



PROGRAM : BA DEGREE
LANGUAGE PRACTICE

SUBJECT : **LANGUAGE PRACTICE 3B**

CODE : **LPR3BB3 (Paper 1) Translation Practice**

DATE : 18 NOVEMBER 2015

DURATION : [08:30 - 10:30]

WEIGHT : 100

EXAMINER : PROF A-M BEUKES

MODERATOR : MS K BRITS [ATKV]

NUMBER OF PAGES : 12 PAGE

INSTRUCTIONS : QUESTION PAPERS MUST BE HANDED IN

REQUIREMENTS : DICTIONARIES MAY BE USED

This paper consists of 12 pages.

Answer all THREE questions.

Question 1 (15)

Read the letter below and subsequently analyse the text addressing the following factors (support your analysis with evidence from the text):

- a) what is the *gist* of the text? (3)
- b) what is the *intention* of the author/sender? (2)
- c) identify the primary and secondary *function(s)* of this text (2 x 2 = 4)

- d) give a brief *profile* of the intended target reader (nationality, age, race, gender, level of education, interest group) (1 x 6 = 6)

Dear Mr Sambo

You have reached a time in your life when your achievements and hard work are starting to pay off – when you can *sense* the prosperity that lies ahead.

In recognition of your success, Mr Sambo, we would like to invite you to apply for a Success Bank Platinum Credit Card. As a symbol of your position in society, the Success Bank Platinum Credit Card will allow you to discover a world of financial freedom that shimmers with possibilities.

Carrying the heritage and excellent service tradition of Success Bank, the Platinum Credit Card offers premier credit facilities. The Platinum Credit Card is accepted in more than 210 countries around the world and adds solidity to your financial standing. Our credit system allows you to charge everyday expenses to your Card and extend payment on larger purchases for as long as 24 months.

Highly prized, this precious accessory to your wallet brings you a host of valuable benefits:

- **Minimum payment.** Pay a minimum of 5% of your outstanding balance each month.
- **Payment protection plan.** This optional insurance covers our card members in the unfortunate event of the death or inability to earn an income.
- **Travel insurance.** By charging your air tickets to your Success Platinum Credit Card, you qualify for one of the most comprehensive free travel insurance benefits around.

We all know that with success comes a more rewarding lifestyle. And with the Success Platinum Credit Card, each time you enjoy the finer things in life – sunset cruises ... haute couture fashions ... that Christmas hamper packed with exquisite champagne and raspberry tartlets ... – you allow us to reward you through our Membership Rewards programme. Charge life's luxuries, as well as everyday purchases, to your Success Platinum Credit Card and earn points towards gifts you truly deserve.

Mr Sambo, this is the opportunity to give yourself Platinum – solid, liquid, shining Platinum. Complete the enclosed application form and fax it to 086 77 88 99 or return it to us by mail in the enclosed business reply envelope. Apply today. We would love to hear from you.

Yours sincerely

[Signed]

John Smith

Business Manager: Success Platinum Credit Cards

Question 2

[4x5=20]

Read the text below as if you were to translate it. Some of the words and phrases that could pose a problem during the translation process have been underlined. Explain the relevant translation strategy that you would use in each case (please use the separate answer sheet at pp. 11-12 and insert in your exam book – remember to write your name).

Address by His Excellency, President Jacob Zuma on the occasion of a Sport Match in celebration of the 47th Africa Day: 29 May 2010

It is a great honour and privilege for me to address this gathering¹ on this momentous 47th Africa Day celebration. We do so in remembrance and recognition of the great strides we, as the people of Africa, have made in carrying forward the spirit and vision of the founding fathers of this great Continent².

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On this occasion, we collectively take great pride as hosts of the first ever FIFA World Cup to be held on African soil. There is no doubt that 2010 will go down in the annals of Sport as an unforgettable year - a year when Africa became the theatre of a great sporting tournament. It is indeed a rare privilege that we have the great honour of using this momentous occasion of the beautiful game to promote the Continent.

