Untranslatability Is A Myth

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Abstract

The tower of Babel is the most celebrated Judeo-Christian myth explaining the rationale behind an array of languages spoken on the face of the earth. In colonial and neo-colonial Africa, technical knowledge has been assumed as naturally constructed in the European and Western languages. The flip side of this attitude is that African languages by their nature cannot incorporate knowledge and modern science and cannot be used to teach and learn Science subjects since English is "untranslatable". This study seeks to expose the fallacy behind "untranslatability" by using practical examples from a bilingual Shona-English dictionary entitled Duramazwi reUrapi noUtano hence proving the linguistic property of language called immense complexity.

Key words: Translation, untranslatability, scan and balance, spin-offs

Introduction

The Scan and Balance theory considers the process of translation as involving creating rather than merely searching for equivalence which would lead to the untranslatability of some technical documents as those found in medicine. It takes translation as a process of moving in and out of each language and culture with a scanner which in this case is the brain to identify the equivalent terms and expressions. When the equivalence have been found or created, the translator compares their senses or ranges of meaning, usage, appropriate registers and impact to make selections accordingly. The ability of the translator to "create" the Target Language equivalence is what this paper explores to prove the myth of untranslatability.

The main objectives of this paper is to explore the applicability of the Scan and Balance to bilingual lexicography, with reference to *Duramazwi reUrapi neUtano*. Moreover, the study identifies problems and challenges encountered in translation and explore solutions from the Scan and Balance theory and ultimately to outline the extent to which bilingual lexicography through translation develops a language.

Much ground has been covered in the fields of lexicography and translation. Shona lexicography as an academic field is still young and striving to provide ways of producing dictionaries that are user friendly in terms of coverage. It is because of this consideration that the researcher hopes to enrich the field of Shona lexicography by relating it to the broad field of translation with which it closely relates, especially when dealing with bilingual dictionaries. The study reveals the extension of lexicographic coverage in Shona language to the field of medicine, which is a specialized area in science and its function to elaborate the language in the process of language standardization.

According to Chimhundu (1990:141), it is essential to "plan, study and document the twin-processes of terminological expansion and diversification of the functions of African LLDs." This documentation is recommended to link to the production of dictionaries and other reference works, and such lexicographic work should be carried out within the wider context of language standardization. Along the same line, the *"Report on the formulation of a National Language Policy"* (1998:36) recommends that "translation should be encouraged across African Languages and other languages to enrich the language/culture…" and moreover, "borrowing of words from other languages should be encouraged in order to enrich the vocabulary of the local/ national languages". On lexicography, the report recommends that, "The importance of dictionaries be emphasized…" This study seeks to relate the Scan and Balance theory and *Duramazwi reUrapi noUtano* to the wider context of language development. This is because the Scan and Balance theory provides "a model that accommodates lexical expansion and increased domains of use for LLDs" (Chimhundu 1996:449). Therefore, this study is a step towards the implementation of the stated recommendations; relating translation to

lexicography. The study illustrates terminological expansion and the diversification of the functions of Shona through examples of medicinal terms that are now found in Shona. Through the employment of various translation techniques new terms emerged, for example *asima* (asthma), *bhandeji* (bandage), *bhangi reropa* (blood bank), *ekisireyi* (x-ray), *fivha* (fever), *gauti* (gout), *jekiseni* (injection) and many other such terms that are now part of the Shona language.

Mpofu and Mangoya (2005:117-131) look at the methods of production of *Duramazwi reUrapi neUtano,* the presentation of entries in the dictionary and the compilation process; namely developing Shona medical terminology in the context of diverse cultures of English and traditional Shona medicine. However, this study seeks to develop this research by looking at the relationship between bilingual lexicography and translation theory in the compilation process of the dictionary, particularly looking at the applicability of the Scan and Balance theory during its translation.

Landau (1984: 112) says that, "… a cultural perspective is necessary…to grasp the social significance of a linguistic feature…or to follow the subject matter of daily conversation." This study shows how cultural connotations of words are important when defining the words in a bilingual dictionary, with two languages that have different cultural backgrounds. The "degree of cultural loading" refers to the amount of culture-specific knowledge a language user must have in order to be able to understand the full meaning of a lexical item. This study links the concepts of the Scan and Balance theory to the creation of meanings in *Duramazwi reUrapi neUtano* for such culturally loaded concepts as *"chipotswa"* (form of rheumatism), *"chitsinga"* (form of rheumatism), *"chitsinha"* (inability to get married) which are deeply rooted in the Shona culture. Their meanings in English are shallower than the significance of the translated concepts in Shona, not because of the inability to translate, but because they are not part of the English philosophy.

