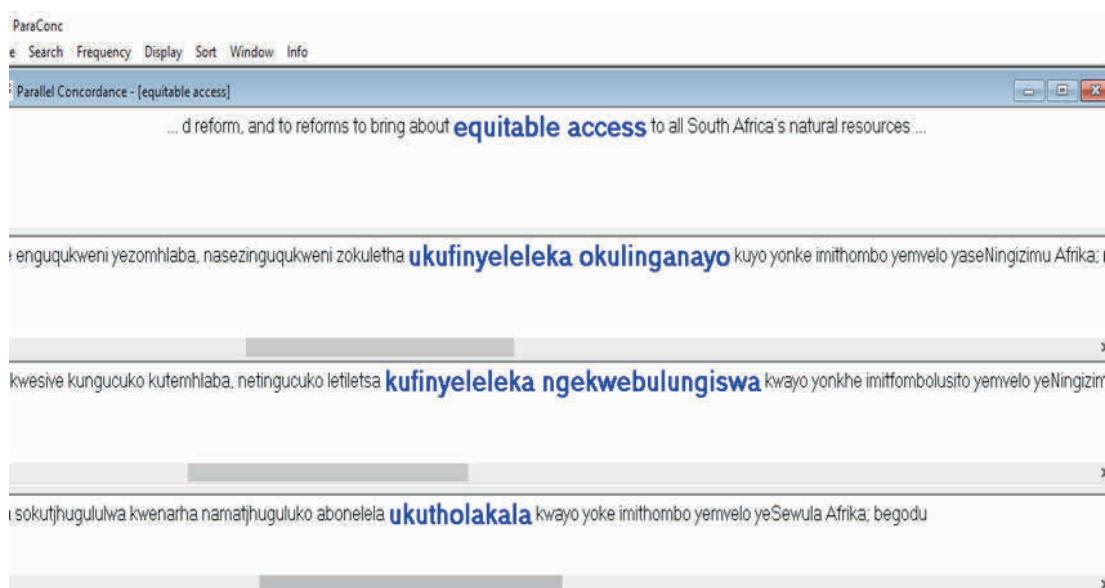


Figure 10: Matching strings of equitable access

in the translation is lost. In justifying the use of omission, Baker (1992: 40) avers that 'if the meaning conveyed by a particular item or expression is not vital enough to the development of the text to justify distracting the reader with lengthy explanations, translators can and often do simply omit translating the word or expression in question'.

Source text collocation: freedom of association

Definition of the source text: *freedom of association* is the right to establish associations, parties and other communities of individuals, and to address citizens personally, without government intervention (<https://www.dictionary.com/browse/freedom-of-association>). Matching strings of 'freedom of association' were found on ParaConc (Figure 11).

The Zulu and Swati translations have used cognates *ukuzibandakanya* 'associate' and *kuhlanganyela* 'participate' to refer to association, while the Ndebele translation has conveyed the meaning of the source text by using the word *ukuhlanganyela* only, which, when interpreted, means to associate or to participate. The Ndebele translation has used omission as a strategy of translating *freedom of association* and conveyed only part of the meaning without qualifying the type of association or participation which is the case in the source text. The translator of the Ndebele collocation has omitted information that is assumed not to be necessary for understanding the meaning of the source text.

