ANALYTICAL STUDY OF TRANSLATION PROBLEMS ON NON-LITERARY TEXT: TRILINGUAL COMPARATIVE ANALYSIS OF GRADE EIGHT CIVICS AND ETHICAL EDUCATION STUDENT TEXT BOOK

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PhD Thesis

Addis Ababa University

Addis Ababa, Ethiopia

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ADDIS ABABA UNIVERSITY

SCHOOL OF GRADUATE STUDIES

This is to certify that the thesis prepared by Kedir Ibrahim Bute, entitled: **Analytical Study of Translation Problems on Non-literary Text: Trilingual Comparative Analysis of Grade Eight Civics and Ethical Education Student Textbook** and submitted in fulfillment of the requirements for the Degree of Doctor of Philosophy in Applied Linguistics and Development complies with the regulations of the University and meets the accepted standards with respect to originality and quality.

Signed by Examining Committee

Mulugeta Seyoum	*[signature]*	*18/08/17*
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Examiner **Signature** **Date**

Declaration

I, the undersigned, declare that the thesis is my original work, has not been presented for a degree in any other university and that all sources of material used for the thesis have been duly acknowledged.

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Date of Submission: **August, 2017**

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ABSTRACT

The purpose of this study was to examine the special problems of equivalence that arise when translating non-literary academic texts. The data of the study consisted of English and Amharic source texts and their Oromo translation of Civics and Ethical Education, Students' textbook for grade 8. The method for analyzing this data was comparative linguistic text analysis along with the assessment of the methods of translation: the English and Amharic source texts and their Oromo translation was analyzed and compared at different linguistic ranks and strata, with the objective of locating potential non-equivalences of difficulty in the texts. These, in turn, were determined on the basis of skopos theories of translation. The analysis was mainly qualitative but also contained quantitative comparisons. The analysis pointed to seven main categories of problems: problems related to differences in graphology, problems having to do with morphology, problems related to syntax, problems associated with semantics, problems concerning pragmatics, problems related to formal correspondence and problems related to the strategies/methods used and choices made by the translators. The problems differed considerably between the types of categories, both in number and quality. Quantitatively, they (excluding the category of translation method) were clearly most numerous in the category of graphology; when proportioned to the length of the texts, however, they were most frequent in the sameness relations of semantic sense relations. Taken together, the least problematic category seemed to be the syntax part. In addition, the distribution of the problems varied noticeably between the methods used across the six linguistic categories. In the graphology section, the problems were related to the misuse of amplification as a method of translation. In the morphology level, the principal problems were the numerous misuses of transposition and to a lesser degree reduction as a method of translation. Moreover, in the syntax, semantics and pragmatics the problems of translation methods were numerous in the misuse of literal translation, modulation and transference respectively. Because of all the problems, the TT was equivalent in none of the six analyzing criteria. The results suggest that it will probably never be possible to attain full equivalence between the English and Amharic STs and Oromo TT. A relatively high level of equivalence, however, seems to be attainable. To this end, the study of the students' text of grade 8 civics and Ethical Education makes it clear that it is essential to have a committee that shoulders the responsibility of translating academic texts so as to avoid the production of deficient translations. This committee should include highly knowledgeable scholars in both the SLs and the TL.

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LIST OF ABBREVIATIONS AND ACRONYMS

A   Amharic (to indicate data from Amharic Source Text)

ATM   Analysis of Translation Methods

E   English (to indicate data from English source text)

LA   Linguistic Analysis of the Data

O   Afan Oromo (to indicate data from Afan Oromo Target Text)

ST   Source Text (In this thesis, it refers to Civics and Ethical Education, Grade 8 Students Textbooks of English and Amharic Languages)

TM   Translation Methods as used by Oromo Language translators of the Text

TT   Target Text (In this thesis, it refers to Civics and Ethical Education, Grade 8 Students Textbook of Oromo Language)

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CHAPTER ONE: INTRODUCTION

1.1. BACKGROUND OF THE STUDY

Afan Oromo is a member of the Cushitic branch of the Afro-Asiatic language family and spoken mostly in Ethiopia, and to a lessor extent in Kenya and Somalia by close to 40 million people, making it Africa's fourth most widely spoken language after Hausa, Arabic and Swahili.The language had remained vernacular for a long period of time before achieving the status of a literary language of Ethiopia in 1991 based on the decision made on the historic meeting attended by over 1000 men and women in the Parliament Building in Finfinnee (Tilahun, 1993). However, various individuals before the advent of the current government had written it for different purposes using different scripts. The work of Onesmos Nesib and sheik Bekri saphalo who used Ethiopic and Arabic letters can be mentioned in this aspect. Those scripts do not fit the representation of the language's phonological system. Geda Melba (1988, p. 16) is of the view that,

> Roman, Arabic and Sabean scripts are all foreign to Oromiffa [Afan Oromo]. None of them fit well the peculiar features of the sound (phonology), in Oromiffa. The main deficiency of the Arabic script is the problem of vowel differentiation. The Sabean script does not differentiate germination of consonant and glottal stops. Moreover, it has seven vowels against ten for Oromiffa. Hence, the Roman script is relatively best suited for transcription of Oromiffa.

After the adoption of the Latin based alphabet the language has the status of written language. As far as the current status of the language is concerned, it is the statutory provincial working language in the oromia region of Ethiopia, one of the nine ethnically based regions of Ethiopia. Today, Afan Oromo is used in both regional and national governmental administration, national commerce, and in print and electronic media. It is the medium of instruction in grades 1-8 and is taught in both secondary schools and in institutions of higher education.

Despite the language's vernacular status for a long period of time, translation of important textbooks to Afan Oromo has a long history. According to Mekuria (1994), Onesimos translated

different materials to Afan Oromo. Mekuria (1994, p. 94) mentioned the works of Onesimos saying "Onesimos wrote and/ or translated most of them between 1885 and 1898. During those thirteen years, he translated seven books, two of them with Aster Ganno. He also compiled an Oromo-Swedish Dictionary of some 6,000 words." However, the translation of The Bible to Afan Oromo was the most significant contribution made by Onesimos. Mekuria (1994) is of the view that, Onesmos's translated Scriptures is regarded by historians and linguists as a great intellectual feat and a remarkable accomplishment for a single individual. On top of this, Muhammed Reshad's translation of the Holy Quran in five volumes and his other works paralleled the works of Onesmos Nesib. The Translation process also proceeded in Dergue regime and continued to the current level of translating different academic and non-academic materials.

After the Ethiopian constitution adopted in 1985 E.C., in which different nationalities were given "the right to write and to develop its own language" (article, 39:3), mother tongue based education began to be offered in different regional states. To ensure quality of education the Ministry of Education is preparing school textbook in English and then translation of the prepared textbooks are adopted and translated to regional languages. As a result, there has been a growing demand for the translation of educational materials, especially textbooks, in to Afan Oromo and the activities of translation is being intensified (Yamada, 2011). However, there were challenges of mistranslations in transfering the intended meaning to the target text. These challenges include the linguistic and cultural gaps for which much is desired to be improved in Afan Oromo translated textbooks, both academic and non-academic. On top of this, the languages that newly developed writing system are not fully standardised and there is lack of newlogisms to represent foreign concepts. Yamada (2011, p. 99) supports this fact in the following terms,

> The curriculum and textbook are developed by the federal Ministry of Education; there are no alternatives published by other bodies. However, the translation of textbook is the responsibility of regional governments. Since local languages often have no equivalent terms for democracy, rights, duties, and citizenship, there is considerable space for discretion via the translation itself.

However, Afan Oromo has also opportunities among which the dialectical variation can be perceived as an ocean of terminologies to be coined so as to solve translation problems by way of filling linguistic and cultural gaps.

While it is good to hail the success in relation to the above-mentioned points, it is equally good to assess the extent of the success and the challenges especially in the qualities of the translated educational materials.

The idea of assessing translation problems emerged when I was offered a translation course at Haramaya University. I had to teach translation to a class of undergraduates in the Department of Afan Oromo, Faculty of Social Sciences and Humanities. Only then did I find myself face to face with a serious problem, which I was, then, ill equipped to handle, that is, assessment of the quality of my students' translation assignments. I relied, almost exclusively, on my translational expertise, intuition, and insight. I had no proper knowledge to systematize the problems and provide solutions to the translation problems. Consequently, I began to think of a set of objective and norm- governable criteria for the measurability of translation quality. Despite the fact that the general outlook to translation in the department was no more than a 'transfer' operation manageable only through a high level of proficiency in two languages, I started to look into different translation textbooks in the confident hope that I might find some theory, or at least terminology, wherewith I could bring the notion of translation quality assessment closer to my students' comprehension and, at the same time, justify my own judgments in terms of objective, impersonal, and norm-governable criteria.

In addition, in the research I conducted under the title: "Lexicographic Problems of Afan Oromo Bilingual and Tri-lingual Dictionaries", the research result had established serious translation problems in the textbooks. As I have mentioned earlier, in the department of Afan Oromo, in which I served as a lecturer and translator of different materials (and thus got the chance of observing difficulties in translation), I used to consult educational materials that had been translated from English and Amharic to Afan Oromo and observed translation problems in which the source text and target texts look different in manner (style) and matter. (source text and target text=henceforth TT and ST respectively).

Eventually, I admitted to Addis Ababa University, department of Applied linguistics and development and got the chance of attending the lectures on translation. It was at that time that the idea of assessing translation problems was emerged and began to be developed to a thesis level.

Translation is the complex process and it needs trained experts to do the complex job of translating. However, the government (both federal and regional) does not seem that it put this in to consideration. I presume the difficulties of adjusting approximate equivalence of the ST and TT of these translations are the result of unawareness of methods and procedures of translation on the part of translators.

Therefore, this study assesses translation problems of non-literary textbook that was translated from English and/or Amharic to Afan Oromo. The motivation in this study is the need felt for describing the problems of translation in order to improve the quality of translation and consequently to improve the quality of education.

1.2. STATEMENT OF THE PROBLEM

Despite the very significant advances made in translation and the unprecedented explosion in translation activity, translation research in Ethiopia still occupies a relatively marginal place in the higher institutions of the country. To the extent of my knowledge, no initiatives have been taken in Ethiopian Universities to establish independent departments of translation and to train and graduate competent translators in the land of multilingual society.

In the department of Afan Oromo in which I was teaching for three years, I used two methods to solve the problems of lack of educational materials in the department. First, I used to collect translated materials and made use of them as teaching aid. Secondly, I used to translate different materials from English and Amharic and prepare them in the form of modules for teaching purpose. In the process, I was forced to consult different Afan Oromo textbooks including school textbooks that were translated from other languages and thus observed serious translation problems. I consider this as one of the indications of lack of awareness of the crucial role of translation on the part of the government- the lack of awareness in a world marked by a rapid pace of economic, scientific and technological growth; and where cross cultural communication

and acquisition of information and knowledge of all types have, more than ever, come to mean power, development, security and even survival.

Almost no attempt seems to have been made to critically analyze the actual translation problems of educational materials. This study is therefore meant to fill such gap. To this end, the researcher proposed the following questions to be answered at the end of the study:

- What are the translation problems that the graphological features pose for Afan Oromo translators?

- Does the translation commit morphological errors in the translation of the textbook?

- Are there Syntactic problems in the translated textbook?

- What are the semantic problems in providing correct shades of meanings in the textbook?

- Does the translation fail to render the pragmatics of the textbook?

- Are the STs referentially and thematically compatible with the TT?

- On the basis of problems identified in answer to questions 1-5, how successful are the methods used to deal with the problems?

1.3. OBJECTIVES OF THE STUDY

This study aims at analyzing and describing the problems of translation of grade 8 Civics and Ethical Education textbook based on the skopos of the textbook.

Within the above broad objectives, the following are specific objectives:

1. Describing the graphological problems of the textbook in translating non-literary texts;

2. Assessing morphological errors in the translated textbook;

3. Analyzing syntactic errors of the translated textbook

4. Identifying the semantic problems that hindered the provision of the correct shade of meaning;

5. Analyzing the pragmatic problems created in translation of the ST;

6. Assessing the compatibility of the STs and the TT in terms of thematic and referential compatibility.

7. Identifying the success or failure of the method used in producing equivalent textbook.

1.4. SIGNIFICANCE OF THE STUDY

Education is a powerful means to endoctrinate a given set of people in a desired way. In this regard Yamada states that, "CEE has been greatly emphasized as a means to change people's mind". He also mentioned the purpose of Civics and Ethical education in Ethiopia in the following terms., the mission of Civics and Ethical Education is to: "Help students into competent Ethiopian citizens endowed with a global and human outlook, strong and democratic national feelings and sense of patriotism; to develop democratic values and the culture of respect for human rights; to manifest firm stand for truth and for the well being of the peoples of Ethiopia as well as for equality, justice, and peace; to understand, apply, and uphold the constitution" (Yamada, 2011, p. 102). Consequently, any translation of this important textbook needs to be approximmately accurate and intelligible in all its aspects to Afan Oromo speaking students for whom the translation was made and must provide the opportunity to have a clear understanding of the textbook and the message it carries within its textbook. The present study gains its significance from its attempt to pinpoint problems and inaccuracies of the translation of the textbook causing a great loss in its real meaning and message. It searches for these areas of failure and where possible, suggests better possibilities for them.

This work on the Students textbook of Civics and Ethical Education is only an example that should illuminate the translation of academic textbooks in general. The way it deals with Civics and Ethical Education of Grade 8 Students Textbook can be applied to other non-literary academic textbooks.

It may also uncover the translation problems. In other words, especially in the context of Ethiopia, the result of this study could help identify the nature of graphological, morphological, Syntactic semantic, pragmatic, and other extralinguistic problems in translating different textbooks from English and/or Amharic to Afan Oromo and Vice versa. The study could also help enrich the literature in the area of translation. The researcher also hope that the result of this thesis may be of use to Oromia Education Office in their efforts of translating academic texts.

Finally, the study may serve as a useful resource for future researches that could be conducted in the area.

1.5. THE SCOPE OF THE STUDY

This thesis is a comparative and Analytical study of the translation of non-literary textbook but is limited to the translation of Civics and Ethical Education of Grade 8 student textbook prepared for Ethiopian students in 2002 (ST) and 2003 (TT). The study was delimited to grade 8 because For the secondary level, textbook developed by the government are written and taught in English and were not translations but adaptations. Grade 7 textbook was not considered in this study lest the data should be bulky. Thus, by using Grade 8 student textbook as the data of the study, the data was trimed down to manageable size.

The analysis was also delimited to six main categories of problems leading to non-equivalences of difficulty between the English-Amharic STs and Afan Oromo TT: problems related to non-equivalents in graphology, morphology, syntax, semantics, pragmatics and formal correspondence for the degree of referential compatibility and thematic symmetry. The methods used to analyse the translation procedure was limited to 26 important methods based on the purposive choice from the frequently proposed method by translation experts such as Newmark (1988).

1.6. LIMITATIONS

There was limitation which the researcher encountered in the course of conducting this research. For example, limited availability of translated materials particularly, directly translated academic texts, which limited the chance of selecting varieties of texts for the study. Hence, this could result in a relatively small overall sample size. Even though it was possible to include Civics for grade 7 from the side of non-literary texts in consideration of direct translation, the repitition of the same text was not desired to obtain variable data, which is important for various translation strategies. Thus, the limited availability of the given materials on the side of the translated texts from the non-literary data category has led to the selection of only grade 8 Civics and Ethical Education students textbook. Such factors may interfere with how generalizations can be made about results to the translation problems for all no-literary texts. However, the sample size considered by the present research was taken as reasonably enough when we consider the

difficulty of translation assesment. Hence, an in-depth study which represents a phenomenon with natural data such as authentic documents or texts, the sample size considered by the study was taken to be an acceptable size.

1.7. ORGANIZATION OF THE THESIS

This thesis is organized in five chapters. Under the first chapter, background of the study, statement of the problem, objectives of the study, significance of the study and the scope of the study are discussed. In the second chapter there is literature review focusing on important points that are related to the present study of translation problems such as linguistics, relationships of applied linguistics and translation, contribution of translation for development of human life and what translation itself involves. The problems of translation as researched by different scholars of translation, is also reviewed followed by the discussion of historical backgrounds of English, Amharic and Afan Oromo to show their cultural differences and proximities. In addition, there is a contrastive discussion of English, Amharic and Afan Oromo based on graphological, morphological and syntactic contrasts. Issues of semantics and pragmatics in relation to translation followed by the discussion of thematic structure of a textbook are also reviewed. Textbook and textual typology and the revision of the textbook under study is also made followed by translation strategy. Then theoretical framework is provided based on the theory of translation along with the theoretical approach used in this study, i.e., skopos theory. The third chapter includes research approach, data of the study, research design, and procedure of analysis.

In the fourth chapter, analysis of each pair of translational units of the ST and TT was made giving attention to the following: Graphological issues of STs and TT- punctuation marks (Full stop, comma, semi colon, colon, hyphen, dash, question mark, exclamation mark, slash, apostrophe, underline, bracket and capital letter), spelling and consonant clusters; Morphological issues- inflectional (declensions and conjugations) and derivational (class changing, class maintaining morphemes); Syntax-grammatical structures of the given languages such as structure of sentences clauses and phrases; Semantics- Sense and reference: Sameness relations (synonyms and homonyms); oppositeness relations (antonyms); inclusiveness relations (hyponym, meronym, mytonym, polysemy); pragmatics- deixis, and speech acts, Formal

Correspondence- Thematic symmetry and referential compatibility. The analysis then finalized by the discussion and comments of the method used and suggestions.

Conclusion was drawn and recommendation also provided, in the fifth chapter, based on the result and discussion.

CHAPTER TWO: REVIEW OF RELATED LITERATURE

This literature review focuses on important points that are related to the present study of translation problems. This includes the elements and components of linguistics, relationships of applied linguistics and translation, contribution of translation for development of human life and what translation itself constitutes. The problems of translation as researched by different scholars of translation, is also reviewed followed by the discussion of historical issues of English, Amharic and Afan Oromo to show their cultural differences and proximities. In addition, there is a contrastive discussion of English, Amharic and Afan Oromo based on graphological, morphological and syntactic contrasts. Issues of semantics and pragmatics in relation to translation followed by the discussion of thematic structure of a textbook are also reviewed. Textbook and textbook typology and the revision of the textbook under study is also made followed by the procedures to be used in translation. Then theories of translation are compared with one another along with the theoretical approach used in this study, i.e., scoposs theory. The problem of quality is also addressed and the model for quality analysis is illustrated.

2.1. LINGUISTICS

According to Widdowson (2007), linguistics is the discipline which studies human language or particular languages. It is concerned with the description of sounds of speech as physical phenomena, how they are produced, and how they are received, which is the business of phonetics. He also indicates that linguistic studies the whole writing system of a language such as punctuation, paragraphing, spacing, lower case letters, gothic, capitalization, general layout of the textbook, etc., which is the problem of graphology. Linguistics studies the structure of words and how morphemes operate in the process of derivation and inflection, which is the burden of morphology. It also deals with the constituent structure of sentences and how the items of a language can be combined or decomposed which is the business of syntax. It studies the meaning system of a language, which is the task of semantics. It studies the connotative meaning of words and focuses on particular points such as presupposition, deixis, conversational implicature. It has also to do with the different performed actions when communicating and also deals with speech event and speech act which is the concern of pragmatics (Widowson, 2007). The

systematic study of language as mentioned here-in-above is meant for the application of its results for the purpose of advancing human development.

This is so because, the translator's task is associated with translating meaning and nothing else but meaning which lies in the relationships which may develop within language components adressed in phonetics, morphology, syntax, semantics, pragmatics etc. That is, meaning is the product, which may develop out of the combinations of different language elements. During the translation process, it is quite essential to recognize that one does not translate language component as such; what one should translate is the effect of this component on meaning and the way it influences it. It is worth emphasizing that relying on language vocabulary is not enough to get the meaning and translate it appropriately. Thus, this reliance is to be supplemented with all the linguistic strata working altogether.

2.2. APPLIED LINGUISTICS AND TRANSLATION

The application of the above-mentioned linguistic components to the areas of education, language planning, translation procedures etc., is the task of applied linguistics. One of the first to propose that linguistics should affect the study of translation was Jakobson (1959, p. 233-34) who affirmed:

> Any comparison of two languages implies an examination of their mutual translatability; the widespread practice of interlingual communication, particularly translating activities, must be kept under constant scrutiny by linguistic science.

Thus, translation is seen as a linguistic operation, which deals with linguistic signs of two languages as such. This process can take place between two different languages as well as within the same language. Fawcett (1997) is of the view that the link between linguistics and translation can be twofold. On one hand, the findings of linguistics can be applied to the practice of translation; on the other hand, it is possible to establish a linguistic theory of translation.

Along with the conviction that a multifaceted phenomenon like translation needs to be informed by multidisciplinarity, it is strongly believed that, within this perspective, linguistics has much to offer the study of translation. Indeed, it is the view of British linguist and translation theorist P.

Fawcett that, without grounding in linguistics, the translator is like "somebody who is working with an incomplete toolkit" (Fawcett, 1997, foreword).

As linguistics deals with the study of language and how this works, and the process of translation vitally entails language, the relevance of linguistics to translation should never be in doubt.

2.3. TRANSLATION AND DEVELOPMENT

Translation activities gave very big contributions in past civilizations. The activities of translations were responsible in transferring knowledge from one civilization to another. These efforts played a big part in developing past civilizations. Contributions of translations in the development of past civilizations were enormous. A positive process of interaction between civilizations is the transfer of knowledge through translation. This process is said to happen smoothly and had positive impacts on the development of each civilization. Translation activities are even more significant in modern civilizations. The rapid development of knowledge in various fields such as sciences, technology, languages, literatures, and so on so forth, require us to obtain information as fast as we can. In support of this fact, Newmark (1988, p. 7) has the following to say:

> Translation has been instrumental in transmitting culture, …ever since countries and languages have been in contact with each other. Thus, the Romans pillaged Greek culture; the Toledo School transferred Arabic and Greek learning to Europe; and up to the nineteenth century European culture was drawing heavily on Latin and Greek translations…Translation is not merely a transmitter of culture, but also of the truth, a force of progress…As a technique for learning foreign languages, translation is a two-edged instrument.

Translation is also important for the development of a given language. It paves the way for the linguistic description of a given language, which has not been a writen language, and its structural rules are not yet described. Widowson (2007, 75) explains this point in the following terms:

> Indeed, one important impetus for the development of linguistics in the first part of this century was the dedicated work done in translating the Bible into languages hitherto unwritten and undescribed. This practical task implied a prior exercise in descriptive

> linguistics, since it involved the analysis of the languages into which the scriptures were to be rendered. The practical tasks of description and translation inevitably raised issues of wider theoretical import. They raise other issues as well about the relationship between theory and practice and the role of the linguist, issues which are of current relevance in other areas of inquiry, and which bear upon the relationship between descriptive and applied linguistics.

Thus, from the above-mentioned facts, it is safe to say that translation, which procures increasing significance at present, has, from time immemorial, no doubt, contributed a great deal in connecting various cultures of the world. This interplay has naturally led to the development of languages, to the intensification of international communication and to the enrichment of human knowledge at large and thus helped to the advancement of human civilization. As we cannot possibly master other languages in a short period of time, we need translation to allow us gain knowledge and information from the other languages.

Because of international interdependence in the age of globalization, human communication has depended heavily on translation. Thus, translation has contributed a lot for the development of languages and for the enrichment of human civilization in all the departments of human activities. With this point in mind, let us proceed to what of a translation.

2.4. TRANSLATION

Due to its complexity, different definitions have been proposed for translation. Some scholars like Nida and Taber (1969), define translation as a process of replacing or substituting a textual material in source language by a textual equivalent in target language.

The term translation itself has several meanings: it can refer to the general subject field, the product (the textbook that has been translated) or the process (the act of producing the translation, otherwise known as translating). The process of translation between two different written languages involves the translator changing an original written textbook (the source text or ST) in the original verbal language (the source language or SL) into a written textbook (the target text or TT) in a different verbal language (the target language or TL) (Munday, 2008, p. 5).

This emphasizes that the primary aim of the translator should be the reproduction of the closest natural equivalent of the SL message, first based on the meaning and then, based on the style. Their definition of translation is different from that of Newmark (1988) who defines translation as rendering the meaning of a textbook into another language based on the original writer's intent. Scholars such as Newmark (1988) believe that translation is a change of linguistic form, and a translator should be well acquainted with lexicon, grammar and culture of the SL and TL to be able to analyze the ST and determine its meaning.

On the other hand, Savory (1977) asserts that rendering a SL into TL is called translation to the extent that the surface meanings of both languages are nearly similar, and the SL structure are preserved as closely as possible but the TL structures are not distorted too.

The most important definition in the context of the present study is the one given by Bell (1991 p. xv). He defines translation as "...the transformation of a textbook originally in one language into an equivalent textbook in a different language retaining, as far as possible, the content of the message and the formal features and functional roles of the original textbook".

Translation might appear simple at face value. In fact, translation is painstaking because of the fact that it comprises not only the reproduction of the translated version of the thoughts and meanings implied in the original textbook, but also the reproduction of "the message one must make a good many grammatical and lexical adjustments" (Nida and Taber, 1969, p. 12). The fact of the difficulty of translation is undeniable. Different researchers tried to identify those problems and the causes of the problems to provide models of solving the problems as can be seen here in under.

2.5. TRANSLATION PROBLEMS

There are a number of problems which make the task of translation very difficult. For example, Wong and Shen (1999) have identified about 20 factors that make translation difficult. Among the factors discussed by these researchers were: Linguistic factors (phonological, lexical, syntactic, textual i.e. thematic organization and coherence), cultural factors (intercultural factors-culture specific expressions, aesthetic differences, political interference, ethical influence), intracultural factors (strategic orientation, period style), personal factors (personal competence,

personal attitudes-aesthetic attitudes, attitude toward recipients' response, strategic attitude, political and ethical attitudes and professional attitudes).

Simillarly, Arffman (2007) has identified the following translation problems and their causes: 1. Translation problems caused by differences between language and culture- a) differences in form: morphology, syntactic premodification versus post modification, syntactic reduction, reference, punctuation; b) differences in meaning: connotations and specialized terminology, polysemy, figurative meaning; c) differences in culture: topics more familiar in the source culture than in the target culture, topics more familiar in the target culture than in the source culture, topics equally familiar or unfamiliar in the source and target culture; d) translation problems caused by the translator's behavior: translation process, translation strategies, and translation problems caused by the strategies used and choices made by the translator.

The research result of the above mentioned scholars also emphasized the cultural differences of the SL and TL as being the main cause of translation problems. According to Arffman (2007), cultural issues in translation are connected with the problem of understanding the textbooks to be translated, because in many cases the translator is not necessarily a member of the same culture. Understanding is never a matter of fact but requires interpretation as the process of searching for meaningfulness. A person can only understand something when a bridge of knowledge already exists. But this is no fixed restriction, as the circle may easily be extended by learning. However, without any cultural or factual pre-knowledge one cannot understand a piece of information, even if it is presented to him/her in the most logical way.

Culture is present in all textbooks, even in technical ones. In addition, culture based conventions of textbook construction may even constitute a major translation problem for communication. Detecting cultural elements in textbooks therefore is decisive for translation. The important question is what are cultural elements and how are they visible in textbooks? Cultural elements cannot be reduced to strange objects that would be unknown elsewhere. Cultural elements are a background of knowledge which is generally relevant for adequate communication within a society: Culture, being what people have to learn as distinct from their biological heritage, must consist of the end product of learning. By this definition, we should note that culture is not a material phenomenon; it does not consist of things, people, behaviour, or emotions. It is rather an

organization of these things. It is the forms of things that people have in mind, their models for perceiving, relating, and otherwise interpreting them (Goodenough, 1964).

Culture determines how people speak and write and perceive each other. Consequently, cultural elements, therefore, may be present implicitly in textbooks, but as a background feature they are implicit. This becomes crucial in translation, when a translator from a different culture may not be able to adequately interpret the implicit cultural traces, or even misinterprets them. In translations we often find more or less adequate modulations or adaptations resulting in cultural shifts. And a translation where foreign elements are not adapted will appear as an "overt translation which allows the translation receptor a view of the original through a foreign language while clearly operating in a different discourse world" (House, 1997, p. 29).

Thus, there is conceptual and lexical gaps between languages which cause translation process difficult to manage. The level of such gaps may vary based on the historical and cultural proximity of the given languages. Now let us revise the background of the languages under study to understand their cultural proximities.

2.6. HISTORICAL BACKGROUND OF ENGLISH, AMHARIC AND AFAN OROMO

In this section the cultural and historical backgrounds of the languages under study-English Amharic and Afan Oromo was discussed.

According to Pyles and Algeo (2004), in the course of its long history, English experienced deep phonological and lexical modifications that set it apart from other Germanic languages. In particular, it suffered the great vowel shift that changed the pronunciation of many of its vowels and its inflectional morphology was reduced to a minimum, and it incorporated many Latin loanwords, via French, during the Norman period. The establishment of the British Empire helped the propagation of English to many countries, enriching, in the process, its vocabulary with further loans from many tongues of many different families.

As regards to its distribution and status, English is the primary language of the United Kingdom, the United States, Canada, Australia, New Zealand, and of various small island nations in the Caribbean Sea and the Pacific Ocean. It is also an official language of India, the Philippines, and

of many countries of sub-Saharan Africa, including South Africa. Besides, English is one of the six official languages of the United Nations (Pyles and Algeo, 2004; Hoggled, 2001).

Jesperson (1982) states that English has close to 400 million native speakers in different countries of the world. It is said to have different forms of spoken varieties of which British English has many dialects. In England, there are Northern, London Cockney, Midland, East Anglian, South Western dialects. Other British English dialects are Wales English, Lowland Scottish and Northern Irish. Outside Britain, there is Irish English, American and Canadian English, Australian and New Zealand English, the English of India and Pakistan and African English.

On the other hand, Amharic is categorized under Afro-asiatic Semitic language family and it is the second most widely spoken Semitic language after Arabic and the largest language of Ethiopia (Hudson, 2009). Baye (2009) states that while Ge'ez was preserved for written communication for a long time before Amharic, Amharic developed as a writen language since the 14th century.

Hudson (2009) says that concerning its status and distribution, Amharic is the official language of Ethiopia. In the 20th century and until 1974, it was promoted by successive governments as the only Ethiopian language used in state education and the media. Within Ethiopia, Amharic has a strong presence in the all of Ethiopian regions (Baye, 2009). Hudson (2009) also states that Amharic is spoken in the nine ethnic-based administrative regions as first and second language.

According to Hamid (2001), Afan Oromo is categorized under Afro-Asiatic Cushitic language family. The language is spoken by the Oromo, one of the two largest ethnolinguistic groups of Ethiopia. Until recently, Afan Oromo was a vernacular language rarely written and lacking its own script.

Regarding its distribution, Appleyard (2009) is of the view that it is spoken for the most part in Ethiopia, particularly in the Oromia region, the largest of the nine ethnically-based administrative divisions of the country which extends over most of the south and center.

Thus as can be understood from the above treaties, we are dealing with three languages whose cultural proximity is far apart especially English. English is an Indo-European language,

Amharic belongs to Afro-asiatic Semitic branch, and Afan Oromo is an Afro Asiatic Cushitic branch. However because of the close proximity of Amharic and Afan Oromo one can expect that the cultural gap between the two might be lesser than the cultural gaps between English on the one hand and Amharic and Afan Oromo on the other. Baye (2009, p. xix) quotes Hodson, A.A. and Walker, C.H., (1922, p. 8) as follows:

> Considering that this grammar could be translated almost literally in to Amharic, it is not surprising that they talk it well. The constant intercourse between Semitic and Hamitic elements in Abbyssinia is naturally reflected in the Amharic and Oromifa languages and a comparative study of the two would be most profitable, though it is beyond the scope of this book. At the same time knowledge of Amharic is of the greatest use in learning Oromifa, and in enabling one to grasp the delicacy of its verbal formation and other idioms.

This implies that Amharic and Afan Oromo are expected to be more translatable to one another than the English language because of the cultural and spacial proximities of the two languages.

2.7. COMPARATIVE REVIEW OF GRAPHOLOGY, MORPHOLOGY AND SYNTAX OF THE LANGUAGES UNDER STUDY

2.7.1. GRAPHOLOGICAL REVIEW

According to Geoffrey L., (2000) graphology exceeds orthography. It refers to the whole writing system: punctuation and paragraphing as well as spacing. According to Crystal and Davy (1969, p. 18), Graphology is "The analogous study of a languages writing system or orthography as seen in the various kinds of handwriting or typography". Alabi (2007, p. 170) added that "A graphological discussion of style among other features entails the foregrounding of quotation marks, ellipses periods, hyphens, contracted forms, special structures, the full stop, the colon, the comma, the semicolon, the question mark, the dash, lower case letters, gothic and bold prints, capitalization, small print, spacing, italics etc". In other words, it deals with the systematic formation, structure and punctuation in the sentence. Therefore, especially in the case of translation of Amharic textbook and English and/or Afan Oromo textbooks whose graphological difference may cause translation difficulties and translators should be aware of its pifalls in corrupting the meaning of the textbook.

The following is the detailed discussion of graphological elements.

2.7.1.1. PUNCTUATION MARKS

In reccent times, punctuation marks are being considered as important element in the field of linguistic studies. Nunberg (1990, p. 13) in his book entitled 'The Linguistics of Punctuation' states that "Punctuation, the element of alphabetic writing and an important topic for teaching area, has recently become a central subject for linguistics and philological sciences, mainly because their focus lies on textbook, on the graphic system and the rules which govern it". Punctuation plays a vital role in the interpretation of a certain textbooks. So using it haphazardly leads to misunderstanding the textbook and consequently the wrong translation. Punctuation marks are used in written language systematically, and in an organized way, to perform certain semantic and grammatical functions and achieve effects that can contribute to and affect meaning in some way.

Punctuation is guided by a series of grammar related rules and are not used haphazardly nor regarded as a mere decoration that has nothing to do with the meaning of the textbook, be it a sentence, a paragraph or a long passage. They are meaningful and functional in different types of textbooks. Hence their importance in translation. unfortunately, punctuation marks are ignored or misused in some types of textbooks and contexts, especially in translated textbooks for no good reasons. However, Mogahed (2012, p. 1) quotes Edgar Allan poe who says, "The writer who neglects punctuation or mispunctuates is liable to be misunderstood".

Translators and writers frequently ignore the function of punctuation as transmitters of messages in the writen textbooks. In this respect, Newmark (1988, p. 58) says, "Punctuation is potent, but is so easily overlooked". Besides its mechanical function, punctuation is important from a pragmatic point of view. It is considered as an integral part of written discourse to bound elements of a textbook. Punctuation marks can be regarded as nuts and bolts of writings. They attach the sentences together and bring unity to the textbooks. Moreover, punctuation can be enumerated as a part of metadiscourse usually defined as "The linguistic resources used to organize a discourse or the writers' stance toward either its content or reader" (Hyland, 2000, p. 109). Metadiscourse focuses on the relationship between the writer and the reader of the textbook. Larson (1998, p. 9) asserts that in meta discourse the writer tries to show "his or his presence" in the textbook and shows the reader "How the textbook is organized." Inadequate

punctuation makes the reader confused and forces him/her to iterate reading the textbook several times to understand its meaning. Marcia (2001) provides a good example to show how lack of punctuation in a textbook can make it difficult to understand. He draws an analogy between this and the learning process of a new-born child as it develops into maturity. "Without a comma before the phrase" he says, "the meaning changes drastically" (p. 3). Similarly, using punctuation marks desperately in places where they are not supposed to be used can be overwhelming for the reader. Therefore, the correct application of punctuation marks is notable for translators because of their vital role in transferring meaning from the source text to the target text.

Therefore, the misuse of punctuation marks affects meaning and for that matter affects translation. As a result, the translator should pay more attention to punctuation marks and not to use them randomly. Simultaneously, the reader has to take care of the punctuation marks when interpreting a certain textbook for translation.

Punctuation marks used in English and Afan Orom are the same in sign having the same function. because Afan Oromo has entirely received the punctuation marks from Latin based writing practice along with its function. However, Amharic differs in the signs it uses from both English and Afan Oromo. According to Daniel and Ishida (2016) the following are the Amharic punctuation usage that are different in their sign from English.

 1. (፡) Amharic wordspace ሁለት ነጥብ Literally "two dots" or "two points". This mark is used to separate words. The mark is primarily applied today in a handwritten document. 2. (፦) አስረጂ ሰረዝ Amharic Preface Colon. This mark is used following clarification of a certain subject. It prefaces validation statements and examples that support the clarification. 3. (፣, ፤) ነጠላ ሠረዝ Amharic Comma often used to separate comparative and sequential list of names, phrases, or numbers as well as to separate parts of a sentence that are not complete by themselves. A special note of explanation is needed here. While the Unicode standard refers to "፤" as "Amharic colon" the correlation with "colon" from Western practices as the name implies can given the wrong impression over the functional role of the symbol in writing. There is some observed tendency to use "፤" sign more frequently in religious works, thus to distinguish the two in discussion the "፤" glyph will be refered to in this document as either ነውስ ሠረዝ or ecclesiastical comma. *4. (፤) ድርብ ሰረዝ* Amharic Semicolon. To separate equivalent main phrases in one idea. Even though it is not

placed at the end of a paragraph, it can be used to separate sentences with similar ideas in a paragraph.. 5. (።) አራት ነጥብ Amharic Fullstop. This mark is placed at the end of the sentence that describes the completeness of an idea.

According to Daniel and Ishida (2016) in Amharic writing practices three encoded symbols is used in the context of comma, however they are generally not used together. These are: (፣) (ነጠላ ሠረዝ) is used as a comma in Ethiopian practices. The second sign is ፤ (ንዑስ ሠረዝ) or colon in contrast to its Unicode name, is never used as a colon in any known Ethiopic practices. Rather, it is a classical variant of Amharic semicolon (፤). (፣) is the default comma in Ge'ez writing and is the preferred comma by some modern writers writing in other languages. (፥) is the default comma in most Amharic bibles, likely in keeping with the Ge'ez Bible that the Amharic would have been translated from. Some modern Bible translations into Amharic, as well as other religious literature, uses (፣) as the default comma in prose but maintain (፥) for passage references, e.g. ማቴ 4፥23 , ዮሐ13፥16 , etc. Given this common usage in religious materials "ecclesiastical comma" is a practical English term for referring to the (፥) variant. The third sign is (፦) ንዑስ ነጥብ or ሁለት ነጥብ, in keeping with Ge'ez heritage, is used as the word separator (i.e. space) in the classical writing practices of Ethiopia. When used in modern Ethiopian writing, it retains its classic role as word separator (space). The English comma (,) is utilized in Ethiopian writing practices in the formatting of western numbers only.

English writing practices that are adopted in to Amharic are enclosing punctuation such as parenthesis, brackets, single and double quotation marks and guillemets. Expressive punctuation such as question mark, exclamation point, inverted exclamation mark, and ellipsis are also incorporated into Ethiopic practices. Additional foreign symbols that denote currency, time, mathematics, or communicate with Internet protocols (e.g. "@" , "://") have also been adopted as over the last century as international communication grew. Inverted exclamation mark is repurposed and utilized differently than in its Western usage. In Ethiopic writing the inverted exclamation mark is known as "Timirte Slaq" (ትእምርተ፡ስላቅ) appears at the end of a sentence and will denote sarcasm.

2.7.1.2. ISSUES ON CONSONANT AND VOWELS

It is a linguistic fact that languages differ in their speech sound systems. All spoken human languages have sound systems made up of consonants and vowels. Akmajian (2004) states that American English has 39 phonemes (24 consonants and 15 vowels). According to Pyles and Algeo (2004) the Great Vowel Shift that occurred in late Middle English and early Modern English had changed the pronunciation of all long vowels and that explains the frequent discrepancy between spelling in pronunciation. Thus, there is substantial disagreement between spelling and pronunciation. The English vowels and consonants, according to Akmjian (2004), are: [iː], [ɪ], [e], [æ], [ə], [ɜː], [ɑː], [uː], [ʊ], [ɒ], [ɔː], [ʌ] and [eɪ], [əʊ], [aɪ], [aʊ], [ɔɪ], [ɪə], [eə], [ʊə]. The consonants are: [p], [b], [t], [d], [k], [g], [tʃ], [dʒ], [f], [v], [θ], [ð], [s], [z], [ʃ], [ʒ], [h], [m], [n], [ŋ], [l], [r], [j], [w]. There is also alternative notations for some consonants as in the case of the following: [tʃ] = [č], [dʒ] = [ǰ], [ʃ] = [š], [ʒ] = [ž], [j] = [y].

Regarding script and orthography, English is written with a Latin-derived alphabet containing the following 26 letters: A a, B b, C c, D d, E e, F f, G g, H h, I i, J j, K k, L l, M m, N n, O o, P p, Q q, R r, S s, T t, U u, V v, W w, X x, Y y, Z z (Jesperson,1982).

On the other hand, Hudson (2009) says that Amharic has seven vowels and 31 consonants. However, Baye (2009) is of the view that Amharic has 30 consonants and seven vowels. The basic shape of each character is determined by the consonant, which is modified for the vowel. In other words, the vowels are represented by adding different signs on the consonant sounds. The vowel system of Amharic is remarkable by the occurrence of three central vowels and, also, by its simmetry. Each of the 30 consonants (some say 27 example), Getahun, (2004) has seven shapes, one for each of the seven vowels of Amharic. The following is an example of vowel representation given by Hudson (2009), on [m] consonant sound. መ-mä[ə], ሙ-mu, ሚ-mi, ማ-ma, ሜ- me, ም- mə[ɨ], Ø, ሞ -mo.

Obolensky and Debebew (1964) list the Amharic fidel (alphabet) as follows: ሀ-/h/, ለ-/l/, ሐ-/h/, መ-/m/, ሠ-/s/, ረ-/r/, ሰ-/s/, ሸ-/ʃ/, ቀ-/q/, በ-/b/, ቨ-/v/, ተ-/t/, ቸ-/tʃ/, ኀ-/ħ/, ነ-/n/,ኘ-/ɲ/, አ-/ʔ/, ከ-/k/, ኸ-/x/, ወ-/w/, ዐ-/ʔ/, ዘ-/z/, ዠ-/ʒ/, የ-/j/, ደ-/d/, ጀ-/dʒ/, ገ-/g/, ጠ-/t'/, ጨ-/tʃ'/, ጰ-/p'/, ጸ-/ts'/, ፈ-/f/, ፐ-/p/. They are of the view that in Amharic consonants ejectives produce a sharp sound and are analogous to

the emphatic consonants of Arabic and other Semitic languages. Another distinctive trait of the consonantal system of Amharic is the existence of labialized gutturals. All consonants, except [h] and the glottal stop, may occur in a long or geminated form. Long and short consonants, which are contrastive between vowels and at the end of words, are not differentiated in the script (see also Baye, 2009).