As we have collectively committed ourselves, we will have to use this tournament, amongst others, as a good forum to build and maintain the elusive peace in some parts of our continent, including using the inertia of the World Cup to propel our continent's infrastructural development.

In this year of peace and development, we Africans, supported by our friends from across the globe, have to reach out and ensure that all efforts aimed at making the end of this first decade of the twenty-first century – a truly successful storyline. As Africans, we are called upon by our place in history to intensify efforts aimed at achieving lasting peace in every part of our Continent. We believe 2010 will be the year for durable solutions that will bring lasting peace to Africa and its people.

Fellow Africans,

There is no doubt that this World Cup will be the highlight of the year and excitement is, as expected, building-up – as Africa is getting ready to become the centre of the world's attention - albeit for only four weeks. In preparation for the World Cup, South Africa has had to invest billions towards the hosting of this memorable event. At the same time, we remain of the view that all the major infrastructure development will become a worth-while legacy for generations to come.³ We expect the games to leave a lasting legacy of better sporting facilities and information and communication technology that will continue to improve lives long after our last guest has left our shores.

Fellow Africans, we have always viewed the World Cup as a lifetime opportunity to showcase, not only South Africa's modern infrastructure, but indeed our shared cultural heritage – our music, our dance, our arts and crafts, our humanity and what is more our shared optimism of a prosperous

Since the very beginning of this long and arduous journey, our conviction has been that this has to be an African event – an event of international magnitude - that will help spread confidence and prosperity across the entire continent. As the World Cup event is officially inaugurated on June the 11th, let it also be that it is done in honour of this 47th Africa Day – for Africa Day signifies the birth of a new era of hope and prosperity⁴, as opposed to the evil forces of colonialism, apartheid and backwardness. As we converge here today, let us commit ourselves to building and maintaining peace on the Continent.

[565 words]

<http://www.dfa.gov.za/docs/speeches/2010/zuma0601.html>

Question 3

(65)

- (a) Select **ONE** of the texts below and translate it into your target language in line with the translation brief provided. Clearly indicate your target language, e.g. *Text 1 translated into Zulu*.

(55)

- (b) Give a detailed analysis of the following:
- (i) The source text (ST) author's presumed intention;
 - (ii) The presumed function(s) of the ST;
 - (iii) A profile of the target text's (TT) reader(s); and
 - (iv) The presumed function(s) of the TT.

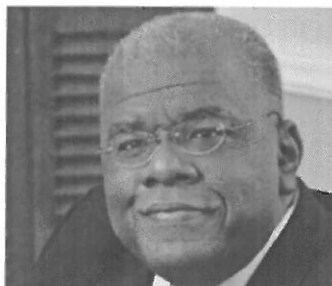
(2,5 x 4 = 10)

TOTAL: 100

ENGLISH SOURCE TEXTS

Text 1: Newspaper article

Translation brief: Translate the article, "Citizens keep the country together through kindness", from *The Times* for publication in another newspaper. **[NB: Translate only the sections in bold]**



Jonathan Jansen: My South Africa is the working-class man who called from the airport to return my wallet without a cent missing.

It is the white woman who put all three of her domestic worker's children through the school that her own child attended. It is the politician in one of our rural provinces, Mpumalanga, who returned his salary to the government as a statement that standing with the poor had to be more than words. It is the teacher who worked after school hours every day during the strike to ensure her children did not miss out on learning during the public sector stay-away.

My South Africa is the first-year university student in Bloemfontein who took all the gifts she received for her birthday and donated them, with the permission of the givers, to a home for children in an Aids village. It is the people hurt by racist acts who find it in their hearts to publicly forgive the perpetrators. It is the group of farmers in Paarl who started a top school for the children of farm workers to ensure they got the best education possible while their parents toiled in the vineyards. It is the farmer's wife in Viljoenskroon who created an education and training center for the wives of farm labourers so that they could gain the advanced skills required to operate accredited early learning centres for their own and other children.

