

**TRANSLATING ANIMAL NAMES IN THE SESOTHO BIBLE:
A COMPLEXITY ANALYSIS**

by

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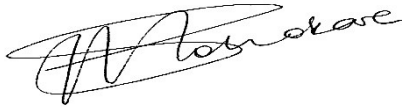
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DECLARATION

I, Sesheme Meshack Mohokare (student number 1997792807), declare that the thesis hereby submitted for the qualification Doctor of Philosophy in Theology with specialisation in Bible Translation in the Faculty of Theology and Religion at the University of the Free State, Bloemfontein, South Africa, is my own independent work and that I have not previously submitted the same for qualification at/in another university/faculty.

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ABSTRACT

Sesotho users have been using the 1909 Sesotho Bible translation for more than 100 years. The next Sesotho Bible translation was introduced to Sesotho users in 1989 but was not well accepted. Makutoane (2011) describes the 1989 Sesotho translation as complementary to the 1909 Sesotho translation. The 1909 is a literal translation while the 1989 Sesotho translation is dynamic equivalent translation. In both translations there are instances where an attempt is made to use contextual terms for Hebrew animal names, but in other instances the translators fail to adequately accommodate the context of Sesotho users. The 1909 and 1989 Sesotho translations reflect loan words of the Hebrew text in Sesotho. The animal symbolism and metaphorism has been translated into Sesotho literally. The 1989 Sesotho translation only succeeds in presenting these Hebrew animal symbols and metaphors in simplified Sesotho and translates Hebrew animal names like לְיַמֵּינֵי as *kganyapa* (sea monster, big water snake), תַּיִם as *kgodumodumo* (big monster that can swallow the whole nation), instead of *drakone* (dragon) of the 1909 translation. For Sesotho users to conceptualise animal symbols and metaphors in the 1909 and 1989 Sesotho translations is problematic as these animal symbols and metaphors are mostly from the incipient Hebrew text not from the context of Sesotho users. This study is based on the use of complexity theory as an alternative to literal, linear and reductionist Sesotho translations. A complexity theory approach is used to analyse the presentation of animal symbolism and metaphorism in the 1909 and 1989 Sesotho translations to determine whether the Sesotho translators were able to accommodate the subsequent context of the Sesotho users and whether a complexity approach would provide a more meaningful translation for Sesotho speakers.

A differentiation of three main theories of translation is made viz. literal translation, functionalist translation, and complexity theory translation. A literal translation is a word-for-word translation where the subsequent text endeavours to replicate the form of the incipient text. The functionalist approach is a dynamic equivalence sense-for-sense approach that is based on the translation brief. Complexity theory involves a multi-faceted approach to translation based upon all of the dimensions of the incipient sign system as well as all of the dimensions of the subsequent sign system. The work of researchers such as Marais (2014) on complexity theory is discussed in length. Marais (2014) views complexity theory as a means to produce better contextual translations because both literal translations and dynamic equivalent translations are reductionist. Complexity theory views translation as a complex

system. Since translation is complex, complexity theory is a better approach that can be used to translate biblical texts into African languages like Sesotho. Semiotics as part of translation and its relationship to complexity theory are also discussed in length.

Like all languages, Sesotho has its own symbols, metaphors, and figures of speech. Sesotho animal symbolism and metaphors are discussed in length. Sesotho animal symbolism and metaphorism are mostly found in *badimo* (religion), totemism, royalty, traditional medicine, *boloi* (witchcraft), folklore, proverbs, and idioms. The animals that are discussed are those that are used symbolically and metaphorically in the incipient Hebrew text. The discussion is on how these animals that are symbolically and metaphorically used in the Hebrew text and how they are used in Sesotho symbolism and metaphors.