As far as phonological aspects of Afan Oromo is concerned Appleyard (2009) states that Oromo has the typical Eastern Cushitic set of five short and five long vowels which are indicated in the orthography by doubling the five vowel letters. The difference in length is contrastive, for example, hara 'lake', haaraa 'new'. These 10 contrastive short and long vowel symbols are Short=a-ʌ/ə, e, i, o, u.; long=aa-a:, ee-e:, ii-i:, oo-o:, uu-u:. Vowel length is phonemic. There are 27 consonant symbols i.e., b, c- /tʃ'/, d, f, g, h, j- /dʒ/, k, l, m, n, p, q, r, s, t, v, w, x- /t'/, y, z, ch-/tʃ/, dh-/ɗ/, ny-/ɲ/, ph-/p'/, sh-/ʃ/. Gemination is also significant in Afan Oromo (except for ʔ and h). That is, consonant length can distinguish words from one another, for example, *badaa* 'bad', *baddaa* 'highland'. In the Qubee alphabet, letters include the digraphs ch, dh, ny, ph, sh. Gemination is not obligatorily marked for digraphs (Hamid, 1995; Tilahun, 1989). According to Gragg (1976) consonant clusters of up to two consonants are possible but longer ones are always broken by the introduction of an epenthetic vowel.

2.7.2. MORPHOLOGICAL REVIEW

Morphological issues should be addressed in translation. Morphological level deals with the construction of the word by adding prefixes and suffixes to the root words (Mark and Kirsten, 2005). During the process of translation, there may be words and structures containing existential problems. Therefore, translators should pay attention to words with inflectional and derivational morphemes.

In addition, it is essential for translators to take into account patterns and characteristics of derivations and inflections especially the suffixes of TL and SL. For example, according to Siyal and Jindal (2005), in English there are prefixes that show negative, prefixes of number, prefixes of time and order, prefix of location, prefix of degree or size, prefixes of attitude. Negative prefixes include: im-mortal, un-stable, a-theist, non-violence, dis-passionate, il-logical, ir-rational, de-forestation, mis-interprete, pseudo-secular. Prefixes of numbers are, mono-syllabic,

uni-cellular, bi-lingual, tri-angle, tetra-cyclic, multi/poly-syllabic etc. prefixes of time and order are: re-examine, ante-chamber, fore-knowledge, pre-natal, post-war, ex-principal etc. sub-marine, inter-national, trans-plant etc are prefix of location. Prefixes of degree or location are prifixes like super-natural, out-run, under-cooked, hyper-active, ultra-modern, mini-bus, over-active, sub-human, etc. prefixes of attitude are pro-democracy, anti-social, co-operate, counter-act etc.

On top of this translators should pay attention to different class changing suffixes. For example, 1) Suffixes that change noun to adjective such as -ian (Ethiopian), -ese (chinese), -ful (beautiful), -less (harmless), -ly (friendly), -like (childlike), -ish (childish), -al (accidental), -ous (virtuous); 2) Suffixes that change adjective to noun like, -ity (ability), -ness (happiness), -ry (bravery) etc; 3) suffixes that change nouns to verb: -ify (fortify), en (lengthen), -le topple) etc; 4) suffixes that change verbs to noun: -er (driver), ment (government), -age (drainage), -ant (pollutant), -ee (payee), -ation (condemnation), -al (withdrawal), -or (actor), etc; 5) suffixes that change verbs to adverb: -ily (sleepily), -fully (wrongfully) etc (Siyal and Jindal, 2005).

Similar patterns and characteristics of suffixes according to inflectional nature of the languages can be observed in Amharic and Afan Oromoo. For example according to Getahun (2004) there are a number of bound morphemes in Amharic such as *-aɲa* (*nagaraɲa, gənbaɲa*) which show characteristic and proffession of a person*),-amma* (*ayinamma*), *-am* (*märzam*), *-awi* (*zämänawi*) are suffixes that change noun to adjective. Other suffixes in Amharic which includes: *-nät*, added to noun or adjective to form abstract noun as in (*ləjənnät*), *-at* ,added to noun or adjective to form noun (*shum-shumat*), *-o* added to noun or adjective to form noun (*tərs- tərso*), *-ənna* added to stem to form abstract noun (*shəmgəl-shəmgələnna*), *-at* added to noun to form abstract noun (*təm-təmat*), *-ota*, added to stem to form noun (*sət-sətota*) etc.

Suffixes in Afan Oromo includes, suffixes that added to a stem to form noun such as, -eeny (qab-eenya), -ummaa (nam-ummaa), -ina (jab-ina), -maata (bul-maata), -sa (ijaar-sa), -umsa (gal-umsa) etc. (Abdulsamad, 1994).

On top of this, a translator should pay attention to inflectional morphemes which may cause difficulties in translation. Some languages may have few inflections as in the case of English. According to Jesperson (1982), English has only eight inflectional morphemes. They are regular

because they are the inflections added to the vast majority of verbs, nouns, adjectives, and adverbs to indicate grammatical properties such as tense, number, and degree. The 8 inflectional morphemes are: nouns: the plural marker -s, (the birds); noun phrases: genitive/possessive marker -s (the bird's song); Adjectives/adverbs marker bound morpheme comparative marker -er, (faster); superlative marker -est (fastest); The bound morphemes of verbs are: 3rd person singular present tense marker -s (proves); past tense marker -ed (proved); progressive/present participle form marker-ing (is proving); past participle marker -en (has proven) or (was proven).

2.7.2.1. NOMINAL

Most of English nouns have masculine and feminine gender. However, it has no grammatical gender and, thus, most nouns are not marked for it. But, animate nouns have natural gender: masculine or feminine. Some of them make the feminine by adding the suffix -ess (prince, princess; heir, heiress) or other suffixes (hero, heroine; masseur, masseuse; widow, widower). Others have contrasting forms (boy, girl; father, mother; husband, wife; bull, cow; dog, bitch). The third person singular pronoun distinguishes three genders: masculine, feminine, and neuter (Mark and Kirsten, 2005).

According to Siyal and Jindal (2005), English nouns have singular or plural numbers. Most English nouns have plural markers as -(e)s, others have plural markers like -en as in ox, oxen; child, children. Some nouns have mutated plurals like: man, men; woman, women or the same singular and plural forms (sheep, fish, craft, some nationalities).

As far as case in English is concerned, Swan (2005) asserts that nouns have only a genitive marked by /'s/ and Personal pronouns have distinctive forms for subject and object as well as a possessive (genitive) form.

Swan (2005) states that pronouns can be personal, possessive, reflexive, demonstrative, interrogative, indefinite, relative. Personal pronouns, i.e., First and second person pronouns are not marked for gender but the third person distinguishes three in the singular (masculine, feminine, and neuter). Demonstrative pronouns are of two types: proximal (sg. this, pl. these) and distal (sg. that, pl. those). Introgative pronouns are: who? (subject), whom? (object), whose? (possessive); which?, what?. Indefinite Pronouns: someone, somebody, something; anyone, anybody, anything; everyone, everybody, everything. Relative pronouns: who (subject), whom

(object), whose (possessive); which, that. Articles: The indefinite article a/an has only a singular form, though some may be used for plural when referring to quantity. The definite article the is the same for singular and plural.

2.7.2.2. VERBAL

Verbs in English have few inflectional morphemes. Swan (2005) asserts that except for the third person singular in the present tense, verbs do not have any markers for person and number. Verbs are classified as weak or strong. Weak verbs form the past tense by adding (e)d to the stem. Strong verbs do not add this suffix but, instead, experience a vowel change in the stem. Regular verbs are all weak. Irregular verbs may be either strong or weak. In relation to mood, there are such kind of mood as indicative (all tenses), subjunctive (present, past), imperative (present). The present subjunctive is the same as the bare infinitive e.g., 'that he go'. The past subjunctive is identical to the indicative past except that were is used for all persons (if I were you). The imperative is the same as the bare infinitive, which is used for second person singular and plural. The gerund and present participle are morphologically identical but have different functions: the first acts as a verbal known while the second indicates that an action is in progress (see also Jesperson, 1982).

On the other hand, unlike English, Amharic has a complex inflectional morphology, particularly for verbs, employing not only prefixes and suffixes but also modifications of the typical Semitic consonantal root-and-pattern type.

As far as nominals are concerned, Baye (2009) states that Amharic nouns unlike English nouns are inflected for case, number gender and definiteness as in the following. According to Baye (2009), nouns in Amharic inflects only for two cases: accusative and genitive which means, the subject in Amharic is unmarked for case. A definite direct object is usually marked by the suffix /-n/, which is attached to the noun after the marker of definiteness. The genitive is marked with the particle /y-/ prefixed to the noun or to an attributive adjective (Baye, 2009). Other case relationships are marked by affixes and/or adpositions. Nouns in Amharic are either masculine or feminine in gender because of natural gender or by convention. Most inanimate nouns are masculine. Gender is not formally marked on nouns but is manifest in concord with the singular second and third persons of the verb, in demonstratives and in the definite article. The Semitic feminine ending in /-t/ appears in certain words. The plural is usually marked by the suffixes /-

očč/, /-yočč/ or /-wočč/. Some irregular plurals are formed with the suffixes */-at/* and */-an/* (Markos, 2010).

Definiteness: is marked by suffixes, */-u/* for masculine nouns *(/-w/* after vowels), and */-wa/* for feminine nouns (or sometimes */-itu/*). The possessive and definite suffixes are mutually exclusive. The numeral one (and) functions as an indefinite article singular and when repeated (*andand*) as an indefinite article plural (Baye, 2009).

Regarding personal pronoun of Amharic, Hudson (2009) states that personal pronouns in Amharic which include, personal, demonstrative, interrogative, relative, reflexive, are generally used as bound forms (clitics) rather than independent forms. Clitic forms exist for direct object and as possessives. Second and third singular pronouns distinguish gender and politeness. Demonstrative pronouns distinguish two deictic degrees (near and far), as well as number and gender in the singular. The interrogative pronouns are *man* ('who?') and *mən* ('what?'). Other question-words are: *mäče* '(when?'), *yät* ('where?'), *yätəññaw* ('which?'), *sənt* ('how much?'), *lämən* ('why?'), *əndämən* (how?) and *əndet* ('how?'). Reflexive pronouns are formed as possessives of *ras* ('head'). For example, *ras-e* ('myself').

According to Obolensky et al., (1964), Amharic has a complex verbal morphology, using prefixes, suffixes and changes in the vowel pattern of the stem. The verb is inflected for voice, tense-aspect-mood (TAM) and person. The verbal complex may also contain pronoun object markers. There are affirmative and negative conjugations, and different conjugations for verbs in main clauses and subordinate clauses. The verb root is in most cases triconsonantal, but it can be biconsonantal or tetraconsonantal.

In the case of voice, there are active, causative and passive. According to Markos (2010), the active voice is unmarked. However, Getahun (2004) is of the view that verbs of active voice are marked with /ä/. The other voices are marked with suffixes: the causative with /a-/ in intransitive verbs and /as-/ in transitive verbs, the passive with -t(ä) (Getahun, 2004) .

Markos (2010) discussed issues of Tense-aspect-mood in Amharic. He says that (TAM) has perfect, simple imperfect, compound imperfect, jussive-imperative and conjunct forms. The perfect and conjunct are suffixal conjugations while the imperfect and jussive use both prefixes and suffixes. Besides, each TAM has its own stem with a distinctive vowel pattern. The perfect

indicates a completed action and usually refers to the past. The imperfect indicates an incomplete action and serves to express the present or future (thus, it is also called non-past). The imperfect has a simple and a compound form. The simple imperfect is used in subordinate clauses and for negative verbs in main clauses. The compound imperfect is used in main clauses for affirmative conjugations. The jussive expresses a wish or polite command or request (similar to the use of 'let' in English); in the second person it is replaced by the imperative. The conjunct indicates that an action precedes the action of the main verb; it can also be used as a main verb to express a past event that affects the present equivalent to the English present perfect.

Like Amharic but unlike English, Afan Oromo is inflected for case, number, gender in the case of nouns and also a number of inflectional morphemes for verbs. Regarding nominal issues, nouns in Afan Oromo are marked for case, number and sometimes gender (Mohammed and Zaborski, 1990).

According to Griefenew-Mewis (2001), there are absolutive, nominative, genitive, dative, instrumental, locative and ablative cases in Afan Oromo. Nominative and accusative are the fundamental cases which elicit agreement between the constituents of the noun phrase. The unmarked accusative is the citation form, functioning as predicative or direct object. The nominative marks the subject with a number of suffixes among which */-i/*, */-ni/*, and */-ti/*. For the detailed discussion of Afan Oromo Subject (nominative) case markers (see Tilahun, 2001). Other case functions are only marked at the end of the phrase and do not require agreement. The genitive case (expressing possession) is indicated by lengthening a final vowel usually with high tone. Optionally, a possessive particle (*kan* with masculine nouns, *tan* with feminine) may also be used before the possessive noun or phrase (Mohammed and Zaborski, 1990).

Like Amharic and English Afan Oromo nouns have masculine and feminine gender. There is also singular and plural number in Afan Oromo as in the case of English and Amharic. Tilahun (1989) states that Plurals are formed through the addition of suffixes. The most common is */-oota/*, others are */-wan/*, */-een/* and */-(a)an/*. Besides, there are some particulative forms (when the noun is specially marked to single out a particular item from a group).

As has been seen in English and Amharic, Pronouns include personal, reflexive, possessive, demonstrative, interrogative. According to Appleyard (2009), Personal pronouns have seven

forms for each case distinguishing three persons, two numbers (singular and plural), and gender only in the third person singular. Besides the absolute, they are declined in the nominative, dative, instrumental, locative and ablative cases. The reflexive pronoun *of(i)* or *if(i)*, meaning 'self', is inflected for case but not for person, number or gender. It can be replaced by the noun mataa ('head') suffixed with possessive adjectives (Launhardt, 1973). Possessive pronouns distinguish gender of the possessed noun in the first and second persons (except in western dialects). Demonstratives make a two-way distinction between proximal and distal and are inflected in several cases; they distinguish gender in the proximal pronoun, in some dialects, but not number. The absolute of 'this/these' is *kana* (m), *tana* (f) and of 'that/those' is *san*; their nominative is, respectively, *kuni* (m), *tuni* (f) and *suni*.

Verbs are inflected for tense-mood-aspect (TMA), person-number and voice by adding suffixes to the root. After the root, up to two optional suffixes may be added to mark voice, followed by a person-number marker and a TMA suffix. As regards person and number, Appleyard (2009) says that 1st and 3rd singular masculine are identical; the 2nd singular and 3rd singular feminine are identical too. Tense-mood-aspect (TMA): present, past, subordinate (or subjunctive), imperative-jussive. TMA is marked by vowels placed after the person marker: the past by */-e/*, the present by */-a/* (except in the 3rd fem. sing. where it is */-i/* and the subordinate by */-u/*. The present can only be used in main clauses, so in dependent clauses it is replaced by the subordinate. The subordinate form is also used as a negative present with the particle *hin*, and as a jussive with the particle *haa*. The negative past and the negative jussive are both invariable with respect to person (Mohammed and Zaborski, 1990).

2.7.3. SYNTACTIC REVIEW

Modern English has, at least in its written form, a fixed word order: Subject-Verb-Object-Adverb. When the indirect object has a preposition, it follows the direct object; when it does not have one, the order is reversed (give the book to me, give me the book). Adjectives regularly precede the noun. Prepositions are used to indicate syntactical relations. Relative and interrogative pronouns and adverbs take the initial position in clauses. Yes/no questions that employ the verb to be or the auxiliary have modal verbs like can/must, are formed by inversion: Other yes/no questions use the verb to do at the beginning without inversion ((Jesperson, 1982).

The usual word order of Amharic is Subject-Object-Verb (SOV). However, if the object is topicalized it may precede the subject (OSV). Noun phrases are head-final with adjectives and other modifiers preceding their nouns. Prepositions, postpositions or a combination of both are used to indicate syntactical relations, revealing the mixture of Semitic and Cushitic traits. Interrogative pronouns are placed immediately before the verb. Yes-no questions are posed by rising the intonation or less often by using a general question word (*ǝnde* or *wäy*) at the end; sometimes by attaching the suffix /*-nǝ*/ to the last word of the question. Coordination is made with the suffix /*-nna*/ attached to the penultimate noun (*bal-ǝnna mist* = husband and wife). Subordinate clauses precede main clauses. In relative clauses /yä/ is prefixed to a verb in the past, and /yämm/ is prefixed to a non-past verb. Focus marking by cleft constructions involving the copula are frequent (Appleyard, 1995).

Unlike English but like Amharic and Cushitic languages, Afan Oromo has Subject-Object-Verb word order. Dependent clauses generally precede the main one except for relative clauses that follow their head noun. Afan Oromo marks the focus of a phrase by means of clitic particles distinguishing predicate and non-predicate focus. As far as phrases in Afan Oromo are concerned, Griefenow-Mewis (2001, p. 100) states, that, "The noun usually precedes the qualifiers. The qualifiers are arranged in a sequence: noun-adjective-possessive/demonstrative pronoun".

As a general rule, Malmkjaer (1995) lists Greenberg's language universals in the Encyclopedia of linguistics. This point may help translators in using correct structures of the languages they may work with. Forty-five universals are proposed in three kinds: word order univerals, syntactic universals, and morpological universals (see appendix B).

2.7.4. SEMANTIC REVIEW

A translator should also be aware of lexical properties of the TL and SL textbooks. Translation problems and solutions related to neologisms- jargons, loanwords, collocations, standardized terms, acronyms, metonyms, etc. should be identified. Lexical Cohesion/organization shuould also be considered in translation. Lexical cohesion refers to the relations between vocabulary items, i.e., between words themselves in textbooks. Newmark (1988) has listed 20 contextual factors as a frame of reference for the translation of neologisms. He included, old words with new senses, new coinages, derived words, abbreviations, collocations, eponyms, phrasal words,

transferred words, acronyms, pseudo-neologisms the creation of neologisms, technical and descriptive terms and titles.

Old English had few borrowings (from Celtic, Scandinavian and Latin) but the Norman invasion triggered a massive influx of French loans. Later, English borrowed freely from every language it came into contact with, like Spanish, Italian, Dutch, Arabic and Hebrew, Persian and Sanskrit. The Dravidian languages of southern India made a small contribution as well as Chinese, Japanese, American Indian languages, Austronesian and African languages, among others (Hoggled, 2001).

Amharic has many loanwords from from Ge'ez, the liturgical language of the Ethiopian Orthodox Church (Hudson, 2009). Afan Oromo has also borrowed a considerable number of words from Cushitic languages and Semitic languages such as Amharic. All of these facts should be considered in translation because of the translation problems they may cause.

Among the very important semantic elements worth mentioning for translation issues are the sense relation of meanings of words as having sameness, oppositeness and inclusiveness, relations. Sense relation according to Widowson (2007, p. 131) is "The relations which lexical items contract with each other within the language". Under sameness relations, Reimer (2010) discussed synonymy and homonymy. Synonymy is the situation where two expression have the same meanings and homonymy is the situation where two unrelated meanings happen to be expressed by the same phonological form.

Oppositeness relation is the quality of a word being as different as possible from another word. This includes antonymy. Antonymy according to Riemer (2010) is the semantic relationship of opposite terms.

There are also inclusiveness relations. Inclusiveness is the quality of a word including many names (Reimer, 2010). Under inclusiveness relation there are such issues as hyponymy and superordinate; Meronym and Holonym; Metonymy; Polysemy and monosymy.

Hyponym is a word whose meaning is both narrower than and included in the meaning of a more general term (Widowson, 2007). The words *tulip* and *rose* are the hyponyms of *flower*. and

superordinate is an umbrella term or a word whose meaning encompasses the meaning of another more specific word. *Animal* is a superordinate of *cat*. Meronym is a term that denotes a part of the whole that is denoted by another term (Reimer, 2010). Holonym is a term that denotes a whole whose part is denoted by another term such as *face* in relation to *eye*. Metonymy is the use of a single characteristics or name of an object to identify an entire object or related object. e.g. *The Crown* has enacted a new social security policy. i.e., *The Crown* for *The government of the United Kingdom*. A crowd of fifteen heads-where *head* stands for person (Reimer, 2010). polysemy is the ability of words, signs and symbols to have multiple meanings and its opposite monosemy is words or phrases that have a single meaning; absence of ambiguity (Widowson, 2007).

Acronym is also another semantic element worth mentioning in the field of translation. Acronym is an abbreviation formed by (usually initial) letters taken from a word or series of words, that is itself pronounced as a word or any abbreviation so formed, regardless of pronunciation (Akmajian et al., 2004).

2.7.5. PRAGMATIC REVIEW

Translation is one of the most difficult and slippery areas within the realm of language studies. One of its difficulties lies in that understanding the linguistic units is not enough to translate successfully. That is to say, the grammatical rules would be of no help and may be useless if the rules of use are not taken into consideration. Some learners, and for that matter novice translators, overlook the fact that translation is an act of communication which calls upon both language appropriate use and correct usage in order to reach an acceptable translation.

Larson (1999) advises that the translator is not, by any means, to disregard the culture of either the source or the target text when translating since there is no clear cut delimitation between language and culture. This is in fact one of the current tendencies that translation theory has adopted. This, in turn, entails that pragmatics heavily influences the translation "validity" and, therefore, professional and even novice translators are required to take into consideration the pragmatic aspects in order to promote their performance. In addition, meaning as one of the key concepts in pragmatics forms one of the most controversial points that cause many problems in

translation. This is because tracing and translating the sense of a particular linguistic item sometimes does not only call upon linguistic knowledge but on pragmatic knowledge as well.

According to Savory (1977), the meaning of a linguistic element sometimes goes beyond the linguistic level where many factors enter into play, namely the extra- linguistic features. These features also need to be translated because of the effect they may have on the meaning of a particular language item and their importance as language aspects, which should not be neglected. Pragmatic translation, therefore, goes beyond the sentence level and can be of much assistance in solving some particular translation problems.

The pragmatic analysis of language can be broadly understood to be the investigation into that aspect of meaning which is derived not from the formal properties of words, but from the way in which utterances are used, and how they relate to the context in which they are uttered. Various definitions have been given to the subject, but all such definitions make clear the fact that pragmatics has to do with using and decoding language contextually. For example, According to Geoffrey F. (2000), Pragmatists focus on what is not explicitly stated and on how we interpret utterances in situational contexts. They are concerned not so much with the sense of what is said as with its force, that is, with what is communicated by the manner and style of an utterance.

Searl (1975) says that pragmatics treats a language as a mode of action. This came to be viewed as saying as doing within the framework of social institutions and conventions. He asserts that, the facts which pragmatics deals with are of various sorts, including: Facts about the objective facts of the utterance, including: who the speaker is, when the utterance occurred, and where; Facts about the speaker's intentions. On the near side, what language the speaker intends to be using, what meaning he intends to be using, whom he intends to refer to with various shared names, whether a pronoun is used demonstratively or anaphorically, and the like. On the far side, what he intends to achieve by saying what he does. Facts about beliefs of the speaker and those to whom he speaks, and the conversation they are engaged in; what beliefs do they share; what is the focus of the conversation, what are they talking about, etc. Facts about relevant social institutions, such as promising, marriage ceremonies, courtroom procedures, and the like, which affect what a person accomplishes in or by saying what he does (see also Lyons, 1981).

Tools used for the pragmatic analysis of textbooks include; speech acts, presuppositions, mutual contextual beliefs, world knowledge, implicatures and non- verbal elements. Thus, the notion of speech acts is the core of pragmatic theories. According to pragmatic approach speech act is categorized as locutionary (referential meaning conveyed by the utterance), illocutionary force of such utterance (which is the act they perform in social reality), and the perlocutionary (the effect produced by utterances on the hearer) (Austin, 1962).

According to this trichotomy, a speech act is, first of all, a locutionary act, that is, an act of saying something. Saying something can also be viewed from three different perspectives: (i) as a phonetic act: uttering certain noises; (ii) as a phatic act: uttering words "belonging to and as belonging to, a certain vocabulary, conforming to and as conforming to a certain grammar"; and (iii) as a rhetic act: uttering words "with a certain more-or-less definite sense and reference" (Austin, 1962, p. 95). Now, to perform a locutionary act is also in general to perform an illocutionary act; in performing a locutionary act, we perform an act with a certain force: ordering, warning, assuring, promising, expressing an intention, and so on. And by doing that, we will normally produce "certain consequential effects upon the feelings, thoughts or actions of the audience, or of the speaker, or of other persons" that Austin calls perlocutionary (Austin, 1962, p. 101).

Another issue of pragmatics is deixeis. Widowson (2007) defines deixis as a word or phrase that points to the time, place, or situation in which the speaker is speaking. In other words, the term applies to the use of expressions in which the meaning can be traced directly to features of the act of utterance when and where it takes place, and who is involved as speaker and as addressee. In their primary meaning, for example, *now* and *here* are used deictically to refer respectively to the time and place of the utterance. The main common adverbs in conversation refer to time and place: *here, there, then, this, those, that* and *now*. These adverbs make reference to the time and place of speaking. Example, in "You should have been here last week*.", you* is an example of personal deixis, *here* is an example of spatial deixis, and *last week* is an example of temporal deixis. Similarly, *this country* is likely to be interpreted deictically as the country in which the utterance takes place (see also Riemer, 2010).

According to Geoffrey (2000), deixis is expressed in English by way of personal pronouns, demonstratives and tense. Several of the pronouns are predominantly used deictically, with *I* and *we* referring to the speaker and a group including the speaker, *you* to the addressee(s) or a set including the addressee(s).

The *here/there* distinction is also found in pairs of verbs such as *come/go* and *bring/take*. . .There is also *temporal deixis* found in words like *now, then, yesterday,* and *tomorrow*, and in phrases such as *last month* and *next year* (Blake, 2008). This theory bears directly on the work of the translator. Therefore, the translator should have awareness of such area of language theory to understand the degree of proximity of TT to the intended effect of ST (i.e. fulfillment or violation of reader expectations) and the illocutionary function of ST and TT.

Linguistic analysis also includes semiotics aspect of translation. Semiotics according to Danesi (2004) is the study of how signs and symbols convey meaning as communication devices or tools. He clarified semiotic sign with examples as follows:

> Let's take, as a first case-in-point, the meaning of red. In this case, our X constitutes an English color term. As it turns out, there is hardly just one answer to the question of what it means. At a basic level, it refers of course to a primary color located at the lower end of the visible spectrum. However, that very color can have a host of other meanings. Here are few of them: If it appears as a traffic signal, it means "stop" to anyone facing the signal at an intersection. If it is the armband color worn by someone at a political rally, then the wearer is perceived to be an individual who espouses a particular lund of political ideology, often labeled as "left-wing" or "radical." If it is the color of the flag used by someone at a construction site, then it is a signal of "danger." If it is used in an expression such as "turning red," then it is a figure of speech that allows people to refer to emotional states without naming them precisely (Danesi, 2004, p. 3-4).

Thus, signs and symbols as well as pictures convey messages and translators are expected to pay attention to those semiotic languages of the textbooks.

2.8. REFERENCIAL AND THEMATIC COMPATIBILITIES

Another important aspect of a textbook which a translator should be aware is the degree of referential compatibility and thematic symmetry or the logical relationship-coherence of the

textbook. Coherence is the logical connections that readers or listeners perceive in a written or oral textbook. It is the sub-surface feature of a textbook which concerns the ways in which the meanings within a textbook (concepts, relations among them and their relations to the external world) are established and developed. According to Bell (1991), coherence involves the conceptual dependencies in the textual world having the function of creating sequences of meanings which bind the textbook together.

Thus, translators should be aware that meaning is not only conveyed by words but also by over all structure of the given textbook. A translator should also observe the layout of the original textbook— in terms of format, i.e. overall textual volume and arrangement, paragraph division, reproduction of headings, quotation, indentation, columns, tables etc. All of these should be properly adhered to in the translated unit (Newmark, 1988). As far as thematic compatibility is concerned paragraph is the most important element in keeping the correct theme of the textbook. Blake (2008) defines paragraph as a short part of a textbook, consisting of at least one sentence and beginning on a newline. It usually deals with a single event, description, idea, etc.

Since a paragraph is about a single idea that bears an important meaning, a translator should pay attention to the division of each paragraphs he/she comes across.

2.9. TEXT AND TEXTUAL TYPOLOGY

Whenever one mentions the issue of translation, it is inevitable to touch the concept of texts. The first task of a translator and an evaluator of the translation is to determine the text-type at the beginning of the task. Therefore, it is important to get acquaintance with what text itself is.

Text is defined in different ways by different scholars. Perhaps the most relevant definition to the present discussion is the one given by De Beaugrande and Dressler (1981, p. 105). Their definition goes as follows:

> A text is communicative occurrence which meets seven standards of textuality i.e., cohesion (the way in which linguistic items of which texts are constituted are meaningfully interconnected in sequences), coherence (the logical connections that readers or listeners perceive in a text), intentionality (the intention on the part of a sender to produce a cohesive/coherent text aimed at attaining an identifiable goal), acceptability (the receivers´ expectation that the text should be coherent/cohesive and of some relevance to them), informativity (the

(im)probability or (un)expectedness of a text in the given situation; in case a text is improbable (hence unexpected), a ´motivation search´ is performed by a receiver-the expectation that a message be relevant), situationality (the problem of making a text relevant to a situation.), and intertextuality (the ways in which uses of texts depend on the knowledge of other (preceding or following) texts).

The above definition tells us at least two things, which are relevant to translation; the communicative function of syntax and the communicative nature of texts. This issue is studied in text linguistics. Text linguistics is the study of text as a product (text grammar) or as a process (theory of text). The text-as-a-product approach is focused on the text cohesion, coherence, topical organization, illocutionary structure and communicative functions; the text-as-a-process perspective studies the text production, reception and interpretation (Reiss, 1981). Text can be understood as an instance of (spoken or written) language use (an act of parole), a relatively self-contained unit of communication. As a ´communicative occurrence´ it meets seven criteria of textuality (the constitutive principles of textual communication) which is mentioned above and three regulative principles of textual communication: efficiency, effectiveness and appropriateness (de Beaugrande and Dressler, 1981; Malmjaer, 1991).

In the regulative principles of textual communication, the principle of efficiency requires that a text should be used with a minimum effort - hence the use of plain (stereotyped and unimaginative) language which, however boring and unimpressive, is easy to produce and comprehend. In contrast, effectiveness presumes leaving a strong impression and the creation of favorable conditions for attaining a communicative goal; this presupposes the use of creative (original, imaginative) language, which, however effective, may lead to communicative breakdown. The principle of appropriateness attempts to balance off the two above principles by seeking an accord between the text setting and standards of textuality. As it is obvious from the list of the features on the text level, they provide stylistically motivated explorations with almost unconstrained possibilities of variation leaving an important imprint on the ´style´ of the language output.

Different scholars have distinguished different types of texts based on the translation theory they favoured. For example, based on functionalist theory, Blake (2008) categorized texts in literary and general (utilitaran) texts. Literary texts are those texts that are predominantly expressive and

connotative, symbolic and evocative. They also focus on form and content or matter as well as manner; highly subjective and allow multiple interpretations. In addition, they are timeless and universal and distinguished by overall patterning. They are known in the selection and arrangement of linguistic items, and the use of special devices to heighten communicative effect. Literary texts have also a tendency of deviating from the norms of the standard use of language.

On the other hand, general texts are predominantly informative and denotative, highly explicit, clear and straightforward. They focus particularly on content or matter and predominantly objective. They allow single interpretation only. In addition, they are temporary and may have immediate utility only. They are less conscious or concerned with selection or choice and are more spontaneous. They have consistent adherence to the common core of the language.

Another erudite scholar of translation, (Newmark, 1988) distinguishes three main functions of language. Newmark (1988) claimed that language fulfils three basic functions: the informative, expressive, and vocative (operative). These concepts are applied to written language and accordingly constitute three text categories (Nord, 1997). Each of these categories determine which of the given text type's elements require a greater degree of equivalence in translation.

Newmark (1988) describes the resulting categories as follows: informative texts, as the very name suggests, intend to provide information to their readers as regards various objects and phenomena in the real world. These texts are texts that embrace external situation, the facts of a topic and reported ideas or theories. They are usually concerned with any topic of knowledge. This function is also their top priority, placing the employed language and style as secondary elements. The format of an informative text is often a text, a newspaper article, a scientific paper or a thesis. Consequently, when translating informative texts, the translator must strive to preserve all their referential value while adjusting the secondary elements to target-culture norms. The second category, expressive texts, is notably different from its predecessor in that the information they carry is complemented or even overruled by an aesthetic component.

The aesthetic component is constituted by the text's informational content as well its style, with both intending to have a particular "aesthetic effect" on the reader. Examples of Expressive texts are imaginative literature, authoritative statements, autobiography etc. According to Newmark (1988) when working on such texts, the translator's top priority is to assure that, their translation

will evoke a similar kind of rhetorical impression on the target reader as the source text does on the source reader. The last categories are the operative text. In this type of text, it is both the form and content that play secondary roles, whereas its most important feature is the general extralinguistic effect that the text is designed to achieve. Operative texts are notably pragmatic in nature. Their purpose is to perform certain actions, or make their intended readers respond in a particular way. They focus on producing a certain effect on the readership. e.g. instructions, propaganda or publicity. Consequently, it is necessary for the text to retain such effects in translation.

Based on what has been discussed above, the text at hand (grade 8 social Science-civic and Ethical Education) can be considered informative and Newmark (1988) suggests this.

2.10. TRANSLATION STRATEGIES

Translation scholars have widely discussed translation strategies, especially the strategies used in rendering cultural elements. Krings (1986) defines translation strategy as the potentially conscious plans which translator considers for solving translation problems. Newmark (1988) suggests a list of translation procedures which consists of Transference, naturalization, cultural equivalent, functional equivalent, descriptive equivalent, componential analysis, synonymy, through translation, shifts or transposition, modulation, recognized translation, compensation, expansion, paraphrase, omission, couplets, and notes.

Translators use different procedures of translation. Nida (1964) proposes two kinds of translation procedures: technical and organizational. Technical procedures consist of analyzing the respective SL and TL, careful studying of the SL textbook, and determining the appropriate equivalents. On the other hand, the organizational procedures involve the general organization of a work by a single translator or by a committee, and they are applied to all types of translating, but there are different procedural problems.

On the other hand, Munday (2001) enumerate the following seven translation procedures:

Borrowing: Transfering the SL word directly to the TL; Calque: A special kind of borrowing. The SL expression or structure is literally transferred; Literal translation: word-for-word translation, common between languages of the same family and culture; Transposition: changing

one part of speech for another without changing the sense; Modulation: changing the viewpoint and semantics of the SL; Equivalence: describing the same situation by different stylistic or structural means especially in translating proverbs and idioms; Adaptation: changing the cultural reference when a situation in the source culture does not exist in the target culture.

Considering the above procedures, it might be stated that the first four procedures mostly deal with linguistic aspects of translation and the structural differences between two languages while the last three procedures mainly focus on transferring the cultural aspects of language.

Newmark (1988) differentiate between translation methods and translation procedures and states that translation methods are related to whole textbooks, however, translation procedures are applied for sentences and the smaller units of language. Then, he introduces the following eight determining methods of translation on the basis of language used to emphasize either SL (4 methods) or TL (4 methods). According to Newmark (1988), the translation methods that emphasize on the SL include:

1. Word-for-word translation: preserving SL word order and translating the words singly by their most common meanings with no regard for context. Cultural words are literally translated. This method is mainly used to understand the mechanics of the SL or to interpret a difficult textbook as a pretranslation process.

2. Literal translation: converting the SL grammatical constructions to their nearest TL equivalents and translating the lexical words again singly, with no regard for context.

3. Faithful translation: producing the precise contextual meaning of the ST with regard for constraints of the TL grammatical structures. Using this method, the degree of grammatical and lexical abnormality in translation is maintained and cultural words are transferred. Also, translator tries to be completely faithful to the original writer's intent and textbook realization.

4. Semantic translation: differing from faithful translation only in considering the aesthetic value of the ST.

On the other hand, According to Newmark (1988) the translation methods that emphasize on the TL include:

1. Adaptation: the freest form of translation used mainly for dramas (comedies) and poetry by preserving the themes, characters and plots and converting the SL culture to the TL culture. The textbook is rewritten

2. Free translation: producing the TT without preserving the style, form, or content of the ST.

3. Idiomatic translation: reproducing the SL message and distorting nuances of meaning by preferring colloquialisms and idioms that don't exist in the ST.

4. Communicative translation: rendering the precise contextual meaning of the ST in a way that both content and form are comprehensible to the audience.

From this, we can understand that, in translating texts there is a norm of independent considerations of STs and TTs. A translater needs to consider word for word, literal, faithful and semantic translation methods in relation to the ST. On the other hand, issues of adaptation, free translation, idiomatic translation and communicative translation are the considered as the focus of STs.

2.11. THEORETICAL FRAMEWORK

The advantage of a theoretical framework is that it offers a quick route to sophisticated observation and insight. According to Newmark (1981), translation theory is concerned mainly with determining appropriate translation methods for the widest possible range of texts or text-categories. It also provides a frame work of principles, restricted rules and hints for translating texts and criticizing translations, a background for problem solving. Any theory should also be concerned with translation strategies adopted to address difficulties and problems in certain complicated texts. Any substantial theory of translation assumes some formal inquiry concerning the general principles of accomplishment, the very principles which define an object and specify a method of study. A rigorous theory of translation would also include something like a practical evaluation procedure with specific criteria. A number of the theories of translation were furnished. According to Nida (1976), due to the fact that translation is an activity involving language there is a sense in which all theories of translation are linguistic. Some of these translation theories are as follows.

2.11.1. PHILOLOGICAL THEORIES

Philological theories rely upon 'philology' as the study of the development of language, and the classical literary studies. They are mainly concerned with the comparison of structures in the native and foreign languages, especially the functional correspondence and the literary genres in addition to stylistics and rhetoric .Nida (1976, p. 67-68) states that:

> The philological theories of translation are, of course based on a philological approach to literary analysis. They simply go one step further; in place of treating the form in which the text was first composed, they deal with corresponding structures in the source and recepter languages and attempt to evaluate their equivalences.

However, philological theory is emphasises mainly the literary analysis and does not address the important points of multidescipilinary issues. Those who have followed primarily a philological orientation toward translating have increasingly recognized that other factors must be given greater attention. These broader factors of linguistic and cultural matters are introduced and point the way to a more satisfactory approach to some of the crucial problems confronted by translators.

2.11.2. COMMUNICATION THEORY

This theory reflects the importance of a number of basic elements in communication namely, source, message, receptor, feedback, noise, setting, and medium. It also treats the processes of encoding and decoding of the original communication and compares these with the more complex series in the translation process. According to Nida (1991), any approach to translating based on communication theory must give considerable attention to the paralinguistic and extralinguistic features of oral and written messages. Such features as tone of voice, loudness, peculiarities of enunciation, gestures, stance, and eye contact are obviously important in oral communication, but many people fail to realize that analogous factors are also present in written communication, e.g. style of type, format, quality of paper, and type of binding. This emphasis upon the functions of language has also served to emphasize the importance of discourse structures, also spoken of as "rhetoric" and "poetics," in which important help for translators has

come through contributions by Jakobson (1960). This focus on discourse structures means that any judgment about the validity of a translation must be judged in terms of the extent to which the corresponding source and receptor texts adequately fulfill their respective functions.

2.11.3. LINGUISTIC THEORY

The first groups of those translation scholars who are in favor of a linguistic approach to translation are Nida and Taber. Nida (1969) argued that there are two different types of equivalence, namely formal correspondence and dynamic equivalence. Formal correspondence focuses attention on the message itself, in both form and content, unlike dynamic equivalence which is based upon the principle of equivalent effect. Formal correspondence consists of a TL item which represents the closest equivalent of a SL word or phrase. Nida and Taber (1969) make it clear that there are not always formal equivalents between language pairs. They therefore suggest that these formal equivalents should be used wherever possible if the translation aims at achieving formal rather than dynamic equivalence. The use of formal equivalents might at times have serious implications in the TT since the translation will not be easily understood by the target audience (Fawcett, 1997). Nida and Taber (1969, p. 201) assert that "Typically, formal correspondence distorts the grammatical and stylistic patterns of the receptor language, and hence distorts the message, so as to cause the receptor to misunderstand or to labor unduly hard". Despite using a linguistic approach to translation, Nida is much more interested in the message of the textbook or, in other words, in its semantic quality.

The other theorist of translation whose approach to translation equivalence clearly differs from that adopted by Nida and who favour a more linguistic approach to translation is Catford. British linguist J.C. Catford (1965, p. 35), in linguistic theory of translation considers language as "working functionally on a range of different levels (i.e. phonology, graphology, grammar, lexis) and ranks (i.e. sentence, clause, group, word, morpheme)". According to Nida and Taber (1969, p. 134), it is only a linguistic translation that can be considered 'faithful', because it "is one which only contains elements, which can be directly derived from the ST wording, avoiding any kind of explanatory interpolation or cultural adjustment, which can be justified on this basis".

Catford (1965) is known for proposing a very broad types of translation in terms of three criteria: a) The extent of translation (full translation vs partial translation); b) The grammatical rank at

which the translation equivalence is established (rank-bound translation vs. unbounded translation); c) The levels of language involved in translation (total translation vs. restricted translation).

According to Catford (1965), in rank-bound translation an equivalent is sought in the TL for each word, or for each morpheme encountered in the ST. In unbounded translation equivalences are not tied to a particular rank, and we may additionally find equivalences at sentence, clause and other levels.

As can be seen from the review of translation theorists based on linguistic theory, their theory is based purely on linguistic elements. These translation scholars who favoured the linguistic approach are critically criticized. Especially, Catford was very much criticized for the fact that he seems to forget that translation in itself is not merely a matter of linguistics. In fact, when a message is transferred from the SL to TL, the translator is also dealing with two different cultures at the same time. One of the most derisive criticisms for Catford came from Snell-Hornby (1988), who argued that Catford's definition of textual equivalence is 'circular'. His theory's reliance on bilingual informants is "hopelessly inadequate", and his example sentences "isolated and even absurdly simplistic" (Snell-Hornby, 1988, p. 19-20). She considers the concept of equivalence in translation as being an illusion. She asserts that the translation process cannot simply be reduced to a linguistic exercise, as claimed by Catford for instance, since there are also other factors, such as textual, cultural and situational aspects, which should be taken into consideration when translating. In other words, she does not believe that linguistics is the only discipline which enables people to carry out a translation, since translating involves different cultures and different situations at the same time and they do not always match from one language to another.