My South Africa is that little white boy at a decent school in the Eastern Cape who decided to teach the black boys in the community to play cricket, and to fit them all out with the togs required to play the gentleman's game. It is the two black street children in Durban, caught on camera, who put their spare change into the condensed milk tin of the white beggar. It is the Johannesburg pastor who opened up his church as a place of shelter for illegal immigrants. It is the Afrikaner woman from Boksburg who nailed the white guy who shot and killed one of South Africa's greatest freedom fighters outside his home.

My South Africa is the man who goes to prison for 27 years and comes out embracing his captors, thereby releasing them from their coming misery. It is the activist priest who dives into a crowd of angry people to rescue a woman from a sure necklacing. It is the former police chief who falls to his knees to wash the feet of Mamelodi women whose sons disappeared on his watch; it is the women who forgive him in his act of contrition. It is the Cape Town university psychologist who interviews Prime Evil in Pretoria Central and comes away with emotional attachment, even empathy, for the human being who did such terrible things under apartheid.

My South Africa is the quiet, dignified, determined township mother from Langa, Cape Town, who straightened her back during the years of oppression and decided that her struggle was to raise decent children, insist that they learn, and ensure that they not succumb to bitterness or defeat in the face of overwhelming odds. It is the two young girls who walked 20km to school every day, even through their matric years, and passed well enough

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to be accepted into university studies. It is the student who takes on three jobs, during the evenings and at weekends, to find ways of paying for his university studies.

My South Africa is the teenager in a wheelchair who works in townships serving the poor. It is the pastor of a Kenilworth church, where his parishioners were slaughtered, who visits the killers and asks them for forgiveness that he was a beneficiary of apartheid. It is the politician who resigns from her politics on conscientious grounds, giving up status and salary because of objection in principle to a social policy of her political party. It is the young lawyer who decides to dedicate his life to representing those who cannot afford to pay for legal services.

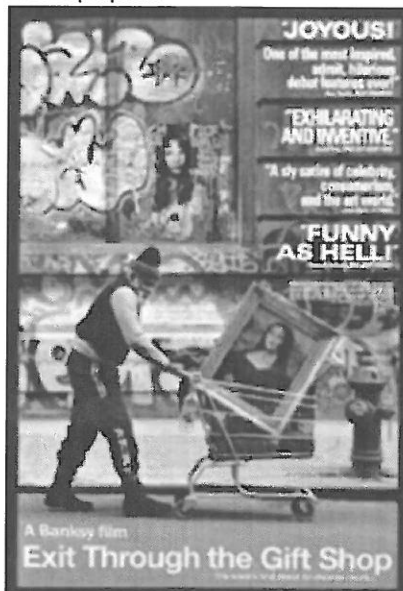
My South Africa is not the angry, corrupt, violent country whose deeds fill the front pages of newspapers and the lead items on the seven o'clock news. It is the South Africa often unseen yet powered by the remarkable lives of ordinary people. It is the citizens who keep the country together through millions of acts of daily kindness.

My South Africa is the people listed in the stories above. They are real. I know them. They give me hope.

Source: *The Times*, 9 March 2011

Text 2: Film review

Translation brief: Translate the following movie review by Reney Warrington, "Banksy's mischievous Exit Through the Gift Shop", from *LitNet's* website for publication in a newspaper.



I formed quite a few vivid memories of Paris as an 11-year old travelling through France with my middle-class family on a middle-class budget. Taking me and my sister up the Eiffel Tower, Notre Dame and through the Louvre must have set them back quite a bit. They managed.

Apart from the view of Paris from the Notre Dame and my emotionally stunted Afrikaner father stammering to explain a transvestite sculpture in the Louvre to me, I clearly remember the life-sized stickmen drawn on the banks of the Seine. They were all over the river! The "men" were either walking, sitting or fishing and, I am sure, doing things that my young brain could not decipher.