The focus of the study is on how the 1909 and 1989 Sesotho Bible translations translated Hebrew animal names found in Hebrew text and especially those Hebrew animal names that were used symbolically and metaphorically. These Hebrew animal names include wild animals, the meat-eating wild animals such as the lion, leopard, bear, jackal, wolf, and wild dogs as well as the grass-eating wild animals such as wild donkeys, wild oxen, all types of bucks, mole, and wild pig. Domesticated animals such as cattle, sheep, goats, ass, camel, horse, mule, and dog are also included. It also focuses on birds of prey and seed eating birds, including the crane, swallow, raven, dove, pigeon, eagle, vulture, jackdaw/pelican, ostrich, owl, partridge, sparrow, and the stork. Also included are reptiles (venomous snakes, vipers and the crocodile), the fish, snail, insects such as ants, bees, flea, gadfly, and hornet/wasp; worms such as the leech and maggots; locusts in their different developmental stages; the moth, scorpion, and spider. The symbolic and metaphoric translation of mythical creatures such as sea-monster, dragon, and leviathan into Sesotho by the translators of the 1909 and 1989 Sesotho translations are also discussed.

The use of animal symbolism and metaphorism dealt with in this study shows these types of figurative language were mainly used in the books of Proverbs, Job, Psalms, and the books of the Prophets (both major and minor prophets). Symbolism and metaphorical usage in these books show how much knowledge of animals, their behaviour, and their habitat the Hebrews had. Like their Hebrew counterparts, Sesotho users have their own knowledge and understanding of animals that need to be accommodated by Sesotho translators. When

comparing animal symbolism and metaphorism in the incipient Hebrew text with those in the subsequent texts (1909 and 1989 Sesotho translations), one realises that they are closely similar. The 1909 Sesotho translation is mainly a literal translation of the Hebrew text. The 1989 Sesotho translation rephrases and simplifies the animal symbolism and metaphorism of the incipient text. There are only a few instances where the 1989 Sesotho translation tries to use the context of the Sesotho users. In 1 Kings 12:11, the Hebrew term עֲקָרְבַיִם (scorpion) is used metaphorically as a whip to punish people. The 1989 Sesotho translates this term with *katse* (cat) instead of *phepheng* (scorpion) because *katse* (cat) is also used metaphorically for a whip that the Basotho use to punish incarcerated persons in prison. In this case the Sesotho translators used the context of the users to translate the whip metaphor. Though there may be resistance by conservative Sesotho users to contextual translations, as is the case with the publication of the 1989 Sesotho Bible (Makutoane 2011), Sesotho translations that consider all dimensions of the incipient sign system and the subsequent sign system in a complexity theory approach will be most meaningful to Sesotho users.

A final consideration in the thesis involves how the translation of animals in the Bible must be considered in light of the ecological viewpoints concerning animals in the Bible and the ancient Near East as well as in contemporary African society. The implications for the ethical translation of animals in the Bible, based upon an ecological approach that views animals not as “things” but as living beings, is explored.

Key words: Sesotho, Bible translation, animal names, ethical translation of animals; metaphors, symbolism, figures of speech, Complexity Theory, semiotics.