Linguistic theory is the preferable one in terms of the systematic and orderly approach for the process of translation and its analysis. However, it ignores important issue in the field of translation. One of the problems with linguistic theory is that, despite being a useful tool to employ in comparative linguistics, it seems that it is not really relevant in terms of assessing translation equivalence between ST and TT. For example, it gives exaggerated importance to the linguistic aspect of translation and diminishes the importance of the communicative aspect. Another issue about which the linguistic theory failed to address is the aim and purpose of

translation which relates language to its context, emphasizes the importance of the real world circumstances (Vermeer, 1996).

This particular aspect seems to have been taken into consideration by functional theorists who regard translation equivalence as being essentially a transfer of the message from the ST to the TT and a pragmatic/semantic or functionally oriented approach to translation. The most favored theory in functionally oriented approach is the scoposs theory which is discussed as follows.

2.11.4. SKOPOS THEORY

A functional theory, on the other hand, focuses on meaning, function and purpose. Even though it includes all the linguistic level of translation aspects, skopos theory stresses the interactional, pragmatic aspects of translation, arguing that the shape of the TT should be determined by the function or 'skopos' that it is intended to fulfill in the target context and it may vary according to the recipient (Vermeer, 1996). It includes all the features of the above mentioned theories. This includes, the issue of structure and litrary style of the text, the linguistic elements such as phonology, morphology, syntacs, semantics and pragmatics, and the discourse structure which is addressed by communication theory.

Skopos theory as an approach to translation was developed in Germany in the late 1970s and reflects a general shift from predominantly linguistic and rather formal translation theories to a more functionally and socioculturally oriented concept of translation (Iser, 1978).

Skopos theory is a term originally from Greek and literally meaning 'purpose' or 'aim'. It refers to the purpose of function of translation. Skopos theory takes seriously factors which have always been stressed in action theory, and were used to formulate a model of translation of non-literary textbook types. In the translation of scientific and academic papers, instructions for use, tourist guides, contracts, etc., the contextual factors surrounding the translation cannot be ignored. These factors include the culture of the intended readers of the target text and the function which the textbook is to perform in that culture for those readers (Vermeer, 1996).

According to Vermeer (1996), the first rule of the skopos theory is that the target text is determined by the skopos and it must be the intended purpose of the target text that determines translation methods and strategies. It is from this that he derives the skopos rule: Human action

(and its subcategory: translation) is determined by its purpose (skopos), and therefore it is a function of its purpose. Thus, the skopos is largely constrained by the target text user (reader/listener) and his/her situation and cultural background. There are two other rules worth mentioning in scoposs theory: the coherence rule and the fidelity rule. The first states that the TT must be internally coherent; it must be translated in such a way that it is coherent for the TT receivers, given their circumstances and knowledge. The second principle says that the TT must be coherent with the ST. There must be coherence between the ST information received by the translator, the interpretation of this information, and the information encoded for the TT receivers. These rules are given in hierarchical order, so that intertextual coherence (fidelity) is subordinate to intratextual coherence. Vermeer (1996) also mentions six rules of scoposs theory:

The skopos rule which says that the purpose of the TT is the main determinant for the chosen translation methods and strategies. These methods and strategies are used to produce a functionally adequate or appropriate result; TT is an offer of information in a target culture and a TL, which is based on an offer of information (the ST) in a source culture and SL; TT is not clearly and completely reversible; TT must be internally coherent, which means that the TT must be coherent for the TT receivers. The receiver must be able to understand the TT, and the TT has to be meaningful in the communicative situation and target culture; A TT must be coherent with the ST, which means that there must be coherence between the ST information received by the translator, the interpretation the translator makes of this information and the information that is encoded for the TT receivers i.e. intertextual coherence.

It is worth noting that an awareness of the requirements of the skopos expands the possibilities of translation, increases the range of possible translation strategies and evaluation (Vermeer, 1996).

From the above points one can understand that, since skopos varies with textbook receivers, the skopos of the target text and of the source text may be different. In cases where the skopos is the same for the two textbooks, Reiss and Vermeer (1984) speak of functional constancy, whereas cases in which the skopos differs between the two textbooks undergo change of function. In cases of the latter type, the standard for the translation will not be intertextual coherence with the source text, but adequacy or appropriateness to the skopos, which also determines the selection and arrangement of content.

This allows the same textbook to be translated in different ways, depending on the specific purpose and the given commission. If the TT fulfils the skopos, it is functionally and communicatively adequate.

As far as the status of source text and target text is concerned, according to skopos theory, translation is the production of a functionally appropriate target text based on an existing source text, and the relationship between the two textbooks is specified according to the skopos of the translation. It is up to the translator as the expert to decide what role a source text is to play in the translation action. The main point is the precisely specified skopos, and the source text is just one constituent of the commission given to the translator. The translator is required to act consciously in accordance with the skopos. It may be adaptation to the target culture, but it may also be to acquaint the reader with the source culture. The translator should know what the point of a translation is-that it has some goal, but that any given goal is only one among many possible goals. The important point is that no source text has only one correct or preferable translation (Vermeer, 1996).

Skopos theory has helped to bring the target text into focus. As a textbook, a translation is not primarily determined by a source text, but by its own skopos. This axiom provides a theoretical argument for describing translations in terms of original textbook production and against describing them in the more traditional terms of equivalence with another textbook in another language (Jakobson, 1959). Translation is a decision making process. The criteria for the decisions are provided by the skopos, i.e. the concrete purpose and aims in a concrete translation commission. The shift of focus away from source text reproduction to the more independent challenges of target-textbook production has brought innovation to translation theory. As attention has turned towards the functional aspects of translation and towards the explanation of translation decisions, the expertise and ethical responsibility of the translator have come to the fore. Translators have come to be viewed as target-textbook authors and have been released from the limitations and restrictions imposed by a narrowly defined concept of loyalty to the source text alone.

This last theory (skopos theory/functional theory) is chosen in this study because of the very fact mentioned above, i.e., it expands the possibilities of translation and increases the range of

possible translation strategies and flexible model for evaluation in accordance with the type of the textbook and its purpose in considering contextual factors.

2.11.4.1. THE SCOPOS OF THE TEXTBOOK UNDER STUDY

The objective of the CEE (Civics and Ethical Education) is to formulate the selected values in the minds of students so as to develop the moral character of students. Its mission is to: "Help students into competent Ethiopian citizens endowed with a global and human outlook, strong and democratic national feelings and sense of patriotism; to develop democratic values and the culture of respect for human rights; to manifest firm stand for truth and for the well being of the peoples of Ethiopia as well as for equality, justice, and peace; to understand, apply, and uphold the constitution" (Yamada, 2012, p. 102). The textbook under study was prepared for grade 8 students of Ethiopians. Thus, the objectives of both ST and TT are the same. The TT is supposed to be translated in a manner that reflects the quality of the ST in meaning and style.

2.11.4.2. QUALITY ISSUE AND CONCEPTUAL FRAMEWORK FOR ASSESSING TRANSLATION QUALITY

Quality is always an important issue in translation. However, the main issue is how to measure and express this quality. Quality in translation is relative. The absolute accuracy in translation can never be achieved because of two reasons: Linguistic and cultural aspects. Something may be untranslatable because of the differences between the structural differences between the language of the original textbook and that of the translation or because of differences in the concepts that are used in the two cultures to which these languages belong (Catford, 1965). There have been many attempts to bring the translation to an approximate equivalence. Newmark (1988, p. 6) states that, "A satisfactory translation is always possible, but a good translator is never satisfied with it. It can usually be improved. There is no such thing as a perfect, ideal or 'correct' translation".

Therefore, in this study, quality of translation has been perceived in the views of the above-mentioned facts and the model for assessing translation quality was designed based on the sound theory of translation. Newmark (1988, p.9) correctly states the function of sound theory of translation as follows:

> Translation theory is concerned with minutiae (the meaning of semicolons, italics, misprints) as well as

generalities (presentation, the thread of thought, underlying a piece), and both may be important in the context…What translation theory does is, first, to identify and define a translation problem (no problem-no translation theory!); second to indicate all the factors that have to be taken into account in solving the problem; third, to list all the translation procedures; finally, to recommend the most suitable translation procedure, plus the appropriate translation.

Newmark also adds that, "the teeth of the theory is a frame of reference for translation and translation criticism". The skopos theory, being the theoretical framework of this thesis, the model of analysis was designed based on this theory. The translated data will be analysed using what skopos theory says about ST- and TT-orientation. Thus, the design was formulated in a way that it can address all the 'minutiae' and 'generalities' so that it can serve as the frame of reference for the translation problems. It will then be possible to compare the TT with the STs, and see if the translators actually follow the suggestions proposed by theory. The model is shown as follows:

Table. 2.11.4.2. The Model of Translation Analysis Based on Scopos Theory

No.	Supra Categories	Main Categories	Sub-Categories	Sub-sub Categories
1	Graphology	Mechanics	Punctuation marks	14 signs of punctuation marks (see analysis of punctuation marks under (4.1.1)
			Spelling	Consonants and vowels
2	Morphology	Inflectional morphology	Nominals	**Case**-nominative, genetive, instrumental, ablative, dative, benefactive, vocative.
				Number-Singular, plural
				Gender- Masculine, Feminine
			Verbals	**Aspect**-perfective, imperfective, infinitive, contingent, gerund)
				Mood-Subjunctive, indicative, imperative/jussive
				Voice- Active vs passive
		Derivational Morphology	Class changing	
			Class maintaining	
3	Syntax	Structure	Phrase	
			Clause	
			Sentence	
4	Semantics	Sense Relations	Sameness Relations	Synonym
				Homonym
			Oppositeness Relations	Antonym
			Inclusiveness Relations	Hyponym vs superordinate
				Myronym vs holonym
				Mytonymy
				Polysymy vs monosymy
		Acronyms		
5	Pragmatics	Speech Acts	Illocution or communicative act	Illocutionary force, perlocutionary effect
		Deixis	Place deictics, time deixis, person deictics	Here, there; now, then; I, you
6	Formal correspondence	Referential Compatibility	Compatibility of units, Exercises, figures, key words, unit objectives, columns etc.	
		Thematic Symmetry	Thematic compatibility of Paragraph division	
			Intra and extra textual thematic symmetry	
7	Translation Methods	26 methods of translation (see **App. F**)		

CHAPTER THREE: METHODOLOGY

3.1. RESEARCH APPROACH

This present study is both descriptive and analytical. It is descriptive because, the translation problems of the TT was described using different linguistic strata by comparing with the STs. It is also analytical because, the data was systematically arranged and analysed in step by step and interrelated fashion. The research method adopted for the study was the comparative analysis of related ST and TT micro segments (House, 1997).

The method for analyzing the textbook was primarily qualitative. This is because the study aimed, not at empirical generalizations and predictions, but at a rich, detailed description and in-depth understanding of a highly complex phenomenon – approximate equivalence of the source text and target text in terms of graphology, morphology, syntax, semantics, pragmatics and Formal correspondence.

In addition to qualitative methods, however, quantitative methods was also used in the study. The reasons for this is, using these two research approaches in combination, in a methodological mix, provides a more versatile and comprehensive picture of the complex subject of the study, allowing, for example, for more valid and meaningful comparisons.

3.2. DATA OF THE STUDY

The data of the study consisted of English and Amharic source texts and its Afan Oromo translation target text. English and Amharic textbooks were used at the same time as source texts because, during textbook analysis I came to understand that the translators had used both English and Amharic textbooks as the source text. I arrived on this conclusion by the study of the data I collected from the texts. The translators some times used the structure of Amharic to convey the meaning in Afan Oromo and some times English. This had been verified from the structural analysis of both English and Amharic texts.

The translation based on trilingual based translation has both advantages and disadvantages. Its advantage is that the translators have opportunities of comparing the two source languages to identify the obligatory meanings of the texts under translation. Its disadvantage is the chance of one of the source language to influence the second source language, which may distort the

meaning intended in the original text. Grade 8 Textbooks of Civics and Ethical Education (Amharic and English) and the translation of Afan Oromo was thus the natural data of the study. Having two languages as a source text helps the evaluator in getting detailed and rich information for the problems under discussion and makes the task of analysis easier.

3.3. RESEARCH DESIGN

3.3.1. SELECTION OF THE TEXTBOOK TO BE ANALYZED IN THE PRESENT STUDY

The textbook to be analyzed was chosen for the following reasons: Its immediate importance to the students, the rich data that the textbook can provide for the systematic, in-depth nature of the analysis that enables the researcher to make meaningful comparisons between the ST and the TT, the relative acquaintance of the researcher with the subject (because the researcher has social science background knowledge). The textbook was chosen considering the fact that it is informative textbooks which strive to transmit objective truths and facts and does not pave the way for much of the subjective interpretations. Therefore, this kind of textbook is easier than expressive textbooks to translate and to analyze. The fact that target language is the mother tongue of the researcher is also another reason to select the textbook. The researcher also have a very good command of written and spoken Amharic which is another advantage for analysis and easy way for identifying linguistic and cultural problems of translation. Thus the problems can easily be understood and identified because, "your language of habitual use... is the only way you can translate naturally, accurately and with maximum effectiveness" (Geoffrey, 2000, p.13).

From this point, the choice of the textbook was guided by the principle of purposeful sampling and hence by the desire to provide as representative a picture as possible of the diverse feature used in the textbook. Steered by these criteria, the choice finally fell on grade 8 social science (civics and Ethical Education) student textbook.

3.3.2. MODEL OF ANALYSIS

Analysis of translation problems should be based on a definable, applicable, and testable model which, in turn, should be based on a sound, comprehensive theory of translation. Current models for translation emphasize one aspect against other aspects. For instance, the grammatical model focuses on the linguistic aspect of translation. The cultural model, on the other hand, highlights

the communicative aspect whereas the interpretive model concentrates on the pragmatic aspect of translation. Such artificial compartmentalization is alien as a process translation, in fact, to the nature of translation. This one, skopos model which is based on the functional theory of translation involves the integrated synthesis of the above aspects. This thesis presents a model for analyzing translation problems based on a sound theory of translation-scoposs theory- which comprehends the philosophical (pragmatic), communicative (cross-cultural), and linguistic and extra linguistic aspects of language. This model is useful to solve different translation problems.

Based on this, the analysis of the translation problems was twofold. The first analysis was based on the six parameters of linguistic analysis: Graphology, Morphology, syntax, semantics, pragmatics, and referential compatibility. The second was the analysis of translation methods (See appendix B and F).

3.4. PROCEDURES OF ANALYSES

The textbook was analyzed in two phases.

3.4.1. THE FIRST PHASE-INTUITION PHASE

To make the process of analysis more systematic, the following steps were undertaken. Reading the original textbook to get the intuitive response it evokes; Reading the translated textbook to get the intuitive response it evokes; then the degree of similarity between the intuitive response evoked by the source text and target text was defined. ST and TT was re-read and analyzed for segmentation. Segmentation of the ST and TT were made under the titles of their analysis using Arabic numerals for coding.

3.4.2. SECOND PHASE-ANALYSIS PHASE

Matching of each translational unit of the English and Amharic textbooks with TT (Afan Oromo) by arranging in four columns: The first two Source text columns contain the translational units of the English and Amharic textbooks, while the Target text column contains the equivalent translational units in Afan Oromo. The fourth column presents the analysis of the translation method used by Afan Oromo translators and suggested alternative for correction. The Commentary part under the textbooks presents linguistic analysis the critiques, explanations, remarks, and suggestions about the segment being analyzed. The data for analysis was coded

based on the page number and columns of the STs and Target texts. For example, 12:2 indicates page 12 column 2 of the textbook. English, Amharic and Afan Oromo textbooks are indicated by E, A, O respectively. Analysis of linguistics was indicated by using LA and analysis of translation method was shown by using ATM and the specific method for each segment was indicated by TM.

The translation problems of the textbook was analysed based on a pair of analysis. The first analysis of each pair of translational units of the ST and TT was made giving attention to the following: Graphological issues of STs and TT- punctuation marks, spelling and consonant clusters; Morphological issues- inflectional (declensions and conjugations) and derivational (class changing, class maintaining and compound morphemes) morphology; Syntax-grammatical structures of the given languages such as structure of sentences clauses and phrases, Semantics-Sense and reference (sameness relations, oppositeness relations and inclusiveness relations), Pragmatics- deixis and speech acts; Then Formal Correspondence between the STs and the TT was analyzed under Thematic and Referential compatibility focusing on the layout of the textbook: paragraph division, reproduction of headings, columns, tables, figures, and chapters. The second analysis was based on the translation method used throughout the above-mentioned models of analysis (focusing on 26 translation methods-see appendix F).

The qualitative description of the equivalence problems was followed by a quantitative analysis of the frequencies of the non-equivalences in the data. This was done to facilitate comparisons between the two textbooks. The first step in this analysis was calculating the frequencies of the non-equivalences in the data to decide the prevalence and significance of the problems in the textbook.

CHAPTER FOUR: DATA ANALYSIS AND DISCUSSION

In this chapter, each pair of translational units of the STs and TT was analyzed in twofold analysis. The first analysis was linguistic analysis giving attention to the following analyzing parameters: Graphological issues of STs and TT such as punctuation marks, spelling and consonant clusters; Morphological issues which includes inflectional (declensions and conjugations) and derivational (class changing, class maintaining) morphemes); Syntax, focusing on grammatical structures of the given languages such as structure of sentences clauses and phrases; Semantics, including Sense and reference (sameness relations, oppositeness relations and inclusiveness relations), Pragmatics with emphasis on deixis and speech acts; Then Formal Correspondence between the STs and the TT was analyzed under Thematic and Referential compatibility focusing on the layout of the textbook: paragraph division, reproduction of headings, columns, tables, figures, and chapters. The second analysis was translation method analysis (For the model of translation method analysis, see appendix F). The translation methods used by the translators throughout the above-mentioned models of analysis were analysed and commented.

4.1. ANALYSIS OF GRAPHOLOGICAL PROBLEMS

Graphology is the study of a language's writing system or orthography as seen in the various kinds of handwriting or typography (Geoffrey, 2000). It refers to the whole writing system: punctuation as well as spacing. In this section, the analyses of the textbook was based on translation problems related to graphological issues such as punctuation marks, spelling and consonant clusters.

4.1.1. PUNCTUATION MARKS

This section dealt with the analysis of the issue of using punctuation marks correctly. Nunberg (1990) is of the view that punctuation plays a vital role in the interpretation of a certain textbooks. So using it haphazardly leads to misunderstanding the textbook and consequently the wrong translation. Therefore, the writer should pay more attention to punctuation marks and not to use them randomly. Simultaneously, the reader has to take care of the punctuation marks when

interpreting a certain textbook for translation. The textbook was analyzed based on 14 punctuation marks to investigate translation problems where the translators neglected punctuation or mispunctuated and resulted in the misunderstanding of the TT message.

4.1.1.1. TRANSLATION PROBLEMS IN USING FULL STOP

The textbook was analyzed to see whether the mark full stop (.) was used to show the end of a sentence or the short form of a word. In this section, six instances of translation errors were analyzed.

Table 4.1.1.1. Analysis of translation problem in graphology: using full stop

No.	E	A	O	ATM and suggested Method
1	20:1. In the absence of limited power, it is unthinkable to have accountability and transparency.	23:1. የሥልጣን ገደብ በማይኖርበት ጊዜ ግልፅነትና ተጠያቂነት አይኖርም::	35:1. Daangaan aangoo yoo hin jiru ta'e iftoominniifi itti gaafatamummaan hin jiru	**TM:** Abandonment The translation unnecessarily decided to drop the source text item or feature (i.e. full stop). **Suggested method:** Equation (transference). The sign (full stop) is to be transfered from ST to the target text to serve the same function.
LA, comment and suggested correction: Full stop which signaled the end of the English version, *'In the absence of limited power, it is unthinkable to have accountability and transparency.'* And using this (::) sign in Amharic version, *'የስልጣን ገደብ በማይኖርበት ጊዜ ግልፅነትና ተጠያቅነት አይኖርም::'* was not used at the end of Afan Oromo sentence to show the completion of an idea. This made the Afan Oromo version unequivalent translation of both source texts of English and Amharic. This reminds us the saying of Edgar Allan poe, "The writer who neglects punctuation or mispunctuates is liable to be misunderstood." (quoted in Mogahed, 2012, p.1) **Suggested Correction: '***Daangaan aangoo yoo hin jiru ta'e iftoominniifi itti gaafatamummaan hin jiru**.'*				
2	55:2. Since the	65:1. የደን አለመኖር የአፈርን መጠረግና	90: 2.	ATM: Transposition-

	absence of forests causes erosion of soil, it highly reduces productivity**.**	*መታጠብ* ስለሚያስከትል የምግብ እህል ምርታማነት በእጅጉ ይቀንሳል፡፡	Dhabamiinsi bosonaa dhiqama biyyee waan fiduuf**.** **O**omishtummaa_ midhaan nyaataa daran ni hir'ata.	transposition also called shift is a change of grammatical category in TL in comparison with that in SL. By analogy, the method used in this version was transposition thus changing the function of comma to full stop to separate between the adverbial clause and the main clause.

LA, comment and correction:

Here full stop is incorrectly used to separate an adverbial clause ['*Since the absence of forests causes erosion of soil,*' and the Amharic version '*የደን አለመኖር የአፈርን መጠረግና መታጠብ ስለምያስከትል*' used full stop in Afan Oromo - '*Dhabamiinsi bosonaa dhiqama biyyee waan fiduuf.*'] to separate from the main clause, where comma should serve, according to MacCaskill (1990). By using full stop, the meaning of the TT sentence became unequivalent to the ST meaning to show the end of the sentence. See also (Aslam, 2006).

Suggested Correction: '*Dhabamiinsi bosonaa dhiqama biyyee waan fiduuf, omishtummaa midhaan nyaataa daran ni hir'ata.*'

3	54:2. Breaking a promise is theft**.**	64:2. ቃልኪዳንን አለማክበር ሌብነት ነዉ፡፡	89:2. Waadaa galan kabajuu dhabuun hattummaadha**;**	**TM:** Transposition- Similarly, the function of full stop was transposed to semi colon to separate between the two completely independent sentences.

Suggested Method: Translation label. An approximate equivalent sign ([.] which is equivalent sign with [::] in Amharic) was supposed to be used |

LA, Comment and correction:

Semi colon was used in the SL textbook *' Waadaa galan kabajuu dhabuun hattummaadha**;**'* to show the end of the sentence which must have used full stop as in the STs- '*Breaking a promise is theft**.**',* '*ቃልኪዳንን አለመክበር ሌብነት ነዉ፡፡*'. However, semi-colon is used instead of a full stop to separate sentences that are grammatically independent but that have closely connected meaning (Nunberg,1990).

	Suggested Correction: *'Waadaa galan kabajuu dhabuun hattummaadha.'*		
4	54:2. Such things hinder the development of the country**.**	64:2. ይህም የሀገርን ዕድገት ያጓትታል።	89:2. Kun immoo guddinna biyyaa boodatti harkisa_	**TM**: Abandonment. The translators decided to abandon full stop at the end of TT version. **Suggested method**: Translation label. An approximate equivalent sign ([.] which is equivalent sign with [::] in Amharic) is advisable.
	LA, comment and suggested correction: Here the full stop is missing at the end of Afan Oromo sentence. The translators incorrectly chose to leave full stop which was used in the STs to signal the end of the sentence (Aslam, 2006). **Suggested correction**: *Kun immoo guddinna biyyaa boodatti harkisa.*			
5	12:2. Explain how the federal and the regional constitutions are supreme to all other laws**?**	14:2. የፌዴራል ህገ መንግሥትና የክልል ህገ መንግሥት ከህጎች ሁሉ የበላይ መሆናቸዉ በምን መልክ እንደሆነ ግለጹ።	22:1. Heerri Federaalaafi heerawwan naannolee seera seerotaan olii ta'uun isaanii haala kamiin akka ta'e ibsaa_	**TM**: Abandonment. The same problem of translation method was repeated. The translators decided to abandon full stop at the end of TT version. English ST also used incorrect sign (question mark) instead of full stop. **Suggested method**: Translation label. An approximate equivalent sign ([.] which is equivalent sign with [::] in Amharic) must be used.
	LA, Comment and suggested correction: Full stop is not used to show the end of the sentence. The English source text also made incorrect use of question mark instead of full stop. Afan Oromo translators neglected the function of full stop and caused loss of meaning. This justifies the saying of Edgar Allan poe who says: "The writer who neglects punctuation or mispunctuates is liable to be misunderstood." Quoted in Mogahed, (2012, p. 1). **Suggested Correction**: *'Heerri Federaalaafi heerawwan naannolee seera seerotaan olii ta'uun isaanii haala kamiin*			

6	16:1. By identifying a given institution write a report to be taken.	18:1. በጽሑፍ ሪፖርት አቅርቡ።	28:2. ...gareen gabaasaa_	**TM:** Abandonment. The same problem of translation method was repeated. The translators decided to abandon full stop at the end of TT version. **Suggested method**: Translation label. An approximate equivalent sign ([.] which is equivalent sign with [::] in Amharic) is needed.
	LA, Comment and Correction: Full stop missing at the end of Afan oromo sentence. This chose made the TT version unequivalent to ST. Thus, as Hosseini-Masoum (2012) said, the translators frequently ignore the function of punctuation as transmitters of messages in the writen textbook. **Suggested correction**: . '...gareen gabaasaa.'			

4.1.1. 2. TRANSLATION PROBLEM IN USING COMMA

Analysis was made to see whether the function of the comma was utilized in the translation as a comma in writing is like a pause inside a sentence when speaking and it is used inside sentences and it separate parts of a sentence into logical elements thus helping us to see the structure and therefore the meaning of the sentence. In this section, nine instances of translation errors were analysed.

Table 4.1.1.2. Analysis of translation problem in graphology: using coma

No.	E	A	O	ATM and suggested method
1	2:2. For this,...human and democratic rights of citizens have to be respected.	2:2. ለዚህ ደግሞ - የግድ የዜጎች ሰብዓዊና ዲሞክራሲያዊ መብቶች መከበር ይኖርባቸዋል።	3:2. Kanaaf immoo_mirga namummaafi mirga dimokiraasii lammiilee dirqama	**TM:** Abandonment. The translators abandoned comma which was supposed to be used as cause effect transition sign of TT version. **Suggested method**: Translation label. An approximate equivalent sign ([,] which is

			kabajamuu irraa eegama.	equivalent sign with [፣] in Amharic (but not commonly used in Amharic in such cases) is needed.
	LA, Comment and correction Comma is used in English after the phrase 'For this reason' which served as cause effect transition. The cause of error seems to have transferred from Amharic Source text because, comma was not used in Amharic ST. Afan Oromo translaters repeated the same error in the translation by dropping comma from where it should have been used. However, Newmark (1988) suggests that translators should improve the problems of source texts during the translation process.			
2	7:2. Currently, Ethiopia is strengthening such relations.	8:1.በአሁኑ ጊዜ ደግሞ - ይህ ግንኙነት በመጠናከር ላይ ነው::	12:2. Yeroo ammaa kana immoo_walqunnamtiin kun cimuurratti argama.	**TM:** Abandonment. The translators abandoned comma which was supposed to be used after introductory phrase of TT version ' *Yeroo ammaa kana immoo_*'. **Suggested method**: Translation label. An approximate equivalent sign ([,] which is equivalent sign with [፣] in Amharic (but not commonly used in Amharic in such cases) is needed.
	LA, Comment and Correction: Comma is used after the introductory element, 'currently' which is time transition. In Amharic the comma was not used and this error is also reflected in Afan Oromo translation. The same comment as the above. Marcia (2001) is of the view that, Without a comma before the phrase the meaning changes drastically. **Suggested Correction**: *'Yeroo ammaa kana immoo, walqunnamtiin kun cimuurratti argama.'*			
3	7:2. For instance investors...	8:1. ለምሳሌ ያህል-ባላሀብቶች ...	13:1. Akka fakkeenyaatti_ abbootiin	**TM:** Equation. The translators decided to chose a literal equivalet method in which they left comma to make the TT equal to

			qabeenyaa...	the ST in the abandonment of comma.

	LA, Comment and Correction: The example transition- *'For instance',* *'ለምሳሌ ,የህል'* and *'akka fakkeenyaatti'* need comma. However, due to the problem of the source language, translation problem was caused in abandoning comma after the given phrase. The above comment, once again, applys here. **Suggested Correction**: *'Akka fakkeenyaatti, abbootiin qabeenyaa...'*			**Suggested Method:** Improvements. The translators were supposed to correct any typographical and grammatical error, misprints or clumsy writing in the original textbook.
4	12:2. Therefore, a law contradicting the basic principle...becomes invalid.	14:2. ይህ በመሆኑም - የፌዴራል ህገ መንግሥቱን የምቃረን ...	21:2. Kana waan ta'eefis_heericha federaalaa kan faallessu...	**TM:** Equation. The translators decided to chose a literal equivalet method, in relation to Amharic ST, in which they left comma to make the TT equal to the ST They used abandonment of translation in relation to English ST in which they abandoned comma which was used in English version. **Suggested Method:** Improvements. The translators are supposed to correct any typographical and grammatical error, misprints or clumsy writing in the original textbook.
	LA, Comment and Correction: After the clause of result 'Therefore', which served as cause-effect transition and thus modified the whole sentence, comma is used in the ST. However, Amharic ST and Afan Oromo TT did not make use of this. However, MacCskill, (1990) says that comma is needed after Sentence adverbs as in the above case. **Suggested Correction***: 'Kana waan ta'eefis, heericha federaalaa kan faallessu...'*			
5	13:2. Hence, a lot of ethical standards...	15:2.በመሆኑም - ብዙ መልካም ሥነ ምግባር ...	23:1. Kun ta'uuisaatiin_naa musa gaarii hedduutu...	**TM:** Equation. The same translation problem of using the method. Equation was used as translation method: The translators decided to chose a literal equivalet method, in relation to Amharic ST, in which they left out comma to
	LA, Comment and Correction:			

	English ST used comma after an introductory element 'hence' separating part of the sentence into logicla element. However, Afan Oromo TT missed the function of comma in this regard. We comment Marcia (2001, p.3) statement, as the one mentioned here in above "Without a comma before the phrase, the meaning changes drastically". **Suggested Correction**: *'Kun ta'uuisaatiin, naamusa gaarii hedduutu...'*			make the TT equal to the ST. They also used abandonment method of translation in relation to English ST in which they abandoned comma which was used after an introductory phrase. **Suggested Method:** Improvements. The translators are expected to correct any typographical and grammatical error, misprints or clumsy writing in the original textbook.
6	14:2. Furthermore, the unlimited power...	16:2. እንዲሁም - በሥልጣን ላይ ገደብ አለመደረጉ ...	25:2. Akkasumas_akka barbaadan waan hojjataniif,...	**TM:** Equation was used as translation method: The translators chose a literal equivalet method, in relation to Amharic ST, in which they left out comma to make the TT equal to the ST.
	LA, Comment and Correction: The addition transition, *'Furthermore'* which is used in English ST is not used in Amharic ST after *'እንዲሁም'* which is the literal translation of *'Furthermore'*. Following Amharic textbook, the translators made a mistake of dropping comma after *'Akkasumas'*. The above comment provided by Marcia (2001) applies here. **Suggested correction:** *Akkasumas, (aangoo daangessuu dhabuun) akka barbaadan waan hojjataniif,...*			They also used abandonment method of translation in relation to English ST in which they abandoned comma which was used after the phrase of addition-*'Furthermore'*. **Suggested Method:** Improvements. The translators are expected to correct any typographical and grammatical error, misprints or clumsy writing in the original textbook.
7	15:1. For example, anyone can be...	17:1. ለምሳሌ - ማንም ሰው ...	26:1. Fakkeenyaaf_ namni kamiyyuu...	**TM:** Equation. The translators chose a literal equivalet method, in relation to Amharic ST, in which they left out comma to make the TT equal to the ST.

	LA, Comment and correction: Here again the comma used after example transition, *'for example'* is missing in Amharic and Afan Oromo. Thus, it seems that the error in the TT commited due to the influence of Amharic ST. The same as the above. **Suggested correction**: *'Fakkeenyaaf, namni kamiyyuu...'*			They also used abandonment method of translation in relation to English ST in which they abandoned comma which was used after the phrase -*'For example'*. **Suggested Method:** Improvements. The translators are expected to correct any typographical and grammatical error, misprints or clumsy writing in the original textbook.
8	15:2. If...issues are not kept secret, they have...	17:2.ሚስጥራዊነታቸዉ. ካልተጠበቀ - በግለሰብ...	26:2. Iccitummaan isaanii yoo eegamuu baate_nama dhuunfaa...	**TM:** Equation. Similarly translators used a literal equivalet method, in relation to Amharic ST, in which they left out comma to make the TT equal to the ST.
	LA, comment and suggested correction: The English ST used comma After an adverbial clause, which began with *'If'*. However, in Amharic ST and Afan Orom TT the comma is not used after the adverbial clause to signal a pause. The repeated abandunce of comma justifies the idea of Newmark (1988: 58) who said, "punctuation is potent, but is so easily overlooked". **Suggested Correction:** *'Iccitummaan isaanii yoo eegamuu baate, nama dhuunfaa...'*			They also abandoned comma which was used in English ST using the translation method of abandonment. **Suggested Method:** Improvements. The translators are expected to correct any typographical and grammatical error, misprints or clumsy writing in the original textbook.
9	15:2. For example, leaving office...	17:2.ለምሳሌ - ቢሮ ሳይዘጉ በመሄድ ...	27:1. Fakkeenyaaf_ waajjira osoo hin cufin deemuu...	**TM:** Equation. equivalet method was used in relation to Amharic STthe comma was left out to make the TT equal to the Amharic ST. In relation to English, abandonement method was used and the comma was droped out of the TT version. **Suggested Method:** Improvements. The
	LA, comment and suggested correction: English ST correctly used comma to separate introductory phrase from the main clause. Amharic ST and Afan Oromo TT			

| | | | translators are expected to correct any typographical and grammatical error, misprints or clumsy writing in the original textbook. |

did not make use of the comma. Carl (1979) is of the view that 90% of all errors in punctuation involve misused or omitted comma.

Suggested Correction: *'Fakkeenyaaf, waajjira osoo hin cufin deemuu...'*

4.1.1.3. TRANSLATION PROBLEMS IN USING SEMI-COLON

Graphological problems of translation of the textbook was also analyzed to see whether semi colon is used instead of a full stop or period to separate sentences that are grammatically independent but that have closely connected meaning and also as a kind of "super comma".

In this section, two instances of translation errors were analyzed.

Table 4.1.1.3. Analysis of translation problem in graphology: using semi-colon

No	E	A	O	ATM and suggested method
1	13:1. I dont think all people are bad. Some are good, genuine, loyal, and polite, worthy, gentle, wise, industreous, dispute settlers while others are bad, disgusting, disloyal, aggressive, worthless, addicted, and problem makers.	15:1. ሰዎች ሁሉ ከፉዎች ናቸው የምል እምነት የለኝም፡፡የእርኩሳኑን ያሀል ደጋጎችም አሉ፣ ለወሽካታዉ እዉነተኛ ፣ ለከዳተኛዉ ታመኝ፣ ለትእቢተኛዉ ትሁት፣ ለከፉዉ ጥሩ፣ለሱሰኛዉ ጨዋ፣ለባለጌዉ ጭምት፣ ለመሰሪዉ ሰዉ ወዳድ፣ ለሰባቂዉ አስታራቂ ተፈጥሯል፡፡	22:2. Namoonni hunduu hammaatoodha amantaa jedhu hin qabu. cubbamootaaf akkuma qulqulloonni jiran, sobduudhaaf dhuga qabeessi; gantuudhaaf amanamaan; of tuultuudhaaf gaariin; hamaadhaaf tolaan; kan araada qabuuf gameessi; salphodhaaf ulfinaqabeessi; walitti naqaadhaaf araarsituun uumameera.	**TM:** Transposition: The function of comma was transposed to semi colon to separate between the list of series of items. In such cases comma was expected to be used as semi colon is used only to separate sentences that are grammatically independent but that have closely connected meaning and also as a kind of "super comma" **Suggested Method**:

	LA, comment and suggested correction: Comma is used in English[,] and Amharic [፣] STs between items in a series or list. However, in the Afan Oromo translation, semi colon[;] is used instead of comma as if the list is grammatically independent (Nunberg, 1990). **Suggested correction**: *'Namoonni hunduu hammaatoodha amantaa jedhu hin qabu. Cubbamootaaf akkuma qulqulloonni jiran, sobduudhaaf dhuga qabeessi, gantuudhaaf amanamaan, of tuultuudhaaf gaariin, hamaadhaaf tolaan, kan araada qabuuf gameessi, salphodhaaf ulfinaqabeessi, walitti naqaadhaaf araarsituun uumameera.'*			Translation label. An approximate equivalent sign [,] which is equivalent sign with [፣] in Amharic was supposed to be used.
2	Inside cover. Handle the book with care when passing it to another person.	Inside cover. መጽሐፉን ለሌላ ሰዉ በምታቀብልበት ወቅት ጥንቃቄ አድርግ።	Inside cover. Kitaaba kana yeroo namaaf kennitus ta'ee; fudhattu eeggannoo godhuu qabda.	**TM:** Addition: An item [semi colon] was unnecessarily added to TT version.
	LA, comment and suggested correction: Semi colon is incorrectly used in Afan Oromo TT to separate the time clause, which did not begin a sentence, and for which there should be no pause of any kind (MacCaskill, 1990). **Suggested Correction**: *'Kitaaba kana yeroo namaaf kennitus ta'ee fudhattu eeggannoo godhuu qabda.'*			**Suggested method**: Equation. A literal eequivalence by ommiting semi colon is chosen.

4.1.1.4. TRANSLATION PROBLEMS IN USING COLON

The utilization of colon to introduce a single item, especially when we want to emphasize that item and its use to introduce direct speech or a quotation as well as its function to introduce an explanation was analyzed.

In this section, one instance of translation errors were analyzed.

Table 4.1.1.4. Analysis of translation problem in graphology: using colon

No.	E	A	O	ATM and suggested method
1	We the nations, nationalities and peoples of Ethiopia:	13:1. እኛ የኢትዮጵያ ብሄሮች ብሄረሰቦችና ህዝቦች:-	20:1. Nuyi saboonni, sablammoonnii fi ummattoonni Itoophiyaa;...	**TM:** Transposition. The function of colon was transposed to semi colon to introduce an explanation.
	LA, comment and suggested correction: Colon is used in English [:] and Amharic [:-] STs to introduce an explanation. However, in Afan Oromo TT it was not colon which was used to serve the function of colon but semi colon [;]. Thus the translators used incorrect punctuation mark according to Yohannes (2008) who says that colon is used to introduce a series following a noun that establishes the series, **Suggested correction**: *'Nuyi saboonni, sablammoonnii fi ummattoonni Itoophiyaa:...'*			**Suggested Method**: Translation label. An approximate equivalent sign [:] which is equivalent sign with [:-] in Amharic was supposed to be used.

4.1.1.5. TRANSLATION PROBLEM IN USING HYPHEN (-)

As far as graphological problem of translation about hyphen is concerned, the analysis focused on whether the translators made proper use of its function as used in the case of compound words and to show that the word has been broken at the end of a line. In addition, it was also analyzed to see whether the translators used the hyphen to join words to show that their meaning is linked in some way, to make compound modifiers before nouns and when writing numbers with the meaning: 'from-to'

In this section, eleven instances of translation problems were analyzed.

Table 4.1.1.5. Analysis of translation problem in graphology: using hyphen

No	E	A	O	ATM and suggested method
1	1:2. to create	1:2. ለመፍጠር	2: 2. Hora-chuun	**TM:** Amplification. Unimportant information (item i.e., hyphen) was added and the meaning is distorted.
	LA, comment and suggested correction: Because of the use of hyphen, the word *'Hora-chuun '* in the Afan Oromo TT have no meaning and does not convey the meaning *'to create,* or the Amharic sense *ለመፍጠር '* which was intended in English and Amharic TTs. However, Yohannes state four functions of hyphen which shows the problem of the above translation. According to him hyphen is used to join words to show that their meaning is linked in some way; to make compound modifiers before nouns; with certain prefixes and fractions (Hyland, 2000).			**Suggested method**: Equation or adaptation. A literal equivalent word can be chosen or a source culture item can be replaced by a target culture equivalent.
	Suggested correction: *'Horachuun'*			
2	3:2. are (said)	3:2. የሚባልበት	5:1. Kanjedh-amaniif	**TM:** Amplification. Unimportant information (item i.e, hyphen) was added and the meaning is distorted.
	LA, comment and suggested correction: The word *'Kanjedh-amaniif'* in the Afan Oromo TT has no meaning because of the use of hyphen and does not convey the meaning intended in English *'are (said)'* and Amharic *'የሚባልበት'* TTs. (See the comment given for number one under hyphen).			**Suggested method**: Equation or adaptation. A literal equivalent word can be chosen or a source culture item can be replaced by a target culture equivalent.
	Suggested correction: *'Kan jedhamaniif'*			
3	3:2. Human rights commision	4:1. የሰብዓዊ መብቶች ኮሚሽን	6: 1. Komiish-inii mirga namummaa	**TM:** Amplification. Unimportant information (item i.e, hyphen) was added and the meaning is distorted.
	LA, comment and suggested correction: The word *'Komiish-inii'* in the Afan Oromo TT has no meaning and does not convey the meaning intended in English *'commision'* and Amharic *'ኮሚሽን'* TTs. (See the suggestion by Yohannes (2008)			**Suggested method**: Equation or adaptation. A literal equivalent word can be chosen or a source culture item can be replaced by a target culture

	for number one under hyphen). **Suggested correction**: *'Komiishinii'*			equivalent.
4	3:2. media	4:1. *መገናኛ ብዙኃኖች*	6: 1. Sabq-unnamtii	**TM:** Amplification. Unimportant information (item i.e, hyphen) was added and the meaning is distorted.
	LA, comment and suggested correction: The word in the Afan Oromo TT has no meaning and does not convey the meaning intended in English and Amharic TTs. (See the suggestion by Yohannes (2008) for number one under hyphen). **Suggested correction**: *'Sabqunnamtii'*			**Suggested method**: Equation or adaptation. A literal equivalent word can be chosen or a source culture item can be replaced by a target culture equivalent.
5	11:1. on the rule of law	13፡1. በህግ የበላይነት	20: 1. Olaa-ntummaa seeraa... irratti	**TM:** Amplification: Unimportant information (item i.e, hyphen) was added and the meaning is distorted.
	LA, comment and suggested correction: The word in the Afan Oromo TT *'Olaa-ntummaa (seeraa)'* has no meaning and does not convey the meaning *'the rule (of law)'* which was intended in English '(በህግ) የበላይነት' TTs. (See the suggestion by Yohannes (2008) for number one under hyphen). **Suggested correction**: *'Olaantummaa'*			**Suggested method**: Equation or adaptation. A literal equivalent word can be chosen or a source culture item can be replaced by a target culture equivalent.
6	19:1. social progress	21:1. ማህበራዊ ዕድገትን	33: 1. guddinna hawa-asummaa	**TM:** Amplification. Unimportant information (item i.e, hyphen) was added and the meaning is distorted.
	LA, comment and suggested correction: The word *'hawa-asummaa'* in the Afan Oromo TT has no meaning because of incorrect use of hyphen and does not convey the meaning *'social'* intended in English and *'ማህበራዊ'* in Amharic TTs. (See the suggestion by Yohannes (2008) for number one under hyphen). **Suggested correction**: *'Hawaasummaa'*			**Suggested method**: Equation or adaptation. A literal equivalent word can be chosen or a source culture item can be replaced by a target culture equivalent.