Methodology

The current study is entirely based on desk research and the primary source used in this study for data collection is the bilingual dictionary

Duramazwi reUrapi neUtano. Data analysis is done using the *Scan and Balance theory*. Secondary sources used include published journals, the Internet, published books and unpublished texts as well as papers that were presented at various lexicography conferences.

Results and Discussion

Untranslatability

Challenges in translation are unavoidable and this has steered a lot of controversy in scholarly circles with regard to whether this can be solved or not. Out of this heated debate has emerged some divergent views.

The challenges in translation are a result of the dual languages that are steeped in their respective peculiar cultures. Chimhundu (1996:450) says that, "…all problems in translation are ultimately reducible to the cultural factor…" This is regarded as the basis of untranslatability. This argument is supported by waThiong'o (1987:13) who says that, "Language, any language has a dual character; it is both a means of communication and a carrier of culture…" To further this notion, Fanon (1967:18) says that, "Any man who has a language consequently possesses the world expressed and implied by that language…" Fanon (1967:10-11) further reiterates that, "To speak means to be in a position to use a certain syntax, to grasp the morphology of this or that language, *but above all it means to assume a culture, to support the weight of a civilization*." By revealing the link between language and culture, this research seeks to expose the cradle of the argument against *translatability*.

Crystal (1991:306) quotes Whorf as saying that, "…we dissect nature along lines laid down by our native languages…" Sapir (1956:69) argues that, "No two languages are ever sufficiently similar to be considered as representing the same social realities…" The Sapir-Whorf hypothesis as such is of the contention that each language approaches reality in its own way and produces a peculiar world outlook and this hypothesis is skeptical about the prospect of successful translation (*translatability*). This argument if applied to this study implies that it is not possible to translate

from English to Shona and vice-versa because of the cultural distance between the two languages. Snell-Hornby (1988:41) further proclaim that, "translatability is conditioned by the degree to which a text is embedded in its own culture…" In this context, it is purported that the extent to which the English medical text or the Shona traditional medical text is embedded in their respective cultures ultimately determines their translatability. In this case, culture, together with the language and text are central in the translation process (*As outlined in the Scan and Balance theory to defeat the Sapir-Whorfian contention*). However, this being the argument against translatability, this study seeks to reveal the possibility of translation amid the divergent cultural milieu, hence render untranslatability redundant.

The Scan and Balance theory against untranslatability
To try and explain the root of the challenges faced in bilingual translation, the relationship between Shona and English languages is explored. Bynon (1977:216) says, "…Of all sectors of language, it is the lexicon which reflects the culture of its speakers…" This being the case, Hadebe (2000:220) explains that, "African languages have for a long time been used in a narrow sense in the official arena while specialized fields like education, law, science and technology…" have been reserved for European languages. The connotation here is that African languages lack the lexicon of the specialized fields like medicine in this instance. If we are to concur with Bynon's analysis then we conclude that we have an extensive gap between Shona medicinal and English medicinal cultures as a result of the lack of lexicon. This becomes the base for the major challenge to grapple with in bilingual translation between English medicine and Shona traditional medicine. However, Pinker (1994) and Chimhundu (1996) negate the notion of untranslatability. This chapter seeks to argue against untranslatability using the Scan and Balance Theory to support the notion of translatability as evidenced by *Duramazwi reUrapi neUtano*.

In *Duramazwi reUrapi neUtano*, there are some lexemes and lemmata that are deeply steeped into the English and Shona cultures (culture-bound). However, such lemmata would have been rendered untranslatable by

the Sapir-Whorf hypothesis but there are some solutions to solve this challenge of culture-boundedness. To illuminate on this factor of culture-bound lemmata, Snell-Hornby (1988:41) notes, "It is clear that a fact that is peculiar to the source text is untranslatable, even if it is explainable…" Culture bound lexemes are the first serious impediments to the translator-cum-lexicographer.