KAKARETSO

Babadi ba Sesotho haesale ba sebedisa phetholelo ya Sesotho ya Bibehe ya 1909 ho feta lemo tse lekgolo. Phetholelo ya Sesotho ya Bibehe ya 1989 e ile ya phatlalatswa ka 1989 mme babadi ba Sesotho ha ba ka ba e amohela ka pelo tse tshweu. Makutoane (2011) o hlalositse phetholelo ya 1989 ya Sesotho e le e dumellanang le phetholelo ya 1909. Phetholelo ya 1909 ke phetholelo ya lentswe-ka-lentswe (literal translations) mme ya 1989 ho na le makgetlo a mmalwa moo bafetoledi ba lekileng ho sebedisa maemo a babadi ba Sesotho. Bafetoledi ba diphehlolelo tsena ba hlolehile ho sebedisa maemo ao babadi ba Sesotho ba iphumanang ba le ka hara ona a jwalo ka mekgwa le meetlo ya bona. Phetholelo ya 1909 le ya 1989 tsa Sesotho di tshwana le Bibehe ya Seheberu. Phapang ke hore Bibehe ya Seheberu e ngotswe ka Seheberu diphehlolelo tsa Sesotho di ngotswe ka Sesotho. Ka mantsoe a mang diphehlolelo tsena tsa Sesotho ke puo ya Seheberu ka Sesotho. Tshebediso ya diphehlolelo e le matshwao le tshwantshwanyo tsa Seheberu di fetolelwe Sesothong di le jwalo. Phapang e teng pakeng tsa phetholelo ya 1909 le 1989 ke hore bafetoledi ba 1989 ba sebedisitse Sesotho se utlwahalang se bonolo mme bafetoledi ba fetolelwe mabitso a Seheberu a jwalo ka לְיָהוּוֹה ho ‘kganyapa’ e leng noha e kgolo ya metsi ho ya ka Basotho, תְּיָהוּוֹה ya fetolelwa ho ‘kgodumodumo’ e leng phoofolo e tshabehang e molomo o moholo e kwentseng setjhaba kaofela tshomong, bakeng sa drakone e sebedisitsweng ke phetholelo ya 1909. Ha ho bonolo ho babadi ba Sesotho ho ka utlwisisa tshebediso ya diphehlolelo e le matshwao le tshwantshwanyo le ho ka iketsetsa setshwantsho ka mohopolong ka se bolelwang ka baka la hore di fetolelwe ho tswa Seheberung di le jwalo. Phuputso tse entsweng mona di shebane le tshebediso kgopolo taba e rarahaneng e sebedisitse ho hlahloba hore matshwao le tshwantshwanyo ya diphehlolelo tse diphehlolelong tsa 1909 and 1989 di itshitlehile hodima mekgwa le meetlo ya babadi ba Sesotho kapa jwang

Ho entswe phapang pakeng tsa mefuta e meraro ya phetholelo e leng: phetholelo ya lentswe-ka-lentswe (literal translations), phetholelo ho ya ka mosebetsi (functional translation), le phetholelo ya kgopolo taba e rarahaneng. Phetholelo ya lentswe-ka-lentswe ke moo mofetoledi a fetolelang lentswe ho tswa ho puo e nngwe ho ya ho e nngwe le le jwalo. Phetholelo ho ya ka mosebetsi ke moo mofetoledi a fetolelang lentswe ho tswa puong e nngwe ho ya ho e nngwe a tataiswa ke sepheo sa phetholelo eo. Phetholelo ya kgopolo taba e rarahaneng ke mofuta wa phetholelo o tataiswang ke maemo a babadi ba phetholelo eo a jwalo

ka meetlo le mekgwa ya bona. Diphuphutso tsa bafuputsi ba jwalo ka Marais (2014) di hlahositswe ka bobatsi. Marais (2014) o utlwisa hore phetholelo ya kgopolo taba e rarahaneng moo mekgwa, maemo, ditlwaelo, le meetlo ya mmadi di sebediswang ha ho fetolelwa, e lokelwa ho sebediswa ha ho fetolelwa ho tswa dipuong tsa batjhaba ho ya dipuong tsa MaAfrika mme kgopolo taba e rarahaneng e molemo haholo ho feta phetholelo ya lentswe-kalentswe (literal translations). Marais (2014) o utlwisisa phetholelo ya lentswe-kalentswe (literal translations) e le lekekana mme e qhelela ka thoko maemo, ditlwaelo, mekgwa le meetlo ya mmadi. Ka bojgutshwanyane, phetholelo ya lentswe ka lentswe e a haella mme ha e a lekana. Kgopolo taba e rarahaneng e utlwisisa phetholelo e se ntho e bonolo empa e le ntho e rarahaneng. Ka baka la hobane phetholelo ha e bonolo mme e rarahane, mekgwa wa phetholelo wa kgopolo taba e rarahaneng ke wona feela o ka sebediswang ho fetolelwa dingolwa tsa Bible ho tswa puong ya Seheberu ho ya dipuong tsa MaAfrika tse kang Sesotho. Tshebediso ya matshwao le kamano ya wona le phetholelo di qoqilwe ka bobatsi.