7	19:2....corrupti on	22:1. ሙስናን የሚከላከል ተቋም	34: 2. dhaabbilee Malaammaltu-mmaa ittisu	**TM:** Amplification. Unimportant information/item (i.e, hyphen) was added and the meaning is distorted.
	LA, comment and suggested correction: The word *'Malaammaltu-mmaa'* in the Afan Oromo TT has no meaning and does not convey the meaning *'corruption'* which was intended in English and Amharic 'ሙስና'. (See the suggestion by Yohannes (2008) for number one under hyphen). **Suggested correction**: *'Malaammaltummaa'*				**Suggested method**: Equation or adaptation. A literal equivalent word can be chosen or a source culture item can be replaced by a target culture equivalent.
8	19:2. society (citizens)	22:1. የዜግነት	34: 2. Lammu-mmaa	**TM:** Amplification. Unimportant information (item i.e, hyphen) was added and the meaning is distorted.
	LA, comment and suggested correction: The word *'Lammu-mmaa'* in the Afan Oromo TT has no meaning and does not convey the meaning *'citizens'* intended in English and Amharic *'የዜግነት'*. (See the comment given by Yohannes (2008) for number one under hyphen). **Suggested correction**: *'Lammummaa'*				**Suggested method**: Equation or adaptation. A literal equivalent word can be chosen or a source culture item can be replaced by a target culture equivalent.
9	23:1. such kind of malpractices	26:1. ስለደረሰበት ክፍተኛ በደል	38: 2. miidhaa olaanaa isa Qaq-qabe kana	**TM:** Amplification. Unimportant information (item i.e, hyphen) was added and the meaning is distorted.
	LA, comment and suggested correction: The word *'isa Qaq-qabe'* in the Afan Oromo TT have no meaning and does not convey the meaning understood as *'malpractice (he faced'* in English and Amharic 'ስለደረሰበት'. (See the suggestion by Yohannes (2008) for number one under hyphen). **Suggested correction**: *'Qaqqabe'*				Suggested method: Equation or adaptation. A literal equivalent word can be chosen or a source culture item can be replaced by a target culture equivalent.
10	24:1. ...there is no democracy	27:1. ...ዲሞክራሲ አይገኛም።	40: 1. ...dimookira-asii...hin argamu	**TM:** Amplification. Unimportant information (item i.e, hyphen) was

				added and the meaning is distorted.
	LA, comment and suggested correction: The word *'dimookira-asii'* in the Afan Oromo TT has no meaning and does not convey the meaning *'democracy'* intended in English and *'ዴሞክራሲ'* in Amharic TTs. (See the suggestion by Yohannes (2008) for number one under hyphen). **Suggested correction**: *'Dimookiraasii'*			**Suggested method**: Naturalization: SL word can be borrowed and naturalized to fit the spelling rules of the TL.or Equation or adaptation. A literal equivalent word can be chosen or a source culture item can be replaced by a target culture equivalent.
11	24:1. equality of opportunity	27:1. የእኩል ተጠቃሚነት	40: 1. Walqix-xummaatti fayyadamuun	**TM:** Amplification. Unimportant information (item i.e, hyphen) was added and the meaning is distorted.
	LA, comment and suggested correction: The word *'Walqix-xummaatti'* in the Afan Oromo TT have no meaning and does not convey the meaning *'equality'* intended in English and 'የእኩል' in Amharic TTs. (See the suggestion by Yohannes (2008) for number one under hyphen). **Suggested correction**: *'Walqixxummaatti'*			**Suggested method**: Equation or adaptation. A literal equivalent word can be chosen or a source culture item can be replaced by a target culture equivalent.

4.1.1.6. TRANSLATION PROBLEM IN USING QUESTION MARK (?)

Graphological problem in using question mark was also analyzed based on its use at the end of all direct questions, after a tag question and at the end of a sentence that really is a direct question. In this section, one instance of translation problems was analyzed.

Table 4.1.1.6. Analysis of translation problem in graphology: using question mark

No.	E	A	O	ATM and suggested method
1	15:2. How was the exam stolen?	17:2. ፈተናዉ እንዴት ሊወጣ ቻለ?	26:2. Qorumsichi akkamitti akka ba'uu danda'e_	**TM:** Transformation: The syntactic construction of the STs was changed in the TT.
	LA, comment and suggested correction: Error in Afan Oromo TT is made by converting the question form of the statement to indirect report			

				Suggested method:
form. The Afan Oromo version conveys the following meaning in English and Amharic: *'the way in which the exam was stolen'* or *'ፈተናዉ አንዴት ሊወጣ አንደቻለ'*. After that question mark is missing due to the structure of the sentence. However, Aslam (2006) states that question mark is used at the end of all direct questions and after a tag question, not ufter indirect question. **Suggested correction**: *Qorumsichi akkamitti ba'uu danda'e?*				Formal equivalent which gives a one on one corresponding equivalent of words, phrases and clauses.

4.1.1.7. TRANSLATION PROBLEM IN USING EXCLAMATION MARK (!)

The use of exclamation mark was analyzed based on its function to indicate strong feelings or a raised voice in speech, to show surprise and for a non-question sentence beginning with "*what*" or "*how*" in whose case an exclamation mark is required.

In this section, one instance of translation problem was analyzed.

Table 4.1.1.7. Analysis of translation problem in graphology: using exclamation mark

No.	E	A	O	ATM and suggested method
1	13:1. "I have the right to know why you came here."	14:1." *ታሪኩን መስማት ሙብቴ ነዉ የመጣሸበትን፡፡* "	22:2. "Mirga kooti dhimma ati dhufteef dhaga'uun!"	**TM:** Transposition: The function of full stop was transposed to interjection to signal the end of a sentence.
	LA, comment and suggested correction: Here the error of using exclamation mark in Afan Oromo TT is committed without having an expression that indicates strong feeling or interjection (MacCaskill, 1990).			**Suggested Method**: Translation label. An approximate equivalent sign [.] which is equivalent sign with [::] in Amharic) was supposed to be used.

4.1.1.8. TRANSLATION PROBLEM IN USING SLASH (/)

The graphological problem was analyzed based on the function of slash to indicate "or", to show fractions, to indicate "per" in measurements of speed, prices etc, to separate letters in certain abbreviations,   in writing dates to separate day, month and year, to separate parts of a website address (url/) on the Internet, and to separate folders on some computer systems.

In this section, one instance of translation problem was analyzed.

Table 4.1.1.8. Analysis of translation problem in graphology: using slash

No.	E	A	O	ATM and suggested correction
1	6:2. Both of them have certain major functions as per proclamation 87/1999 E.C. of Addis Ababa and <u>416</u>/1996 E.C. proclamation of Dire Dawa.	7:2. የከተማ አስተዳደሮቹ ዋና ዋና ተግባራት (በአዋጅ ቁጥር 87/1999 ዓ.ም የአዲስ አበበ ቻርተር አዋጅ) እና አዋጅ ቁጥር <u>416</u>/1996 ዓ.ም የድሬ ደዋ ቻርተር አዋጅ ላይ እንደተገለጸዉ ...	11:2-1212:1. Bulchiinsi Magaalotaa kunniin dhimmoota ijoo raawwatan (Labsii lakk. 87/1999 Chaartarii Addis Ababaa fi labsii lakkoofsa <u>4/6</u>/1996 Chaartarii Dirre Dawaatiin kan ibsaman...	**TM:** No method of translation can be assigned to this translation problem as it seems that the problem was caused due to carelessness on the side of the translators.
	LA, comment and suggested correction: As Mogahed (2012) states, slash is used to indicate "or", to show fractions, to indicate "per" in measurements of speed, prices etc, to separate letters in certain abbreviations, in writing dates to separate day, month and year, to separate parts of a website address (url/) on the Internet, and to separate folders on some computer systems. However, an error is committed in Afan Oromo ST in using slash where it could not serve the above mentioned function by separating inseparable numbers as can be seen in the English: *'416/1996 E.C.'*, Amharic: *'416/1996 ዓ.ም'* and Afan Oromo: ***4/6/1996*** causing serious translation problem. **Suggested correction**: ***416/1996***			

4.1.1.9. TRANSLATION PROBLEM IN USING BRACKETS/ROUND BRACKETS (---)

The proper use of brackets is also analyzed to see whether the translators used the brackets to explain or clarify, to indicate plural or singular, to add a personal comment and to define abbreviations or not.

In this section, one instance of translation error was analyzed.

Table 4.1.1.9. Analysis of translation problem in graphology: using brackets

No	E	A	O	ATM and suggested method
1	79:1. For this festival all individuals including mother likkie used to come with hen...	94፥1 በልመና የሚተዳደሩት እማማ ልኬ ሳይቀሩ አንድ ዶሮ...ያቀርቡ ነበር።	131:1-2. Kadhaan kan jiraattu aayyo (<u>Likkeen</u> osoo hin hafin ayyaan kanaaf lukkuu tokko dhiyeessu ture.	**TM:** Addition. Information/an item (i.e. [(] was added. **Suggested Method**: Equation: An equivalent translation can be chosen.
	LA, comment and suggested correction: Bracket was incorrectly used to separate Mother, (literally translated as *mom-እማማ-Ayyoo)*, from the noun it described which is *'Likkee'* as *'aayyoo (likkee'*. This in turn has corrupted the meaning intended in the TT. However, Aslam (2006) state that bracket is used to explain or clarify, to indicate plural or singular, to add a personal comment and to define abbreviation. **Suggested correction**: *aayyoo likkee*			

4.1.2. TRANSLATION PROBLEMS IN USING SPELLING

Spelling is the forming of words by ordering letters. It is the forming of words with letters in a conventionally accepted order (Jesperson, 1982). The textbook was analyzed to see the proper use of permissible consonant clusters and correct vowel lengths to convey the correct message of words.

4.1.2.1. TRANSLATION PROBLEM IN PUTTING IMPERMISSIBLE CLUSTERS OF CONSONANTS TOGETHER

Consonant, according to linguistics, is speech sound other than vowel. It is a speech sound produced by partly or totally blocking the path of air through the mouth. It is also defined as a letter of the alphabet that represents a consonant (Akmajian et.al. 2004). The correct use of consonants was analyzed in the textbook as follows.

In this section, eleven instances of translation errors were analyzed.

Table 4.1.2.1. Analysis of translation problem in graphology: using consonant clusters

No.	E	A	O	ATM and suggested correction
1	Cover page: plastic	Cover page: ፕላስቲክ	Cover page: Plastikii	**TM:**Transference. English word was borrowed directly with partial change in spelling. **Suggested method**: Naturalization. The borrowed word '*plastic*' should first be adapted to the normal pronounciation then to the normal phonological form of the target language.
	LA, comment and suggested correction: The translators used two consonants /p/ and /l/ in the initial position. According to Tilahun (1998), Afan Oromo does not permit two consonants in word initial position as in '*plastikii*'. Therefore, the word was not correctly spelt. (see appendix D, for the detailed information of permissible and impermissible Afan Oromo consonant clusters).. **Suggested correction**: *'Pilaastikii'*			
2	ቀጥሎ (ከገለጥክ በኋላ)	The meaning is understood from the context as *'after you opened the page'*	Cover page: erga **Saaqte** booda	**TM:** No method of translation was applied. The problem was caused due to error of spelling which must have been solved by editing of responsible editors.
	LA, comment and suggested correction: In Afan Oromo consonant cluster system, the phoneme /q/ does not come before /t/. Therefore, the word is meaningless because of incorrect set of consonant cluster. On this issue, Tilahun Gamta (1998) lists about 414 impermissible clusters of Afan			

	Oromo consonants. **Suggested correction**: *'Saaqxe'*			
3	2:2. **(in) language**	2:2. በቋንቋ	3:1. **afaaniinti**	**TM:** No method of translation was applied. The problem was caused due to error of spelling which must have been solved by editing tasks of responsible editors.
	LA, comment and suggested correction: The spelling is correct in terms of consonant cluster. However, there is no Afan Oromo word '*Afaaniinti*' having any semantic sense as far as I know. The word is meaningless because of incorrect spelling. Woodward (1997) asserts that correct grammar, punctuation and spelling will all assist you in clarifying your meaning. **Suggested correction**: *'Afaaniin'* to covey the meaning of Amharic '*በቋንቋ*' and English *'in language'*.			
4	4:1. the meaning is understood in the context as *'as far as **the violation of** human right is concerned'*	4:2. የሰብዓዊ መብት *መጣስን* በተመለከተ	7:1. **Sarbmuu** mirga namummaa ilaalchisee.	**TM:** No method of translation was applied. The problem was caused due to error of spelling which must have been solved by editing tasks of responsible editors.
	Afan Oromo does not permit three consecutive consonants (Tilahun, 1998). Therefore, the word is meaningless because of incorrect spelling. **Suggested correction**: *'sarbamuu'*.			No method of translation was applied. The problem was caused due to error of spelling, which must have been solved by editing tasks of responsible editors.
5	10:1. ...the power **holding** only through democratic ways	11:1. ሥልጣን በዴሞክራሲያዊ መንገድ ብቻ **እንዲያዝ**	18:1. ...aangoon karaa dimokiraatawaa...qof aan akka **qabatamuuff**	**TM:** No method of translation was applied. The problem was caused due to error of spelling, which must have been solved by editing tasks of responsible editors.

	LA, comment and suggested correction: Afan Oromo does not permit two consonants word final (Tilahun, 1998). Therefore, the word is meaningless because of incorrect spelling. **Suggested correction**: *'qabatamuuf'*			
6	17:1. Do you understand?	19:1. ተረዳህኝ?	29:2. Nhubattee?	**TM:** No method of translation was applied. The problem was caused due to error of spelling, which must have been solved by editing tasks of responsible editors.
	LA, comment and suggested correction: Afan Oromo does not permit two consecutive consonants word initial position (Tilahun, 1998). Therefore, the word is meaningless because of incorrect spelling. **Suggested correction**: *'Na hubattee?'*			
7	23:2. This further strengthens **citizen's** commitement to work against poverty and backwardness.	26:2. ከልማት እኩል ተጠቃሚነትም ሲኖር **ዜጎች** ድህነትና ኋላቀርነትን ለማስወገድ በሙሉ ልባቸዉ በጋራ ይረባረባሉ	39:1. **Llamiileen** misooma irraa walqixa fayyadamtoota ta'uun hiyyummaa fi boodatti hafummaa balleessuuf onnee guutuun waliin hirmaatu.	**TM:** No method of translation was applied. The problem was caused due to error of spelling, which must have been solved by editing effort of responsible editors.
	LA, comment and suggested correction: Afan Oromo does not permit two consequitive consonants word initial position (Tilahun, 1998). Therefore, the word is meaningless because of incorrect spelling. **Suggested correction**: *'Lammiileen'*			
8	24:1. What kind of effects there would be due to	27:1. የብሄሮች...የ...እኩል ተጠቃሚነት **መብቶቻችን** አለመቀበል...	40:1. Saboonni, ...walqixxummaa **migootatti**...fayyada	**TM:** No method of translation was applied. The problem was caused due to error of spelling which must

	...inequalities of (**rights** of) opportunities of nations...?	ምን...ሲያስከትል ይችላል?	muu yoo...dhiisan...maal uumuu danda'a?	have been solved by editing tasks of responsible editors.
	LA, comment and suggested correction: The word *'migootatti'* is meaningless and did not convey the Message intended in the SL because of incorrect spelling. This ignores the advice provided by Woodward (1997) who says, Correct spelling will all assist you in clarifying your meaning. **Suggested correction**: *mirgootatti*			
9	Not mentioned (the mistranslated word is *'domestic animals'*	37:2. የአትክልትና **የእንስሳት** ዉጤቶች እጥረት በመፈጠሩ በአካባቢያቸዉ በምርቶች ላይ ከፍተኛ የሆነ የዋጋ ንረት እየታየ ነዉ::	53:2. Hanqinni oomisha **beeldaa** fi fuduraa waan uumameef, naannoo isaanii irratti gatiin dabalaa jira.	**TM:** No method of translation was applied. The problem was caused due to error of spelling which must have been solved by editing tasks of responsible editors.
	LA, comment and suggested correction: There is no explanation for its consonant cluster. The word is meaningless because of incorrect spelling. The above comment of Woodward (1997) explains this fact. **Suggested correction**: *beeladaa*			
10	53:2. የሀገራችን አርሶ አደሮች በመንግሥት የተነደፈዉን **የኤክስቴንሽን** ፓኬጅን በተገባር በማዋል በአነስተኛ ማሳዎች ዉስጥ ልዩ ልዩ ምርቶች	46:1. Our farmers, thanks to the **extension** package, managed to produce different products in	75:2. Qonnaan bultoonni **eksiteenshin** paakeejii mootummaadhaan qiyyaafame hojii irra oolchuun lafa qonnaa muraasa qabu keessatti iitti fayyadamaa oomisha garaa garaa	**TM:** Transference. English word was borrowed directly with partial change in spelling. Suggested method: Naturalization. The borrowed word '*extension* ' should first be adapted to the normal pronounciation then to the normal phonological form of the

	ተጠቃሚ ሆነዋል፡፡	small fields.	ta'eera.	target language.
	LA, comment and suggested correction: The word was incorrectly spelt because the borrowed word was not 'transliterated' correctly. Newmark (1988) advises that foreign words should be naturalized and presented in the correct translitration form of the target language. **Suggested correction**: '*ekisteenshinii'*			
11	64:1. በመቀጠልም የአካባቢዉ የቀበሌ አስተዳደርና የወጣቶች **ማህበር** ሁኔታዉን እንዲረዱላቸዉ አሳወቁ፡፡	54:1. Furthermore, they invited member children of the **organization**...to raise their question.	89:1. Bulchitoonni gandaa fi **wlaldaa** dargaggootaa naannoo haala isaa akka hubatan taasisan.	**TM:** No method of translation was applied. The problem was caused due to error of spelling which must have been solved by editing tasks of responsible editors.
	LA, comment and suggested correction: In Afan Oromo consonant cluster system there is no Afan Oromo phoneme which comes after or before /w/ except /w/ itself in the case of gemmination (Tilahun, 1998). Therefore, the word is meaningless because of incorrect spelling. The correct spelling is: '*waldaa*'			

4.1.2.2. TRANSLATION PROBLEMS IN USING VOWEL LENGTHS

Vowel is a speech sound produced by the passage of air through the vocal tract, with relatively little obstruction. It is a letter of the alphabet that represents a vowel such as "a," "e," "i," "o," "u," and sometimes "y" (Akmajian, 2004). The proper use of vowel lengths was analyzed as follows. In this section, five instances of translation errors were analyzed.

Table 4.1.2.2. Analysis of translation problem in graphology: using vowel lengthes

No.	E	A	O	ATM and suggested method
1	4:1. ...an institution...to support the **maintenance** of	4:1. **...ሙብት አስከባሪ** ተቋም ነዉ፡፡	7:1. jaarmiyaa **mirgaeegsisuudha**	**TM:** No method of translation was applied. The problem was caused due to

	human and democratic **rights.**			error of spelling which must have been solved by editing tasks of responsible editors.

	LA, comment and suggested correction: Afan Oromo does not permit three consecutive vowels with out using apostrophe sign to separate them (Hamid, 1995). The error is committed by merging two independent words togeher. The word is meaningless because of incorrect representation of vowels. **Suggested correction**: *'mirga eegsisuudha'*		

2	18:2. within very **short** period of time	21:1. **በአጭር** ጊዜ ዉስጥ	32:2. yeroo **gubaabaa**	**TM:** No method of translation was applied. The problem was caused due to error of spelling which must have been solved by editing tasks of responsible editors.
	LA, comment and suggested correction: The word does not give any sense of semantic meaning because of spelling error. Thus, the translators missed the advice of Woodward (1997, p. 149) who says, "Correct grammar, punctuation and spelling will all assist you in clarifying your meaning". **Suggested correction**: *'yeroo gabaabaa'*				

3	21:1. elected **representatives of the region**.	23:1. በህገሪቱ ህዝቦች ተወካዮች (ምክር ቤት)	36:1. **mana mamaree** federaalaa	**TM:** No method of translation was applied. The problem was caused due to error of spelling which must have been solved by editing tasks of responsible editors.
	LA, comment and suggested correction: This word is also meaningless because of incorrect spelling. The same suggestion which was given in number 2 also applies here. **Suggested correction**: *'mana maree federaalaa'* which can be translated literaly as *'federal council'*				

4	24:2. No one has to (be) consider(ed) as **inferior**.	27:1. *ማንም ሰዉ... የበታች* እንደሆነ ሊቆጠር አይገባም::	41:1. **gadiaanaa** akka ta'etti ilaalamuu hin qabu	**TM:** No method of translation was applied. The problem was caused due to error of spelling which must have been solved by editing
	LA, comment and suggested correction: Afan Oromo does not				

permit three consecutive vowels without using apostrophe sign to separate them (Hamid, 1995). The error is committed by merging two independent words together. The word is meaningless because of incorrect representation of vowels. **Suggested correction**: *'gadi aanaa'*		tasks of responsible editors.

5	33:1. ...erodes confidence of the people **in their government**.	38:1. ...ዜጎች **በመንግሥታቸዉ ላይ** አመኔታ እንዳይኖራቸዉ...::	54:2. **mootummaa iaaniirratti** amantaa akka hin godhanne...	**TM:** No method of translation was applied. The problem was caused due to error of spelling which must have been solved by editing tasks of responsible editors.
	LA, comment and suggested correction: Afan Oromo does not permit three consequitive vowels in word initial position unless it is separated by apostrophe sign (Hamid, 1995). Therefore, the word is meaningless. **Suggested correction**: *'isaaniirratti'* .			

TABLE 4. 1. STATISTICAL SUMMARY OF MECHANICAL DATA

No.	Supra Categories	Main Categories	Sub-Categories	Sub-sub Categories	Frequency
1	Graphology	Mechanics	Punctuation marks	Full stop	6
				Comma	9
				Semi-colon	2
				Colon	1
				Hyphen	11
				Dash	0
				Question mark	1
				Exclamation mark	1
				Slash	1
				Quotation mark	0
				Apostrophe	0

No.	Supra Categories	Main Categories	Sub-Categories	Sub-sub Categories	Frequency
				Underline	0
				Bracket	1
				Capital letter	0
			Spelling	Vowels	5
				Consonants	11
Total					**49**

As can be seen from table 4.1., the analysis dealt with two main categories of mechanical issues such as punctuation marks and spelling. It became clear that such issues were problematic for the translators when we consider 49 total instances of mechanical problems of the translated textbook (33 instances of problems of punctuation marks and 16 instances of spelling errors). After the above analysis of the effect of punctuation marks on meaning and consequently on translation into the target language, it is evident that the translators should use punctuation marks properly. At the same time, the reader should not belittle the importance of punctuation marks in understanding a certain textbook. Additionally, the translator does not need to imitate the source text in translation, but he/she has to observe the norms and context of the target text.

The major translation problems in using mechanical issues were many. One of such problems was impermissible use of consonant cluster (11 instances) and mispelt vowels. While some of spelling errors can be considered 'slips', others appear to be genuine problems that reveal the improper use of the spelling system in the TL and violations of the graphological rules of the mother tongue.

Incorrect use of hyphen which violated the transfer of correct message from source text to the target text was also a major factor (having eleven instances of translation Problems). Another was the improper use and the omission of comma in the target text. In doing so the value that a comma can have in meaning of a textbook has been ignored to separate parts of a sentence into a logical elements and the help it provides to see the structure and therefore the meaning of the sentence. Problems of translation with regard to comma are of two types. The first type is when the translators failed to decode the source text (especially Amharic) punctuation. The second

type is the inappropriate use of comma in the target text, either because of the influence of the source text punctuation or the lack of awareness of the target language convention.

The third translation problem in mechanics was the incorrect use and omission of full stop to mark the end of a sentence. Quotation mark and the incorrect use of vowels come as the fourth problem in the target text. Semi colon was seen as the fifth translation problem and the rest (colon, question mark, slash, apostrophe, bracket and capital letter (one instance each) are the least of all as posing the problem for the translators.

From the above analysis, one can conclude that the function of punctuation marks as organizational tools and carriers of messages was not considered well in the text. Abdel-Maguid (1990) is of the view that punctuation marks "promote and explicate grammatical well-formedness and remove semantic incongruities, thus making the textbook comprehensible". He also argued that "unless a message is appropriately punctuated, communication is bound to stumble over the ambiguation rock" (Muhammed, 1990, p. 43).

Thus, inappropriate or misplaced punctuation, as seen in the above analysis, can ambiguate, distort or undermine the intended meaning of the textbook.

4.2. ANALYSIS OF MORPHOLOGICAL PROBLEMS

Morphology refers to the mental system involved in word formation or to the branch of linguistics that deals with words, their internal structure, and how they are formed. Morphological correspondences between word structures of both source and target languages involve (1) complexity of word formation, (2) differences of word classes, and (3) categories expressed by various classes of words (Mark and Kirsten (2005).

In this section, the translation problems that were caused due to morphological differences between the SL and TL in relation to inflectional and derivational morphemes were analyzed as under:

4.2.1. INFLECTIONAL MORPHOLOGY

Inflection is a change in the form of a word or an altered form of a word showing a change in tense, mood, gender, or number, or the part of the word that changes in this (Swan, 2005).

Under inflectional morphological analyses, the problem was assessed based on nominal and conjugational/verbal inflections. Under nominal inflection, cases such as nominative, accusative, genitive, dative, instrumental, ablative, vocative and benefactive were analyzed. In addition, grammatical number (Singular and Plural) and gender (masculine and feminine) was also seen under nominal inflection. Conjugational inflection was assessed based on tense, aspect and mood under perfective, imperfective, infinitive, contingent, gerund, imperative/jussive, causative and Voice (active versus passive).

In this section, thirteen instances of translation problems caused by the differences of inflectional morphological systems of the SLs and TL are analyzed.

4.2.1.1. NOMINALS: (CASE, NUMBER, GENDER)

Nominal, according Reimer (2010) is words relating to noun or group of words that functions as a noun. The translation problems of nominal inflections were analyzed on the bases of case, number and gender in this sub section.

4.2.1.1.1. CASE

Case is any of the various types to which a noun can belong, according to the work it does in a sentence, usually shown by a special word ending (Swan, 2005). The translation problem of the textbook was analyzed to investigate the correct use of morphemes that signal nominative, accusative, genitive, dative, instrumental, ablative, vocative and benefactive cases.

4.2.1.1.1.1. NOMINATIVE CASE

Nominative is a grammatical form case of nouns and pronouns that identifies the subject of a sentence or clause. Other words, e.g. adjectives, may be in the nominative in agreement with a noun (Swan, 2005). Three instances of translation problems in relation of the nominative case were analysed here in below.

Table 4.2.1.1.1.1. Analysis of translation problem in using inflectional morphemes: nominative case

No.	E	A	O	ATM and suggested method
1.	1:2. If there are *conflicts which cannot be settled by discussion*, it is important to forward for judicial settlement.	(1.2)*በወይይት፡ ሊፈቱ፡ የማይችሉ፡ ግጭቶች፡* ሲያጋጥሙ ፡ ለዳኝነት ፡ማቅረብና የብዙኃኑን፡ ዉሳኔ፡ በፀጋ ፡ተቀብሎ፡ ተግባራዊ ፡ማድረግ፡፡	2:1. *Walitti bu'iins<u>a</u> mariin hiikuu hin dan-deenye* yoo mudatu, mana mariitti dhiyeessuu fi murtii sagalee caalmaan kenname amananii fudhachuun hojiirra oolchuu.	**TM**: Transposition. One grammatical unit (subjective case) was replaced by accusative case. **Suggested method**: Componencial analysis. Comparing SL word which has a similar meaning by means of common and different semantic components.

LA, comment and suggested correction

Here the problem of translation is resulted from replacement of subjective case by accusative case. The phrase in the STs, '*<u>conflicts</u> which cannot be settled by discussion,*' and '*በወይይት፡ ሊፈቱ፡ የማይችሉ፡ <u>ግጭቶች፡</u>*', are in the nominative case. However, the Afan Oromo translation *<u>Walitti bu'iinsa</u> mariin hiikuu hin dan-deenye'* is in the accusative case. As the subject in Amharic is unmarked (Baye, 2009), there is no equivalent bound morpheme which shows the subjective in the STs. The bound morpheme /-a/ in *bu'iins<u>a</u>* signals the accusative case in Afan Oromo (Tilahun, 2001) and caused incorrect translation of the ST version. This can be corrected by adding subject marker inflectional morpheme, */-i/* on the free morpheme, */bu'iins-<u>i</u>/*.

Suggested correction: *Walitti bu'iins<u>i</u> mariin hiikuu hin dan-deenye yoo mudatu,...*

| 2 | 79:1. **I** and Yonas want to award some brave children of this community. | (94.2)**እኔ**:ዮናስ፡ ከመንደራችን ነበዞ፡ ለሆኑት:ሽልማት፡ ልንሰጣቸዉ አስበናል፡ ፡ | 131:2. An<u>aa</u>fi Yoonaas barattoota ollaa keenyaa qaxalee ta'an...badhaasuud | **TM:** Transposition. One grammatical unit (subjective case) was replaced by accusative case.

Suggested method: Componencial analysis. Comparing SL word which |

				haaf yaanneera.	has a similar meaning by means of common and different semantic components.

	LA, comment and suggested correction
	Similarly, the personal pronoun '*Ana*' in Afan Oromo ST was the translation of an English personal pronoun *I* and Amharic እኔ and used as the subjective case in the sentence. However, the translators did not use the correct form of subject marker in Afan Oromo. They incorrectly used the accusative marker */-a/* instead of */-i/* to show the subjective case. (For the detailed rules of Afan Oromo subject markers, see Tilahun (2001).
	Suggested correction: *An<u>ii</u> fi Yoonaas barattoota ollaa keenyaa kan qaxalee ta'an...badhaasuudhaaf yaanneerra.*

3.	7:2. Ethiopia has long history of international relations.	8፡1. ኢትዮጵያ ከዓለም ሃገራት ጋር ያላት ግንኙነት ረጅም ዘመን ያስቆጠረ ነዉ፡፡	12:2. Walqunnamtii Itoophiyaan biyyoota addunyaa waliin qabdu bara dheeraa ta'eera.	**TM:** Transposition. One grammatical unit (subjective case) was replaced by accusative case. **Suggested method**: Componencial analysis. Comparing SL word which has a similar meaning by means of common and different semantic components.

LA, comment and suggested correction:
'*Walqunnamtii Itiyoophiaan biyyoota addunyaa waliin qabdu*' was a phrase that served in the sentence of Afan Oromo version as subjective case. In English version, the word in subjective case is 'Ethiopia'. The translators used the Amharic version but mistranslated the Amharic phrase *ኢትዮጵያ ከዓለም ሃገራት ጋር ያላት ግንኙነት* in the accusative which was in the nominative case. Unlike Amharic and English, Afan Oromo noun or nounphrase in subjective case takes inflectional morpheme (Tilahun, 2001). However the morpheme which signals the subject */-n/* in the word *Walqunnamtii* is missing .
Suggested correction: *Walqunnamtii<u>n</u> Itiyoophiaan biyyoota addunyaa waliin qabdu...*

4.2.1.1.1.2. ACCUSATIVE CASE

Accusative is a grammatical case that identifies the direct object of a verb or other grammatical parts in some inflected languages and that affects nouns, pronouns, and adjectives (Swan, 2005). One instance of translation problem in relation to the accusative case was analyzed in the following table.

Table 4.2.1.1.1.2. Analysis of translation problem in using inflectional morphemes: accusative case

No.	E	A	O	ATM and and suggested method
1	19:2. It is possible to avoid corruption entirely.	21:2. ሙስናን ማቆም ይቻላል፡፡	33:2. Malaammaltummaan dhaabuun ni danda'ama.	**TM:** Transposition. One grammatical unit (accusative case) was replaced by subjective case. **Suggested method**: Componencial analysis. Comparing SL word which has a similar meaning by means of common and different semantic components.
	LA, comment and suggested correction: Here, the bound morpheme /-n/ in *malaamaltummaa**n*** is incorrectly suffixed to a free morpheme *'malaammaltummaa',* meaning *corruption,* which is in accusative case in English version. As a rule, the bound morpheme /-n/ which signals accusative case in Afan Oromo occurs in the objective case with out an inflectional suffix. In other words, Afan Oromo nouns unlike Amharic (Baye, 2009) are unmarked in the objective case. The translators borrowed the structure of Amharic in which the objective is marked by the bound morpheme /-ን/ in the word 'ሙስናን' and mistranslated the case. **Suggested correction**: *Malaammaltummaa dhaabuun ni danda'ama.*			

4.2.1.1.1.3. DATIVE CASE

Widowson (1996) defines dative as a grammatical form case that identifies the source, agent, or instrument of action of the verb in some inflected languages and that affects nouns, pronouns, and adjectives. One instance of translation problem in relation to the dative case was analyzed in the following table.

Table 4.2.1.1.1.3. Analysis of translation problem in using inflectional morphemes: dative case

No.	E	A	O	ATM and Suggested Method
1.	3:1. There are various reasons for giving due respect *to human and democratic rights*.	(4.1) *ለሰብአዊና ዲሞክራሲያዊ መብቶች*፡ጥበቃ፡ ማድረግ፡ ያስፈለገባቸዉ፡ በርካታ፣ምክንያቶች፡ አሉ፡፡	5:1. *Mirga namummaa fi mirga dimokiraasii* eegumsa gochuun kan barbaachiseef kaayyolee hedduun jiru.	**TM:** Reduction. Information (an item-the Afan Oromo dative case marker bound moprpheme *tiif*) was missed. **Suggested method**: Componencial analysis. Comparing SL word which has a similar meaning by means of common and different semantic components.

LA, comment and suggested correction: The bound morphemes */-tii/* and /*tiif*/ which must have been used in the sentence as dative case are missing. This was shown in English by using the free morpheme 'to' in '*to* human and democratic rights' and in Amharic by using the prepositional bound morpheme /ለ-/ in '*ለሰብአዊና፡ዲሞክራሲያዊ፡መብቶች፡* . This rendered the translated Afan Oromo version semantically incorrect and structurally poor. Swan (2005) is of the view that inflections of cases are language specific. Thus, Afan Oromo has nominative, accusative, genitive, dative, instrumental, vocative etc. However, Baye (2009) identifies three cases for Amharic: nominative, accusative and genitive.

Suggested correction: '*Mirga namummaatii fi mirga dimokiraasiitiif eegumsa gochuun kan barbaachiseef*

kaayyoleen hedduun ni jiru'.

4.2.1.1.1.4. GENITIVE CASE

Genitive is a grammatical case that affects nouns, pronouns, and adjectives and that usually indicates possession (Swan, 2005). One instance of translation problem in relation to the genitive case was analyzed in the table below.

Table 4.2.1.1.1.4. Analysis of translation problem in using inflectional morphemes: genitive case

No	E	A	O	ATM and suggested method
1.	2:1. Active citizen participation	(2.1) የዜጎች፡ንቁና፡ ጠንካራ ተሳትፎ	2:2. Hirmaannaa lammiilee si'aayinaafi cimina qabu.	**TM:** Reduction. Information (an item-the Afan Oromo possessive case marker bound morpheme *kan*) was missed. **Suggested method**: Componential analysis. Comparing SL word which has a similar meaning by means of common and different semantic components.
LA, comment and suggested correction: The translation of this sentence is incorrect because of the incorrect use of possessive form. The Amharic possessive form (see Baye, 2009), which is shown by /የ/ in'የዜጎች' of Amharic version and understood as /of/ in English STs was not indicated by possessive marker				

kan in Afan Oromo version after the phrase *hirmaannaa lammiilee* (see Mohammed & Zaborsky, 1990). Without the morpheme *kan* the Afan Oromo version *'Hirmaannaa lammiilee si'aayinaafi cimina qabu'* can be back translated to English and Amharic as *"the participation of active and strong citizens"* and *"የንቁና፡ ጠንካራ ዜጎች፡ ተሳትፎ"* respectively. Thus, the phrase active in the STs describes the noun *'participation'*. However, in the Afan Oromo target text the phrase *'si'aayinaa fi cimina',* with out adding the morpheme *kan,* describes not *hirmaannaa/participation/ተሳትፎ,* but it describes *lammiilee/citizens/ዜጎች.*

Suggested correction: *Hirmaannaa lammiilee kan si'aayinaafi cimina qabu*

If we consider the translation of the text as it is the meaning may not be clear for all readers because of different Afan Oromo dialects. If the text is corrected as the one I proposed, it is expected that it will be clear to all the speakers of different Afan Oromo dialects. Otherwise, the problem of ambiguity is expected as I analyzed above.

4.2.1.1.1.5. INSTRUMENTAL CASE

According to Verdonk (2006), instrumental is a grammatical case that indicates means of doing something and describes a noun case that indicates that something is used for a purpose or is the means by which something is done. Three instances of translation problems in relation to the instrumental case were analyzed in the table below.

Table 4.2.1.1.1.5. Analysis of translation problem in using inflectional morphemes: instrumental case

No.	E	A	O	ATM and suggested method
1.	2:2. This is because, it is only when co-existence is there that people can live together regardless of (literaly **with** or **in**) race, religion, **language**,	2:2. ምክኒያቱም የህዝቦች መፈቃቀድ ስኖር ብቻ ነዉ በዘር በሃይማኖት **በቋንቋ** በአመለካከት እና	3:1. Sababni isaas ummanni sanyiin, amantiin, **afaaniint**, ilaalchaan garaagara ta'e garaagarummaa	**TM:** Addition: information (an item- the Oromo phoneme /t/) was wrongly added at the end of the word

and outlook and like differences.	በመሳሰሉት ልዩነት ያላቸዉ ህዝቦች ልዩነታቸዉን አቻችለዉ በሰላምና በፍቅር መኖር የሚችሉት	kana waldanda'uudhaan jaalalaani fi nagaan waliin jiraachuu kan danda'u, yoo waljaalachuun ummataa jiraateedha.	*afaaniin.* **Suggested method**: Componencial analysis. Comparing SL word or morpheme which has a similar meaning by means of common and different semantic components.

LA, comment and suggested correction: The English phrase, 'with language' and the Amharic phrase '**በቋንቋ**' are in instrumental case which express **means** of descrimination signaled by the preposition *with (in)* in English and the bound morpheme /*በ-/* in Amharic. However, in the translated word of Afan Oromo textbook, the bound morpheme which signals the instrumental case was not correctly used in the phrase *afaaniint.* The cause of error may be spelling error or lack of proper knowledge to identify instrumental case on the part of the translators Using ameans of doing something is known as instrumental case and is used by the bound morpheme /-n/ in Afan Oromo (see Appleyard, 2009).

Suggested correction: Sababni isaas ummanni sanyiin, amantiin, **afaaniin**, ilaalchaan garaagara ta'e

| 2. | 12:1. regional constitutions are endorsed by regional representatives (i.e. **representatives *of* the region**) in state councils. | 14:1. የክልል ህገ *መንግሥታትም* የክልሉ ህዝቦች በ*መረጧቸዉ* *ተወካዮቻቸዉ* አማካይነት በየክልሉ ምክር ቤት የፀደቁ ናቸዉ።። | 21:1. Heerawwan naannolees karaa bakka bu'ootaa **ummanni naanichaa filatee ergeen** mana marii naannichaatiin mirkanaa'u. | **TM:** Reduction. Information (an item-the Afan Oromo possesive case marker bound moprpheme *kan*) was missed. **Suggested method**: Componencial analysis. Comparing SL word which has a similar meaning by means of common and different semantic components. |

LA, comment and suggested correction: In this sentence the bound morpheme /-n/ in '*ummanni naanichaa filatee ergeen'* is used in the instrumental case. This was shown in English by the preposition *'by'* and in Amharic by the prepositional phrase *'በ...አማካይነት'*. However, the possesive form indicated in

English by the preposition *'of'* and the Amharic bound morpheme */-ኣቸዉ/* *(see* Baye, 2009*)* was not shown in Afan Oromo. According to Mohammed and Zaborsky (1990), the bound morpheme */-tii/* should be inserted after the genitive before instrumental */-n/* in Afan Oromo.

 Suggested correction: *'Heerawwan naannolees karaa bakka bu'ootaa kan ummanni naanichaa filatee ergee<u>tiin</u> mana marii naannichaatiin mirkanaa'u'.*

| 3. | 96:1.

Ways in order to inhance knowledge...

[The English version by it self was problematic. The improved version may be structured thus: *Some of the* **ways by which knowledge can be inhanced**.*]* | 115:1.

ዕዉቀት ከሚዳብርባቸዉ ሁኔታዎች ጥቂቶቹ... | 161:1.

Haalawwan beekumsa gabbatan keessaa muraasa... | **TM:** Reduction. information (an item-the Afan Oromo bound moprpheme -*uun*) was dropped.

Suggested method: Componencial analysis. Comparing SL word which has a similar meaning by means of common and different semantic components. |

LA, comment and suggested correction: The bound morpheme of Amharic **'ከ.....ባቸዉ'** in **ከሚዳብርባቸዉ** and the English free morpheme **by** has an equivalent function of the instrumental case in the sentence. However, Afan Oromo version does not convey the same meaning as English and Amharic source texts because of the omission of free morpheme */-uun/* which shows instrumental case (see Mohammed and Zaborsky, 1990), but missed in the word *gabbatan.* The Afan Oromo version when back translated reads: *the ways of developed/inhanced knowledge* which is very different from the source text which says: *ways by which knowledge is inhanced/developed.*

Suggested correction: Haalawwan beekumsi ittiin gabbatuun keessaa...