To translate the culture-bound lemmata, the Scan and Balance theory has it as a principle that there should be a continuous in-and-out movement from the culture-specific source text, language and culture into the culture-specific target text, language and culture. In essence, this encompasses the continuous scanning process that looks for appropriate rendition that appeals to the target language in the same way it appeals to the source language though culture-bound. In a nutshell, though there are some culture-specific lexemes in *Duramazwi reUrapi neUtano*, the Scan and Balance theory renders them translatable.

For the lemmata steeped in the English culture, the continuous scanning process and balancing phase in *Duramazwi reUrapi neUtano* yield *explanatory phrases* in the Shona language as the most effective way to translate the technical-culture-laden lexemes. Such lemmata and entries encompass; **amenorrhoea** *kusaenda kumwedzi*, **amoebic dysentery** *manyoka ane ropa kana dzihwa*, **anaemia** *ropa shoma mumuviri*, **aneroxia** *kusada kudya muviri uchipera*, **orexia** *kuda kudya*. The Shona culture-bound lemmata and entries are expressed in the same manner as well in English target language and these encompass; **chikandwa** *form of rheumatism*, **chikandwa** *inability to get married caused by bad luck*, **chipindira** *failure by infant to suckle*, **kamhandara** *medicine to tighten vaginal muscles*, to pick but a sample. What becomes clear in the above examples is that the continuous scanning and balancing processes of the Scan and Balance theory enable the translator to come up with an explanatory phrase in the target language even if the *source text* is culture-bound. Such concepts are regarded untranslatable by the Sapir-Whorfian hypothesis. However, with the Scan and Balance theory, untranslatability becomes a myth because there are many options one can resort to in coming up with the

same semantic effect since semantic equivalence takes priority over the syntactic equivalence in the Scan and Balance theory.

Whilst exploring the culture-bound lexemes, the translator-cum-lexicographer faces another challenge, that of experiencing an isomorphism or lack of morphological equivalence. This causes a loss of the "invariant core" (Bassnett-Macguire 1980:26) or the "relevant substance for the texts" (Catford 1965:25). An example from *Duramazwi reUrapi neUtano* is **jeko** [jekwa] *menstrual pain*, *dysmenorrhea*, **jeko gadzi** *dysmenorrhea, menstrual pain*, **jeko gono** *dysmenorrhea, menstrual pain*. What needs special attention here is that there is still a challenge of a loss of meaning from Shona to English because of the culture distances despite the translatability. In this example, the Shona traditional culture distinguishes between different types of **dysmenorrhea, menstrual pain** yet English has only one word for the three different conditions of dysmenorrhea in Shona. However, the bottom line is that though there is a loss, translation is possible by providing a near equivalence in English. The same challenge in *Duramamzwi reUrapi neUtano* is faced with **hosha** *disease, sexual desire*, **hosha yechikadzi** *sexually transmitted disease*, **hosha yechirume** *sexually transmitted disease*. English has no equivalence for the morphological Shona sexually transmitted ailments due to the cultural distance. This is not a weakness of the Scan and Balance theory but rather a sign of the *loss in translation* as a result of the culture gaps and anisomorphisms. In the same language, one lexical item might have different semantic references and it is only through the Scan and Balance's stage 3 of the *interpretation and analysis* in its comprehensive model that the translator can notice the differences. In *Duramazwi reUrapi neUtano*, such lemmata are **–dzivirira** protect and **–dzivirira** prevent, *hosha* disease and **hosha** *sexual desire.* In essence, the interpretation and analysis offered by the Scan and Balance theory enhances nullification of ambiguity.

It is only a profound conceptualization of the comprehensive Scan and Balance model that yields the most effective strategies, techniques and solutions to the translation problems in this study. To clarify on this model, the diagrammatic presentation is given in Fig 1:
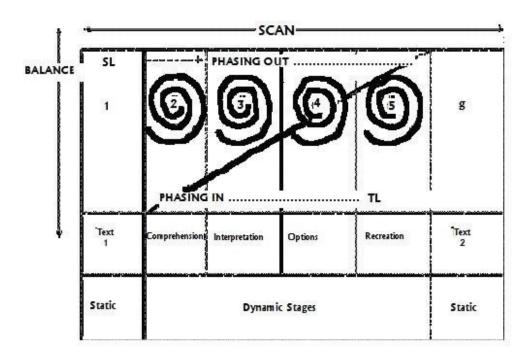
Fig 1 Adapted: Chimhundu, (1996: 457)