Jwalo ka dipuo tse ding, Sesotho se na le matshwao a teng, mekgabispuo, le tshwantshanyo. Tshebediso ya diphoofolo e le matshwao le tshwantshanyo di qoqilwe ka bobatsi. Basotho ba sebedisa diphoofolo e le matshwao le tshwantshanyo haholo ho ntho tse kang: borapedi ba setso le diphabadimo, diboko, boreneng, bongakeng ba setso, boloing, ditshomong, maeleng le maelaneng/dikapolelo. Tshebediso ya diphoofolo e le matshwao le tshwantshanyo ke Basotho nthong tse kang borapedi ba setso le diphabadimo, diboko, boreneng, bongakeng ba setso, boloing, ditshomong, maeleng le maelaneng/dikapolelo, di qoqilwe ka bobatsi. Diphoofolo tseo ho tsepamisitsweng maikutlo ho tsona ke tse hlahellang Bibeleng ya Seheberu feela mme le teng di sebedisitswe e le matshwao le tshwantshanyo.

Diphuputso tsena di ne di tsepame hodima phetholelo ya 1909 le 1989 tsa Bible ya Sesotho hore na di fetoletse diphoofolo tse sebedisitsweng Bibeleng ya Seheberu e le matshwao le tshwantshanyo ho ya Sesothong jwang. Diphuputso di ne di shebane le diphoofolo tse sebedisitsweng e le matshwao le tshwantshanyo Bibeleng ya Seheberu. Diphoofolo tseo diphuputso di neng di tsepamisitse mahlo ho tsona ke tse phelang ka ho ja nama tse jwalo ka tau, nkwe, lengau, bere, phokojwe, phiri, le makanyane le tse phelang ka ho ja dimela tse jwalo ka tonki e hlaha, nare, mefuta yohle ya ditshepe, mokunyane, le kolobemoru. Diphuputso di boetse di ne di shebane le diphoofolo tsa lapeng tse jwalo ka dikgomo, dinku, dipodi, ditonki, dikamele, dipere, dimeili, le dintja. Diphuputso di boetse di ne di shebane le

mefuta ya dinonyana e jwalo ka moholodi, kokolofitwe, lefokotsane, lekgwaba, leebanagorwana, leeba, lenong, ntsu, mpshe, sephooko, kgwale, serobele le mokotatsie. Diphuputso di qoqile ka bobatsi ka dihahabi tse jwalo ka dinoha tse mahloko a mabe, bomarabe le kwena; ditlhapi, kgofu, dikokwanyana tse kang bohlwa, dinotshi, letsetse, seboba, bobi; seboko se kang kwidi le tshenyane; ditsie ka mefuta ya kgolo ya tsona, tshwele, phepheng, le sekgo. Diphuputso di boetse tsa tsepama hodima phetholelo ya Sesotho ya diphoofole tsa ditshomong tse jwalo ka kgodumodumo ya lewatile, drakone, le kwenahadi. Diphoofole tse sebedisitsweng Bibeleng ya Seheberu mme tsa fetolelwa Sesothong di ile tsa hlahlojwa ho sebediswa mokgwa wa phetholelo wa kgopolo taba e rarahaneng. Mokgwa wa phetholelo wa kgopolo taba e rarahaneng o ile wa sebediswa ho hlahloba hore na bafetoledi ba Bibehe ya 1909 le ya 1989 ba sebedisitse phetholelo ya lentswe-ka-lentswe (literal translations) kapa ba sebedisitse mokgwa wa phetholelo wa kgopolo taba e rarahaneng ha ba fetolela ho tswa Seheberung ho ya Sesothong, diphoofole tse sebedisitsweng e le matshwao le tshwantshanyo.