That was my introduction to what some would call graffiti, but that I prefer to call public art.

In a nutshell

Exit through the Gift Shop deals with that mysterious, exciting graffiti / public art underworld, and one particularly zany Thierry Guetta, as seen through the eyes of Banksy, Britain's most famous, and yet completely anonymous, public artist.

Mood of the film

It is one of rebellion, with some mischief thrown in.

Best one-liner

You would have to see the film to fully grasp the one-liners. But here goes.

Thierry Guetta: That's why I call myself Mr Brainwash. It's because everything that I do ... somewhere ... it brainwash your face!

Best scene

The opening sequence, a composite of different underground artists doing just about anything that is illegal, is exhilarating.

Best performance

Geez, even though you never see Banksy's face or hear his real voice, he is still a gripping "character".

What makes this film relevant today?

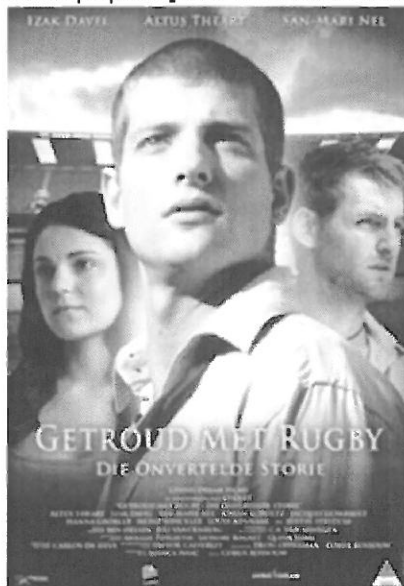
It asks some really important questions about art, about graffiti. Should art have a message? What if it is merely decorative, stolen from others, but with the help of hype and marketing you sell a million dollars' worth of it?

Source: <http://www.litnet.co.za> (29 March 2011 – 314 words]

AFRIKAANS SOURCE TEXTS

Text 3: Movie review

Translation brief: Translate the movie review by André Crous, "*Getroud met rugby: 'n onambisieuse tog onvertelde storie*". This review was taken from a regular review column on the *LitNet* website and your translation brief is to translate the review for publication in a newspaper. [NB: Translate only the sections in bold]



***Getroud met rugby* (met die ondertitel "Die onvertelde storie") is gemaak sodat ons 'n goeie tyd kan hê, maar gelukkig herstel dit in 'n mate die naam van behoorlike Afrikaanse vermaak nadat *Liefeling* verlede jaar ons intellek en ons sinne onsedelik aangerand het. Ongelukkig kan dit nog nie die stokkerige dialoog (en dikwels ook toneelspel) van die daaglikse sepies met rus laat en vorder tot 'n meer natuurlike uitbeelding van die werklikheid nie, maar dit is 'n prysenswaardige eerste stap.**

Daar is twee hoofkarakters in die film: Reghart, met die snaakse naam (dis "Reg-hart", eerder as "Ree-gart"), wat soos 'n probleemkind lyk omdat hy beheer verloor wanneer enigiemand hom ooit 'n "loser" noem, en Fafa, wat 'n vername vleuel vir 'n groot rugbyspan was voordat 'n tragedie in sy persoonlike lewe hom van al sy wilskrag beroof het.

En so sal Reghart en Fafa nou by mekaar uitkom om saam die hindernisse in hul lewens deur middel van rugby te oorkom en hopelik teen die einde van die film vir die

Stryders op die veld uit te draf. *Getroud met rugby* doen dit nogal heel goed, ten spyte van 'n totale gebrek aan subtiliteit wanneer dit by die dialoog en die uitbeelding van sleuteloomblikke kom. Só, byvoorbeeld, sal hierdie oomblikke onderstreep word met gepaste musiek, verskeie nabyskote en gewigte stiltes wat ons laat besef: "Genade! Dis belangrik, dié!"