To deal with challenges of the translation effectively, the conventional stages of this model are crucial. The Scan and Balance theory therefore can be used to justify why *Duramazwi reUrapi neUtano* has the equivalent **dysmenorrhea** for the Shona **jeko gadzi** and **jeko gono**. The reason that we can offer can be valid if we follow the stages of this comprehensive model. At stage 1, there is **jeko gadzi** and **jeko gono** in the Shona *source texts*, at stage 2, the translator-cum-lexicographer *perceives or comprehends* the source texts as medical texts that need a medical *interpretation and analysis* at stage 3 that will show that these are medical concepts associated with women not men. Such an analysis leads the translator-cum-lexicographer to stage 4 of *options selection* that will find the translator with no equivalent concepts for **jeko gono** and **jeko gadzi** in English medicine and therefore the only option is of presenting what the English medicine has with regard to this condition for acceptance by the targeted speech community. The 5th stage will lead to the recreation or re-encoding of **jeko gadzi** and **jeko gono** to **dysmenorrhea** and this will be presented

in the target language at stage 6. Therefore, the Scan and Balance model is crucial in its ability to identify challenges in translation especially at stage 3 (*Interpretation and analysis)* and to capture the solutions or effective strategies to deal with the challenges at stage 4 (*Options selection*). This model also opts for the type of translation to be employed like the *pragmatic translation* used in translating technical medical concepts.

The Scan and Balance theory confers a lot of responsibility on the translator since Chimhundu (1996:458) says the theory, "discards the notion of *(un)translatability* as being redundant" by its strong emphasis on the unlimited creative potential of the translator deriving especially from "*own interpretation/analysis*" of the source language and *"own options selection"* that imply an unlimited creative potential on the part of the translator. Such a creative potential bestowed upon the translator-cum-lexicographer has led to the creation of such lexemes as **soja remuviri** as an equivalent for the **white blood cells.** This equivalent is a result of the *analysis of the function* of the white blood cells in our bodies that is of protecting the body from ailments just in as much an army's soldier protects the nation from enemies hence the equivalence **soja remuviri** in *Duramazwi reUrapi neUtano.*

In the dictionary, there are some lemmata that reflect an acute tension between meaning and form and that reflect that it is the semantic equivalence that has priority over the form or syntax as outlined by the Scan and Balance theory. In *Duramazwi reUrapi neUtano* we have such lemmata as, **chevakuru** literally-*belonging to the aged* as opposed to **amniotic sac**, **chikandwa** literally- *something thrown* as opposed to **form of rheumatism** and **chiziso chebvi** literally *the knee's small eye* as opposed to **kneecap.** The literal translations in italics in the given examples reflect the improper syntactic-verbatim translations as opposed to the proper semantic-free renditions in bold.

The Scan and Balance theory can yield a symmetrical relationship between the lexical items in the source language and target language without any tension at all. In *Duramazwi reUrapi neUtano* we have such

lemmata and these include, **-deredza marwadzo** *relieve pain*, **chikonzero chechirwere** *cause of disease*, **piritsi rokurarisa** *sleeping tablet*, **-pisa pamwoyo** *heartburn* and **ronga mhuri** *birth control* to outline but just a few examples. There is a ***balance*** between semantics (meaning) and syntax (form). What we ultimately have is *a balanced set of equivalents.* Chimhundu (1996:450) defines translation as the "search for sameness." However, Bassnett-McGuire (1980:29) is of the contention that, "Equivalents in translation, then, should not be approached as a search for sameness…" The later argument however is rendered invalid if through the employment of the Scan and Balance theory we can come up with "sameness" or equivalents. In *Duramazwi reUrapi neUtano*, we have some lemmata that reflect sameness and these include, **dununu** *halfwit*, **-fendesa** *anaesthetize* and **joyini** *join.* Some purists would argue against the researcher's presentation of the lexeme, **joyini** as the same as **join**. To level their argument, the two lexemes are the same in semantics (their meaning), their phonetic representation on the I.P.A chart and deductively in their pronunciation that has led to the rephonologisation (transliteration). It is the researcher's view that *sameness* can be archived if we keep according to Bassnett-Macguire (1980:26) "the invariant core" or according to Catford (1965:25), "relevant substance for the texts."