Tshebediso ya diphoofole e le matshwao le tshwantshanyo tse qoqilweng diphuputsong tsena di bontsha hore diphoofole di sebedisitswe e le matswao le tshwantshanyo dibukeng tse kang Maele (Diprofobia), Jobo, Dipesaleme, le dibuka tsa Baprofeta. Tshebediso ya diphoofole e le matshwao le tshwantshanyo dibukeng tsena e bontsha ka moo Baheberu ba neng ba na le tsebo e batsi ya diphoofole, mekgwa ya tsona le bodulo ba tsona. Basotho le bona, ba na le tsebo e kenelletseng ya diphoofole le mekgwa ya tsona mme bafetoledi ba Sesotho ba lokela ho sebedisa maemo, mekgwa le meetlo ya Basotho ha ba fetolela. Ha motho a bapisa tshebediso ya diphoofole le tshwantshanyo Bibeleng ya Seheberu le diphetolelong tsa 1909 le 1989 tsa Sesotho, o tla ehlwa hore ha ho phapang mme di a tswana. Sena se bontsha hore bafetoledi ba 1909 le 1989 ba sebedisitse phetholelo ya lentswe-ka-lentswe (literal translations). Phetholelo ya 1909 ya Sesotho ka ho otloha ke phetholelo ya lentswe-ka-lentswe (literal translations). Phetholelo ya 1989 ya Sesotho, le ha e ngotswe dilemo tse ngata ka mora phetholelo ya 1909, le yona e hlolehile ho ka nkela hloohong maemo, mekgwa le meetlo ya Basotho ha e fetolela tshebediso ya diphoofole e le matshwao le tshwantshanyo. Seo bafetoledi ba phetholelo ya 1989 ba se entseng ke ho ngola ditemana botjha ka puo e bonolo e utlwahalang. Ke makgetlo a mmalwa feela moo bafetoledi ba phetholelo ya 1989 ba ileng ba leka ho sebedisa maemo a babadi ba Sesotho. Bafetoledi ba 1989 ba ile ba fetolela ho tswa Seheberung lentswe לְהַגִּיב /phepheng ho katse לְהַגִּיב ho 'kgodumodumo, לְהַגִּיב ho 'kganyapa'.

עֲקֵרָיִם /phepheng ke sephadi se neng se sebediswa nakong ya morena Solomone ho shapa batho. Katse ke sephadi seo Basotho ba neng ba dumela hore nakong yane eo batshwaruwa ba neng ba shapjwa ha ba le tjhankaneng, ba ne ba shapjwa ka sona. Mona bafetoledi ba phetolelo ya 1989 ya Sesotho ba sebedisitse maemo, mekgwa le meetlo ya babadi ba Sesotho ho fetolela עֲקֵרָיִם /phepheng Sesothong. Jwalo ka ha bafuputsi ba jwalo ka Marais (2014) ba boletse, ha ho ka moo tshebediso ya mokgwa wa phetolelo wa kgopolo taba e rarahaneng o ka qojwang ka teng ha ho fetolelwa ho tswa puong tsa baditjhaba ho ya dipuong tsa MaAfrika. Le ha e le hore ho teng babadi ba Sesotho ba dumelang hore Bibe (1909) e lokela ho tlohelwa e le jwalo e sa fetolwa mme sena se bonahetse ka ho hana ho amohela phetolelo ya 1989 (Makutoane 2011), bafetoledi ba Sesotho ba lokela ho tswella pele ho sebedisa mokgwa wa phetolelo wa kgopolo taba e rarahaneng ho fetolela Bibe Sesothong. Ha ho moo ho sebedisitsweng diphoofolo tse phelang ntle le mabitso a tsona.

Ho bohlokwa haholo hore ha ho etswa phetolelo ho tswa Bibeleng ho ya puong ya Sesotho hore dikamano tsa botho pakeng tsa batho le diphoofolo di nkelwe hloohong ho ipapisitswe le boithuto bo teng ba tshusumetso ya tlhaho ho batho le diphoofolo tsa Botjhabela bo Hare ba Kgale. Taba ena ya kamano pakeng tsa tlhaho, diphoofolo le batho moo ho dumelwang hore diphoofolo di tshwarwe jwalo ka ntho e phelang, e qoqilwe ka bobatsi sengolweng sena.