Gegewe die gewig van die interaksie tussen Reghart en Fafa sou ek verwag het dat die fokus sterker op hul verhouding is. Die sogenaamde *bromance* waarvan die koerante hier praat, is egter net wensdenkery. Dit is 'n tema wat 'n rugbyfilm verseker nog in die toekoms moet aanraak, maar hier is daar nie 'n spoor van sulke waaghalsigheid nie. Nee, die film bly ernstig, dalk soms heeltemal te ernstig, gefokus op die Maria-figuur

wat Lize, die kindertuinonderwyseres, verteenwoordig en haar verlossingsrol in Reghart se lewe. In die ander storielyn is rugby die groot katalisator wat Fafa laat besef dat daar lewe is ná die verlies van 'n geliefde.

Die film is niks om voor skaam te wees nie en een van my gunstelingtonele was die oefenmontage wat net so goed saamgestel is (en met minder sentimentaliteit) as die een in *Rocky*. Die regie is oor die algemeen heel voldoende, maar die keuse om letterlik om te gaan met die syfer dertien was vir my lomp en onnodig. Die film bevat ook heeltemal te veel musiek, wat die erns van die film se inhoud dikwels ondermyn.

Rugby is al gebruik om die Afrikaner se plek in die huidige Suid-Afrikaanse samelewing uit te beeld, soos in die uitstekende 2002-kortfilm deur Rudi Steyn, *Senter*, en dit is meer onlangs gebruik om die gevoel van eenheid tydens die 1995-Wêreldbeker duidelik te maak in *Invictus*. *Getroud met rugby* het glad nie sulke hoë ambisies nie en wil net 'n storie vertel oor twee ouens wat persoonlike probleme het en dié probleme oorkom deur hul bes te doen om die manlike ding te doen en goed bal te speel.

En dis ook reg so. Ons het sulke films nodig, maar ek sal hoop dat toekomstige films oor hierdie onderwerp sommige temas 'n bietjie meer omvattend sal hanteer en veral sal fokus op die menslikheid van die uitbeelding eerder as die oorwerkte, beskrywende dialoog van die draaiboek.

Adapted from: <http://www.litnet.co.za> (28 March 2011. [±325 words])

Text 4: Speech

Translation brief: Translate the source text, a speech delivered by Mrs Anchen Dreyer. The target text will be published on the Democratic Party's website.

Die Afrikaanse gemeenskap en opposisiepolitiek

Toespraak deur Anchen Dreyer, Lid van die Gautengse Provinsiale Wetgewer, op die Klein Karoo Nasionale Kunstefees, op 31 Maart 2002

Geagte Voorsitter, dames en here, dis 'n besondere voorreg dat die komitee my genooi het om – as 'n Afrikaanse lid van die amptelike opposisie – aan die lesingreeks van hierdie lewenslustige fees deel te neem.

Die tyd is nou ryp om 'n paar *kritiese opmerkings* te maak oor die huidige spanning tussen opposisiepolitiek en regeringspolitiek.

In 'n demokratiese land is dit van kernbelang dat daar 'n lewenskragtige opposisie bestaan, wat die beginsels wat ek reeds genoem het, in die parlement kan verteenwoordig. Omdat belangegroep nie in die parlement dien nie kan daar sonder 'n sterk opposisie geen demokratiese veelpartystelsel bestaan nie. Suid-Afrikaners beleef tans die sorgwekkende verskynsel dat die regerende party op verskillende maniere besig is om die opposisie te probeer *marginaliseer*.

'n *Eerste poging* tot neutralisering van opposisiepolitiek is die volgende: 'n Gedagte wat dikwels geopper word, is dat *slegs lede van die regeringsparty herophou en ontwikkeling* van die bevolking onderneem. Daar word voorgegee dat deelnemers aan die opposisiepolitiek, nie betrokke wil raak nie. Ook dat hulle onverskillig staan teenoor die probleme van die land en hulle selfs daarin verlustig. Die gedagte word geplant dat slegs deur die ANC kan jy jou land dien of medemenslike dade uitvoer.