This paper however is of the opinion that the Scan and Balance theory has not been exhaustive in its presentation of the levels of equivalence. This is so because it has skipped the initial stage in the linguistic hierarchy where meaning starts being significant; the morphological level. The biomedical terms dictionary is meant to increase on the entire lexicon or to elaborate on the language and as such, it is a product of the morphological level's extension to a greater extent. The anisomorphism or lack of morphological equivalence between Shona and English medicine has ultimately led to the creation of *loan words* that have found their way into *Duramazwi reUrapi neUtano* and loan words constitute more than half of the lemmata in this dictionary. When Chimhundu (1996:451) says that equivalence is attained at "the semantic, syntactic, pragmatic and stylistic level", the current researcher would also add and " the morphological level". All transliterated lexemes in the dictionary

constitute lexemes reflecting morphological equivalence. An example is allergy phonetically represented as [*aledÇi*]. The English lexeme that is rephonologised observes the phonotactic principles of the Shona language. The 1967 orthography does not accommodate the consonant /*l*/ in **allergy** hence its replacement with the consonant /*r*/ in **areji** [*aredÇi*] in *Duramazwi reUrapi neUtano*. It is the continuous scanning and balancing of the model that result in the morphological equivalence.

Chimhundu (1996:450) notes that, "…the translator soon learns that very often he has to create equivalence rather than merely look for it…" However, with reference to *Duramazwi reUrapi neUtano*, Mpofu and Mangoya (2005:123) say that, "…term creation was confined to a minimum…" It is worthy noting that among the created lexemes in this dictionary are the culture-specific and bound lexemes like **menorrhagia** – *budisa ropa rakawandisa pakutevera*, **enterorrhexis** –*bvaruka matumbu*, and **anaesthetize** –*fendesa* to mention just but a few examples from *Duramazwi reUrapi neUtano*. These created terms could be balanced by the Scan and Balance theory to evaluate the suitability with respect to the subject matter or in choosing the most appropriate where there are more than two options of equivalence at the 4th stage of the comprehensive model. The scanning phase creates the phrases or terms that are used as target language equivalents. Any type of translation challenge is solved by the Scan and Balance theory no matter its magnitude. The creative component of the theory levels any type of challenge and the options selection and continuous in-and-out motions in the dual cultures, languages and texts lead to different translation shifts, procedures or translation techniques. It is clear that it is the class of verbs in Shona that has the most flexible creative component or characteristic. However, that being the case, the phrasal equivalents defeat the cause for the creation of bilingual and multilingual dictionaries; to elaborate the language. In essence, single word lexemes would have been the most effective tools to elaborate the language in the biomedical field.

It is worthy noting at this juncture that translation serves as a cross-cultural bilingual communication vehicle. If it is such a vehicle, then we should accept that in the art or skill or whatever translation is, we are

inexorably bound by assorted and numerous obstacles. When Catford (1965:01) says translation is, "…an operation performed on languages: a process of substituting a text in one language for a text in another…" it is the researcher's view that this idea is driven by Catford's observation of translation challenges. Translation becomes a "process" since the source language elements have to undergo certain obligatory changes in both structure and semantics as it follows through all the stages of the Scan and Balance theory.

By virtue of its flexibility at stage 4 of options selection, the theory disapproves of the notion of untranslatability. The translator has many options at his/her disposal ranging from adopting lexemes, transliterating, coining new terms, phrasal equivalence, and an array of other translation techniques. Such an unlimited creativity has ultimately led to the publication of *Duramazwi reUrapi neUtano* in 2004. As a result of this triumph in translation we, like Sebeok (1978:263) proclaim, "Catford is divorced from reality" when he talks of linguistic and cultural untranslatability and the same could be said with regard to the strong determinism of the Sapir-Whorfian hypothesis. In concluding, we could be frank in revealing the sad truth that too much attention has been paid to the issue of untranslatability by scholars, ignoring the actual problems/challenges the translator has to grapple with and the solutions to these challenges.

The Spin-Offs of Translation in Duramazwi Reurapi Neutano Vis-À-Vis the Scan and Balance Theory.
It is clear that the impact of any dictionary cannot be objectively measured. Although *Duramazwi reUrapi neUtano* was compiled with some specific objectives in mind, it has yielded some impact on the language, which the editors of the dictionary never foresaw. This is what is referred to as the ***"spin-offs"*** of translation of the bilingual biomedical terms dictionary. Although we cannot objectively quantify the impact that the dictionary has had on the Shona language, we can at least make an evaluation of how the dictionary has ultimately contributed towards the standardization of the language through its translation.