4.2.1.1.1.6. VOCATIVE CASE

Vocative is a grammatical case that indicates that the speaker is directly addressing somebody or something (Swan, 2005). One instance of translation problem in relation to the vocative case was analyzed in the table below.

Table 4.2.1.1.1.6. Analysis of translation problem in using inflectional morphemes: vocative case

NO.	E	A	O	ATM and suggested method
1.	44:1. Then the fire was irritated and said, "**Water**, I am greatly irritated by thieves of our ox."	5፩፥፩. በዚህ ጊዜ እሳት እሳት እጅግ ተቆጥቶ ውሃን እንዲህ አለ፡- **እቶ ውሃ**: የጋራ ንብረታችን የሆነዉ በሬ በመሰረቁ በጣም ተናድጃለሁ	72:1. Obbo ibiddi yeroo kana baay'ee dheekkamee bishaaniin akkas jedhe, "**Obbo Bishaanii**, sangaan qabeenya keenya ta'e waan hatameef baay'ee aareen jira."	**TM**: Addition. Information (an item-the Afan Oromo morpheme *-ii*) was incorrectly added at the end of the word *bishaan*. **Suggested method**: Componencial analysis. Comparing SL word or morpheme which has a similar meaning by means of common and different semantic components.

LA, comment and suggested correction: The word water in the English version, Water, I am greatly irritated and *እቶ ውሃ* in the Amharic version *እቶ ውሃ፥ ... በጣም ተናድጃለሁ* was a literal translation of the Afan Oromo word ***Obbo Bishaanii***, in ***Obbo Bishaanii**, ... baay'ee aareen jira*. Both water in English and *እቶ ውሃ* in Amharic are understood as being in the vocative. The Afan Oromo word bishaan**ii** added the bound morpheme **/-ii/** in a wrong way and violated the vocative case. According to Appleyard, (2009) Afan Oromo form vocative case by using the absolute form of the noun and by adding */yaa/* before the noun being addressed. Therefore, it is advisable to delete **-ii** from the word bishaan**ii.**

Suggested Correction: *Obbo Bishaan (yaa bishaan),…*

4.2.1.1.2. ANALYSIS OF TRANSLATION PROBLEMS OF NOMINALS IN GRAMMATICAL NUMBER

The question of number as indicated in the morphological structure of the nominals offered a variety of difficulties to the translators. English, Amharic and Afan Oromo have two varieties of number: singular and plural. 'Singular' implies that one actor (or participant) is involved in the event (or action). 'Plural' implies that more than one actor is involved in the event. A basic difference between the number systems of Afan Oromo and Amharic on the one hand and English on the other hand is that while English has one known form of inflectional morpheme to signal plurality of a noun, the other two especially Afan Oromo has a number of inflectional

bound morphemes to signal plurality of certain nouns (Appleyar, 2009; Tilahun, 1989). Translators failed in making clear distinctions between the SL and TL in this regard as can be seen below.

Four instances of translation problem of the textbook was analyzed looking for the inappropriate use of singular and plural forms of the nominal.

Table 4.2.1.1.2. Analysis of translation problem in using inflectional morphemes: grammatical number

No.	E	A	O	ATM and suggested Method
1.	1:1. Understand human and democratic **rights** of citizens	1፥1. የዜጎችን ሰብዓዊና ዲሞክራሲያዊ *መብቶችን* ትረዳለህ	1:1. **Mirga** namummaa fi dimokiraasii lammiilee ni hubatta.	**TM:** Reduction. Information (an item-the Afan Oromo plural marker bound moprpheme -*wwan*) was removed. **Suggested method**: Componencial analysis. Comparing SL word which has a similar meaning by means of common and different semantic components.
LA, comment and suggested correction: Linguistic analysis,comment and suggested correction: The bound morpheme /-*s*/ in the English word **rights** and /-*አች*/ in Amharic word *መብቶች* signals the plural number (See Baye, 2009). However, the translated word *mirga* in the Afan Oromo version is singular in number. Thus the translators did not identified the correct grammatical number in the above version. The translation problem can be solved by using one of the plural markers of Afan Oromo, for example *-wwan* (For the detailed rule of Afan Oromo plural markers, see (Abdulsamad, 1994). **Suggested correction**: *mirgawwan*				
2.	3:1. Active participation of *citizens*.	3:1. *የዜጎች*ንቁና ጠንካራ ተሳትፎ	4:1. Hirmaannaa *hawaasaa* si'aayaa fi cimaa	TM: Reduction. Information (an item-the Afan Oromo plural marker bound moprpheme -*lee*) was removed. **Suggested method**:

				Componencial analysis. Comparing SL word which has a similar meaning by means of common and different semantic components.

LA, comment and suggested correction: Similarly, the translation is incorrect because of the incorrect use of singular form of the noun, 'hawaasaa' which must have been translated as *'lammiilee'*. Translating '*citizens*' of English and '*ዜጎች*' of Amharic as '*hawaasa*' is semantically incorrect reference. To provide equivalent plural marker of the Amharic /-*አች*/ in (*ዜጎች*) the English /-*s*/ in citizen**s,** the translation problem can be solved first by giving equivalent term of the TL i.e. *lammii*' and then adding the appropriate plural marker inflectional morpheme, */-lee/* to the free morheme *lammii* (Abdulsamad, 1994).

Suggested correction: *Hirmaannaa lammiilee kan si'aayinaa fi cimina qabu.*

3.	3:2. Why respecting **rights** of citizens and co-existence are the bases for building a democratic system?	3:2. የዜጎች መብቶች መጠበቅና የህዝቦች መፈቃቀድ ለዴሞክራሲ ሥርዓት ግንባታ መሠረቶች ናቸዉ። የሚባልበት ምክኒያት ምንድነዉ።	5:1. Kabajamuun **mirga** lammiilee fi waljaalalli ummattootaa bu'uura ijaarsa dimokiraasiiti kan jedhamaniif sababni isaa maali?	**TM:** Reduction. Information (an item-the Afan Oromo plural marker bound moprpheme *-lee*) was removed. **Suggested method**: Componencial analysis. Comparing SL word which has a similar meaning by means of common and different semantic components.

LA, comment and suggested correction: The same translation problem was caused for the third instance. The bound morpheme -*s* in the English word rights and /-*አች*/ in Amharic word *መብቶች* signals the plural number. However, the translated word *mirga* in the Afan Oromo version is singular in number. Thus the translation problem can be solved (using the language's rule provided by Abdulsamad (1994), by adding the appropriate plural marker inflectional morpheme, *'-lee'* to the free morpheme *lammii*.

Suggested correction: *Hirmaannaa lammiilee kan si'aayinaa fi cimina qabu.*

4.	6:2. Major functions of	7:1. የከተማ አስተዳደሮች	11:2. Dalagaawwan	**TM:** Compensation. Asimilar effect of plural was given elsewhere using a different means i.e. Plural

city administrations.	ዋና ዋና ተግባራት	gurguddoo **bulchiinsa** magaalotaa.	marker -ota was added on *magaalaa/city/ከተማ* instead of *bulchiinsa/administration/አስተዳደር.* **Suggested method**: Componencial analysis. Comparing SL word which has a similar meaning by means of common and different semantic components.

LA, comment and suggested correction: Here the translation error is committed by adding plural marker on the modified noun rather than adding on the modifier. In English and Amharic STs, the plural marker '*-s'* and /-*አች*/ is added to '*administrations*' and '*አስተዳደሮች*' respectively. However, in Afan Oromo, instead of adding the plural marker morpheme '*-ota'* to the '***bulchiinsa***', '*magaalaa*',-'*city*' or '*ከተማ*' is pluralized. According to Newmark (1988), the translator should be faithful in all the aspects of manner and meaning intended in the ST. Thus, the translator has no right to pluralize a word which is not in plural form in the ST and vice versa.

Suggested correction: '*bulchiinsota magaalaa'* not '*bulchiinsa magaalotaa'.*

4.2.1.2. VERBAL (CONJUGATIONAL) INFLECTIONS

Conjugation is the different patterns of inflection of a given verb. It also refers to a group of verbs that use the same patterns of inflection (Swan, 2005). Translation problems were searched based on conjugational inflection focusing on Aspect (perfective, imperfective, infinitive, contingent, gerund, imperative/jussive, causative and Voice (active versus passive).

In this section, five instances of translation problems were analyzed.

4.2.1.2.1. ASPECT

Reimer (2010) defines aspect as the grammatical category, which expresses the internal temporal constituency of an event. Careful observation was made to look for translation problems related to aspects under sub titles of perfective, imperfective, infinitive, contingent, and gerund. However, no instances of translation problems were found.

4.2.1.2.2. MOOD

According to Swan (2005), mood is grammatical category relating to the informative or communicative status of utterances, e.g. whether they refer to established facts, question, express a supposition or condition, deny, request. The textbook was analyzed to identify translation problems under the subtitles subjunctive, indicative, and imperative/jussive mood. Three instances of mood were analyzed.

4.2.1.2.2.1. SUBJUNCTIVE MOOD

The subjunctive mood is used to talk about actions or states that are in doubt (Swan, 2005). One instance of subjunctive mood was found and analyzed as follows.

Table 4.2.1.2.2.1. **Analysis of translation problem in using inflectional morphemes: subjunctive mood**

No.	E	A	O	ATM and suggested methodMethod of translation
1	81:2. Either the borrower or the lender **may die**	97፡1. ወይ አበዳሪ ወይ ተበዳሪ **ይሞታል**	135:2. Liqeessaan yookiin liqeeffataan **du'a**.	**TM:** Transposition. The grammatical init in the ST was changed in the TT. Equivalence (dynamic equivalence) a ST element is replaced by a TL element with different propositional content but similar force.
LA, comment and suggested correction: One of the nice use of the subjunctive is in connection with indeterminates such as the mood indicated in the STs stated in subjunctive mood as can be seen from the English ST *Either the borrower or the lender may die* and Amharic ST *ወይ አበዳሪ ወይ ተበዳሪ ይሞታል*. The mood of the sentence in the STs imply the probable death of one of the two parties i.e. borrower and lender which is not determined. This was indicated in English using the modal verb with the main verb *'may die'* . In Amharic this mood was indicated using the repeated free morpheme *ወይ...ወይ* and the bound morpheme *ይ...ል* added on the verb *ሞተ*. However, the TT version *'Liqeessaan yookiin liqeeffataan du'a.*' is in indicative mood and also conveys the incorrect meaning *'either the borrower or the lender death'*. The back translated meaning of the Afan Oromo version *'A borrower or a lender is death'* is completely different in meaning when compared with the original textbook. This translation problem was caused on account of the missing of conjugational bound morpheme, namely *-uu* which indicates subjunctive mood			

in Afan Oromo (Appleyard, 2009:45) with the phrase *ni danda'a/ni mala* meaning *may or could.*

Suggested correction*: Liqeessaan yookiin liqeeffataan du'uu ni danda'a/ni mala.*

4.2.1.2.2.2. IMPERATIVE AND JUSSIVE MOOD

Imperative describes the mood or a form of a verb that expresses a command or request, e.g. the verb form "come" in "come here!". Similarly, Jussive is also grammar of a verb inflected to indicate commands, permission, or agreement with a request (Widowson, 2007). Three instances of translation problems in relation to imperative/jussive inflections were analyzed here in below.

Table 4.2.1.2.2.2. Analysis of translation problem in using inflectional morphemes: jussive mood

No.	E	A	O	ATM and suggested method
1	Inside cover page. Do not write on the cover or inside pages.	Inside cover page፦ በመጽሐፉ ሽፋን ላይ ወይንም በዉስጥ ገፆች ዉስጥ አትፃፍ	Cover page. Qola kitaaba kanaa irrattis ta'ee fuula irratti barreessuu hin qabdu.	**TM:** Transposition. The grammatical init in the ST was changed in the TT. **Suggested Method**: Equivalence (dynamic equivalence) a ST element is replaced by a TL element with different propositional content but similar force.
LA, comment and suggested correction: The mood used in English and Amharic source texts was negative imperative mood with the verb *write* in English and ፃፍ in Amharic. However, Afan Oromo translators changed the mood and expressed the statement in obligation form *'barreessuu hin qabdu/you should not write'.* The translation can be improved by changing the Afan Oromo verb *barreessuu* which was in infinitive form to *barrees* and then addiing the bound morpheme */-in/* in which the morpheme */-i/* signals imperative mood and */-n/* signals negative imperative along with *hin* (See Tilahun, 1989). **Suggested correction***: Qola kitaaba kanaa irrattis ta'ee fuula irratti hin barreessin.*			
2.	Inside cover page: Never tear or cut out any pictures or pages	Inside cover page: ከመጽሐፉ ዉስጥ ገፆችን ወይንም ስዕሎች በፍፁም ቀደህ አታዉጣ	Inside cover page: Fakkii fuula kitaaba kanaa irra jiru hunda	**TM:** Transposition. The grammatical init in the ST was changed in the TT. Equivalence: a literal equivalence

				gonkumaa kutuu hin qabdu.	is chosen

LA, comment and suggested correction: The same translation problem as above happened once again. The mood used in English and Amharic source texts was negative imperative mood with the verb *tear or cut out* in English and ቆይህ ኢታዉጣ in Amharic. However, Afan Oromo translators changed the mood and expressed the statement in obligation form: '*kutuu hin qabdu /you should not tear or cut out'*. The translation can be improved by changing the Afan Oromo verb *kutuu* which was in infinitive form to *kut* and then addiing the bound morpheme */-in/* in which the morpheme */-i/* signals imperative mood and */-n/* signals negative imperative along with *hin.* See also (Abdulsamad, 1994; Tilahun, 1989)

Suggested correction*: Fakkii fuula kitaaba kanaa irra jiru hunda gonkumaa hin kutuu*.

3.	Inside cover page: Repair any torn pages with paste or tape.	Inside cover page: የተቀደዱ ገፆች ሲኖሩ በማጣበቂያ ወይንም በፕላስተር ጠግን	Inside cover page: Kitaabni kun yoo...tarsa'e ...hapheen ykn 'maastishiin' qabsiisuu qabda.	**TM:** Transposition. The grammatical init in the ST was changed in the TT. **Suggested Method**: Equivalence: a literal equivalence is chosen

LA, comment and suggested correction: This is the third instance in which the imperative mood was wrongly translated to the TL in obligation form. The mood used in English and Amharic source texts was positive imperative mood with the verb *repair* in English and ጠግን in Amharic. However, Afan Oromo translators changed the mood and expressed the statement in obligation form: qabsiisuu qabda */you should repair'*. The translation can be improved by changing the Afan Oromo verb *qabsiisuu* which was in infinitive form to *qabsiis* and then adding the bound morpheme */-i/* which signals imperative mood. (See the reference for number 2 here in above)

Suggested correction*: Kitaabni kun yoo...tarsa'e ...hapheen ykn 'maastishiin' qabsiisi*. Yookaan (fuulli arsa'an yoo jiraatan… hapheen ykn maastishiin qabsiis).

4.2.1.2.3. VOICE (PASSIVE VERSUS ACTIVE)

Active describes a verb whose subject is the person or thing performing the action described by the verb. Passive is a form of a verb or verbs indicating that the apparent subject of a verb is the person or thing undergoing, not performing, the action of the verb as in "We were given work to

do" (Syal and Gindal, 2005, p. 65). One instance of translation problem in the use of voice inflection was analyzed.

Table 4.2.1.2.3. Analysis of translation problem in using inflectional morphemes: passive versus active

No.	E	A	O	ATM and suggested method
1	15:2. What kind of cares *has to be taken* to keep secret ?	፲7፡2. ሚስጥርን ለመጠበቅ ምን ዓይነት ጥንቃቄ *መደረግ ይኖርበታል* ?	27:1. Iccitii eeguuf of eegannoo akkamiittu *ta'uu qaba* ?	**TM:** Transposition: The grammatical init in the ST was changed in the TT. **Suggested Method**: Equivalence: a literal equivalence is chosen
LA, comment and suggested correction: The introgative statement in English (*has to be taken)* and Amharic (*መደረግ ይኖርበታል)* used passive voice but Afan Oromo ST used active voice *(ta'uu qaba)* and corrupted the emphasised message. An equivalent translation can be achieved by adding Afan Oromo passive voice marker bound morpheme */-am/* on the Afan Oromo verb *ta'uu* (Tilahun, 1989). **Suggested Correction**: *Iccitii eeguuf of eegannoo akkamiittu ta'amuu qaba* ?				

4.2.2. DERIVATIONAL MORPHOLOGY

Widowson (2007), states that derivation is the formation of a word or term from another word or from a basic form.

In this section, two instances of translation problems of class changing and class maintaining morphemes caused by the differences of derivational morphological systems of the SLs and TL were analyzed.

Table 4.2.2. Analysis of translation problem in using derivational morphemes

No.	E	A	O	ATM and suggested method

1	3:1. ...every citizen should **directly or indirectly** participate in the process	3:1. *መላዉ ጐብረተሰብ በዲሞክራሲ ሥርዓት ግንባታ እንቅስቃሴዉ ዉስጥ* **በስፋትና በንቃት** *መሳተፍ አለበት።*	**4:1-2.** ...ummanni hundi sochii ijaarsa dimokiraasii keessatti **kallattiidhaafi bal'inaan** hirmaachuu qaba.	**TM:** Transposition. The grammatical init in the ST was changed in the TT. **Suggested Method**: Equivalence: a literal equivalence is chosen

LA, comment and suggested correction: Afan Oromo TT is incorrect because of incorrect use of derivational morpheme. In English, the adjectives '*direct*' and '*indirect*' have added derivational morpheme */-ly/* as a class changing morpheme (see Syal and Jindal, 2005) to indicate adverb. In Amharic the adverb form is correctly shown with the derivational morpheme *በ-/*, as can be seen in '*በስፋትና በንቃት*'. But Afan Oromo has used the inflectional morpheme, */-an/* on the second word but the first word remained in the adjective form. (see Tilahun, 1989 on the issue of Afan Oromo adverbs).

Suggested correction: *...ummanni hundi sochii ijaarsa dimokiraasii keessatti <u>kallattiidhaafi bal'inaan</u> hirmaachuu qaba.*

2	22:1. (you) understand rights stated in the constitution of Federal **Democratic** Republic of Ethiopia.	25:1. *በኢትዮጵያ ፌዴራላዊ* **ዲሞክራሲያዊ** *ሪፐብሊክ ህገ መንግሥት የተደነገጉ የብሄሮችን የብሄረሰቦችንና የህዝቦችን መብቶች ታዉቃለህ።*	**37:1.** Mirgoota sabootaa sablammootaafi ummattootaa heera mootummaa Federaalawaa **Dimokiraataa** Rippabilika Itoophiyaa keessatti tumame ni beekta.	**TM:** Transposition. The grammatical init in the ST was changed in the TT. Equivalence: a literal equivalence is chosen

LA, comment and suggested correction: The word '*democratic*' and '*ዲሞክራሲያዊ*' are adjectives in both English and Amharic source texts. The English bound morpheme */-ic/* (Syal and Jindal, 2005) and the Amharic bound morpheme */ኣዊ/* (Getahun, 2004) are class changing suffixes which changed noun to adjective. However, Afan Oromoo translators did not consider this form and corrupted the meaning, by using incorrect form '*dimokiraataa*'. The derivational morpheme of Afan Oromo which can change the noun class to adjective by way of correction is */-wa/*. Thus *Dimokraatawaa* is the equivalent form of the English

'Democratic' and Amharic 'ዲሞክራሲያዊ' forms.

Suggested correction: *Mirgoota sabootaa sablammootaafi ummattootaa kan heera mootummaa Federaalawaa Dimokiraatawaa Rippabilika Itoophiyaa keessatti tumaman ni beekta.*

TABLE 4.2. STATISTICAL SUMMARY OF MORPHOLOGICAL DATA

2	Morphology	Inflectional morphology	**1. Nominal** Nominal-Case,	Nominative	3
				Accusative	1
				Genitive	1
				Dative	1
				Instrumental	3
				Ablative	0
				Vocative	1
				Benefactive	0
			Nominal-number,	Singular & Plural	4
			Nominal-gender	Masculine & Feminine	0
			2. (Verbal)	**Aspect**	0

				i. Perfective	
				ii. Imperfective	0
				iii. Infinitive	0
				iv. Contingent	0
				v. Gerund	0
				Mood Subjunctive	1
				Indicative	0
				Imperative/ Jussive	3
				Voice: Active versus Passive	1
		Derivational Morphology		Class changing morphemes	2
Total					**21**

As can be seen in the table 4.2. above, twenty-one instances of translation problems concerning the inaccurate use of morphemes were identified. Most such inaccuracies, however, were in the misuse, omission and substitution of inflectional morphemes with the total instances of thirty-five translation problems. In using inflectional morphemes, the translators had faced more difficulties in translating the textbook in the issue of using inflections in nominals (with 14 instances of translation problems) than in conjugational (with 5 instances of) morphemes. In the nominal morphemes, the most translation problem was posed in incorrect use of case (10 instances) endings especially in marking nominative case of Afan Oromo, which stands as a subject of a finite verb. In some cases there seems to be the influence of the source texts in whose case nominative is unmarked. The instrumental case which is applied to a case expressing means or agency and generally indicated in English by "by" or "with" and by "-n" in Amharic also posed translation problem. The translators failed to use the instrumental case marker "-n" of

Afan Oromo in 3 instances. In using the appropriate inflections in grammatical number, the translators made translation problems in 4 instances. Inflection indicating gender was the least of all (with 2 instances of) inflectional problems of the translated textbook.

As far as conjugational inflection is concerned markers of imperative and jussive posed translation problem with 3 instances. The translators failed to use Afan Oromo conjugational morphemes like "*haa*" to signal jussive aspect of the verbs.

Derivational morpheme was the least area of translation problem in morphological analysis with only four instances of failure to use class-changing morpheme in the target text.

4.3. ANALYSIS OF SYNTACTIC PROBLEMS

Syntax is defined by Swan (2005) as the ordering of and relationship between the words and other structural elements in phrases and sentences. It refers to the way that words and phrases are put together to form sentences in a language. The syntax may be of a whole language, a single phrase or sentence. Anyone who attempts to examine word-for-word translations (as in the case of this study) will not be surprised to discover an incredible number of word combinations which either make no sense or give precisely the opposite meaning of the original. Syntactic miscorrespondences in word-for-word translations can be ascribed mainly to the failure in grasping structural relationships between constituent elements in word combinations. Nida (1964) classifies word combinations into three major groupings: (1) phrase, (2) clause and sentence, (3) discourse. In the present study, discourse as a part of word group was not considered and the syntax section was analyzed based on phrase, clause and sentence groupings.

4.3.1. PHRASE

Phrase is a short group of words, which are often used together and have a particular meaning (Nunberg, 1990). Five instances of translation problems on the structure of phrases were analyzed as follows:

Table 4.3.1. Analysis of translation problem in syntax: phrase

No	English	Amharic	Oromo	ATM and suggested method
1.	2:1. It is a way in which people	2፡1. ህዝቡ በመረጣቸዉ	2:1. Ummanni hooggantoota	**TM:** Literal translation: The structure of Afan Oromo version was literally

			filateen kan hoogganamu, hooggantoota filate irratti yoo amantaa dhabu karaa nageenyaan kan buusu, kan biroo filatee **fi** kan bakka buusuudha.	transferred from Amharic sentence structure so as to provide formal equivalence i.e. a one on one corresponding equivalent of word, phrases or clause. **Suggested correction**: Transformation: Syntactic construction should be changed to solve the problems of structural differences between English and Amharic STs and Afan Oromo TT.
elect their leaders **and** avoid those leaders if they are not confident on them.	*መሪዎች የሚመራበት፣ በመረጣቸዉ መሪዎች ላይ እምነት ባጣ ጊዜ በሰላማዊ መንገድ የሚያወርድበት ሌሎችን የሚመርጥበትና የሚተካበት ነዉ፡፡*			

LA, comment and suggested correction: In this sentence the translators used the structure of Amharic to convey the intended meaning in Afan Oromo. In doing so they are not succeeded in providing correct translation. The conjunction *'ና'* in Amharic and '*and*' in English as in the phrase- '*elect their leaders **and** avoid those leaders*', *'ሌሎችን የሚመርጥበትና የሚተካበት ነዉ፡፡'*, '*kan biroo filatee **fi** kan bakka buusuudha*', was transfered directly and corrupted the meaning of the TT. The lexeme /-ና/ in Amharic and */and/* in English was used as a conjunction to connect two phrases. The translation can be improved by avoiding faulty parallelism in Afan Oromo version and removing the conjunction *'fi'*.

Suggested correction:

'Ummanni hooggantoota filateen kan hoogganamu, hooggantoota filate irratti yoo amantaa dhabu karaa nageenyaatiinn aangoo irraa kaasudhaan kan biroo filatee kan bakka buusuudha'.

2.	7:1. International relations **of** Ethiopia	8:1. የኢትዮጵ የዉጪ ግንኙነት	12:2. Walqunnamtii alaa Itoophiyaa.	**TM:** Literal translation: The structure of Afan Oromo version was literally transferred from Amharic sentence structure to provide formal equivalence i.e. a one on one corresponding equivalent of word, phrases or clause. **Suggested correction**: Transformation: Syntactic construction should be changed to solve the problems of structural differences between English and Amharic STs and Afan Oromo TT.

LA, comment and suggested correction: The Afan Oromo genitive case marker '*kan*' signaled in Amharic by 'የ' (for more detail see Baye, 2009) and in English 'of' is not used in the structure of Afan Oromo.

Because of this, the translated version of Afan Oromo phrase is ambiguos.			
Suggested correction: *'Walqunnamtii Itoophiyaa (kan isheen) biyya alaa (waliin qabdu)'*			

3.	23:1. ...**a kebele** where Ato Hirpo resides,...	26:1. አቶ ሺበሺ በሚኖሩበት **ቀበሌ**...	38:2. Obbo hirphaan **gand**a jiraatanitti...	**TM:** Literal translation: The structure of Afan Oromo version was literally transferred from Amharic sentence structure to provide formal equivalence i.e. a one on one corresponding equivalent of word, phrases or clause. **Suggested correction**: Transformation: Syntactic construction should be changed to solve the problems of structural differences between English and Amharic STs and Afan Oromo TT.

LA, comment and suggested correction: As can be seen in the review of syntax of Afan Oromo, the noun in Afan Oromo usually precedes the qualifiers and the qualifiers are arranged in a sequence: noun-adjective possessive/demonstrative pronoun (Griefnow-Mewis, 2001). In the Afan Oromo translated sentence, the word '*ganda*' in the phrase, *Obbo Hirphaan gand jiraatanitti...* is head word and the other words modifiers of the word *'ganda'* or *'kebele'*. The structure in Afan Oromo was incorrectly constructed by transfering Amharic structure.	
Suggested correction: *'Ganda Obbo Hirphaan jiraatanitti...'*	

4.	28:1. In past regimes, it was common to see languages, religions and **other cultural attributes of some nations, nationalities and peoples** as superior and others as inferior.	32:1. ባላፉት ሥርዓቶች የብሔሮችን፣ የብሔረሰቦችንና የህዝቦን ቋንቋዎች፣ ሃይማኖቶችና ሌሎች ባህላዊ መገለጫዎችን አንዱን የበላይ ሌላዉን የበታች አድርጎ መመልከት የተለመደ ነበር፡፡	47:1. Sirnoota darban keessatti afaan, amantiiwwanii fi **ibsitoota aadaa biroo sabootaa, sablammootaa fi ummattootaa** kan isa tokkoo akka olaanaatti, kan biroo akka gadi aanaatti ilaaluun	**TM:** Literal translation. The structure of Afan Oromo version was literally transferred from Amharic sentence structure so as to provide formal equivalence i.e. a one on one corresponding equivalent of word, phrases or clause. **Suggested correction**:Transformation: Syntactic construction should be changed to solve the problems of structural differences between English and

			kan tureedha.	Amharic STs and Afan Oromo TT.

LA, comment and suggested correction: The English word *'other'* and Amharic '*ሌሎች*' which was the correct equivalent term of the word '*biroo*' in the Afan Oromo phrase, *aadaa biroo sabootaa, correspinding to the English phrase,' other cultural attributes', and the Amharic, 'ሌሎች ባህላዊ መገለጫዎች* determined the word cultural attributes (*ባህላዊ መገለጫዎች*). However, the translators used incorrect structure of Afan Oromo phrase by dropping Afan Oromo genitive marker *kan* (see Mohammed and Zaborsky, 1990) *which* was indicated by the preposition *of* in English and *የ* in Amharic (see Baye, 2009). Thus, the Afan Oromo phrase structure can be corrected by adding *kan* before *sabootaa...*

Suggested correction: *Sirnoota darban keessatti afaan, amantiiwwanii fi ibsitoota aadaa biroo kan sabootaa, sablammootaa fi ummattootaa...*

5.	89:2. **Respected** teachers, students and workers of our school,	106:1. የተከበራችሁ የትምህርት ቤታችን መምህራንና ሠራተኞች፣ ወደ ተማሪዎች	148:2. **Kabajamoota** barsiisotaa, hojjattootaa barattoota jaalatamoo,	**TM**: Literal translation: The structure of Afan Oromo version was literally transferred from Amharic sentence structure so as to provide formal equivalence i.e. a one on one corresponding equivalent of word, phrases or clause. **Suggested correction**:Transformation: Syntactic construction should be changed to solve the problems of structural differences between English and Amharic STs and Afan Oromo TT.

LA, comment and suggested correction: The English word **respected** and the Amharic word የተከበራችሁ translated to Afan Oromo as **kabajamoota** functioned as modifier of the nouns- *teachers, students and workers* in English version. In the Amharic version, *teachers and workers* are modified by the word *respected* but the common noun *students* is modified by the word ወደ/*dear*. This is corrct according to Appleyard (1995) who states noun phrases in Amharic are head-final with adjectives and other modifiers preceding their noun. However, the Afan Oromo translators made a translation problem by transferring the phrase structure of the STs to the TT and put the modifier *kabajamoo/respected* before the modified noun *barsiisota/teachers*...This violates the structural rule of the language asserted by Griefnow-Mewis (2001).

The phrase can be corrected by putting the word *barsiisotaa, hojjattoota...* before *kabajamoo*.

<table>
<tr><td colspan="2">Suggested correction: Barsiisota, hojjattootaa fi barattoota mana barnoota keenyaa Kabajamoota (kan kabajamtan).</td></tr>
</table>

4.3.2. CLAUSE

Clause is a group of words, consisting of a subject and a finite form of a verb (Swan, 2005: 118). One instance of translaion problem was analyzed on the translation problem of the structute of clause.

Table 4.3.2. Analysis of translation problem in syntax: clause

No.	E	A	O	ATM and suggested method
1.	(9:1. unit review exercise.) The international relations of Ethiopia is targeted to get support for development Endeavour and to promote the respect of human and democratic rights in Ethiopia.	(11: unit review exercise.) ኢትዮጵያ:ከሌሎች: የዓለም:ሀገራት:ጋር የምታደርገዉ: ሰላማዊ:ግንኙነት: ለልማትና: ለዲሞክራሲያዊ: ሥርዓት:ግንባታ የሚያስፈልጋትን: ማንኛዉንም:ድጋፍ: ለማግኘት: ጠቅሚታል::	17:unit review exercise). Qunnamtii nageenyaa Itoophiyaan biyyoota addunyaa biroo waliin taasiftu, misoomaafi ijaarsa sirna dimokiraasiif barbaachisu deeggarsa kamiyyuu <u>argachuuf</u> ishee fayyada.	**TM:** Literal translation: The structure of Afan Oromo version was literally transferred from Amharic sentence structure so as to provide formal equivalence i.e. a one on one corresponding equivalent of word, phrases or clause. **Suggested correction**:Transformation: Syntactic construction should be changed to solve the problems of structural differences between English and Amharic STs and Afan Oromo TT.

LA, comment and suggested correction: In this sentence the problem of translation was caused by incorrect transfer of SL structure to the TL. The English phrase, 'support for development endeavor' was structured in Amharic as 'ለልማትና:ለዲሞክራሲያዊ:ሥርዓት:ግንባታ የሚያስፈልጋትን:ማንኛዉንም:ድጋፍ:'. The sentence is relative clause and when we back translate the Amharic version, it becomes '...every support that is needed for the promotion of development and democratic system...'. Thus, in Amharic the relative clause which gave additional information to the headword 'every support-ማንኛዉንም:ድጋፍ came after the clause that modified the head word. Afan Oromo translators used the same structure of Amharic and violated the smooth flow of idea observed in the ST. However, Greifnow-Mewis (2001, p. 100) states, that, in Afan

Oromo, "The noun usually precedes the qualifiers. The qualifiers are arranged in a sequence: noun-adjective possessive/demonstrative pronoun". Appleyard (1995) is of the view that dependent clauses in Afan Oromo generally precede the main one except for relative clauses that follow their head-word. Based on this rule, the Afan Oromo version can be improved as follows:

Suggested correction: *Qunnamtiin nageenyaa kan Itoophiyaan biyyoota addunyaa biroo waliin taasiftu, deeggarsa misoomaafi ijaarsa sirna dimokiraasiitiif barbaachisu kamiyyuu argachuuf ishee fayyada.*

4.3.3. SENTENCE

Sentence is a group of words, usually containing a verb, which expresses a thought in the form of a statement, question, instruction or exclamation and starts with a capital letter when written (Nunberg, 1990). One instance of translation problem regarding sentence structure was analyzed as follows:

Table 4.3.3. Analysis of translation problem in syntax: sentence

No.	E	A	O	ATM and suggested correction
1	15:2. How was the exam stolen?	17:2. ፈተናዉ እንዴት ሊወጣ ቻለ?	26:2. Qorumsichi akkamitti **akka** ba'uu danda'e_	**TM:** Literal translation: The structure of Afan Oromo version was literally transferred from Amharic sentence structure so as to provide formal equivalence i.e. a one on one corresponding equivalent of word, phrases or clause.
	LA, comment and suggested correction: Error in Afan Oromo TT is made by converting the question form of the statement to indirect question form. The Afan Oromo version conveys the following meaning in English and Amharic: 'how the exam was managed to be stolen' or 'ፈተናዉ እንዴት ሊወጣ እንደቻለ'. The correct structure of introgative sentence of the Afan Oromo version can be given by removing the word *akka* from the TT version (Appleyard, 1995). **Suggested Correction**: *Qorumsichi akkamitti ba'uu danda'e?*			**Suggested correction**:Transformation: Syntactic construction should be changed to solve the problems of structural differences between English and Amharic STs and Afan Oromo TT.

TABLE 4.3. STATISTICAL SUMMARY OF SYNTACTIC DATA

4.	Syntax	Structure		phrase	5

			clause	1
			sentence	1
Total				**7**

The total number of syntactic problem of translation found in the study amounted to seven. As is shown in the table 4.3., most translation problems in syntactic level analysis were in the inaccurate structure of phrases (5 instances) of the translated textbook. The translators did not follow the rule of Afan Oromo phrasal structure in which the noun precedes the qualifier and the qualifiers are arranged in a sequence: noun-adjective- possessive/demonstrative pronoun. The translators were influenced by Amharic phrasal structure whose noun phrases are head final with adjectives and other modifiers preceding their nouns. This resulted in the Afan Oromo TT being more complicated to understand than the STs. Translation problems in relation to clause and sentence are found to be the least problems.

4.4. ANALYSIS OF SEMANTIC PROBLEMS

This section is based on analyzing the sample of the textbook, which include semantic problems and failure found in the textbook under study. Semantics is the study of how meaning in language is created by the use and interrelationships of words, phrases, and sentences. Problems of translations were analyzed based on the sense relations of words and sentences.

4.4.1. SENSE RELATIONS

Reimer (2010) states that sense is the way in which we grasp/understand the object denoted by a linguistic expression. The translation problem of the textbook was analyzed categorizing the semantic problems under four sections: 1. Sameness relations, 2. oppositeness relations, 3. Inclusiveness relations and 4. Acronym.

4.4.1.1. SAMENESS RELATIONS

Sameness is the quality of being the same as or very similar to something else (Nunberg, 1990). The translation problems regarding sameness relation was analyzed under two sub headings: synonymy and homonymy.

4.4.1.1.1. SYNONYMY

Synonym is a word that means the same, or almost the same, as another word in the same language, either in all of its uses or in a specific context. It is also named as alternative name which means a word or expression that is used as another name for something in some styles of speaking or writing (Reimer, 2010). Translation problems of the textbook was analysed under sub-sub categories of synonym problems due to inappropriate word choice, synonym problems due to the influence of source langue transfer, synonym problems due to incorrect modification of the meanings of terms stating lesson objectives and synonym problems in translating proper names.

4.4.1.1.1.1. SYNONYM PROBLEMS DUE TO INAPPROPRIATE WORD CHOICE

In this section, eight instances of translation problems caused by inappropriate word choice to translate the word or phrase of SLs to TL are analyzed. Before proceding to the analyzed section of synonyms, let us give the general comment provided by Newmark (1988). General comments should be given considering the fact that there is no separate suggestion for all the problems of the items to be disscussed in the following tables as the case of them all is related to synonym. The word synonym was used in this analysis following Newmark (1988, p. 84), "in the sense of a near TL equivalent to an SL word in a context, where a precise equivalent may or may not exist". Newmark (1988, p. 84) further says, "A translator cannot do without synonymy; he has to make do with it as a compromise, in order to translate more important segments of the textbook, segments of the meaning more importantly. But, unnecessary use of synonyms is a mark of many poor translators".

Table 4.4.1.1.1.1. Analysis of translation problem in semantics-synonym: word choice

No.	E	A	O	ATM and suggested method
1.	2:1. What do you understand from **picture** 1.2.?	2፡1. ከዚህ በላይ ካለው. ሥዕል ምን ትነዘባለህ?	2:2.**Tarreeffama** armaan olii irraa maal hubattan?	**TM:** Modulation. The English word *picture* and the Amharic word ሥዕል was translated to Afan Oromo with minor modification in meaning. **Suggested correction**: Calque: Literal translation of the SL word.
LA, comment and suggested correction: In this sentence, the word *picture* in English and ሥዕል in Amharic				

was not translated to Afan Oromo by an equivalent synonym as *tarreeffama* does not refer to the term *picture* in Afan Oromo. *tarreeffama lined/ የተሰመረ* comes from Afan Oromo verb *tarreessuu* which means *to arrange, plant, plow, put in line/row*. Its noun form *tarree* can be defined as a number of person or things in a line. From the given meaning one can understand that *tarreeffama* can never serve as an equivalent translation for the English word *picture* and Amharic *ሥዕል*. The extended meaning of *tarreeffama* has a reference to the term *list* in the present standardization of Afan Oromo written textbooks. The Afan Oromo synonym words for picture are *fakkii* (for picture, portrayal or likeness) and suuraa (for image or photo).

Suggested correction: *Fakkii*.

2.	3:1. **Active** participation of **citizens**.	3፡1. የዜጎች ንቁና ጠንካራ ተሳትፎ፣	4:1. Hirmaannaa **hawaasaa si'aayaa fi cimaa.**	**TM:** Modulation. The English word *Active* and the Amharic word *ንቁ* was translated to Afan Oromo word *si'aayaa* with minor modification in meaning. Similarly the meaning of the word *citizens/ዜጎች* was incorrectly modified and translated to Afan Oromo as *hawaasa/society*. **Suggested correction**: Calque: Literal translation of the SL word.

LA, comment and suggested correction: The Afan Oromo phrase *si'aayaa fi cimaa* is not the equivalent translation for the english word *active* and the Amharic term *ንቁና ጠንካራ*. The term *si'aayaa* in Afan Oromo refers to the act of waiting in ambush as in *'si'aayee na rukute'* he waited in ambush for me and hit me. Similarly, *ጠንካራ* in Amharic refers to robust, strong, firm, solid, hard, vigorous, strong. The word *cimaa* in Afan Oromo share the same concept with an Amharic word *ጠንካራ* in some meaning references. However, *si'aayaa fi cimaa* can not convey the meaning of the Amharic word *ንቁና ጠንካራ* or English word *active*. The correct equivalent term in Afan Oromo for the English word active and Amharic *ንቁ* is *dammaqaa*.

On the other hand, The English word *citizens* and the Amharic *ዜጎች* was incorrectly translated to Afan Oromo by using the word *hawaasaa* which means *society*. The term *citizens* was standardized in Afan Oromo written textbooks as *lammii*.

Suggested correction: *Hirmaannaa lammiilee kan dammaqinaa fi cimina qabu.*

3.	3:1. The rights of speech,	3፡1. የመደራጀት፣ የመስብሰብ፣	4:2. ...mirgoota gurmaa'uu,	**TM:** Modulation. The English word *Active* and the Amharic word *ንቁ* was translated to Afan

	Assembly and **petition**.	የመናገርና የ**መጻፍ** ሙብቶች መከበር	walgahuu, dubbachuu fi **barreessuu**.	Oromo word *si'aayaa* with minor modification in meaning. Similarly the meaning of the word *citizens/ዜጎች* was incorrectly modified and translated to Afan Oromo as *hawaasa/society*. **Suggested correction**: Functional equivalence: The most common and accepted word in the culture of Afan Oromo '*iyyachuu'* should be chosen.

LA, comment and suggested correction: Here, the English word '*petition*' is wrongly translated to Amharic word *መጻፍ/to write* and the Afan Oromo translators also used the Amharic equivalence, *barreessuu/to write*. However, petition in English refers to a formal request made orally or in writting to a court of law for some legal action to be taken. An equivalent term to express such action in Amharic is '*አቤቱታ/ አቤቱታ ማቅረብ* and *iyyachuuaa/ iyyannaa dhiyeessuu* in Afan Oromo.