Feit: Dit is 'n *moedswillige miskennings* van die goedgesindheid van opposisie-ondersteuners om hulle voor te stel as koud en ongevoelig. Tienduiseende gewone Suid-Afrikaners, baie van hulle Afrikaanssprekend, is intens betrokke by gemeenskapsorganisasies en -aktiwiteite, waar hulle 'n onmisbare bydrae lewer tot die gesonde funksionering van die burgerlike samelewing. Dink maar aan die bestuursliggame van skole, die

gemeenskapspolisieforums, die sportklubs, die vroueverenigings, die kerke en die liefdadigheidsorganisasies, die kultuurverenigings, die professionele en sake-organisasies en die boereverenigings.

Source: Adapted from <http://www.praag.org/opstelle30.htm> (accessed 17 March 2006) - 298 words

ZULU SOURCE TEXTS

Text 7: Comment

Translate the following text from the *LitNet* website for publication in a newspaper.

ABABHALI ABAPHAMBENE NOMTHETHO OKUVIKELA UKWAZISWA / ITHRAYIBUNALI YEMIDIYA

Inkululeko yokukhuluma ehambelana nelungelo labo bonke abantu ezweni lokuvota kuyisisekelo sombuso weningi. Uma leyo nkululeko ivalwa umlomo, kuzoba khona masinya ukuthonya kwemidiya eshicilelwayo neminye futhi ngoba imidiya inesibopho esidingekayo sokwazisa bonke abantu ngezinto ezithintana nayo yonke impilo yethu ezweni lethu. Lokhu kungenzeka ngesimemezelo sikaHulemeni, umthetho omusha, indlela yokuphatha okwezomnotho noma isimo somuntu oyedwa maqondana nenkambo elungileyo. Ukuvalwa komlomo kuzokwenza ukuthi umsebenzi wokuloba onyuziphepha uzoba into ehlekisayo – kumidiya eshicilelwayo neminye futhi. Lokhu akusho ukuthi kuvunyelwe ukuthi kukhulunywe ngendlela enyanyayo, ezondayo noma ukuvuthela isidlakala: isimiso somthetho wezwe lethu sithi: Bill of Rights. Freedom of expression. "The right does not extend to a) propaganda for war; b) incitement of imminent violence; or c) advocacy of hatred that is based on race, ethnicity, gender or religion, and that constitutes incitement to cause harm."

Thina esingababhali – noma sibhala izinganekwane, izindaba, izinkondlo, idrama, umlando, ibhayografi nokunye – siyasongelwa ngoba asisenayo inkululeko yokukhuluma. Asisenayo indlela yokuchaza isimo sempilo sabantu baseNingizimu Afrika maqondana namandla kaHulumeni, izindlela izindaba zezomnotho ziphathwa ngazo, futhi labo abanamandla baziphatha kanjani – asikwazi ukulinganisa lokhu nesifiso sezwe lokuthuthukisa bonke abantu lapha balingane bonke banesithunzi esiphakeme lapha eNingizimu Afrika. Kula magama alandelayo asanyiwe kukhona amagama ababhali abavalwe umlomo ngesikhathi se-apartheid. Manje sesiyaphinda futhi ukuboshwa ngoba ukukhanya nokwazisa konke ezweni lethu kuyanyamalala kule Ningizimu Afrika ensha esikholwe ukuthi siyoyithola. Le thrayibunali lemidiya izovala umnyango wengxoxo maqondana nokuzama ukuqonda ukuthi isimo sethu sinjani, sivelaphi futhi siyaphi nakusasa.

263 words

Text 8: Literary text

Translate the paragraph below for publication in a magazine.