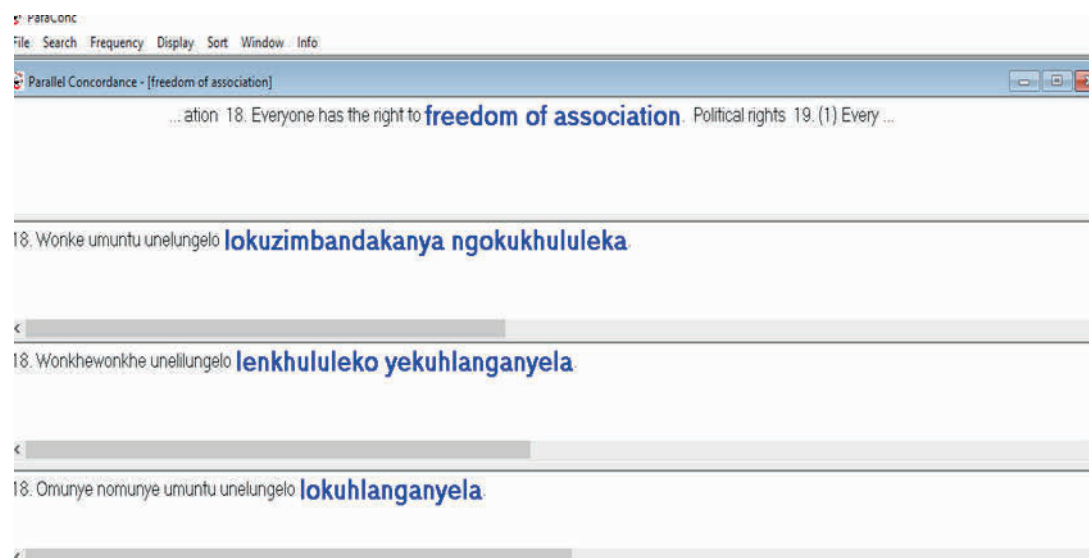


Figure 11: Matching strings of freedom of association

Source text collocation: Religious observances

Definition of source text: religious observances consist of topics such as prayer, music, rituals, clothing, dietary guidelines and even the placing of symbols on doors and walls (Hodgson, 2017). Matching strings of 'religious observances' were found on ParaConc (Figure 12).

The Zulu and Swati translations have used cognates *imigubho* 'festivals' and *imigidvo* 'festivals' to refer to practices related to religion, while the Ndebele translation has conveyed the meaning of the source text just as *iinkonzo*, which when interpreted means worship services. Omission has been used in the Ndebele translation to address the issue of equivalence. To the speakers, the use of *iinkonzo* 'worship services' encompasses all religious conventions. Omission has therefore been used to achieve naturalness of expression. The translator of the Ndebele collocation has omitted information that is considered not necessary for comprehending the meaning of the source text.

Conclusion

Various strategies were used to translate the English collocations found in the Constitution of South Africa into the three Nguni languages, namely Zulu, Swati

and Ndebele. The different strategies used are an indication that the translation of the collocations was not an easy task for the translators. As a result, the translators used several techniques of translation to overcome the equivalence difficulties, namely the use of collocations of similar meaning and form, collocations of similar meaning and different form, paraphrasing, and omission in conveying the source text messages. It can thus be established that since the translators used various strategies to transmit the source text messages, the translated collocates illustrate the target languages' distinct linguistic and cultural characteristics. The translation of collocations in the study provides insight into how different translators dealt with issues of non-equivalence to convey the message of the source text, and to familiarise their audience with the jargon associated with specific fields in the Constitution. This study has demonstrated that translating collocation is a difficult process since there is typically no equivalency between the collocations of the source and target languages. Thus, translators must always employ diverse translation tactics to help them convey similar or relevant meanings in the target language.

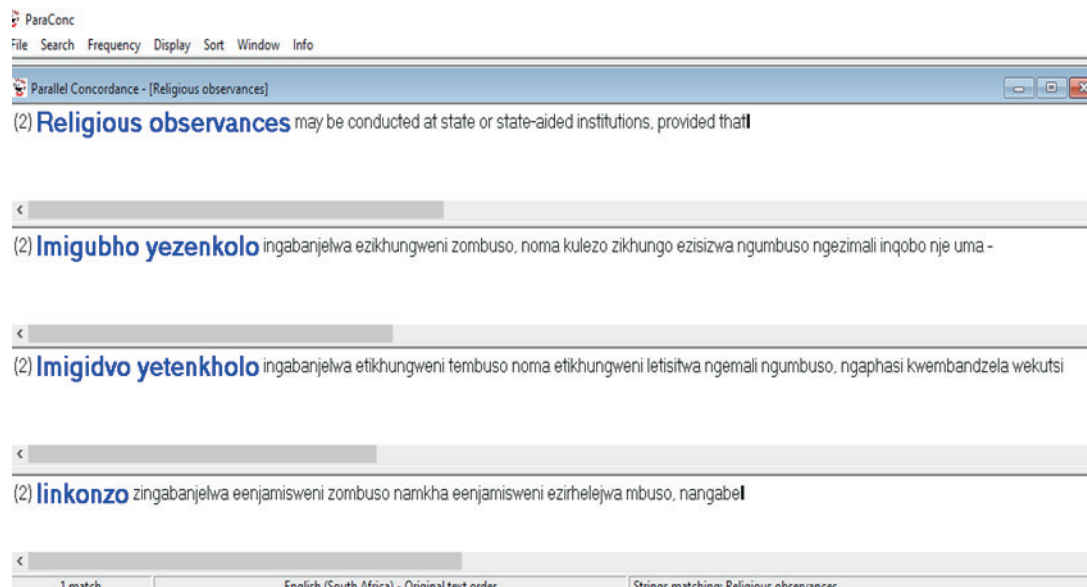


Figure 12: Matching strings of *religious observances*

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