Suggested correction: *mirgoota gurmaa'uu, walgahuu, dubbachuu fi iyyannaa dhiheeffachuu.*

| 4. | 9: unit review exercise. imposing and collecting income tax from higher mining tax from higher <u>mining works</u> and from petroleum gases and royalty fee is the authority of federal government. | 11፡ unit review exercise. በከፍተኛ <u>የማዕድን ሥራዎችና</u> በማንኛዉም የፔትሮሊየምና የጋዝ ሥራዎች ላይ የገቢ ግብርና የሮሊቲ ክፍያዎች መጣል የፌዴራል መንግሥት ሥልጣን ነዉ። | 17: unit review exercise. Hojii guguddaa <u>misooma albuudaa</u> fi hojii peetrooliyemii fi boba'aa kamirrattuu galii gibiraa fi kafaltiiwwan rooyaalitii <u>waliin</u> buusuun aangoo mootummaa federaalaati. | **TM:** Modulation. The English word *mining works* and the Amharic word *የማዕድን ሥራዎች* was translated to Afan Oromo word *misooma albuudaa* with minor modification in meaning. **Suggested correction**: Functional equivalence: The most common and accepted word in the culture of the TL should be chosen. |

LA, comment and suggested correction: Mining work has the sense refernce of the meaning digging for, excavating, and extracting minirals. The meaning of the word in the English ST mining works was correctly reflected in Amharic version as *የማዕድን ሥራዎች* which may mean *የማዕድን ቁፋሮ/digging for minerals* However,

the term 'misooma' which was added to Afan Oromo version have the meaning 'mining development'. Therefore, the error can be corrected by removing the term '*misoomaa*' from the translated textbook and adding *hojii* in place of *misoomaa*.

Suggested correction: *Hojii guguddaa qotiinsa albuudaa (albuuda baasuu) fi hojii peetrooliyemii fi boba'aa kamirrattuu galii gibiraa fi kafaltiiwwan rooyaalitii buusuun aangoo mootummaa federaalaati.*

5.	12:1. However, regional **constitutions** are endorsed by regional representatives in state councils.	14:1. የክልል **ህገ መንግሥታትም** የክልሉ ህዝቦች በመረጧቸዉ. ተወካዮቻቸዉ. አማካይነት በየክልሉ ምክር ቤት የፀደቁ ናቸዉ::	21:1. **Heerawwan** naannolees karaa bakka bu'ootaa kan ummanni naannichaa filatee ergeen mana marii naannichaatiin mirkanaa'u.	**TM:** Modulation.The English word *constitutions* and the Amharic word *መንግሥታትም* was translated to Afan Oromo word *Heerawwan* with minor modification in meaning. Suggested correction: Functional equivalence: The most common and accepted word in the culture of the TL should be chosen.

LA, comment and suggested correction: The term '*constitutions*' in English and '*ህገ መንግስታት*' in Amharic is not correctly represented in Afan Oromo. Afan Oromo translators used *'heerawwan'* as an equivalent term for 'constitutions'. *'Heerawwan'* in Afan Oromo is equivalent to *'laws'* in English and '*ህጎች*' in Amharic. Therefore the semantic problem can be solved by using *'Heerawwan mootummaa'*.

Suggested correction: *Heerawwan mootummaa naannolees karaa bakka bu'ootaa kan ummanni naannichaa filatee ergeen mana marii naannichaatiin mirkanaa'u.*

6.	12:2. Ethics	14:2. *ሥነ ምግባር*	21:1. Naamusa	**TM:** Modulation. The English word *ethics* and the Amharic word *ሥነ ምግባር* was translated to Afan Oromo word *naamusa* with minor modification in meaning. Suggested correction: Functional equivalence: The most common and accepted word in the culture of the TL should be chosen.

LA, comment and suggested correction: Afan Oromo translators used the term '*namusa*' inconsistently in the TT. '*Ethics*' was translated to Amharic with a term '*ሥነ ምግባር*' throughout the Amharic ST. But Afan Oromo translators used *'Amala gaarii'*, on the cover page, and 'naamusa ' in the above version. *Ethics* as a scince is defined as the branch of philosophy that deals with moral principles. The sence of this term which is reflected in the defnition was represented in Amharic using the prefix *ሥነ-* which refers to the science of

study.

Suggested Correction: The correct form of equivalent word can be given as: *'Barnoota Amala gaarii'* as used on the cover page refering to the field of study.

7.	61:1. On most maternity	72:2. እርጥብ አራስ	101:1. Deessuu jiituu	**TM:** Calque. The English word *on most maternity* was poorly writen and the Amharic word እርጥብ አራስ was literally translated to Afan Oromo word *Deessuu jiituu*. **Suggested Method**: Improvement: Typographical and grammatical error and clumsy writing in the original textbook should be corrected.

LA, comment and suggested correction: *Maternity* in English refers to the state of being or becoming a mother. አራስ in Amharic is a woman in child bed and its synonymous term is እመጫት which means nursing mother or women who has recently given birth. Both አራስ and እመጫት are culture bound words in Amharic and there is equivalent culture bound word in Afan Oromo to represent this term. The culture bound word in Afan Oromo for the Amharic word አራስ or እመጫት is *dubarii ulmaa ciiftu. Ulmaa* is a noun refering to custom requiring a woman in confinement from going outside for a certain period of time. The term *'deessuu jiituu'* is originally transfered from Amharic to provide the equivalent word for እርጥብ አራስ which by itself is incorrect expression. The Amharic word እርጥብ and the Afan Oromo word *jiituu* means moist, damp or wet and does not collocate with the word አራስ/ *ulmaa*. The writers of the English ST used the phrase *'on most maternity'* adding the superlative degree of an adjective as an equivalent expression of the Amharic term እርጥብ አራስ. The English expression is also unacceptable to the extent of my knowledge. Because, we do not use such expressions as *on most maternity* or 'እርጥብ አራስ' to say that a women has recently given birth. There is linguistic, and cultural gap to express this term in English. To translate the Amharic 'አራስ' to English the translators should use describtive translation in English, i.e., 'woman in child bed' and equivalent culture bound word in Afan Oromo is 'ulmaa'.

Suggested correction: *Dubartii ulmaa ciiftu*

8.	54:1. The broken promise	63:2. የታጠፈ ቃል	88:2. Waadaa cabe	**TM:** Calque. The English word *the broken promise* and the Amharic word የታጠፈ ቃል was literally translated to Afan Oromo word *waadaa cabe*. **Suggested Method**: Cultural equivalence: The SL cultural word *broken promise/*የታጠፈ ቃል should be

| | | | | translated to an equivalent TL cultural word *waadaa diigame*. |

LA, comment and suggested correction: *'waadaa cabe'* is the literal translation of the term *'the broken promise'* in English and '*የታጠፈ ቃል*' in Amharic. This error was committed on account of the conceptual gap between the SL and TL. When one makes a promise (*ቃል ሰጠ/ቃል ገባ*) the word promise collocates with an English word *keep* to show the fulfilment of the promise (*keeping promise*). There are a number of Amharic words which collocates with the term *ቃል* (*literally word*). These are *ቃል አዛነፈ፣ ቃል አከበረ፣ በቃል ፀና*. There are equivalent culture bound Afan Oromo terms to express such concept, i.e. *waadaa gale, waadaa seene, haya gale, irbuu gale*, etc.

On the contrary, there are also antonyms in Amharic and Afan Oromo in which we can express the concept of unfulfilled promise. The broken promise can be expressed in Amharic using the term *ቃል* and its collocations such as *ቃል አጎደለ፣ ቃል አጠፈ* (*he broke the promise*). In Afan Oromo the unfulfilled promise is not said to be broken, the word *waadaa/ irbuu* (promise) does not collocate with *cabuu break* but it collocates with *ganuu*/repudiate renounce betray or *diiguu*/violate, annul or disolve.

Suggested correction: *'Waadaa diigame/the betrayed promise'*, not *'waadaa cabe/the broken promise'*

4.4.1.1.1.2. SYNONYM PROBLEMS DUE TO THE INFLUENCE OF SOURCE LANGUAGE TRANSFER

Under this sub section, seven instances of translation problems of source language transfer were analyzed. The term 'source language transfer' was named by Newmark (1988: 84) as 'through-translation'. It stands for "the literal translation of common collocation, names of organizations, the components of compounds and perhaps phrases". He advised that a translator should not 'initiate' a through-translation. However, Afan Oromo translators used entirely this method and caused the translation errors as here in below.

Table 4.4.1.1.1.2. Analysis of translation problem in semantics-synonym: source language transfer

No.	E	A	O	ATM and suggested method
1.	28:2. This may creat **civil war**	31፡1. በዚህም የእርስ በእርስ ጦርነት ይነሳሳል	46:2. Haaluma kanaan **waraanni waliin waliinii** ni uumama,	**TM:** Transference. The Amharic word *የእርስ በእርስ ጦርነት* was literally transfered to Afan Oromo TT by the word *waraanni waliin waliinii*. **Suggested correction**: Adaptation: The SL cultural element should be replaced by the one from the TL.

LA, comment and suggested correction: The Amharic *የእርስ በእርስ ጦርነት* was literally transferred to Afan Oromo TT and mistranslated by the phrase *waraana waliin waliinii* to translate the English phrase *civil war*.

Suggested Correction: *Haaluma kanaan waraanni ummata giddutti ni uumama,*

No.	E	A	O	ATM and suggested method
2.	35:1. If there is distorted justice, it is important to...apply and **appeal** to the competent court against the decision or judgement of the court which first heard the case.	40፡1. የተዛባ ፍትህ ለማስተካከል...የይግባኝ የፍትህ አሰራር ሂደትን በአግባቡ መጠቀም ነዉ.	57:1. Haqa dabe sirreessuuf... **naaf haa galuu** haqarratti hundaa'e seeraan dhiheeffachuun irraa eegama.	**TM:** Transference. The Amharic word *ይግባኝ* was literally transfered to Afan Oromo TT by the word *naaf haa galuu*. **Suggested correction**: Adaptation: The SL cultural element should be replaced by the one from the TL.

LA, comment and suggested correction: The Amharic *ይግባኝ* was literally transferred to Afan Oromo TT and mistranslated by the phrase *naaf haa galuu* to translate the English word *appeal*.

Suggested Correction: *Haqa dabe sirreessuuf... ol iyyannaa haqarratti hundaa'e seeraan dhiheeffachuun irraa eegama.*

No.	E	A	O	ATM and suggested method
3.	36:2. It is up to the **government** to take the responsibility	41፡2. መንግሥት እስካሁን በእኛ አካባቢ ይህ ነዉ የሚባል ሥራዎችን ስላልሰራ	59:2. **Mootummaan** hanga yoonaatti naannoo keenyatti **hojii kana jedhamu waan hin hojjatneef,**	**TM:** Transference. The Amharic word *ይህ ነዉ የሚባል ሥራዎች* was literally transfered to Afan Oromo TT by the word *hojii kana jedhamu*.

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	which **has done nothing** in our community...	ኃላፍነቱን ሊወስድ ይገባል፡፡	itti gaafatamummaa kana fudhachuun isaaf ta'a.	**Suggested correction**: Adaptation: The SL cultural element should be replaced by the one from the TL.

LA, comment and suggested correction: The Amharic *ይህ ነዉ የሚባል ሥራዎችን* was literally transfered to Afan Oromo TT and mistranslated by the phrase *hojii kana jedhamu.*

Suggested correction: *Mootummaan hanga yoonaatti naannoo keenyatti hojii quubsaa waan hin hojjatneef, itti gaafatamummaa kana fudhachuun isaaf ta'a.*

| 4. | 42፡1. Exemplary **people to people** relation | 49፡2. አርአያነት ያለዉ የሀዝብ ግንኙነት | 70፡1. Hariiroo **ummataaf ummataa** fakkeenyummaa qabu | **TM:** Transference. The English word *people to people* was literally transfered to Afan Oromo TT by the word *ummataaf ummataa.* |
| | | | | **Suggested correction**: Adaptation: The SL cultural element should be replaced by the one from the TL. |

LA, comment and suggested correction: The English word *people to people* was literally transfered to Afan Oromo TT and mistranslated by the phrase *ummataaf ummataa* to translate the Amharic word *የሀዝብ.*

Suggested correction: Hariiroo ummataa kan fakkeenyummaa qabu

| 5. | 73፡1. he will be found **red-handed** | 86፡1. እጅ ከፍንጅ ከተያዘ | 121፡1. **harkaaf harkatti** yoo qabame | **TM:** Transference. The Amharic word *እጅ ከፍንጅ* was literally transfered to Afan Oromo TT by the word *harkaaf harkatti.* |
| | | | | **Suggested correction**: Adaptation: The SL cultural element should be replaced by the one from the TL. |

LA, comment and suggested correction: The Amharic word *እጅ ከፍንጅ* was literally transfered to Afan Oromo TT and mistranslated by the phrase *harkaaf harkatti* to translate the English word *red-handed.*

Suggested correction: *hanna irratti yoo qabame (ciraan yoo qabame).*

| 6 | Missing | 114፡2. አዉቀት **ከየት ከየት** ከሚገኙ መረጃዎች ሊዳብር | 160፡2. Beekumsi ragaa **eessa eessaa** | **TM:** Transference. The Amharic word **ከየት ከየት** was literally transfered to |

		ይቸል ይመስላችኋል፡፡	argamuun gabbachuu kan danda'u isinitti fakkaata?	Afan Oromo TT by the word **eessa eessaa**. **Suggested correction**: Adaptation: The SL cultural element should be replaced by the one from the TL.

LA, comment and suggested correction: The Amharic word *ከዮት ከዮት* was literally transfered to Afan Oromo TT and mistranslated by the phrase *eessa eessaa*. Basically, such expressions as are formed by duplicating the preceding word in Amharic with the meaning *'of the stated or implied kind'* is constructed in Afan Oromo by using pronoun *faa* (i.e., *things such as*).

Suggested Correction: *Beekumsi ragaa eessa fa'aa argamuun gabbachuu kan danda'u isinitti fakkaata?*

7.	7:2. based on picture 1.5, **on what issues** does Ethiopia make relationships with other countries?	8:1. ከላይ ያለዉን ካርታ በማየት ኢትዮጵያ ከዓለም ሃገራት ጋር **በምን በምን ጉዳዮች** ላይ ግንኙነት ልታደርግ እንደምትችል ጥቀሱ፡፡	Kaartaa armaan olii ilaaluun Itoophiyaan biyyoota addunyaa waliin **dhimmoota maal maaliin** walqunnamtii akka gootu eeri.	**TM:** Transference. The Amharic word *በምን በምን* was literally transferred to Afan Oromo TT by the word *maal maaliin*. **Suggested correction**: Adaptation: The SL cultural element should be replaced by the one from the TL.

LA, comment and suggested correction: Here the literal translation has corrupted the meaning that was supposed to be conveyed in Afan Oromo. The Amharic word '*በምን በምን ጉዳዮች*' was literally transfered to Afan Oromo as *'dhimmoota maal maaliin'* which is not the correct expression' to the native speakers of the language. Basically, such expressions as are formed by duplicating the preceding word in Amharic with the meaning *'of the stated or implied kind'* is constructed in Afan Oromo by using pronoun *faa* (i.e., *things such as*).

Suggested correction: *Kaartaa armaan olii ilaaluun Itoophiyaan biyyoota addunyaa waliin dhimmoota maal fa'aan walqunnamtii akka gootu eeri.*

4.4.1.1.1.3. SYNONYM PROBLEMS IN STATING LESSON OBJECTIVES

It is well known that the way in which lesson objectives are stated in students' textbooks needs a very special care because of the goal that students are expected to achieve in the completion of the lesson. This is one of the main objectives of teaching and learning process. Therefore, it is logical to assume that a translation problem which affects the meanings of the terms that state the lesson objectives of the textbook may result in the failure to provide the scoposs of the TT in relation to the ST (Vermeer, 1996). This was the reason why separate section to analyse the synonym problem to state lesson objectives was needed. Four instances of translation problems were analyzed in this regard.

Table 4.4.1.1.1.3. Analysis of translation problem in semantics-synonym: stating lesson objective

No	E	A	O	ATM and suggested method
1	1:1. By the end of this unit students will be able to **identify** the meaning of building a democratic system.	፩:፩. ይህንን ምዕራፍ ተምረህ ስታጠናቅቅ የዲሞክራሲያዊ ሥርዓት ግንባታን ምንነት ትገነዘባለህ	1:1. Boqonnaa kana barattee yeroo xumurtu maalummaa ijaarsa sirna dimokiraasii ni **qayyabatta**	**TM:** Modulation. The English word *identify* was translated to Afan Oromo word *qayyabatta/understand* with minor modification in meaning. **Suggested correction**: Functional equivalence: The most common and accepted word in the TL should be chosen.
	1:1. By the end of this unit students will be able to **identify** the similarity and difference between federal and regional states.	፩:፩. ይህንን ምዕራፍ ተምረህ ስታጠናቅቅ የፌዴራልና የክልል መንግሥታትን አንድነትና ልዩነት ታዉቃለህ	1:1. Boqonnaa kana barattee yeroo xumurtu tokkummaa fi garaagarummaa mootummaa federaalaa fi mootummaa naannoolee ni **beekta**	**TM:** Modulation. The English word *identify* was translated to Afan Oromo word *beekta/know* with minor modification in meaning. Suggested correction: Functional

	11:1. By the end of this unit students will be able to **identify** the differences and similarities between federal and regional constitutions.	፲፫:1. ይህንን ምዕራፍ ተምረህ ስታጠናቅቅ በፌድራል ህገ መንግሥትና በክልል ህገ መንግሥት መካከል ያለውን አንድነትና ልዩነት *ታዉቃለህ*	19:1. Boqonnaa kana barattee yeroo xumurtu tokkummaa fi garaagarummaa heera mootummaa federaalaa fi heera mootummaa naannoolee gidduu jiru ni **beekta**	equivalence: The most common and accepted word in the TL should be chosen.
	95:1. By the end of this unit students will be able to **identify** ways of developing knowledge.	፲፩፬:1. ይህንን ምዕራፍ ተምረህ ስታጠናቅቅ ዕዉቀት የሚዳብርባቸዉን መንገዶች *ትረዳለህ*	160:1. Boqonnaa kana barattee yeroo xumurtu karaawwan beekumsi itti dagaagu **beekta**	

LA, comment and suggested correction: The English word *identify* was inconsistently translated to Afan Oromo TL as *beekta* and *qayyabatta*. The translators literally translated it from the Amharic word ታዉቃለህ in which alternative synonym was given elsewhere as ትረዳለህ and ትገነዘባለህ. If we use Amharic as the ST, the translated version can be improved by giving equivalent term for ታዉቃለህ ትገነዘባለህ and ትረዳለህ as *gargar baaftee ni beekta, ni qayyabatta* and *ni hubatta* respectively.

Suggested correction: In the case of English version, the word *gargar baaftee ni beekta* can serve as equivalent term to translate the English word identify.

| 2. | 31:1. By the end of this unit students will be able to **remember** the significance of tax at country level. | 36:1. ይህንን ምዕራፍ ተምረህ ስታጠናቅቅ በሀገር ደረጃ የግብርን ጠቀሜታ *ታዉቃለህ* | 51:1. Boqonnaa kana barattee yeroo xumurtu sadarkaa biyyaatti faayidaa gibiraa ni **hubatta** | **TM:** Modulation. The English word *remember* was translated to Afan Oromo word *hubatta/perceive* with minor modification in meaning. **Suggested correction**: Functional equivalence: The most common and accepted word in the TL should be chosen. |

LA, comment and suggested correction: The English word *remember* was incorrectly translated to Afan Oromo TL as ni *hubatta/recognize*. The translators incorrectly translated it from the Amharic word ታዉቃለህ. If we use Amharic as the ST, the translated version can be improved by giving equivalent term for ታዉቃለህ which is *ni beekta*. **Suggested correction**: In the case of English version the word *ni yaadatta* can be the correct equivalent term to translate the English word *remember*.			
3.	1:1. By the end of this unit students will be able to **recognize** the significance of unity in diversity.	1:1. ይህንን ምዕራፍ ተምረህ ስታጠናቅቅ ልዩነቶችን አቻችሎ በሰላም አብሮ የመኖር ጠቀሜታን **ትረዳለህ**	1:1. Boqonnaa kana barattee yeroo xumurtu faayidaa garaagarummaa keessatti waldanda'anii jiraachuu ni **hubatta**	**TM:** Modulation. The English word *recognize* was translated inconsistently to Afan Oromo word *hubatta/perceive or recognize,* and *qayyabatta/understand*, with minor modification in meaning. **Suggested correction**: Functional equivalence: The most common and accepted word in the TL should be chosen.
	22:1. By the end of this unit students will be able to **recognize** gender equality.	25:1. ይህንን ምዕራፍ ተምረህ ስታጠናቅቅ ሴቶችና ወንዶች በማንኛዉም ሁኔታ እኩል መሆናቸዉን **ታዉቃለህ**	37:1. Boqonnaa kana barattee yeroo xumurtu walqixxummaan dubartootaa fi dhiirotaa haala kamiyyuu keessatti kabajamuu isaanii **qayyabatta**	
	60:1. By the end of this unit students will be able to **recognize** the importance of work and time.	71:1. ይህንን ምዕራፍ ተምረህ ስታጠናቅቅ የሥራንና የጊዜን ከቡርነት **ትገነዘባለህ**	99:1. Boqonnaa kana barattee yeroo xumurtu kabaja hojii fi yeroo **hubatta**	
LA, comment and suggested correction: Similarly The translators inconsistently used Afan Oromo words like *ni qayyabatta* and *ni hubatta* for a single English word *recognize*. They also mistranslated the Amharic words ትረዳለህ ታዉቃለህ ትገነዘባለህ as *ni hubatta, ni qayyabatta,* and *ni hubatta* which must have been translated as *ni hubatta, ni beekta* and *ni qayyabatta* respectively.			
4.	1:1. By the end of this unit students will be able to **realize** the neccessity	1:1. ይህንን ምዕራፍ ተምረህ ስታጠናቅቅ የዲሞክራሲ ተቋማትን	1:1. Boqonnaa kana barattee yeroo xumurtu barbaachisummaa	**TM:** Modulation: The English word *realize* was translated

of democratic institution.	አስፈላጊነት **ትገነዘባለህ**	dhaabbilee dimokiraasii ni **qayyabatta**	inconsistently to Afan Oromo word *qayyabatta/understand, hubatta/recognize* with minor modification in meaning.
11:1. By the end of this unit students will be able to **realize** expected ethical standards.	13:1. ይህንን ምዕራፍ ተምረህ ስታጠናቅቅ የሚጠበቅብህን ሥነ ምግባር **ታዉቃለህ**	19:1. Boqonnaa kana barattee yeroo xumurtu naamusa sirraa eegamu **qayyabatta**	
22:1. By the end of this unit students will be able to **realize** the effects of non-respecting rights of nations, nationalities and peoples.	25:1. ይህንን ምዕራፍ ተምረህ ስታጠናቅቅ የብሔሮች የብሔረሰቦችና የህዝቦች እኩልነትና እኩል ተጠቃሚነት መብት አለመከበር የሚያስከትለዉን ጉዳት **ትረዳለህ**	37:1. Boqonnaa kana barattee yeroo xumurtu walqixxummaan sabootaa, sablammootaa fi ummattootaa fi mirgi walqixa fayyadamuu yoo kabajamuu baate miidhaa inni geessisu **hubatta**	**Suggested correction**: Functional equivalence: The most common and accepted word in the TL should be chosen.

LA, comment and suggested correction: The English word *realize* was also translated in different ways in different chapters of the TT. Afan Oromo translators used *qayyabatta* and *hubatta*.

In general, in Afan Oromo TT, the equivalent terms was not represented refelecting the meaning of the STs to state the lesson objectives in a clear manner. A single term was used to translate different terms used in the ST. For example, the term 'ni hubatta' was used to translate terms such as, recognize, understand, realize, remmeber etc. which is clearly wrong.

Suggested correction: The translation can be improved by taking English version as a ST and giving equivalent translation *ni beekta* for the word *realize*.

Generally the terms can be corrected in the following manner:

1. Identify: wrongly translated as (ትገነዘባለህ, ታዉቃለህ ትረዳለህ-Ni qayyabatta Ni beekta,

Suggested correction: ትለያለህ, Adda baafatta

2. Remember: wrongly translated as (ታዉቃለህ, Ni hubatta)

Suggested correction: ታስታወሳለህ-Ni yaadatta

3. Recognize: wrongly translated as (ትገነዘባለህ- Ni qayyabatta)

Suggested correction: ታዉቃለህ-Ni beekta

4. Mention wrongly translated as (ትገነዘባለህ-Ni hubatta)

Suggested correction: ትናገራለህ/ስሙን ትጠራለህ-Ni himta, maqaa dhoofta

4.4.1.1.1.4. SYNONYM PROBLEMS IN TRANSLATING PROPER NAMES

Proper name is the name of a specific person or thing, normally begining with a capital letter and not used with the indefinite article or a modifier (Swan, 2005).

Translation problems of the textbook in relation to proper name was analyzed under three sub headings: Translation of the names of historical figures and real personalities, geographical names and names of imaginative works. Three instances of translation problems (one real name of person, two geographical names, imaginative work none) were analyzed in this section.

a) NAMES OF HISTORICAL FIGURES AND REAL PERSONAL NAMES

One instance of translation problem was analyzed in this section.

Table 4.4.1.1.1.3. A. Analysis of translation problem in semantics-synonym: proper names of historical figures

No	E	A	O	ATM and suggested correction
1.	81:2. Among the works of famous musician, Mahmud Ahmed there	97፥1. አንድ ታዋቂ ድምጻዊ በሚጫወተዉ ዜማ ዉስጥ፣ አቅምን አዉቆ መኖር ጥሩ ነዉ.	135:1. Weellisaa beekamaan Muhaammad Ahimad hojii muuziqaa tokko irratti, "Humna ofii beekanii jiraachuun	**TM:** Modulation. the proper noun in the ST was changed with minor modification in meaning. **Suggested correction**: Transference and naturalization:

is a song:	ታላቅ ችሎታ ነዉ፡፡ የሚሉ ስንኞች አሉ፡፡	gaariidha, dandeettii guddaadha" jedhan.	The noun is transferred and then naturalized so as to fit the spelling rule in the TL	

LA, comment and suggested correction: Afan Oromo translators changed the name of the well known person Mahmud Ahmad to Muhaammad Ahimad. As a general rule, when a historical figure is well known in the target language culture, his name has become naturalized and must be transfered to the TL (Peter, 2001).

Suggested Correction: Thus, Mahmud Ahmad is well known to Afan Oromo speakers and his name shoud remain intact and be transfered to Afan Oromo TT as it is.

B) GEOGRAPHICAL NAMES

Two instances of translation problems were analyzed in this section.

Table 4.4.1.1.1.3. B. Analysis of translation problem in semantics-synonym: geographical names

NO	E	A	O	ATM and suggested correction
1.	92:1. The forum of **Addis Ababa** residents	109፡2. የአዲስ አበባ ከተማ የነዋሪዎች ፎረም	153:1. Fooramii jiraattota magaalaa **Finfinnee**	**TM**:Compensation: a similar effect was given elsewhere. **Suggested correction**:
2.	6:2. The two city adminstrations are **Addis Ababa** and Dire Dawa	7፡2. የአዲስ አበባና የድሬዳዋ ከተማ አስተዳደሮች ናቸዉ፡፡	11:2. Bulchiinsa magaalaa **Addis Ababaa** fi Bulchiinsa magaalaa Dirree Dawaa	Functional equivalence: choosing the most common word

LA, comment and suggested correction: *Addis Ababa* was translated as *Finfinne in the first instance* and transfered as it is inthe second as can be seen in the abobe example. Translation expert like New mark (1988) is of the view that there are problems in connection with the translation of the geographical names as they are subject to alterations due to the ever changing political and social situations. Therefore, the translator has to be careful in selecting the appropriate TL item.

Suggested Correction: It is a matter of taking political stand whether the translators choose to render

Addis Ababa to *Finfinne* (the original Afan Oromo name) or decide to leave it in its original SL form *Addis Ababa*. The translators should be consistent throughout the TT any way.

4.4.1.1.2. HOMONYMY

Homonym is a word that is spelt or pronounced in the same way as one or more other words but has a different meaning (Reimer, 2010). Two instances of translation problem were analyzed as follows.

Table 4.4.1.1.2. Analysis of translation problem in semantics: homonyms

No.	E	A	O	ATM and suggested correction
1.	81:2. Among the works of famous musician, Mahamud Ahmed, there there is **a song** ... ሕቅምን አዉቆ መኖር ጥሩ ነዉ፤ታላቅ ችሎታ ነዉ፡	97፡1. አንድ ታዋቂ ድምጻዊ በሚጫወተዉ **ዜማ** ዉስጥ ሕቅምን አዉቆ መኖር ጥሩ ነዉ፤ታላቅ ችሎታ ነዉ፡ የሚሉ ስንኞች አሉ፡፡	135:1. Weellisaa beekamaan Muhaammed Ahimed hojii muuziqaa tokko irratti: "Humna ofii beekanii jiraachuun gaariidha, dandeettii Guddaadha" **buufattoonni** jedhan jiru.	**TM:** Selection. one of several TL equivalent was chosen. **Suggested correction**: Translation label: Approximate equivalent in the TL can be given.
2.	80:2. She established a veterinary **centre** in Woliso Area	96፡1. በወሊሶ አካባቢ የእንስሳት ህክምና መስጫ **ጣቢያ** አቋቋሙ፡፡	133:2. Naannawa Walisootti **buufata** fayyaa Beeladootaa dhaaban.	
LA, comment and suggested correction: In the above instances, the Afan Oromo word *buufata* was used to translate two unrelated meanings for the english term *song* and *centre* and its Amharic translation ዜማ and ጣቢያ. This kind of sense relations of meaning, the case where a single lexeme posseses several				

unrelated meanings, is known in semantics as homonym. However, the translators incorrectly used the term *buufata* as homonym to translate unrelated English words *song* and *centre* and the Amharic corresponding terms ዜማ and ማዕከ..የ. The correct meaning of the Amharic ዜማ which can be translated by English synonyms as *song, melody chant, tune* etc. can be translated in Afan Oromo as *yeedaloo, sirba, wallee,tapha* etc. The translators misused *buufata* whose meaning in Amharic is ስንኝ which is a verse or a line of a poem. Reimer (2010) warns that not all homonyms are conveniently distinguished by spelling. There are cases in which homonyms are completely unconnected. Therefore, the translators should carefully analyze the textbook they use for translation in this aspect.

Suggested correction: *Weellisaa beekamaan Muhaammed Ahimed hojii muuziqaa tokko irratti: "Humna ofii beekanii jiraachuun gaariidha, dandeettii Guddaadha" yeedaloon jedhan jiru.*

As far as sameness relation of of the sense of words is concerned, we saw synonym under (4.4.1.1.1) & and homonym under section (4.4.1.1.2.). On this issue, Reimer (2010:) states that in discussing synonymy, the relation meaning identity , an initial distinction needs to be drawn between lexical synonymy (synonymy between expressions consisting of more than one lexeme). He (2010) also is of the view that a given word or phrase is accepted as having the same meaning as another word or phrase if its substitution for the other in the given context yields an utterance which they will accept as having the same meaning as the first utterance. Therefore, the translators should analyse the ST in the light of the above-mentioned semantic relations of sameness.

4.4.1.2. OPPOSITENESS RELATIONS

Oppositeness is the quality of a word being as different as possible from another word (Nunberg, 1990). Translation problem of oppositeness was analyzed under antonym.

ANTONYM

Antonym refers to the relationships of oppositeness. It is a word that means the opposite of another word as "hot" in relation to "cold" (Reimer, 2010). Nine instances of translation problems of antonyms were analyzed.

Table 4.4.1.2. Analysis of translation problem in semantics: antonym

No.	E	A	O	ATM and suggested method
1	13:1 I don't think all people are bad. Some are good, genuine, loyal, polite, worthy, gentle, wise, industreous, dispute settlers, while others are bad, disgusting, disloyal, aggressive, worthless, addicted and problem makers.	**15:1.** 15:1. ሰዎች ሁሉ ከፉዎች ናቸው የሚል እምነት የለኝም፡፡ የእርኩሳኑን ያህል ደጋጎችም አሉ፣ ለወሸታዉ እዉነተኛ ፣ ለክዳተኛዉ ታማኝ፣ ለትእቢተኛዉ ትሁት፣ ለከፉዉ ጥሩ፣ለሱሰኛዉ ጨዋ፣ለባለጌዉ ጭምት፣ ለመሰሪዉ ሰዉ ወዳድ፣ ለሰባቂዉ አስታራቂ ተፈጥሯል፡፡	22:1. Namoonni hunduu hammaattoodha kan jedhu amantaa hin qabu. Cubbamootaaf akkuma qulqulloonni jiran, sobduudhaaf dhuga qabeessi, gantuudhaaf amanamaan, oftuultuudhaaf gaariin, hamaadhaaf tolaan, kan araada qabuuf gameessi, salphoodhaaf ulfinna qabeessi, walitti naqaadhaaf araarsituun uumameera.	**TM:** Modulation. One aspect of meaning was replaced by another aspect. **Suggested correction**: Translation label: An approximate equivalence/Approximate cultural term should be given in the TL

LA, comment and suggested correction: The above instance can be taken as the best example of semantics which shows different possible semantic relations of words in terms of synonym and antonym. The Original textbook was taken from the work of Mesfin Woldemariam entitled *'Effeta'* in Amharic. Then the textbook was poorly translated to English and the Afan Oromo translators used the mistranslated version. The senonymous terms used as hyponyms of righteous or (መልካም) in Amharic original textbook are: ደግ፣ እዉነተኛ፣ ታመኝ፣ ትሁት፣ ጥሩ፣ ጨዋ፣ ጭምት፣ ሰዉ ወዳድ፣ አስታራቂ፡፡ The antonyms of these lexemes was also given in sequence using such Amharic terms as ከፉ/እርኩስ፣ ወሸካታ፣ ከዳተኛ፣ ትእቢተኛ፣ ከፉ፣ ሱሰኛ፣ ባለጌ፣ መሰሪ፣ሰባቂ፡፡

The above mentioned Amharic synonyms and antonyms are represented in English as follows: synonyms *good-ደጋጎች, genuine-እዉነተኛ, loyal-ታማኝ, polite-ትሁት; worthy-ጥሩ, gentle-ጨዋ, wise-ጭምት, industreous-ሰዉ ወዳድ; dispute settlers-አስታራቂ,*

Antonyms of the above: *bad ከፉዎች/እርኩሳን, disgusting ወሸካታ, disloyal ከዳተኛ, aggressive ትእቢተኛ, worthless ከፉ, addicted ሱሰኛ, problem makers ባለጌ፣ መሰሪ፣ሰባቂ.*

As can be seen from the above lists of antonyms, we cannot observe a one to one correspondence among Amharic and English terms. If we correspond all the Amharic synonym terms with the English

translations, we will be left with two extra words ባለጌ and መሰሪ left untranslated. Even the translated English words like *disgusting, disloyal, aggressive, worthless and problem makers* may not be taken as the equivalent translation for following Amharic terms: *disgusting-*ወሽካታ, *disloyal-*ክዳተኛ, *aggressive-*ትእቢተኛ, *worthless-*ክፉ, *problem makers-*ሰባቄ. From the above translation, one can perceive a number of mistranslations and the Afan Oromo version was also mistranslated as has been discussed here-in-below.

In the translated Afan Oromo synonyms: *good-*ደጋጎች-*qulqulloonni, genuine-*እዉነተኛ-*dhuga qabeessi, loyal-*ታመኝ-*amanamaan polite-*ትሁት-*gaariin, worthy-*ጥሩ-*tolaan, gentle-*ጨዋ-*gameessi wise-*ጥሞት-ulfinna qabeessi, industreous-*ሰዉ ወዳድ----, dispute settlers-*አስታራቂ-*araarsituun and its antonyms: *bad-*ክፉዎች/እርኩሳን-*Hammaattoo/cubbamoota, disgusting-*ወሽካታ-*sobduu, disloyal-*ክዳተኛ-*gantuu, aggressive-*ትእቢተኛ-*oftuultuu, worthless-*ክፉ-*hamaa, addicted-*ሱሰኛ-*kan araada qabu, problem makers-*ባለጌ-*salphoo መሰሪ.......ሰባቄ-*walitti naqaa the synonyms are not correctly translated from Amharic and its antonyms are also mistranslated in the case of *polite-*ትሁት-*gaarii, worthy-*ጥሩ-*tolaa, gentle-*ጨዋ-*gameessa, wise-*ጥሞት-ulfinna qabeessa, industreous-*ሰዉ ወዳድ----, dispute settlers-*አስታራቂ-*araarsituu and its antonyms: *disgusting-*ወሽካታ-*sobduu,problem makers-*ባለጌ-*salphoo መሰሪ.......

As far as antonyms are concerned, Murphy (2003) is of the view that the amount of certainty we have in acknowledging a pair of words as antonyms seems to have an important cultural component. Some antonyms seem well established culturally, whereas others seem to convey equally opposite notions, have less of an antonymic ring. Based on this view, the TT can be improved by using Amharic as a ST and choosing approximate equivalent term for the TT. Using this method the translation can be improved as follows:

እርኩስ-unrighteous abaaramaa=ደግ-Righteous- qulqulluu

ወሽካታ-Uffee/afuuftuu Mendacious lier =እዉነተኛ- truthful -Nama haqaa

ክዳተኛ-traitor-gantuu=ታመኝ-honest-amanamaa

ትእቢተኛ-arrogant-oftuultuu=ትሁት-modest-garraamii

ክፉ-Evil/wicked-hamaa=ጥሩ-good-gaarii

ሱሰኛ-addicted-haraartuu=ጨዋ-Civil/well-behaved-Amala qabeessa

ባለጌ-Rude/vulgar-Baalagee/salphoo=ጥሞት-taciturn-Callisaa/kasoo/naamusa qabeessa

መሰሪ-Sneaky/malicious-Dabaa/dharticha=ወዳድ-friendly-Ka namaaf tolu/ka jaalala namaa qabu

ሰባቂ-Scandal-monger-kuttuu/ ka nama waldhabsiisu=አስታራቂ-Peace maker-araarsaa

According to Reimer (2010), antonymy may be characterized as a relationship of incompatibility between two terms with respect to some given dimention of contrast. However, the above analysis shows that the translators did not consider these characteristics of antonyms their contrastive potentials.

4.4.1.3. INCLUSIVENESS RELATIONS

Inclusiveness is the quality of a word including many names.

4.4.1.3.1. HYPONYMY VERSUS SUPER ORDINATE

Hyponym is a word whose meaning is both narrower than and included in the meaning of a more general term. The words "tulip" and "rose" are the hyponyms of "flower." Superordinate is an umbrella term or a word whose meaning encompasses the meaning of another more specific word. "Animal" is a superordinate of "cat" (Reimer, 2010).

One instance of translation problem of hyponymy versus superordinate was analyzed.

Table 4.4.1.3.1. Analysis of translation problem in semantics: hyponym versus super ordinate

NO.	E	A	O	ATM and suggested method
1.	55:2. Natural resources are wild animals, birds, domestic animals and plants. Furthermore, soil, minerals, water and marine plants and animals are...under this categories.	65፡2. የተፈጥሮ ሀብቶች አራዊት፣ አእዋፋት፣ እንስሳት፣ ዕፅዋት፣ አፈርና ማዕድናት፣ ውሃና የውሃ ውስጥ እንስሳትና እፅዋት	91:1. Qabeenyi uumamaa...bineensota bosonaa, sinbirroota, bushaayee, mukkeen, biyyee fi albuuda, bishaanii fi bineensota bishaan keessaa...	**TM:** Concretization.A general term was translated by a more specific term **Suggested correction**: Translation label: an approximate cultural term should be used.

LA, comment and suggested correction: The English phrase *natural resources* and the Amharic *የተፈጥሮ ሀብቶች* is the Superordinate or an umbrella term for the its hyponyms- *wild animals, birds, domestic animals, plants, soil, minerals, water and marine plants and marine animals* and *አራዊት፣ አእዋፋት፣ እንስሳት፣ ዕፅዋት፣ አፈርና ማዕድናት፣ ውሃና የውሃ ውስጥ እንስሳትና እፅዋት* respectively. However, the translated Afan Oromo version did not provide the correct representation of hyponyms for its superordinate word *Qabeenya uumamaa*, in the case of *bushaye* and *mukkeen*. *Bushaayee (goats and sheep)* do not denote *animals* but they are the hyponyms of *animals*. Similarly, *mukkeen (woods)* do not represent the English word *plants* and the Amharic *እፅዋት*. *Mukkeen (woods or እንጨት)* is the hyponym of *biqilootaa (plants/እፅዋት)*. Thus, the

translation can be improved by using the correct translation of the hyponyms of the superordinate word natural resources-*beelada* for *animals* and *biqiloota* for *plants*. Reimer (2010) states that hyponymy is an important structural principle in many languages and is a major semantic relation in the grammar of many languages. Therefore, translators should use a standard identification procedure for hyponym on the bases of the notionof class inclussiveness.

4.4.1.3.2. MERONYM VERSUS HOLONYM

Meronym is a term that denotes a part of the whole that is denoted by another term. Holonym is a term that denotes a whole whose part is denoted by another term such as "face" in relation to 'eye' (Reimer, 2010). One instance of translation problems of meronym vs holonym were analyzed as follows:

Table 4.4.1.3.2. Analysis of translation problem in semantics: meronym versus holonym

No	E	A	O	ATM and suggested method
1.	44:1. One of the thieves came... to wash the abdomen of the ox.	51፥1. ...ሌባ ደግሞ የበሬ ጨንራ ይዞ ሊያጥብ ወደ ወንዝ ወረደ፡፡	72:2. Hattichi... garaacha sangaa miicuuf baatee gara lagaa bu'e.	**TM:** Concretization. A general term was translated by a more specific term **Suggested correction**: Translation label: an approximate cultural term should be used.

LA, comment and suggested correction: Meronym is a semantic relation of part to whole and holonym is a term that denotes a whole whose part is denoted by another term. In this case, the English word *abdomen* is the holonym of the Amharic term ጨንራ *(stomach)* and the Afan Oromo translated term *garaacha (stomach)*. Thus the English holonym word *abdomen* was incorrectly translated to Afan Oromo using its meronym *garaacha (stomach)*. *Abdomen* in Afan Oromo is known as *garaa* or ሆዴ in Amharic. The translation problem can be observed when we consider English version as the ST in relation to Afan Oromo TT. In relation to Amharic, the translation was correctly done by translating ጨንራ (stomach) to garaacha (stomach). Reimer (2010) warns the pitfalls of meronym sense relation of terms stating that not all languages seem to have an unambiguous means of lexicalizing the concept 'part of' but meronymy is often at the origin various polysymy patterns in language.

4.4.1.3.3. MYTONYMY

Metonymy is the use of a single characteristics or name of an object to identify an entire object or related object. e.g. *The Crown* has enacted a new social security policy. i.e., "The Crown" for "The government of the United Kingdom". A crowd of fifteen heads-where "head" stands for person (Reimer, 2010, p. 429). One instance of translation problem of mytonymy was analyzed.