KWALABASE ESOWETO

Uma uyibuka bude-buduze le ndawo uyazibuza ukuthi lo dukathole welokishi wakhiwa ngumuntu owayecabanga kanjani. Vundo lini ayenalo kubahlali balo? Kumbe akuzange kumfikele ukuthi wakhela abantu abaphilayo njengaye, wazitshela nje ukuthi noma bangaze bahlale baminyane okomuhlwa esidulini akusho lutho ngoba nabo abalutho, bayizigqila zokusebenzela abelungu nokumba igolide emigodini.

LANGUAGE PRACTICE [LPR3BB3] PAPER 1

Ukuthi usufikile kwelingafelwa-nkonyane akubuzwa ngoba ubona ngamakhehla nezalukazi zakhona zihlezi eceleni kwezindlu zithamele ilanga okwezibankwa emadwaleni. Bangabuye benzeni ngoba yize yonke impilo yabo bayichita esilungwini abanalutho? Bangamahlwempu, babhuqwa yindlala nezifo. Kodwa okumangalisa du wukuthi izintaba zenhlabathi yegolide ezizungeze impumalanga yaleli lokishikazi zingufakazi oqand' ikhanda ukuthi le ndawo inomcebo ongenakulinganiswa, kanti futhi ziyinkomba engathandabuzeki yokuthi yilapho kwaphelela khona izithukuthuku zabantu baleli lokishi laseSoweto.

Lokhu kuphuma encwadini ethi *Uthando Lwababili* ebhalwe uD. Zitha, 2007, Maskew Miller Longman, ikh. 1.

126 words

NORTHERN SOTHO SOURCE TEXTS

Text 9: Kankere

Translation Brief: This text is an abstract from a news bulletin about cancer. Translate this report for publication in the Gauteng daily newspaper, *The Star*.

A o be o tseba gore balwetše ba baswa ba senyane go ba lesome ba kankere ya maswafo ka Groterskuur, ke bao ba kgogago? Kankere ya molomo, kodu, mometšo ya sebudula le dipshio, gantši e hlolwa ke go kgoga. Phakete ye nngwe le ye nngwe e na le temošo ya maphele. Hlokomela temošo yeo gomme o e tšeele hlogong. Gopola, o sa ntše o ka tlogela motšoko nako e sa le gona. Ge o ka tlogela gona bjale, o tla be o ikhotše bophelo bja gago ka moka.

Banyakišiši ba Amerika ba bolelela gore batho ba ka thibela bolwetši bja kankere ge fela ba ka tlogela go ja nama ye ntšhi, gomme ba ja merogo ka bontšhi. Ba re dipelo tšeo di šetšego di phatlaladitšwe, di kgonthišiša seo bontšhi bja ditsebi ka go tša phepo di bolelago gore dijo tšeo motho a di jago, di na le seabe kudu mehuteng yee fapanego ya bolwetši bja kankere. Banyakišiši bao ba bolela gore notho o swanetše go ja merogo le dienywa go fokotša kotsi ya go ka swarwa ke bolwetši bja kankere, ka dipersente tše masome a mabedi. Ba re go nona le gona go na le seabe nhtleng ye. Ba eletša gore batho ba swanetše go hlokomela gore ba se oketše boima bja mmele ka dikilograma tše hlano nakong ya boswa bja bona le mengwaga ya bo masome a mane. Letswai, makhura gammogo le madila di swanetše go fokotšwa.

Barati ba madila ba toropo ya Tabasco go la Mexico, yeo go begwago diThempereitshara tša gona di ntšhago noga ka moleteng, ba tla iletšwa go nwa madila a go tonya thwee, ka tlase ga molao wo moswa wo o sa tšwago go fitišwa.

[Word count: 282 words]

Text 8: Ditsela

Translation brief: Translate the following text from *Pele*, Luly 1989, into English for inclusion in a supplement on road safety awareness to be published by the Gauteng daily newspaper, *The Star*. [NB: Translate only the sections in bold.]