Bassnett-McGuire (1980:33) says, "If culture is perceived as dynamic, then the terminology of social structuring must be dynamic also." This factor of the dynamism of our society justifies the need for translation. Translation studies therefore, is making an adventure into some fresh grounds, bridging as it does the anisomorphisms (an=**not**, iso=**same**, morph=**word**) between the technical domains like medicine and the general language accessible to the common people. The Scan and Balance theory as such is a comprehensive model that can be used as a guideline for the production of translations. This theory has its own spin-offs that are expounded on with reference to *Duramazwi reUrapi neUtano*.

What makes the Scan and Balance theory significant is its emphasis on the notion of "creativity". Chimhundu (1996:450) says, " In practice, however, the translator soon learns that very often he has to create equivalence rather than merely look for it…" Once a theory emphasizes on creativity, it becomes more relevant especially to African languages that are in their process of developing terminologies (metalanguage) for various domains. Human language has one significant characteristic; creativity. This property tolerates novelty and innovativeness in response to the new thoughts, experiences and situations.

Chimhundu (1996:455) postulates that,

> *Since the translation process is also creative, translators' efforts will, over time and llectively, contribute to enlargement of the lexicon of the TL and, particularly in the case of LLDs, to an increase in the diversity of the functions of the TL*

Taping from this analysis of the Scan and Balance theory, we can deduce that *Duramazwi reUrapi neUtano* has new creations in the respective target languages (*English and Shona*) that fall into three broad categories. The three categories are; (1) Semantic extensions, (2) Indigenous coinages and (3) Adoptives or loanwords. The representation of each category will be extracted from *Duramazwi reUrapi neUtano* to reflect on its link with the theory and its ultimate contribution to language development. These categories are diagrammatically presented Iin Fig 3:

SHONA CULTURE
DURAMAZWI REURAPI NEUTANO (BIOMEDICAL DICTIONARY)

Chiremba, Bhangi reropa, Hosha, Bhora, Chirema, Dope, Geza, Kurwizi, Kwira, Mbeu, Sangana,   -shamba
dzi, jekiseni, kabhoni dhayokisaidhi, karisiyamu, koma, kwinini, mapurandi, masaji, menenjaitisi

Semanticxtensions

Adoptives/Loanwords

Jechemeno, jeko, kamhandara, kuda kudya, mamheya, manyoka, mareyamhuru, masoja emuviri, masuwo, hindivadzi

Indigenous coinages

Fig 3 The spin-offs of translation in Duramazwi reUrapi neUtano

Before exploring the trichotomy of semantic extensions, adoptives/loanwords and indigenous coinages, it is logical to allude to the spin-offs of translation in culture in general. As put forward by Fanon (1967:10-11), " To speak means to be in a position to use a certain syntax, to grasp the morphology of this or that language, but it means above all; to assume a culture, to support the weight of a civilisation". This means that culture and language are inextricably linked. The moment one talks of culture, s/he talks of language as well. This is so because according to Chimhundu (1996:452), "…part of the process that involves searching for equivalence may be viewed as moving in and out of *each language and culture* with a scanner (brain) to identify equivalent terms and expressions." In other words, the translation process is largely influenced by cultural factors hence Ibid (1996:450) says that, "…all problems in translation are ultimately reducible to the cultural factor….". Translation has increased the domains of use of the African languages and hence expanded the

cultural spheres of influence as well. It means concisely that Shona culture has already found its way into the technical-scientific medical sphere because of bilingual translation. That is the reason why on the diagram above, all the spin-offs of translation are subsumed under the cultural factor.

To explore the trichotomy of the spin-offs of the Scan and Balance theory in *Duramazwi reUrapi neUtano*, this study will look at them in their order as indicated on the diagram. The semantic extensions are established where old terms take on new meaning or sense (Chimhundu 1996:455) as in the case of the Shona lexeme **chiremba** which in the traditional interlude referred to the *traditional healer* but with the advent of modern medicine, now has extended the meaning to refer to the *medical doctor*. The process of improving on the meaning with the changing moments is technically known as *amelioration*. The lexeme **bank** was initially used in our country when only referring to the establishment that safely keeps people's monies like Cabs, Zimbank, CBZ and an array of other banking institutions. However, the semantic sense of "a place storing a reserve supply" was borrowed into the medical field to refer to the reserve supply for blood hence coming up with the lexeme **blood bank** transliterated as *bhangi reropa* in the Shona language. The term **bhora** for instance used to refer solely to the **ball** used in sporting but the new semantic extension of the term has seen the term acquiring a new meaning that refers to a **venereal ailment** or simply a type of a sexually transmitted disease**.** In this case, translation revitalizes a language through semantic expansion and extension, as is the case in *Duramazwi reUrapi neUtano*. This ultimately result in the diffusion of knowledge in the medical field easily though the application of the already established phenomenon and items, hence developing the language and culture for the target language.