Table 4.4.1.3.3. Analysis of translation problem in semantics: mytonymy

No	E	A	O	ATM and suggested method
1.	13:1...not influenced...by white out looks,	15፡1. በፈረንጅ አስተሳሰብ ያልተበረዘ	22:2. ...ilaalcha biyya ambaatiin kan hin boorofne,	**TM:** Concretization. A general term was translated by a more specific term **Suggested correction**: Translation label: an approximate cultural term should be used.
LA, comment and suggested correction: In Ethiopia, *white* or *ፈረንጅ* in relation to the color of human race stands for all the people who are not black. The term may serve as a metonym to stand for Europeans, Chinese, Mongolians etc. The Afan Oromo translators used inappropriate meronym *biyya ambaa/foreign land* as an equivalent word for the term 'white' or *ፈረንጅ*. N*ama biyya amba/foreigner* may include all the foreigners whether they are white or black African. However, the meaning intended in the English and Amharic versions does not include all the foreigners white and black altogether and *biyya amba* is a wrong meronym to stand for the whites. **Suggested Correction**: Therefore, the translation can be improved by translating *white* or *ፈረንጅ* to *ummata adii* or *faranjii.*				

4.4.1.3.4. POLYSEMY VERSUS MONOSYMY

Polysemy is the ability of words, signs and symbols to have multiple meanings. Monosemy: (semantics) words or phrases that have a single meaning; absence of ambiguity (Reimer, 2010). One instance of translation problem of polysemy versus monosymy was analyzed.

Table 4.4.1.3.4. Analysis of translation problem in semantics: polysemy versus monosymy

No	E	A	O	ATM and suggested method
1.	25:2. Females account for about	28፡2. ከህገራችን ህዝብ ግማሹ ሴቶች	42:1. Walakkaan ummata biyya	**TM:** Compensation: A similar effect was given elswhere using a

half of the total population in our country	ናቸው.	keenyaa dubartoonni dhibbantaa shantama.	different name **Suggested correction**: Translation label: An approximate equivalent should be given	

LA, comment and suggested correction: The use of two monosemeous Afan Oromo words *walakkaa/half* and *dhibbantaa shantama/fifty percent* has been utilized in the sense with an ambigious import. When the back translation of the Oromo version is made, the meaning of the Afan Oromo textbook reads as follows: *Women, who acounts for half of the total population of our country are fifty percent.* Thus, the translation problem was made by using monosyms in the same sentence. Reimer (2010) suggests that theoretical and ordinary description of meaning would both be impossible without the recognition of separate senses within the same word. Thus, translators are advised to equip themselves in this regard.

Suggested correction: *Walakkaan ummata biyya keenyaa dubartiidha*. or *Waliigala ummata biyya keenyaa keessaa dubartiin dhibbantaa shantama.*

4.4.2. PROBLEMS OF TRANSLATING ACRONYM

Acronym is an abbreviation formed by (usually initial) letters taken from a word or series of words, that is itself pronounced as a word or any abbreviation so formed, regardless of pronunciation (Nunberg, 1990).

Acronyms are frequently created with in special topics. In translation, Newmark (1988) suggest that a standard equivalent term is used or, if it does not yet exist a descriptive term. According to him, acronyms for institutions and names of companies are usually transferred. Acronyms for international institutions is translated. In the case of national, political and social organization, its acronym is transferred and its name is translated or its function may be stated.

Four instances of translation problems in relation to acronyms were analyzed as follows:

Table 4.4.2. **Analysis of translation problem in semantics: acronym**

No.	E	A	O	ATM and suggested method
1.	56:2.	66:2. ኤች.	92:2. HIV	**TM:** Transference. The ST word was borrowed directly

	HIV AIDS	ኤይ. ቪ./ኤድስ	AIDS	without a change in meaning. **Suggested correction**: Naturalization: The SL word shoud be adapted to the normal pronounciation then to the normal phonological form of the TL

LA, comment and suggested correction: As a rule, acronyms are transfered based on the transcription of the TL writing system Thus, 'HIV/AIDS becomes *'Echi. Ayi. Vii. Eedsii.'* The Amharic version has correctly transcribed the acronym based on Amharic writing system.

2.	Acknow ledgeme nt page. IDA	-	Acknowledgeme nt page. IDA	**TM:**Transference. The ST word was borrowed directly without a change in meaning. **Suggested correction**: Naturalization: The SL word may be adapted to the normal pronounciation then to the normal phonological form of the TL

LA, comment and suggested correction: This is acronyms for social oranization, Newmark (1988) suggestes that, in the case of acronyms of social organizations, its acronym is transfered and its name is translated or its function may be stated. The acronym stands for *International Developement Associations, the Fast trac Iniciative Catalytic Fund'* . Therefore using the method of Newmark (1988) the Afan Oromo translators must first transfer the acronyme and then write the decription. Thus: *'IDA, - Waldaa Misooma Idiladdunyaa'*

3.	Acknowle dgement page. UK	-	Acknowledgeme nt page. UK	**TM:** Transference. The ST word was borrowed directly without a change in meaning. **Suggested correction**: Naturalization: The SL word shoud be adapted to the normal pronounciation then to the normal phonological form of the TL

LA, comment and suggested correction: Acronyms for international institutions is translated. In the case of national, political and social oranization, its acronym is transfered and its name is translated or its function may be stated.

Suggested Correction: Thus UK can be transfered as it is and the name can be translated. *'UK (Ingliiz)'*

4.	57:1. TB	-	93:2. tiibii	**TM:** Transference. The ST word was borrowed directly without a change in meaning. **Suggested correction**: Amplification (descriptive equivalence)-The TL equivalence should be given through phrasal description
LA, comment and suggested correction: This is a case in which a standard equivalent term is used or, if it does not yet exist a descriptive term. The equivalent term in Afan Oromo For *'TB'* is *'Daranyoo sonbaa'*. Thus, the translitration form 'tiibii' used in the TT is incorrect.				

TABLE 4. 4. STATISTICAL SUMMARY OF SEMANTIC DATA

4	Semantics	Sense Relations	Sameness Relation	Synonym problem of inappropriate word choice	8
				Synonym problem due to source language transfer	7
				Synonym problem in using terms to state lesson objective	4
				Synonym problem in translating proper name	3
				Homonymy	2
			Oppositeness Relation	Antonymy	9
			Inclusiveness Relation	Hyponymy vs Superordinate	1
				Meronymy vs Holonymy	1
				Mytonymy	1
				Polysemy vs Monosymy	1
			Acronym		4
Total					**41**

The total number of the non-equivalences caused by language differences in semantics amounted to fourty-one as can be seen from table 4.4. Two-thirds (22 instances) of these had to do with the translation problems of sameness relations, 22 with synonyms and 2 with homonyms of the lexemes. The second problem (9 instances) of translation in relation to semantics was that of problems related to oppositeness relation (antonymy). Inclusiveness relation amounted to 4 instances. Among these, each of them had uniformly shared equal instances: hyponyms one, meronym one, mytonymy one and polysemy one. Thus from the analysis of the above data, the loss of meaning in the semantic level was the most frequently observed problem of the Afan Oromo textbook. Many culture bound words were not described either in using the methods of cultural equivalence or functional equivalence. In most cases, the meanings were lost or distorted and undermined the purpose or scoposs and even the justification of translation as an act of bilingual communication.

Reimer (2010, p. 2) emphasised the important of semantics in analysing the meanings in the following terms: "Any attempt to understand the nature of language must try to describe and explain the ways in which linguistic expressions have meaning". He also listed kinds of questions that semantisists, and for that matter, translators ask as follows:

➢ what are meanings-definitions? ideas in our heads? sets of objects in the world?

➢ can all meanings be precisely defined?

➢ what explains relations between meanings, like synonymy, antonymy, and so on?

➢ how do the meanings of words combine to create the meanings of sentences?

➢ what is the difference between literal and non-literal meaning?

➢ do all languages express the same meanins?

4.5. ANALYSIS OF PRAGMATIC PROBLEMS OF TRANSLATION

Pragmatics is the study of the way in which language is used to express what somebody really means in particular situations, especially when the actual words used may appear to mean something different (Verdonk, 2002).

In this section, the pragmatic analysis of the textbook was based on the search for speech acts, the illocutionary force and illocutionary effect of utterances. These issues are the major causes of problems in translation which result in the misunderstanding of a TT message.

4.5.1. DEIXIS

Deixis is the process of contextual orientation (derived from the Greek word for 'pointing' or 'showing'). Deictics is a word or phrase or textual cues such as here, now, you..., which locates a discourse in relation to the speaker's or writer's perspective or point of view, whether in space, time, or interpersonal relations (Verdonk, 2002). In other words, the term applies to the use of expressions in which the meaning can be traced directly to features of the act of utterance when and where it takes place, and who is involved as speaker and as addressee. Thus, there are time, place and person deictics. Time Deictics: Textual elements such as now, then, yesterday, next week which reveal to the listener or reader the temporal perspective of the speaker or writer in the discourse. Place Deictics: Textual elements such as here, there, behind, to the left which refer the listener or reader to the situational point of view of the speaker or writer in the discourse. Person Deictics: Textual elements such as the first person pronoun I (and its related forms me, my, mine) and the second person pronoun you (and its related forms your, yours).

Four instances of translation problems of diexis were analyzed in the table below.

Table 4.5.1. Analysis of translation problem in pragmatics: deixis

No	E	A	O	ATM and suggested correction
1	Inside cover page.	Inside cover page.	In side cover page.	**TM:** Permutation.

| | This textbook is the property of your school

Take good care not to damage or lose it

Here are 10 ideas to help take care of the book | ይህ መጽሐፍ የትምህርት ቤትህ/ቤትሽ ንብረት ነዉ፡፡

መጽሐፉ እንዳይበላሽ ወይንም እንዳይጠፋ በጥንቃቄ ያዝ/ያዥ፡፡

ቀጥሎ መጽሐፉን በጥንቃቄ ለመያዝ የሚረዱ 10 ነጥቦች ቀርበዋልሃል/ቀርበዋልሻል፡፡ | Kitaaba kana haala gaariin qabuu qabda.

Kitaabni kun qabeenya mana barumsaa keetiiti.

Kana gochuuf qabxiileen 10 armaan gaditti tarreeffaman ilaali. | Relocation of the sentence constituent of the TL i.e. The TL sentence was taken from the initial position to the middle.

Suggested Correction: Equation: The elements in the ST should be transferred to the TT wholy and in the same sequence |

LA, comment and suggested correction: The diectic refferences that are used in the given textbook are: *This* (deixis reffering place), *your* (personal deixis), *it* (personal deixis), *here* (spatial deixis). As mentioned in review literature, deixis applies to the use of expressions in which the meaning can be traced directly to features of the act of utterance where and when it takes place and who is involved as a speker and as adressee. Based on this concept, the reference is made both exophorically and endophorically (anaphoric and cataphoric). The addressee of this utterance (students) can be identified as exophoric referent (for they are not directly mentioned in the linguistic context but present in the situational context). The demonstrative pronoun '*this*' has served as cataphoric refernce (where it refered to the following noun '*book*' which is the property of the students' school. '*It*' is anaphoric reference because it refered the preciding noun, '*book*'. And '*Here*' is the cataphoric reference refering the the 10 points listed in the next lines (see Verdonk, 2002: 35). The Amharic ST follows the same fashion. However, Afan Oromo translators have committed translation errors by putting the cataphoric reference in inappropriate position. Example: '*Kitaabni kun qabeenya mana barumsaa keetiiti.*

Kana gochuuf qabxiileen 10 armaan gaditti tarreeffaman ilaali. This textbook is the property of your school. To do this, here are 10 ideas to help take care of the book'. The spatial diexis *kana/this* refers to nothing and as a result the message is ambigous. The translation problem can be solved by rearranging the textbook following the steps mentioned in the STs.

Suggested correction: *Kitaabni kun qabeenya mana barumsaa keetiiti. Kitaaba kana haala gaariin qabuu qabda. Kana gochuuf qabxiileen 10 armaan gaditti tarreeffaman ilaali.*

| 2 | 22:2. How do people use | 25፡2. በነዚህ የልማት | 38:1. Dhaabbilee misoomaa tajaajila | **TM:** Modulation. The word in the ST was translated to the TL with minor modification in |

.	**those** development institutions	አገልግሎት ሰጪ ተቋማት ህዝቡ እንዴት ባለ ሁኔታ እየተጠቀመባቸ ዉ ይገኛል	kennan **kana** ummanni haala attamiin itti fayyadamaa jira?	meaning. Suggested correction: Translation label: approximate equivalence shoud be used.

LA, comment and suggested correction: In the above verion *those* in English እነዚህ in Amharic were used deictically as plural anticident for development institutions/የልማት አገልግሎት ሰጪ ተቋማት and sreved as cataforic reference refering to the following item, i.e. development institution. However, the Amharic spatial deixis *እነዚህ/these* differs from the English spatial deixis *those* in that the Amharic *እነዚህ/these* was used in proximal/near form while in the English version *those* was used in *distal/far* form. The Afan Oromo translators mistranslated the deixis in two ways: first, they translated the plural form *those* into *kana/this*. Second, they used the proximal form instead of the distal *those/sanniin* (see Verdonk, 2002).

Suggested correction: *Dhaabbilee misoomaa tajaajila kennan **sanniin** ummanni haala attamiin itti fayyadamaa jira? But if we take Amharic version as a source text it may be renderred thus: Dhaabbilee misoomaa tajaajila kennan **kanniin** ummanni haala attamiin itti fayyadamaa jira?*

| 3. | Cover page (inside): When using a new book for the first time, ...open only a few pages at a time. | አዲስ መጽሐፍ ለመጀመሪያ ጊዜ በምትጠቀምበት ወቅት በአንድ ጊዜ ጥቂት ገፆችን ብቻ ግለጥ | Cover Page (inside): Kitaaba haaraa kana yeroo jalqabaa yeroo fayyadamtu, fuula jalqabaa suuta saaquu qaba. | **TM:** Addition. Information (which was not seen in the ST) was added.

Suggested Correction: Equation: The same information which is in the ST should be given in the TT. |

LA, comment and suggested correction: Afan Oromo translators used the spatial deixis *kana/this* anaphorically refering to the preceding noun, i.e. *new book*. However, the English and Amharic version have no deixis for anaphoric reference. The ST reference is exophoric and refers to any new book.

Suggested correction: *Kitaaba haaraa yeroo jalqabaa yeroo fayyadamtu, fuula jalqabaa suuta saaquu qaba.*

4.5.2. TRANSLATION PROBLEMS IN RELATION TO SPEECH ACTS

Speech act is an act of communication performed by the use of language either in speech or writing involving reference force and effect. It includes issues of locution such as illocutionary act, illocutionary force, and perlocutionary effect of utterances. Locution is referential meaning

conveyed by utterance. Illocution (illocutionary act) is that part of the speech act, which involves doing and not just saying something, i.e. the performance of a recognized act of communication, e.g. promise, confession, invitation. Illocutionary force is the communicative value assigned to an utterance as the performance of an illocutionary act. Perlocutionary effect is that part of the speech act which has to do with the effect that it has on the receiver, e.g. an utterance with the illocutionary force of promise could, as perlocutionary effect, persuade, mislead, console, etc (searle, 1975).

In this section, translation problem of speech act was unalyzed under prose textbook translation problem and translation problem of pragmatics of pictures and figures.

4.5.2.1. TRANSLATION PROBLEM OF SPEECH ACT IN PROSE WRITING

Three instances of translation problems were analyzed in this table.

Table 4.5.2.1. Analysis of translation problem in pragmatics: speech act-prose writing

No	E	A	O	ATM and suggested method
1.	13:1. "Why did you come to hospital?" I said accidentally. "Who are you after all?" she said. "Whom do you expect?" I am your son I said.	14:1. "ለመሆኑ ምንሽን አሞሽ ነዉ ሃከም ቤት መጣሽዉ?" አልኳት ድንገት፡፡ "ለመሆኑ አንተ ማነህ?" ብላ ጠየቀችኝ፡፡ "ልጅሽ ነኛ፡፡ ማን መሰልኩሽ?" አልኳት...	22:1. "Maal dhibamtee mana yaalaa dhufte?" jedheen gaafadhe akka tasaa. "Osoo dubbannuu ati eenyu?" jettee na gaafatte. Daa'ima keeti. Eenyuun sitti fakkaadhe?" jedheen.	**TM:** Reduction. Information was ommitted. **Suggested Method**: Cultural equivalence-a SL cultural word should be translated to an equivalent TL cultural word.

LA, comment and suggested correction: Here there is the translation of the fictitious discourse made by the unborn baby and his mother. There are a number of discourse markers which needs especial attention when translating. For example, in the expression, *"ለመሆኑ አንተ ማነህ?" ብላ ጠየቀችኝ፡፡ "Who are you after all?" she said.*

*"ልጅሽ ነኛ፡፡ ማን መሰልኩሽ?" "Whom do you expect?" I am your son I said.*The textbook was rendered to

Afan Oromo as follows: ' '...*ati eenyu?" jettee na gaafatte. Daa'ima keeti. Eenyuun sitti fakkaadhe?"* *jedheen'.The textbook was originally taken from Amharic and the Amharic expression:* "ልጅሽ ኛ"has a suffix of discourse marker which has pragmatic value. In the word ኛ there is enclitic suffix ' -ኣ' which served the illocusionary function in the utterance and usually used in exclamatory emphasis (see Reimer, 2010). This force of utterance which was clearly shown in Amharic was not clearly identified in English and Afan Oromo. The translation problem can be solved by adding enclitic suffix of Afan Oromo which serves the same function as that of Amharic to add an ellocutionary force of *confirmation*. This suffix in Oromo is -'*ka*' . Thus the correct expression would be: *'Daa'ima keeti kaa!'-So I am your son'*

2.	98:1-2. Washo (The story of a lier)	118:1. ዋሾ (የወሸታሙ ልጅ ታርክ/ተረት)	165:2. Waashoo	**TM:** Transference. The SL word was transferred to the TL. **Suggested method**: Cultural equivalence: A SL cultural word shoud be translated to an equivalent TL cultural word.

LA, comment and suggested correction: This word 'Washo' is Amharic term and was used as a title of a passage which narrates a story of a boy whose character was marred by habitual lying. The term can be translated as *malicious lier* in English and the illocussionary function of the textbook which served to 'warn' the habit of lying and this should be reflected in the meaning that the tite conveys. However, Afan Oromo translators did not consider the pragmatic value of the term '*Washo*' and transfered the name as it is.

Lewis (2004, p. 147) had interesting term to describe the characterstics of the boy in the story. He calls him "an unconscionable liar". He describes the vices of such kinds of men in the following terms:

> You are completely without a conscience. No matter what misery your fabrication
> may cause your innocent victims, you never feel the slightest twinge of guilt.
> Totally unscrupulous, you are a dangerous person to get mixed up with.

The above description fully reveals the lying habit of the boy in the story who caused the separation of husband and wife for good. Thus, the illocusionary force of the story was to warn and this force was expressed in the very title of the Amharic source text as 'Washo' but lost in the Afan Oromo target text.

Suggested Correction: The problem can be solved by using equivalent term in Afan

	Oromo, for example, *'Afuufo or uffee'* or words of similar import.			
3	18:2. Milosa	21:1. ዳዲ አባ መስጠት	32:2. Daadhii abbaa masxat	**TM:** Transference. The SL word was transferred to the TL. **Suggested method**: Cultural equivalence: A SL cultural word shoud be translated to an equivalent TL cultural word.

'Dadi Abba Mastet' is also used as a title of the story of governmental officer who was spendthrift in character. The character (Mr. Dadi) used to spend public money without wisdom and had put the people in difficulty of bancruptcy. The illocutionary force of the title and the passage was to warn the people of such kind of wastage (see Reimer, 2010) for the detailed descussion of illocussionary force). However, the pragmatic aspect of the ST is not reflected in the TT by transfering the title as it is.

Suggested Correction: The problem can be solved by translating the title. *'Daadhii abbaa qisaasoo'* can serve the purpose.

4.5.2.2. TRANSLATION PROBLEM OF SEMIOTICS IN TRANSFERRING THE MESSAGE OF SIGN LANGUAGE TO THE TARGET TEXT

One instance of translation problem was analyzed as follows:

Table 4.5.2.2. Analysis of translation problem in pragmatics: speech act-semeotics

No	E	A	O	ATM and suggested method
1				**TM:** Amplification: Some details which are not formulated in the STs were introduced. **Suggested method**: Transference: The elements of the ST should entirely be transferred to the TT.

The cover page of the Source texts (both English and Amharic see appendix E-1 and E-2) convey semiotic message of the subject of the textbook itself. However, translators are not faithful in this regard. The Cover page of English and Amharic source text has the following semiotic signs. 1. The title of the textbook on the top right corner of the cover page, 2. Below the title, is Ethiopia Map, which enclosed the Ethiopian parliament building, 3. The reading, which says 'students' textbook', 4. the seal of The Federal Democratic Republic of Ethiopia, 5. Ethiopian flag aligned to the top right corner of the cover page.

On the other hand, Afan Oromo TT (see appendix E-3) has: 1. Title of the textbook between two flags (Ethiopian flag left, Oromia region flag right), 2. A picture of equilibrium weighing scale with a light bearer hand, 3. Ethiopia map enclosing regional division instead of Ethiopian parliament building.

When the semiotic signs of the cover page of the STs are analyzed, they convey a number of illucutionary forces. As stated by Yamada, 'Civics and Ethical Education for grade 8 students was prepared by the ministry of Education and was translated to different regional languages without modification and adoption. The course was prepared based on 11 important values that should be inculcated in the minds of students. One of such value to be forced as a perlocussionary action was the force of representativeness and unity of the people, which was represented by the semiotic sign language of *Ethiopian parliament building* and reflected in English and Amharic STs. However, the translators have missed such illocutionary force of teaching aspect in tranfering the sign of the ST provided on the cover page of the ST to the TT. They showed the map of *regional 'division'* which may not serve the function of the

'*holistic*' map in which embraced the national parliament building.

TABLE 4.5. STATISTICAL SUMMARY OF PRAGMATIC DATA

5	Pragmatics	Speech Acts	Illocution or communicative act, Illocutionary force, perlocutionary effects of	Spoken language	3
				Semeiotics (sign language)	1
		Deixis		Place deictics, time deixis, person deictics	3
Total					**7**

The total number of translation problem in relation to pragmatics in the study amounted to seven according to table 4.5. Four instances of translation problems were found in the incorrect representation of speech acts in the TT. Three-translation difficulties were caused because of the inability of the proper use of deixis as endophoric and cataphoric references. According to Reimer (2010), the relation between language and context are not limited to those in which a linguistic expression describes a preexisting world. The assertion of facts about the world is just one of the acts, which we can use language to perform. Therefore, translators need to consider such reakities in translation.

4.6. ANALYSIS OF PROBLEMS OF FORMAL CORRESPONDENCE

Formal Correspondence: To correspond means to be equivalent or similar in character, quantity, quality, origin structure, function etc. Thus, formal correspondence refers to the conceptual dependency and compatibility of the ST and TT elements having the function of creating sequences of meanings which bind the textbook together (Reis, 1981). In this section the textbooks compatibility in thematic and referential aspects were analyzed.

4.6.1. THEMATIC COMPATIBILITY

4.6.1.1. TRANSLATION PROBLEMS IN THE APPROPRIATE DIVISIONS OF PARAGRAPHS

To see the inconsistency of theme of paragraph division, the summaries of each chapter were taken as sample and the data was summarized in the following table. Seven instances of translation problems in relation to the incompatibility of the themes of paragraphs were found.

Table 4.6.1.1. Thematic incompatibility of the paragraphs in STs and TT

Number of paragraphs in the chapters summaries of the three Textbooks				Thematic incompatibility of the paragraphs of the summaries among the STs and TT			
No.	English	Amharic	Afan Oromo	English and Amharic	English and AfanOromo	Amharic and Afan Oromo	English Amharic and Afan Oromo
1	5	9	9	incompatible	incompatible	compatible	incompatible
2	6	5	6	incompatible	compatible	incompatible	incompatible
3	4	4	5	compatible	incompatible	incompatible	incompatible
4	2	4	3	incompatible	incompatible	incompatible	incompatible
5	7	7	7	compatible	compatible	compatible	compatible
6	3	3	4	compatible	incompatible	incompatible	incompatible
7	2	3	2	incompatible	compatible	incompatible	incompatible
8	3	3	3	compatible	compatible	compatible	compatible
9	4	3	4	incompatible	compatible	incompatible	incompatible
10	2	2	2	compatible	compatible	compatible	compatible
11	2	2	2	compatible	compatible	compatible	compatible
Total	41	45	47	incompatible	incompatible	incompatible	incompatible

As can be seen from the table 4.6.1.1 above, the translators of Afan Oromo textbook did not follow the proper divisions of paragraphs as set in the ST so that the TT may formally

correspond to the ST. In doing so, they failed to produce an equivalent textbook reflecting conceptual dependency and compatibility of the ST and TT elements with the function of creating sequences of meanings, which bind the textbook together. The following discrepancies between STs and TT can be observed from the table:

a) Of the total number of 11 chapters, the summaries of 4 chapters (chapters 5, 8, 10, and 11), the number of paragraphs in the Afan Oromo textbook were equally represented as in English and Amharic STs.

b) In 3 instances (chapters 2, 7 and 9), Afan Oromo textbook is equivalent only with English textbook paragraph divisions but different from the Amharic textbook paragraph division.

c) In one instance (chapter, 1. d) Afan Oromo textbook is equivalent only with Amharic textbook paragraph divisions

d) In sum, Afan Oromo textbook paragraph division was incompatible with both English and Amharic textbooks in 8 instances. In some instances, even though the paragraphs of Afan Oromo textbook were equal in number with the ST, they were not equally divided based on the ideal segments of the source language. From this, we can understand that the meaningful divisions of paragraphs of the source text are not considered and treated carefully in the target text (Afan Oromo Textbook). This in turn distorts the meaning of the source text that is supposed to be carried across to the TT.

From the above discusion, one can understand that meaning is not only conveyed by words but also by over all structure of the given textbook. A translator should also observe the layout of the original textbook— in terms of format, i.e. overall textual volume and arrangement, paragraph division, reproduction of headings, quotation, indentation, columns, tables etc. All of these should be properly adhered to in the translated unit (Newmark, 1988). As far as thematic compatibility is concerned paragraph is the most important element in keeping the correct theme of the textbook. Searl (1979) is of the view that the translators' awareness of the thematic force of textbooks helps them determine the type of textbook they are dealing with, and consequently to adopt the proper translational procedure and translation style. Specific textbook types involve specific theme lines, and specific linguistic features and structural organizations.
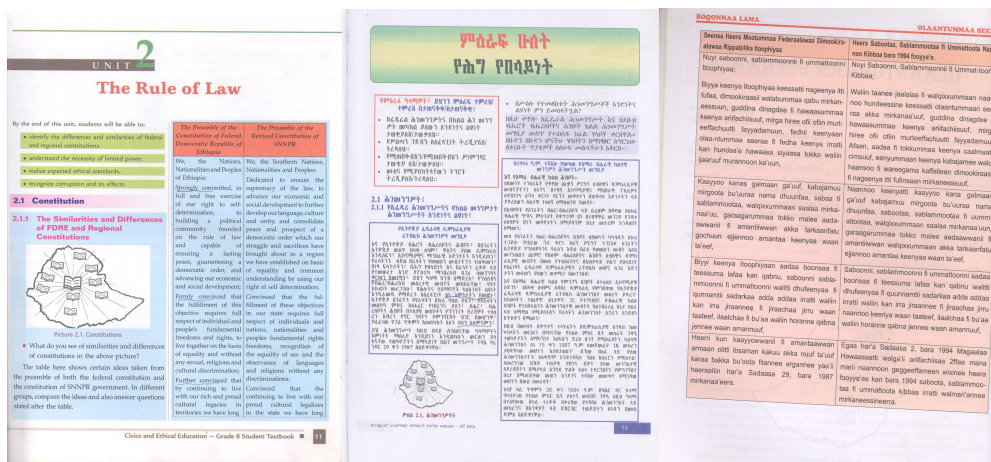
The above figure shows the English source text preamble of the constitution of FDRE and SNNP, Amharic source text preamble of the constitution of FDRE and ANRS and Afan Oromo target text preamble of the constitution of FDRE and SNNP (for the clear copy of the scanned textbook, see appendix G-1, G-2, G-3).

As can be seen from the above scanned textbook, the translators of Afan Oromo had been unfaithful in translating the student's textbook (see appendix G-1. G-2, G-3 for clarity). They plagiarized the same textbook, which they translated from the Introduction to Ethiopian constitution. They cut the textbook and pasted on the second column whose title mentions 'The constitution of the southern Nations Nationalities and peoples of Ethiopia'. Thus, the textbook was incompatible both in intertextbook and intratextbook elements. This was so because, the version in the textbook do not represent the theme of the ST. As the textbook was a copy paste from one part of the translated version to another, it lacks compatibility with in the paragraph of the TT itself. Newmark (1988, p. 16) emphasized the quality of the writing and the authority of the textbook. He asserts that "the quality of the writing has to be judged in relation to the author's intention and/or the requirements of the subject matter. If the textbook is well written, the manner is as important as the matter".

4.6.2. ANALYSIS OF REFERENTIAL COMPATIBILITY

Referentiality refers to a condition of a word or phrase applied to a particular person, place or thing and not to any other. Compatibility refers to structural analysis in which we can assess whether there is the continuity or good fit of material or components (Toury, 1995).

Afan Oromo translators have made mistakes in failing to make accurate references of the ST when they assign numbers for each figure, when they divide paragraphs and when they define key terms etc. The following table shows the discrepancies in terms of producing and organizing units and subunits, activities, group work, figures, summary, keywords and lesson objective.

Table 4.6.1.2. Referential compatibility and incompatibility of ST and TT

Unit No.	Sub Unit			Activities			Group Work			Figures			Summary			Key Words			Unit Objectives			Columns		
	E	A	O	E	A	O	E	A	O	E	A	O	E	A	O	E	A	O	E	A	O	E	A	O
1	5	5	5	10	10	10	1	2	2	5	5	5	1	1	1	3	3	3	5	5	5	2	2	2
2	5	5	5	12	13	13	3	3	3	4	5	5	1	1	1	-	-	-	4	4	4	2	2	2
3	6	6	6	10	10	10	-	-	-	3	3	3	1	1	1	3	4	4	4	4	4	2	2	2
4	5	5	5	11	11	11	2	3	3	1	1	1	1	1	1	5	5	5	5	5	5	2	2	2
5	7	7	7	16	16	16	-	-	-	4	4	4	1	1	1	5	5	5	5	5	5	2	2	2
6	4	4	4	9	9	9	-	-	-	2	2	2	1	1	1	9	7	7	4	3	3	2	2	2
7	5	5	5	13	14	14	1	-	-	2	2	2	1	1	1	8	10	10	4	4	4	2	2	2
8	2	2	2	11	11	11	1	1	1	2	2	2	1	1	1	6	3	3	3	3	3	2	2	2
9	2	2	2	9	9	9	-	1	1	-	-	-	1	1	1	7	9	9	2	2	2	2	2	2
10	2	2	2	10	10	10	-	-	-	6	6	6	1	1	1	6	6	6	2	2	2	2	2	2
11	4	4	4	5	5	5	1	-	-	3	3	3	1	1	1	7	4	4	4	4	4	2	2	2

As can be seen from the table 4.6.1.2. above, The TT (Afan Oromo) referential elements were equally represented as compared with the STs (Amharic and English) except in their contents of group work, figures and key terms. In other referential issues such as units, sub units activities, columns and unit objectives of the TT is referentially compatible with the STs.

This is an instances of translation problems for which Newmark (1988, p. 22) advised the readers by saying, "You should not read a sentence without seeing it on the referencial level".

TABLE 4.6. STATISTICAL SUMMARY OF THE DATA OF FORMAL CORRESPONDENCE

6	Formal correspondence	Thematic Compatibility	Paragraph division	7
			Intertextual and intratextual message	1
		Refferencial Compatibility		3
Total				**11**

As can be seen from the table 4.6. above, the TT was not compatible thematically with the ST in seven instances and not compatible in three instances referentially. This shows the difficulty of translation in relation to formal correspondence.

4.7. THE METHODS USED IN PRODUCING A TT THAT IS EQUIVALENT WITH THE STS

As can be seen from the analyzed data from graphology to pragmatics, the method which was used by the translators were analyzed to identify the success and failure of the methods used. It was found that the translators had misused a number of translation methods, which made it impossible for the source and target texts to be equivalent to each other. The statistical summary of the data is presented as follows.

TABLE 4.7. STATISTICAL SUMMARY OF THE DATA OF TRANSLATION
METHODS

Translation Methods (procedure)	Number of Frequency of the methods in each section					
	Graphology	Morphology	Syntax	Semantics	Pragmatics	Total
1) Transference	2	-	-	6	2	10
2) Abandonment	6	-	-	-	-	6
3) Literal translation/equation	7	-	7	-	-	14
4) Calque.	-	-	-	2	-	2
5) Naturalization	-	-	-	-	-	0
6) Transposition	4	11	-	-	-	15
7) Modulation	-	-	-	12	1	13
8) Cultural equivalent	-	-	-	-	-	0
9) Descriptive equivalent	-	-	-	-	-	0
10) Amplification.	*11*	-	-	-	*1*	*12*
11)Functional equivalent	-	-	-	-	-	0
12) Addition	2	2	-	-	1	5
13) Reduction	-	7	-	-	-	7
14) Componential analysis	-	-	-	-	1	1
15) Paraphrase	-	-	-	-	-	0
16) Compensation	-	1	-	1	-	2
17) Improvements	-	-	-	-	-	0
18) Couplet	-	-	-	-	-	0
19) Permutation	-	-	-	-	1	1
20) Recasting sentences	-	-	-	-	-	0
21) Translation label	-	-	-	-	-	0
22) Definition	-	-	-	-	-	0
23)Intracategorical change	-	-	-	-	-	0
24) Transformation	1	-	-	-	-	1
25) Adaptation.	-	-	-	-	-	0
26) Selection	-	-	-	*1*	-	*1*
Total	**33**	**21**	**7**	**22**	**7**	**90**

A can be seen from the table 4.7. above, the total number of the methods which was misused by the translators in the process of translation found in the study was 90. Especially frequent among the misused methods were transposition (15 instances), equation (14 instances) and modulation (13 instances). The translators used transposition as a method of translation mainly in morphology followed by graphological issues. The translators incorrectly shifted the Afan Oromo nominative case marker to other inappropriate cases such as accusative, dative and instrumental cases. As far as the misuse of transposition in graphology is concerned, they made incorrect use of semicolon, colon, question mark and full stops by replacing them in place of other punctuation marks. In using modulation, (especially in semantic references), as a method of translation, they incorrectly made modifications in the meanings of the TL words and made the message ambiguous or distorted. Amplification as a method was misused in graphological issues to introduce details, which were not present in the STs. The translators also used transference, tried to transfer culture bound words from the ST to the TT, and produced a TT, which is not equivalent to the STs. They also created non-equivalences in using reduction (7 instances), abandonment (6 instances) and addition (5 instances).

Among the methods that could have saved, many of the translation problems which were abandoned by Afan Oromo translators are naturalization, cultural equivalent, descriptive equivalent, functional equivalent, paraphrase, improvements, couplet, recasting sentences, translation label, definition, intracategorical change, adaptation and selection. However, as had been proved in the suggested methods for correction, the methods abandoned by the translators could have been used to solve a number of translation problems. For example, the translators could have used naturalization in the process of adapting a SL word to the normal phonological and morphological form of the TL. They also could have made use of cultural equivalence to translate a SL cultural word to an equivalent TL cultural word. Newmark (1988) is of the view that translators should use vareous translation procedures for handling textbooks, sentences and other units of translation.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

The purpose of this study was to assess translation problems in the students' textbook of Civics and Ethical Education prepared for grade 8. In order to achieve this, the analysis was made by describing the graphological problems of the textbook, assessing morphological errors in the translated textbook, analyzing syntactic errors of the translated textbook, identifying the semantic problems that hindered the provision of the possible shade of meaning, analyzing the pragmatic problems created in translation of the ST, assessing the compatibility of the STs and the TT in terms of thematic and referential compatibility and by identifying the success or failure

of the method used in producing approximately equivalent textbook. Based on this the overall quality of the analized textbook was examined.

5.1. SUMMARY

Instead of passing sweeping value judgments on the overall quality of TT, it would be more sensible to screen the points of translation problems based on the points of divergence at various levels of analysis in line with the model in this study (See Appendix B for the model of analysis). Thus, problems of translation was analized by making use of explicit, textually-based assessment of TT. As a result, the Afan Oromo version seems to be incapable of reconstituting the message of ST in graphological, morphological, syntactic, semantic and pragmatic levels. Apart from the miscorrespondences between STs and TT in linguistic levels, there are also various points of divergence in thematic and referential issues and the methods of translation. These translation problems, which hindered the approximate equivalence between the STs and the TT, are summarized as follows:

1. As far as graphological problems of translation is concerned, there are difficulties of translation especially in using hyphen, comma, quotation mark and in proper utilization of permissible consonant clusters (see appendix D for Afan Oromo consonant clusters). Vowels have also posed translation problems for the translators in a number of instances. Thus, the graphological features had posed translation problems to Afan Oromo translators in the textbook under study. From this we may deduce that the translators might not considered the function of punctuation marks as organizational tools and carriers of messages in textbooks. Abdel-Maguid (1990, p. 43) is of the view that punctuation marks "promote and explicate grammatical well-formedness and remove semantic incongruities, thus making the textbook comprehensible". He also argued, "Unless a message is appropriately punctuated, communication is bound to stumble over the ambiguation rock" (Abdel Maguid, 1990, p. 43). Woodward (1997, p. 149) states that, "correct grammar, punctuation and spelling will all assist you in clarifying your meaning". Thus, inappropriate spelling and misplaced punctuation, may ambiguate, distort or undermine the intended meaning of the textbook (cf data analysis section, 4.1).

2. Concerning morphological problems of translation, the translated textbook had committed a number of morphological errors especially in inflectional morphology (cf. data analysis section, 4.2). Morphology in Amharic and Afan Oromo is characterized by a high degree of relative complexity as compared to English. The verb, which is the most prominent of word classes, is highly inflected to specify not only the particular action but also such features as actors, time, aspect, voice and mode (see review literature under Morphological Review). Amharic and Afan Oromo affixal (prefixal and suffixal) inflections on the nouns and verb make it so functionally rich as to subsume a large number of concepts. There were misinterpretations of morphological elements. These misinterpretations of nominal and verbal structures led to miscorrespondences in the translated textbook at morphological level. In this sense, thirty-five instances of translation problems in regard to the inaccurate use of morphemes were identified. Most such inaccuracies, however, were in the misuse, omission and substitution of inflectional morphemes especially in the issue of using inflections of nominals than in conjugational morphemes. In the nominal morphemes, the most translation problem was posed in the use of incorrect use of case endings when marking nominative case of Afan Oromo, which stands as a subject of a finite verb. In some cases there seems to be the influence of the source texts in whose case nominative is unmarked. The instrumental case also posed translation problem. Translation problems were observed in using the inappropriate inflections in grammatical number. As far as conjugational inflection is concerned markers of imperative and jussive posed translation problem. Afan Oromo conjugational morphemes which signal jussive aspect of the verbs were misused. Derivational morpheme was the least area of translation problem in morphological analysis with only two instances of failure to use class-changing morpheme in the target text. The above morphological points of reference shows that any misconception of one of the semantic implications reflected in the morphological structure of the ST whether inflectional or derivational, nominal or verbal may naturally lead to formal morphological miscorrespondence, and consequently semantic non-equivalence in the translated textbook.

3. Syntax has also posed translation problem to Afan Oromo translators (cf. data analysis, 4.3). The total number of syntactic problem of translation found in the study amounted to

seven. Most translation problems in syntactic level analysis were in the inaccurate structure of phrases (5 instances) of the translated textbook. The rule of Afan Oromo phrasal structure in which the noun precedes the qualifier and the qualifiers are arranged in a sequence:noun-adjective- possessive/demonstrative pronoun was not followed in those instances. The translations might be influenced by Amharic phrasal structure whose noun phrases are head final with adjectives and other modifiers preceding their nouns (Baye, 2009). This resulted in the Afan Oromo TT being more complicated to understand than the STs. Translation problems in relation to clause and sentence are found to be the least problems. Languages have their own established systems of clausal structure, typology, and combination. Miscorrespondences between the STs and Afan Oromo TT may arise when the clausal pattern of the language and the significance of the order of component parts, and the grammatical links, which held the components of the clause structure together is not identified. The major sentence pattern in English, Amharic and Afan Oromo, for instance, is the subject-predicate type of construction, but within this type other patterns do exist. The subject-verb-object pattern in English is reversed in Amharic and Afan Oromo into subject-object-verb (Appleyard, 1995).

4. The sense relations in the semantic sameness, oppositeness and inclusiveness relations of lexemes were the semantic problems that hindered the provision of the approximately correct shades of meanings in the target text (cf data analysis, 4.4). The total number of the non-equivalences caused by language differences in semantics amounted to forty-one. Two-thirds of these had to do with the translation problems of sameness relations. The second problem of translation in relation to semantics was that of problems related to oppositeness relation (antonymy). In a lesser degree, inclusiveness relation also posed the problem in incorrect representations of hyponyms, meronyms, mytonymy and polysemy. Thus, from the analysis of the above data, the loss of meaning in the semantic level was the most frequently observed problem of the Afan Oromo textbook. Many culture bound words were not described either in using the methods of cultural equivalence or functional equivalence. In most cases, the obligatory meanings were lost or distorted and undermined the purpose or skopos and even the justification of translation as an act of bilingual communication.

5. In a well-written textbook, sentences are not structured casually or haphazardly. Word combination does not end up with the sentence. There are issues of language functions termed as pragmatics. The analyzed textbook shows that the translation fail to render the pragmatic effect of the textbook in aspects of deixis, and speech acts. The total number of translation problem in relation to pragmatics in the study amounted to seven. Some of the translation problems were found in the incorrect representation of speech acts in the TT. Others were difficulties that were caused because of the inability of the proper use of deixis as endophoric and cataphoric references (cf. data analysis section, 4.5).

6. The TT was mismatched the ST thematically in seven instances and referentially in three instances as it was discussed in (data analysis section, 4.6). The TT lacks compatibility both referentially and thematically with the STs in areas of their contents of group work, figures and key terms. However, in other referential issues, such as units, sub units' activities, columns and unit objectives of the TT are referentially compatible with the STs. Nevertheless, the TT was not compatible in aspects of theme especially in paragraph division and the translation of some contents of the STs.