Ditsela tša dikoloi tša naga ye nngwe le ye nngwe ke tšhupo ya katlego ya baagi ba naga yeo. Go aga tsela go nyakega bokgoni bjo bogolo mo go makatšago. Gape go aga ditsela le matšibogo go nyakega tšhelete ye ntši kudu. Ka lebaka le mmušo ga o kgone go aga le go lokiša ditsela ka moka tše di lego gona. Go thuša mmušo ka taba ye boima ye batho ba kgwebo ba fiwa tumelelo ya go aga le go lokiša ditsela. Borakgwebo ba thomile go hloma *matswalelo a motšhelo* moo ba lefelwago ke bašomiši ba ditsela.

Batho ba bantši ga ba hlomphe ditsela, ka moo ba napa ba senya ditsela ka mekgwa ye e fapafapanego. Mekgwa wo bohlokwa wa batho wo o senyago ditsela ke go nametša merwalo ye boima go feta mo diloring tše kgolo. Boima bja koloi ye bjalo bo senya tsela kudu. Taba ye nngwe ye e dirago gore tsela e senyege ke ge koloi e dutla oli. Oli ye e dira gore sekontiri se palege go fihla se thubega.

Re na le mahuta ye e fapafapanego ya ditsela mo Afrika-Borwa. Re na le *ditselalephefo*, tšona ke ditsela tše telele tše di yago mafelong a kgole go swana le Kapa, Natala, Polokwane, le go ya mafaseng a ntle go swana le Namibia, Zimbabwe, Botswana, Lesotho le a mangwe. Re na le *ditselakgolo*, tšona ke tša kelo ye ntši ya dikoloi. Re na le tsela *moyagobedi*, yona ke tsela yeo e nago le mothalo wo mošweu mo gare gomme dikoloi di sepela ka go fapana. Tsela ya *phekgogo*, ke tsela yeo e phekgogago mo go tselalephefo go tsena tseleng ye nngwe. Re na le tsela ya *sediko*, ka tsela yeo e tšwago ka maphakga a mmalwa. *Magahlano a ditsela* ke moo ditsela di gahlanago gona.

Mekgwa ya baotledi mo tseleng ke tšhupo ye bohlokwa ye e bontšhago tlhabologo goba tšwelopelo ya baagi ba naga ye e itšego. Mekgwa ye mebe e bontšha gore boemo bja tlhabologo bo fase eupša ye mebotse e bontšha boemo bjo bo lego godimo. Mo ditseleng batho ba swanetše go sepela ka go hlomphana. Batho ba swanetše go latela melao ya tsela ka gore ditsela tše ka moka di tletše maswao a tsela. Ge o diretše motho phošo o swanetše go kgopela tshwarelo. Hlompha methalo ya gare ga tsela, o se fete dikoloi mo go sego gwa swanela, ka gore o ka baka kotsi ye kgolo.

Ge o ekwa mello ya dipele tša diambulantshe, etšwa tseleng ka gore ke dikoloi tša tšhoganetšo. Ge o hwetša kotsi tseleng, ema o leletše maphodisa mogala gore ba tle ba kgone go thuša ka pela. Ka toropong hlompha diroboto ka gore ke tšona di go laolago ge o otlela. Moo go nago le leswao la diphoofolo gona, fokotša lebelo leo o sepelago ka lona. Ka tsela ye dikotsi di ka fokotšega mo ditseleng tša rena tša Afrika Borwa.

Source: Adapted from *Pele* 1(10), July 1989, p. 38 [Word count: 298 words]

LANGUAGE PRACTICE [LPR3BB3] PAPER 1

3. all the major infrastructure development will become a worth-while legacy for generations to come ...

(a) *Your translation:*

.....
(2)

(b) *Back translation in English:*

.....
(1)

(c) *Translation problem:*

.....
(1)

(d) *Translation strategy:*

.....
(1)

4. Africa Day signifies the birth of a new era of hope and prosperity ...

(a) *Your translation:*

.....
(2)

(b) *Back translation in English:*

.....
(1)

(c) *Translation problem:*

.....
(1)

(d) *Translation strategy:*

.....
(1)

[4x5=20]