Chimhundu (1996:448) proclaims "Translation activities trigger term creation, thereby accelerating the twin processes of terminological expansion and diversification of functions of African Languages in the post-colonial era…" New indigenous, coinages constitute what we refer to as neologisms in a language and these are entirely embedded in the target language and culture. In *Duramazwi reUrapi neUtano*, there are

some indigenous coinages and these include **jechemeno** *child whose upper teeth appear before the lower ones*, **Jeko** *menstrual pain* and **kamhandara** *medicine to tighten vaginal muscles*. The English rendition in form of an explanatory phrase, explicitly reflect on the culture-boundedness of the indigenously coined Shona source language lexeme. We also have some lexical items that have been created in the Shona language because they were entirely English. Such lexical items can be represented by the lemma **white blood cells** *masoja emumviri*. The creativity aspect yields coinages and the onomasiological gaps between Shona and English languages are filled. This is the elaborative function that *Duramazwi reUrapi neUtano* has in our language.

Direct borrowings or loan words/adoptives such as **jekiseni** *injection*, **eidzi** *AIDS*, **kabhoni dhayokisaidhi** *carbon dioxide* are ***transliterations***. These lexemes are a direct result of the process technically known as rephonologisation that observes the phonological and phonotactic rules (conventional syllabic sequences) of the Shona language. These lexemes constitute the largest number of the entries in *Duramazwi reUrapi neUtano.* This is so because Chimhundu (1996:448) says, " …as the world transforms itself into a global village and as third world countries develop and modernize, translation activities increase in both range and intensity…". The adoptives in the biomedical dictionary are a result of the globalization that brought English medicine into the Shona world hence the translator being forced to adopt many of the English medical terms because of the wide gaps in technology between the two worlds. As noted in the preceding chapter, the type of translation employed for such a technical text is called "*pragmatic translation*". This type of translation accelerates language development at the lexical (morphological level) and the areas in which the languages of limited diffusion function also increase. As a result, there is an irrevocable facilitation of communication for development by the *Duramazwi reUrapi neUtano.*

The biomedical dictionary is never viewed as"*interference*" since by increasing on the Shona language's total lexicon, Shona language is as

well adapting to change. The term "interference" according to Chimhundu (2002:xviii) "may also connote undesirability in the purist sense…". Therefore, *Duramazwi reUrapi neUtano* has not interfered with the Shona language per se but rather has perpetuated the standardization of the language especially at the elaboration stage of the corpus planning.

Conclusion and Recommendations

For a language to develop the capacity to function in all spheres of life, and to be used as an effective tool for education and development, it must go through a process of standardization. Through the resistance of the notion of untranslatability by the Scan and Balance theory, technical and scientific-culture bound translations are undertaken successfully. *Duramazwi reUrapi neUtano* is a product of such a bold initiative. Generally any dictionary serves the prescriptive/normative function and *Duramazwi reUrapi neUtano* is not spared. Bëjoint (2000:18-19) says, "Dictionaries are instruments of self teaching for during the consultation process, their users learn or verify something that they did not know or that they had momentarily forgotten…" Because of this prescriptive role, *Duramazwi reUrapi neUtano* is a tool in standardization. This has given Shona its abstractive power necessary for self-description through the creation of metalanguage; hence standardizing the descriptive terms in the technical-medical domain. The need for the standardization of technical terms cannot be overemphasized. This is because Chimhundu (1990b: 140) observes that, "…Both ideas and words are transferred as African societies modernize and change…" and we could say this transference needs to be documented in Shona as is done by the Shona-English biomedical dictionary.

An interesting observation deriving from the triumphant biomedical translation into Shona is that the Languages of Wider Communication (LWDs) like English will never replace the African languages, as long as more technical dictionaries like *Duramazwi reUrapi neUtano* continue to be chained out of the publishing houses. Shona in other words has improved on its effectiveness and status since lack of terminology impedes the use of the African languages in the technical fields.

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