7. On the basis of problems identified in answer to questions 1-5, incorrect translation methods were used and the methods were not successful in conveying aproximately correct message of the STs. The total number of the methods, which was misused by the translators in the process of translation found in the study, amounted to ninety. Especially frequent among the misused methods were transposition, equation, and modulation. The translators used transposition as a method of translation mainly in morphology followed by graphological issues. Afan Oromo nominative case marker was shifted to other inappropriate cases such as accusative, dative and instrumental cases. As far as the misuse of transposition in graphology is concerned, incorrect use of semicolon, colon, question mark and full stops were made by replacing them in place of other punctuation marks. In using modulation, (especially in semantic references), as a method of translation, the translators made modifications in the meanings of the TL words and made the message ambiguous. Amplification as a method was misused in graphological issues to introduce details, which were not present in the STs. The translators also used transference, tried to transfer culture bound words from the ST to the TT, and produced a

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TT, which is not approximately equivalent to the STs. They also created non-equivalences in misusing reduction, abandonment and addition. Among the methods that could have saved, many of the translation problems which were not used by Afan Oromo translators are naturalization, cultural equivalent, descriptive equivalent, functional equivalent, paraphrase, improvements, couplet, recasting sentences, translation label, definition, intracategorical change, adaptation and selection. As had been proved in the suggested methods for correction, the methods which were not utilized by the translators could have been used to solve a number of translation problems. For example, the translators could have used naturalization in the process of adapting a SL word to the normal phonological and morphological form of the TL. They also could have made use of cultural equivalence to translate a SL cultural word to an equivalent TL cultural word.

5.2. Conclusion

Based on the results of this study, one may conclude the following:

This thesis attempted to elaborate on the following points: The study investigated a number of graphological, morphological, syntactic, semantic and pragmatic problems. The conclusion was that, the TT was not compatible with the STs in according to its scoposs for the following reasons.

The translation revealed serious language proficiency issues such as incorrect use of mechanics and ungrammatical use of the target language. The translation was also written in some sort of

'mixed language' (neither the source nor the target). The translation methods, which were used by the translators, were also defective in a number of instances. For example, it contained inaccurate renditions and/or unimportant omissions and additions that cannot be justified by the methods of translation. The textbook was not translated based on the target language standards because, the structure of source language especially Amharic dominated to the extent that it cannot be considered a sample of target language textbook as the structure of the source language showed up in the translation and affected its readability. The TT also contained some unnecessary transfer of elements from the source text. The amount of transfer from the source cannot be justified by the purpose of the translation. The incorrect use of synonyms, antonyms, and hyponyms were the semantic problems that hindered the provision of the correct shades of meanings in the target text. In general, the translation reflects or contains important unwarranted deviations from the original and the TT is hard to comprehend. The quality of the translated textbook is certainly far less than that of the original.

Skopos theory lends itself particularly well to translating non-literary textbooks as academic textbooks perform primarily an informative function. Since the skopos theory is a "target text-oriented paradigm" (Toury, 1995, p. 25) and "'adaptation' of the source text to target-culture standards is a procedure that is part of the daily routine of every professional translator" (Nord, 1991, p. 28), such errors usually refer to the cases where the TT conflicts with the target-culture customs and conventions. As a result, the target readers might find the transmitted message incomprehensible or unacceptable, which prevents the TT from achieving its intended skopos and function.

Although the findings need to be further substantiated by looking at more data in terms of academic textbooks, it is hoped that this study can make people rethink the task of translation based on scoposs and translator training as well. On the other hand, the skopos theory itself opens avenues for further investigation and its potential "has yet to be exploited" (Snell-Hornby, 1990, p. 85). Specifically, the various ways in which the skopos theory can guide and benefit the translation community, including clients and practicing translators, should be investigated more deeply and extensively.

5.3. RECOMMENDATIONS

In light of the major findings and conclusions of the study, the following recommendations were provided.

1. It is advisable that translators may consider the function of punctuation marks as organizational tools and carriers of messages in textbooks so that they can make use of punctuation marks to promote and explicate grammatical well-formedness and remove semantic incongruities, thus making the textbook comprehensible.

2. It may also of great benefit for the translators if they promote their ability which may enable them to translate the textbook by observing the SL and TL morphological differences to avoid any misconception of semantic implications reflected in the morphological structure of the ST whether inflectional or derivational, nominal or verbal.

3. Translators are advised to be sensitive to the slight and formally imperceptible shades of meanings attached to lexical structures in continued discourse.

4. Another important point of which translators are expected to be concerned with is the arduous attempt to seek in the receptor language a lexical item that would semantically match the formal lexical item in the source language. They are also expected to commit themselves to the obligatory meaning of the source text to avoid any unpredictable lapses into under- or over- translation. If such lexical formal correspondence proved practically unattainable, manufactured coinage and/or a foreign borrowing would be the only possible alternative. And even coinages or wholesale borrowings would, for explanatory purposes, have to be footnoted or annotated.

5. As for any person who attempts to work on a translation of academic textbooks, it is very important for him/her to be fully aware of the aspects of semantic references of sense relations of words in terms of synonymy, antonymy, holonymy, polysemy, meronymy, superordinates and other related issues. This knowledge may include knowing various shades of meaning a word might have and being able to understand what the intended meaning in the ST depending on the context in which the word appears.

6. Additionally, translators need to be fully aware of the pragmatics of the SL, which differs from the TL he/she is translating to. This awareness includes the understanding of various speech acts with their primary and secondary meanings.

7. The thematic luster and sparkle of the original reference is expected to be compensated for, rather than lost or dimmed, in the target text. This is sustainable through calculated representation of all the elements in the ST on both structural and stylistic levels to protect the dynamic aspect of translating. By 'calculated' redundancy I mean non-extravagant and thematically and referentially acceptable compatibility of the ST and the TT, otherwise a translation would disperse and misrepresent the meaning content of the original.

8. The study of the students' textbook of grade 8 civics and Ethical Education makes it clear that the ministry of education is advised to have a committee that shoulders the responsibility of translating academic textbooks so as to avoid the production of deficient translations. This committee is expected to include highly knowledgeable scholars in both the SLs and the TL. There is also a need for specialized scholars in the given field of the subject to be translated who know all about the jargons and concepts of the given subject. Throughout the process of translation, qualified translators and editors is advised to be used to make and edit the translations; both also need sufficient time to do their job properly.

9. A smart translator, be it a professional or a novice one, is expected to bear in mind the purpose or the scoposs of the textbook. This pushes him/her to consider both the linguistic system and the social rules, which can be conventional or even arbitrary. Integration between the various layers of meaning is desired to be maintained, and an equilibrium between the form and content of the textbook is expected to be established.

10. From this research I learnt that by its nature translation is not only multilingual but also interdisciplinary, encompassing any language combinations, various branches of linguistics, comparative literature, communication studies, philosophy and a range of types of cultural studies including sociology and historiography. I also perceived the glimpse of linguistic differences between English, Amharic and Afan Oromo. I found out

that Amharic and Afan Oromo has a number of inflectional morphemes and English has a very few inflections as compared to the two languages. Based on this, further research may be suggested to be conducted on translation in relation to different desciplines. Example, it is advisable that researches of translation is desirable to be conducted on the basis of legal, political, academic, religious and other desciplines.

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Addis Ababa University

The School of Graduate Studies and the Department of Foreign Languages and

Literature

(Applied Linguistics and Development)

Appendices

Appendix A, Linguistic and Non-linguistic Elements Revealing Skopos of the STs and TT

Description	English	Amharic	Afan Oromo
Title of the textbook	Civics and Ethical Education, Student Textbook	*የሥነዜጋና ሥነምግባር ትምህርት የተማሪ መጽሐፍ*	Barnoota Lammummaa fi Amala Gaarii, Kitaaba Barataa
Type of the textbook	Non-literary textbook (Academic -student textbook)	Non-literary textbook (Academic -student textbook)	Non-literary textbook (Academic -student textbook)
Textbook function	Informative	Informative	Informative
Publisher	Laxmi Publication	Al-Ghurair Printing and Publication LLC	Al-Ghurair Printing and Publication LLC
Year of Publication	2002 E.C. (First Edition)	2003 E.C. (First Edition)	2003 E.C., (First Edition)
Number of Pages	102	123	173
Copyright Holder	FDRE, Ministry of Education	FDRE, Ministry of Education	FDRE, Ministry of Education

Appendix B Language Universal

I. Word-order universals

1. In declarative sentences with nominal subject and object, the dominant order is almost always one in which the subject precedes the object.

2. In languages with prepositions, the genitive almost always follows the governing noun, while in languages with postpositions it almost always precedes (Norwegian has both genitive orders).

3. Languages with dominant VSO order are almost always prepositional.

4. With overwhelmingly greater than chance frequency, languages with normal SOV order are postpositional.

5. If a language has dominant SOV order and the genitive follows the governing noun, then the adjective likewise follows the noun.

6. All languages with dominant VSO order have SVO as an alternative or as the only alternative basic order.

7. If, in a language with dominant SOV order, there is no alternative basic order, or only OSV as the alternative, then all adverbial modifiers of the verb likewise precede the verb.

II Syntactic universals

1. When a yes/no question is differentiated from the corresponding assertion by an intonational pattern, the distinctive intonational features of these patterns are reckoned from the end of the sentence rather than from the beginning.

2. With much more than chance frequency, when question particles or affixes are specified in position by reference to the sentence as a whole, if initial, such elements are found in prepositional languages, and, if final, in postpositional.

3. Question particles or affixes, when specified in position by reference to a particular word in the sentence, almost always follow that word. Such particles do not occur in languages with dominant order VSO.

4. Inversion of statement order so that verb precedes subject occurs only in languages where the question word or phrase is normally initial. This same inversion occurs in yes/no questions only if it also occurs in interrogative-word questions.

5. If a language has dominant order VSO in declarative sentences, it always puts interrogative words or phrases first in interrogative-word questions; if it has dominant order SOV in declarative sentences, there is never such an invariant rule.

6. If the nominal object always precedes the verb, then verb forms subordinate to the main verb also precede it.

7. In conditional statements, the conditional clause precedes the conclusion as the normal order in all languages.

8. In expressions of volition and purpose, a subordinate verbal form always follows the main verb as the normal order except in those languages in which the nominal object always precedes the verb.

9. In languages with dominant order VSO, an inflected auxiliary always precedes the main verb. In languages with dominant order SOV, an inflected auxiliary always follows the main verb.

10. With overwhelmingly more than chance frequency, languages with dominant order VSO have the adjective after the noun.

11. When the descriptive adjective precedes the noun, then the demonstrative and the numeral, with overwhelmingly more than chance frequency, do likewise.

12. When the general rule is that the descriptive adjective follows, there may be a minority of adjectives which usually precede, but when the general rule is that descriptive adjectives precede, there are no exceptions.

13. When any or all of the items (demonstrative, numeral, and descriptive adjective) precede the noun, they are always found in that order. If they follow, the order is either the same or its exact opposite.

14. If some or all adverbs follow the adjective they modify, then the language is one in which the qualifying adjective follows the noun and the verb precedes its nominal object as the dominant order.

15. If, in comparisons of superiority, the only order, or one of the alternative orders, is standard-marker-adjective, then the language is postpositional. With overwhelmingly more than chance frequency, if the only order is adjective-marker- standard, the language is prepositional.

16. If in apposition the proper noun usually precedes the common noun, then the language is one in which the governing noun precedes its dependent genitive. With much better than chance frequency, if the common noun usually precedes the proper noun, the dependent genitive precedes its governing noun.

17. If the relative expression precedes the noun either as the only construction or as an alternative construction, either the language is postpositional, or the adjective precedes the noun or both.

18. If the pronominal object follows the verb, so does the nominal object.

III Morphological universals

1. If a language has discontinuous affixes, it always has either prefixing or suffixing or both.

2. If a language is exclusively suffixing, it is postpositional; if it is exclusively prefixing, it is prepositional.

3. If both the derivation and inflection follow the root, the derivation is always between the root and the inflection.

4. If a language has inflection, it always has derivation.

5. If the verb has categories of person-number or if it has categories of gender, it always has tense-mode categories.

6. If either the subject or object noun agrees with the verb in gender, then the adjective always agrees with the noun in gender.

7. Whenever the verb agrees with a nominal subject or nominal object in gender, it also agrees in number.

8. When number agreement between the noun and verb is suspended and the rule is based on order, the case is always one in which the verb precedes and the verb is in the singular.

9. No language has a trial number unless it has a dual. No language has a dual unless it has a plural.

10. There is no language in which the plural does not have some non-zero allomorphs, whereas there are languages in which the singular is expressed only by zero. The dual and trial are almost never expressed only by zero.

11. If a language has the category of gender, it always has the category of number.

12. A language never has more gender categories in non-singular numbers than in the singular.

13. Where there is a case system, the only case which ever has zero allomorphs is the one which includes among its meanings that of the subject of the intransitive verb.

14. Where morphemes of both number and case are present and both follow or precede the noun base, the expression of number almost always comes between the noun base and the expression of case.

15. When the adjective follows the noun, the adjective expresses all the inflectional categories of the noun. In such cases the noun may lack overt expression of one or all of these categories.

16. If in a language the verb follows both the nominal subject and nominal object as the dominant order, the language almost always has a case system.

17. All languages have pronominal categories involving at least three persons and two numbers. 43 If a language has gender categories in the noun, it has gender categories in the pronoun.

18. If a language has gender distinctions in the first person, it always has gender distinctions in the second or third person, or in both.

19. If there are gender distinctions in the plural of the pronoun, there are some gender distinctions in the singular also.

Appendix C, Approximate Equivalence of English, Amharic and Afan Oromo Consonants

Adapted from Akmajian et.al (2004), Baye (2009), Getahun (2007), and Tilahun (1989)

Manner of articulation		Place of articulation																		
		Bilabial ከናፍራዊ			Labiodental ከንፈርና ጥርስ			Interdental	Alveolar ድዳዊ			Alveopalatal ላንቃዊ			Velar ትናጋዊ			Glottal ማንቁርታዊ		
		English	አማርኛ	Afan Oromo	English	አማርኛ	Afan Oromo	English	English	አማርኛ	Afan Oromo	English	አማርኛ	Afan Oromo	English	አማርኛ	Afan Oromo	English	አማርኛ	Afan Oromo
Stops-እግድ	Voiceless ኢነባሪ	P	ፐ	P					t	ት	t				k	ħ	k		ዕ	ʔ (')
	Voiced ነባሪ	B	በ						d	ድ	d				g	ግ	g			
	Ejective ፈንጂ		ጰ	ph/p'/						ጥ	x/t' (ṭ)					ቅ	q			
	Implosive										dh /ɗ/									
Fricatives-ሹልክልክ	Voiceless ኢነባሪ				f	ፍ	f	θ	s	ስ	s	ʃ (š)	ሽ	Sh/ʃ (š)				h	ʊ	h
	Voiced ነባሪ				v			ð	z	ዝ	z	ʒ (ž)	ዥ							

										tʃ (č)	ቸ	ch

Top table (continuation of consonant chart):

Ejective ፈንጂ									ጸ ts' (ṣ)				
Affricates-ፍችግ	Voiceless ኢነዛሬ									tʃ (č)	ቸ	ch	
	Voiced ነዛሬ									dʒ (ǧ)	ጅ	j	
	Ejective ፈንጂ									tʃ' (č)	ጭ	c	
Nasals-ሰርናዊ		m	ጥ(ም)	M				n	ን	n	ኝ (ñ)	ny	
Liquids-ላሽ								L r	ል C	l r			
Glides-ከፈል አናባ.		w	ው	W						j (y)	ይ	y	

Appendix D, Permissible and Impermissible Afan Oromo Consonant Clusters

Entirely taken from Tilahun (1998:74)

	b	c	ch	d	dh	F	g	h	j	k	l	m	n	ny	ph	q	r	s	sh	t	w	x	y
B	+	-	+	+	-	-	-	-	+	-	+	-	+	-	-	-	+	+	+	-	-	+	-
C	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
ch	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
D	+	-	-	+	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
dh	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
F	-	-	+	-	-	+	-	-	-	+	+	-	+	-	-	+	+	+	+	+	-	-	-
G	-	-	-	+	-	-	+	-	-	-	-	-	+	-	-	-	+	+	-	-	-	-	-
H	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
J	-	-	-	-	-	-	-	-	+	-	-	-	+	-	-	-	-	-	-	-	-	-	-
K	-	-	-	-	-	+	-	-	-	+	-	-	+	-	-	-	-	+	-	+	-	-	-
L	+	-	+	+	+	+	+	-	+	+	+	+	-	-	+	+	-	-	+	+	-	+	-

177

m	+	+	-	-	-	+	-	-	+	-	-	+	+	-	-	-	-	+	+	+	-	+	-
N	+	+	+	+	+	+	+	-	+	+	-	-	+	-	-	+	-	+	-	+	-	+	-
ny	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
ph	-	-	-	-	-	-	-	-	-	-	+	-	+	-	+	-	-	-	-	-	-	+	-
Q	-	-	-	-	-	+	-	-	-	-	-	-	+	-	-	+	-	+	-	-	-	+	-
R	+	+	-	+	+	+	+	-	+	+	-	+	+	-	+	+	+	+	+	+	-	+	+
S	-	-	-	-	-	-	-	-	-	+	-	-	+	-	-	-	-	+	-	-	-	-	-
sh	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
T	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-	+	-	-	-
w	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-
X	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	+	-
Y	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+

Appendix E, Cover Pages of STs and TT

Appendix E-1, the Cover Page of Grade 8 Students' Textbook, English ST

CIVICS AND ETHICAL EDUCATION

Student Textbook

Grade 8

Federal Democratic Republic of Ethiopia
Ministry of Education
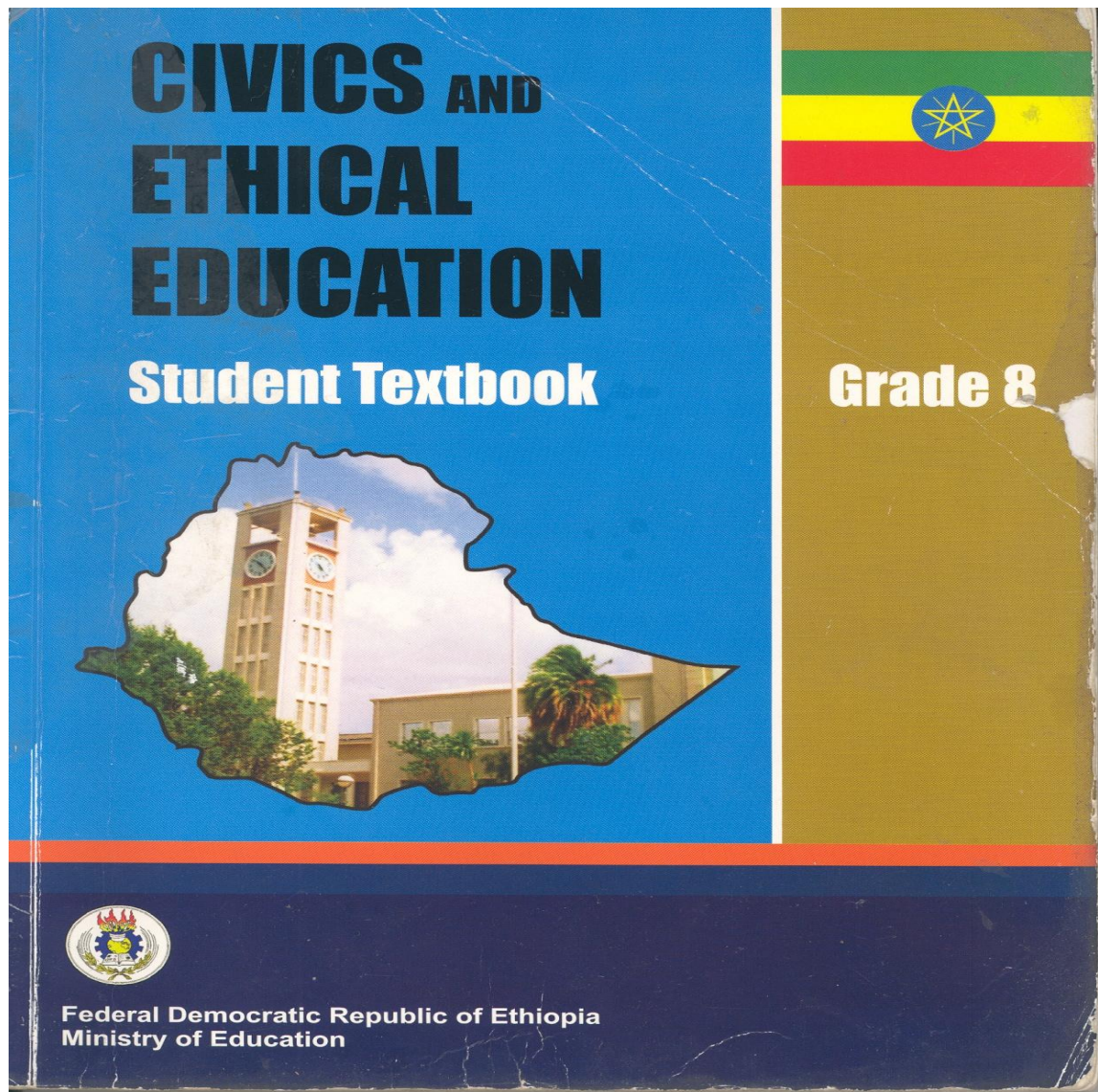
Appendix E-2, the Cover Page of Grade 8 Students' Textbook, Amharic ST

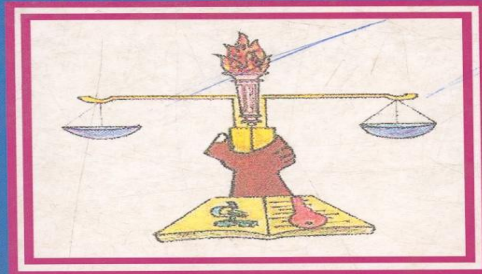**Appendix E-3, the Cover Page of Grade 8 Students' Textbook, Afan Oromo TT**

Appendix F, Model for Translation Methods Analysis
(Newmark, 1988: 81-91; Krings, 1986: 263-275)

Translation Method (procedure)	Explanation	Areas of translation problems in which the methods applied
1) Transference /borrowing/, transcription/ / loan words/	Where a peculiar cultural word in the ST is borrowed directly without a change in spelling. To take a word or expression straight from another language. It can be pure (without any change), or it can be naturalized (to fit the spelling rules in the TL), Naturalized borrowing corresponds to Newmark's naturalization technique.	If the culture word is more or less familiar with the SL (particularly name or concept Geographical and Ecological features (usually value free politically and commercially)-are transferred with the addition of a brief culture free third term where necessary in the textbook. Species of flora and fauna are local and cultural and are not translated-transferred-unless they appear in the SL and TL environment. Material culture (cloth, houses, transport) • National costumes when distinctive are transferred-not translated. • Typical houses of a given language community remains untranslated-transferred. • Words in textbook of transport are transferred with an accurate description. • Names of planes and cars which are international terms are transferred-not translated. Social culture • Institutional terms-Where the name of a parliament is not readily translatable-transferred for an educated readership and glossed for a general readership. • If a name of public body is opaque (words whose translation does not make sense)-transferred or literally translated. • For textbook or experts, cultural and institutional terms, titles, addresses, and words used in especial sense are transferred. • Historical terms in academic textbooks are usually transferred-not translated. • Religious terms-Typical religious terms are transferred. Artistic terms • If terms referring to movements, processes, organizations are opaque-transferred. • Names of buildings, museums, theatre...transferred or translated.

Translation Method (procedure)	Explanation	Areas of translation problems in which the methods applied
2) One to one translation/literal translation/word-for-word Nida's formalequivalent translation/	is a literal translation that gives a one on one corresponding equivalent of word, phrase or clause	• If the words have a recognized one-to-one equivalents • Institutional terms-descriptive names of ministries are literally translated. E.g. Treasury-finance ministry.
3) Calque.	Literal translation of a foreign word or phrase; it can be lexical or structural,	• common collocations, name of organization, • International institutional terms e.g. Where the name of parliament (national Assembly), or the title of the head of the state (president) is transparent (made up of international or easily translated morphemes.
4) Naturalization	Succeeds transference where the source language word is adapted first to the normal pronunciation, then to the normal phonological and morphological form of the target language.	• When ecological features become more or less a lexical item in the 'importing' TL-naturalization
5) Transposition	Is also called shift where one grammatical unit is replaced by another. "Change of word class". A change of the grammatical category in TL in comparison with that in SL	• Used when "Literal translation is grammatically possible but may not be in accord with natural usage in the TL
6) Modulation	Is translating with minor modification in meaning or a change of viewpoint due to different context.	• Used when a translator's goal is to produce a textbook in the target language, which in the right context, will enable the reader to construct a mental representation that resembles the one constructed by the reader of the source text.
7) Cultural equivalent	Is an approximate translation where a SL cultural word is translated to an equivalent TL cultural word. (E.g. American	• Used when a cultural word cannot be literally translated (when literal translation distorts the meaning)

Translation Method (procedure)	Explanation	Areas of translation problems in which the methods applied
	English: coffee break = British English: tea break).	
8) Amplification/descriptive equivalent	It gives the equivalent meaning through phrasal description and function of the word.	• Descriptive names of ministries
9) Functional equivalent	Is considered a useful and accurate means of translation by "deculturalising a cultural word." i.e. choosing the most common and accepted word in the culture of the SL.	• Where a name of public body is opaque-functional culture free equivalent given
10) Recognized translation /through-translation/	Is the use of official and generally accepted translation of any institutional term.	• Where the name of a parliament is not readily translatable, it has a recognized official translation for administrative documents (e.g. Bundestag-German Federal Parliament) • International Institutional terms have recognized translation
11) Addition /expansion/ /explicitation/	Is also called grammatical expansion for clarity of meaning. Increase in word or sentence member count in TL. It becomes an imprecise translation procedure if it results to over translation.	• Used in the phenomenon which frequently leads to TT stating ST information in a more explicit form than the original to help the flow of the textbook.
12)Reduction/contraction/implicitation/	Is grammatical contraction without changing or destructing the meaning of the original. Decrease in word count in TL	• To solve the problem of long and complex sentence construction
13) Componential analysis	Is splitting up of a lexical unit into meaningful components or parts for purposes of clarity.	• If transference has the risk of emphasizing the culture and excluding the message, componential analysis (which exclude the culture and highlights the message) is the best

Translation Method (procedure)	Explanation	Areas of translation problems in which the methods applied
	Comparison of a SL word which has a similar meaning by means of common and different semantic components	choice based on the linguistic level of the readership
14) Paraphrase	Is an amplification or explanation of a segment which may result to over translation. Free rendering of the meaning of a sentence.	• Recommended to be used in 'anonymous' textbook that is poorly written.
15)Compensation	Is said to occur when a loss of meaning in one part of a sentence is compensated or found in another part.	• To introduce a ST element of information or stylistic effect in another place in the TT because it cannot be reflected in the same place as in the S T.
16)Improvements /rearrangement/	Is used to correct any typographical and grammatical error, misprints or clumsy writing in the original textbook.	• When improving and translating original textbook is needed
17) Couplet	It is the application of two or more translation procedures in one translation unit. Transcription of a term followed by its translation.	• Where a term is not readily translatable
18)Permutation	Relocation of sentence constituent (in paragraph) e.g. the replacement of sentence stretches from the middle section of a paragraph to the initial position.	• Applied when a translator needs to achieve a greater degree of naturalness in the target language
19) Recasting sentences	Splitting of SL complex sentences in to two or more SL sentences	• Where transferring the structure of TL becomes complex in TL
20) Translation label	An approximate equivalent	• Where approximate cultural term is found in TL
21)Definition	Descriptive noun phrase or adjective clause	

Translation Method (procedure)	Explanation	Areas of translation problems in which the methods applied
22)Intracategorical change	Change of grammatical function within a word	• Where the word is not readily transferred in the same category of the TL
23) Transformation	Change of syntactic construction	• Used to solve the problems of structural differences between SL and TL
24) Adaptation.	To replace a SL cultural element with one from the target culture.	• To solve cultural differences of the Tl and SL
25) Amplification.	To introduce details that are not formulated in the ST: information, explicative paraphrasing, e.g., when translating from Arabic (to Spanish) to add the Muslim month of fasting to the noun Ramadan. Footnotes are a type of amplification. Amplification is in opposition to reduction.	• Where the concept in TL needs more elaborations
26) Selection	One of several possible TL equivalents is chosen	• If there are a number of synonyms which are approximately equivalent to the SL

Appendix-G, Preamble of the Constitution

Appendix G-1, English Source text Preamble of the Constitution of FDRE and SNNP
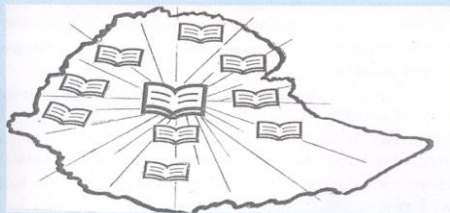
UNIT 2

The Rule of Law

By the end of this unit, students will be able to:

- identify the differences and similarities of federal and regional constitutions.
- understand the necessity of limited power.
- realize expected ethical standards.
- recognize corruption and its effects.

2.1 Constitution

2.1.1 The Similarities and Differences of FDRE and Regional Constitutions

Picture 2.1. Constitutions

- What do you see of similarities and differences of constitutions in the above picture?

The table here shows certain ideas taken from the preamble of both the federal constitution and the constitution of SNNPR government. In different groups, compare the ideas and also answer questions stated after the table.

The Preamble of the Constitution of Federal Democratic Republic of Ethiopia	The Preamble of the Revised Constitution of SNNPR
We, the Nations, Nationalities and Peoples of Ethiopia: Strongly committed, in full and free exercise of our right to self-determination, to building a political community founded on the rule of law and capable of ensuring a lasting peace, guaranteeing a democratic order, and advancing our economic and social development; Firmly convinced that the fulfillment of this objective requires full respect of individual and people's fundamental freedoms and rights, to live together on the basis of equality and without any sexual, religious and cultural discrimination; Further convinced that by continuing to live with our rich and proud cultural legacies in territories we have long	We, the Southern Nations, Nationalities and Peoples: Dedicated to ensure the supremacy of the law, to advance our economic and social development to further develop our language, culture and unity, and consolidate peace and prospect of a democratic order which our struggle and sacrifices have brought about in a region we have established on basis of equality and common understanding by using our right of self determination; Convinced that the fulfillment of these objectives in our state requires full respect of individuals and nations, nationalities and peoples fundamental rights freedoms, recognition of the equality of sex and the observance of languages and religions without any discriminations; Convinced that the continuing to live with our proud cultural legalizes in the state we have long

Appendix G-2, Amharic Source text Preamble of the Constitution of FDRE and ANRS

ምዕራፍ ሁስት
የሕግ የበላይነት

- በፌዴራል ሕገመንግሥትና በክልል ሕገ መንግ
  ሥት መካከል ያለውን እንድነትና ልዩነት
  ታዉቂያለህ/ታዉቂያለሽ፤
- የምዕማን ገደብን አስፈላጊነት ትረጂያለህ/
  ትረዳለህ፤
- የሚጠበቅብኸን/የሚጠበቅብሻን ሥነምግባር
  ታዉቂ ስህ/ታውቃስህ፤
- ሙስና የሚያስከትላቸውን ችግሮች
  ትረጂያለሽ/ትረዳለህ፤

2.1 ሕገመንግሥት፤
2.1.1 የኢፌዴሪ ሕገመንግሥትና የክልል መንግሥታት
ሕገመንግሥቶች እንድነትና ልዩነት፤

**የኢትዮጵያ ፌዴራሳዊ ዴሞክራሲያዊ
ሪፐብሊክ ሕገመንግሥት መግቢያ**

እና የኢትዮጵያ ብሔሮች ብሔረሰቦችና ሕዝቦች፤ በዘገርቶን
ኢትዮጵያ ውስጥ ዘላቂ ሰላም፤ ዋስትና ያለው ዴሞክራሲ
እንዲሰፍን፤ ኢኮኖሚያዊና ማኅበራዊ እድገታችን እንዲፋጠን፤
የራሳችን ዕድል በራሳችን የመወሰን መብታችንን ተጠቅመን፤
በነፃ ፍላጎታችን፤ በሕግ የበላይነት እና በራሳችን ፈቃድ ሳይ
የተመሠረተ አንድ የፖለቲካ ማኅበረሰብ በጋራ ስመገንባት
ቁርጠኝ በመነሣት፤ ይህን ዓላማ ከገብ ስማደረስ፤ የግለሰብ
የብሔር/ብሔረሰብ መሰረታዊ መብቶት መከበራቸው፤ የፆታ
እኩልነት መረጋገጡ፤ ባሕሎችና ሃይማናቶች ካለአንዳች ልዩነት
እንዲራመዱ የመደረጉ አስፈላጊነት ፅኑ እምነታችን በመሆን፤
ኢትዮጵያ ሀገራችን የየራሳችን አኩሪ ባህል ያለን፤ የየራሳችን
መልካም ምድር አስፈፊር የነበረንና ያለን፤ ብሔር፤ ብሔ
ረሰቦችና ሕዝቦች በተለያየ መስኮትና የገንኙነት ደረጃዎች ተሳሰ
ረን አንድን ዕናር ንጋትና የምናንባባት ሀገር በመሆንም፤
ያፈራነው የጋራ ጥቅምና አመለካከት አስን በበጎ ስስጽዋታዊጎን፤

ይህ ሕገመንግሥት ከዚህ በሳይ ስገለፅተው ዓላማዎችና
እምነቶች ማሰረያ እንዲሆንን እንዲጠካሱን መርጠን በሳ
ከናፋው ተወካዮቻችን አማካኝነት በሕገ መንግሥት ጉባዔ ዛሬ
ኅዳር 29 ቀን 1987 አፅደቅነዋል።

ምሥል 2.1. ሕገመንግሥቶች

- በሥዕሉ የተመስከቱት ሕገመንግሥቶች አንድነትና
  ልዩነት ምን ይመስላችኋል?

ከዚህ ቀጥሎ ከፌዴራል ሕገመንግሥት እና ከደቡብ
ብሔሮች ብሔረሰቦችና ሕዝቦች ክልል ሕገመንግሥት
መግቢያ ውስጥ የተወሰዱ ክፋል ሃሳቦች ቀርበዋል።
በቡድን በቡድን ሆናችሁ ሃሳቦችን በማነፃፀር ስግርጌው
ለቀረቡት ጥያቄዎች በፅሁፍ መልሳችሁን አቅርቡ።

**በ1994 ዓ.ም. ተሻሽሎ የወጣው የአማራ ብሔራዊ ክልላዊ
መንግሥት ሕገመንግሥት መግቢያ**

እና የአማራ ብሔራዊ ክልል ሕዝቦች፦-
ስዘመናት ተንሰራፍተ የቆየው ጨቋኝ ሥርዓት ስብአዊና ዴሞክራሲያዊ
መብቶቻችን አፍርሶና በተዛባ ኢኮኖሚያዊ ማህበራዊ ፖሊሲዎች
ስይህንፍን በጎሳ ቀርነት ዳርጎን መቀየቱን በተቀሳሳ እድገታችን ሳይ
ያደረሰውን አስታፃ ተፅዕኖ ስማስወገድ በመሻት፤

በአብዛኛዎ የአገራችን ብሔር-ብሔረሰቦች ሳይ ሲፈፀም በቆየው አስከፊ
ብሔራዊ ጥቃና ምክንያት በቀጥታም ሆነ በተዘዋዋሪ መንገድ የጉዳቱ
ሰባባዎች ሆነን መቆየታችንን በማደግግም ሁኔታ መታረም እንዳለበት
በማመን፤

ሙሳ የአገራችን ብሔር-ብሔረሰቦችና ህዝቦች ስዘመናት ካካሄዱት አኩሪ
ተጋድሎ የነበረው ጎሳ ቀርና እፍኝ ሥርዓት ተገርሶ ኢትዮጵያ የገበሰቶችንና
ኢትዮጵያ የገበሰቶችንና የሪ ንድ እድ ብራ የመወሰን መብት እስከ
መገንጠል ጨምሮ የሀሰም ብሔረሰቦች ሕዝቦች ስብአዊና ዲሞክ
ራሲያዊ መብቶች በጦል የተከበረባት በስከቃሳይ የሕግ የበላይነት
የሰፈነባት ፌዴራሳዊ ዲሞክራሲያዊት ሪፐብሊክ ስጋ እንድ
ታችን መፈጠን ያስውን ጠመሚታ በመገንዘብ፤

እና በአማራ ብሔራዊ ክልል የምንገኝ ህዝቦች ስተፈጠን ኢኮኖሚያዊ
እድገት፤ ስዘላቂ ሰላምና ስዳበረ ዲሞክራሲ፤ የምንበቃው የኢትዮጵያ
ፌዴራሳዊ ዲሞክራሲያዊ ሪፐብሊክ ሕገመንግስት መስረት ይደረገ፤
ከራሳችን ተጨማሪ ሁኔታዎች ጋር የተገናዘበ የብሔራዊ ክልል
ህዝቦች የተከበረበንን ሕገመንግስታዊ መብቶች ባስተፍሬፌ ሁኔ በስፋ
ሳይ ስማዋል የሚያስከፍደን የራሳችን ሕገመንግስት ሲኖረን እንደሆነ
እፕብቀን በማመን፤

ከዚህ በመነሳት በቀጥታና ተሳታፊችን በዲሞክራሲያዊ አግባብ ከመ
ካክሳችን መርጠን በሳካናቸው የክልል ምክር ቤት መስራች ጉባዔ
ተወካዮቻችን አማካኝነት እስካሁን ደርስ ወንት የሚሰረበትን ክልላዊ
ሕገመንግስት ሰኔ 15 ቀን 1987 ዓ.ም ስመደመራ ዘ መ መካር
ያፀድቀናው መሆን፤ እያስታወስ፤ ይነው በሰፋ ሳይ ያለው
ሕገመንግስታችን/ አስቀድሞ እንድተሻሻለ/ ግልፅ አስራርን የሚነከተ
ስመሯ ሃዝብ ተመይ የሆነና ብቃት ያለው መንግስታዊ
አደረጃጀትን በማያሳይ አግባብ ጥራት ካስ ተደርጎበትና የምንንግ ንስት
ሁኔታ በማመይቀ መጠን እንደገና ተሻሽሎ መመጠጥ የሚገባው
መሆን በሳፋ በማድረግ በማመን፤

እነሀ ዛሬ ጥቅምት 26 ቀን 1994 ዓ.ም. በባሕር ዳር ከተማ
በካህ ደሀ የከለስ ምክር ቤት ስስተፈ መደበኛ ጉባዔ ስዚህ ዓላማ
በተሰየመው አካ ተረቀቅ በቀረበው የተሻሻለ ሕገመንግስት ሳይ
መከረናና በስቀፅቶ ሳይ በዝርዝር ተወያይተን ስነዳን በመሙ
ድማ አፅድቀነዋል።

Seensa Heera Mootummaa Federaalawaa Dimookiraatawaa Rippabilika Itoophiyaa	Heera Sabootaa, Sablammootaa fi Ummattoota Naannoo Kibbaa bara 1994 fooyya'e.
Nuyi saboonni, sablammoonnii fi ummattoonni Itoophiyaa; Biyya keenya Itoophiyaa keessatti nageenya itti fufaa, dimookiraasii walabummaa qabu mirkaneessuun, guddina dinagdee fi hawaasummaa keenya ariifachiisuuf, mirga hiree ofii ofiin murteeffachuutti fayyadamuun, fedhii keenyaan olaa-ntummaa seeraa fi fedha keenya irratti kan hundaa'e hawaasa siyaasa tokko waliin ijaaruuf murannoon ka'uun,	Nuyi Saboonni, Sablammoonnii fi Ummat-toonni Kibbaa; Waliin taanee jaalalaa fi walqixxummaan naannoo hundeessine keessatti olaantummaan seeraa akka mirkanaa'uuf, guddina dinagdee fi hawaasummaa keenya ariifachiisuuf, mirga hiree ofii ofiin murteeffachuutti fayyadamuun Afaan, aadaa fi tokkummaa keenya caalmaatti cimsuuf, eenyummaan keenya kabajamee waldhaansoo fi wareegama kaffalleen dimookiraasii fi nageenya itti fufinsaan mirkaneessuuf,
Kaayyoo kanas galmaan ga'uuf, kabajamuu mirgoota bu'uuraa nama dhuunfaa, sabaa fi sablammootaa, walqixxummaan saalaa mirkanaa'uu, garaagarummaa tokko malee aadaawwanii fi amantiiwwan akka tarkaanfatu gochuun ejjennoo amantaa keenyaa waan ta'eef,	Naannoo keenyatti kaayyoo kana galmaan ga'uuf kabajamuu mirgoota bu'uuraa nama dhuunfaa, sabootaa, sablammootaa fi uummattootaa, walqixxummaan saalaa mirkanaa'uun, garaagarummaa tokko malee aadaawwanii fi amantiiwwan walqixxummaan akka tarkaanfatu ejjennoo amantaa keenyaa waan ta'eef,
Biyyi keenya Itoophiyaan aadaa boonsaa fi teessuma lafaa kan qabnu, saboonni sablammoonnii fi ummattoonni walitti dhufeenyaa fi qunnamtii sadarkaa adda addaa irratti waliin kan irra jiraanneę fi jiraachaa jirru waan taateef, ilaalchaa fi bu'aa waliin horanne qabna jennee waan amannuuf,	Saboonni, sablammoonnii fi ummattoonni aadaa boonsaa fi teessuma lafaa kan qabnu walitti dhufeenyaa fi quunnamtii sadarkaa adda addaa irratti waliin kan irra jiraannee fi jiraachaa jirru naannoo keenya waan taateef, ilaalchaa fi bu'aa waliin horanne qabna jennee waan amannuuf,
Heerri kun kaayyowwanii fi amantaawwan armaan olitti ibsaman kakuu akka nuuf ta'uuf karaa bakka bu'oota filannee ergannee yaa'ii heeraatiin har'a Sadaasa 29, bara 1987 mirkanaa'eera.	Egaa har'a Sadaasa 2, bara 1994 Magaalaa Hawaasaatti walga'ii ariifachiisaa 2ffaa mana marii naannoon geggeeffameen wixinee heera fooyya'ee kan bara 1994 saboota, sablammootaa fi ummattoota kibbaa irratti walmari'annee mirkaneessineerra.

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