Manstwe a sehlooho: Sesotho, Phetolelo ya Bibe, mabitso a diphoofolo, phetolelo ya mabitso a diphoofolo e amohelehileng; papiso, tshwantshwanyo, mekgabisopu, kgopolo taba e rarahaneng, tshebediso ya matshwao ho aha melaetsa.

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CHAPTER 1

INTRODUCTION

1.1 BACKGROUND AND NECESSITY OF THE STUDY

Sesotho Bible users are faced with the challenge of conceptualising and understanding symbolic and metaphoric biblical expressions. A prominent set in this regard is the faunal symbols and metaphors, in the Hebrew and Greek text from which the Sesotho translations were sourced. The translators of the Hebrew text of the Old Testament and the Greek text of the New Testament into Sesotho were also faced with the challenge of finding Sesotho expressions that reflect the faunal symbols and metaphors of the incipient texts. Animals of all kinds are very numerous in the Bible and, as a result, “...translating the Hebrew and Greek names of the animals and birds of the Bible is very difficult ... as can be seen from a comparison of Bible translations” (Hope 2005: 1). Living amongst wild and domestic animals, the people of the Bible became very familiar with the behaviour and habits of animals (Hope 2005: 1) and this familiarity is evident in their application of symbolic and metaphoric meanings to the animals in the biblical text.

In the Old Testament, ownership of domesticated animals indicates wealth of people in the Old Testament. For example, in Job 1:1-3 the wealth of Job is measured in terms of the number of domestic animals he owned. Wild animals הַיָּבֵשׁ were also used to convey various metaphoric and symbolic values. For example, in Hosea 13:8, God metaphorically compares Himself to a bear that had lost its cubs. In Hebrew culture, while a symbol of strength, the bear also represents danger (Hope 2005: 24).

When translating biblical animals into Sesotho, the translators had to determine whether Sesotho animal names fell under the same zoological classes as in the Bible and they had to determine whether the same metaphoric and symbolic significance of the Hebrew and Greek terms of animals is conveyed in the translation. Zoological classification of Biblical animals from ancient Israel is another challenge facing translators. As stated by Forti (2008: 5), “... anyone who investigates references to animals in ancient literary sources faces the problem of the zoological identification of the animal in question ... because some names

have lost their original significance and do not necessarily apply to the same creatures in modern nomenclature as they did in ancient times”. Zoological identification means linking the animal to its zoological name in its class. Sometimes linking the name of an animal from the zoological class of the incipient texts (Hebrew and Greek) to the name in the zoological class of the subsequent text (Sesotho) is not easy and the translator/s would have to decide on a contextual name. In explaining metaphors, Davidson (1978:32, 33) stated that metaphors present “... a kind of ambiguity ... (as) certain words have either a new or an original meaning, and the force of the metaphor depends on our certainty as we waiver between the two meanings”. Hope (2005:231) explains metaphors as “likening one object, event, or state to another by speaking as if it were the other”. However, the choice of contextually relevant names in the subsequent text (Sesotho) for animal names in the Hebrew and Greek text should not be factually incorrect as is the case with hyssop (Naudé, Miller-Naudé and Makutoane 2021). Sesotho translators did not have the freedom of selecting any Sesotho animal name that come to their mind because Sesotho animal names selected for Hebrew and Greek names had to belong to the same zoological class as their Hebrew and Greek counterparts.

Currently there are two Sesotho Bible Translations, whose emergence is dealt with in detail in Chapter 3. The first translation was published in 1909 and the second one in 1989, which is currently under revision (Makutoane 2022). The 1909 Sesotho translation of the Old Testament gives a literal translation of the Hebrew – which means that this type of translation focuses on the form of the incipient (source) text which is the Hebrew and reproducing it in the subsequent (target) text. The 1989 Sesotho translation is a dynamic equivalent translation – which means the translation does not focus on the form of the incipient (source) text, but it focuses on the meaning in the subsequent (target) text. Due to the use of different translation strategies by the translators of the 1909 and 1989 Sesotho translations of the Bible, one would deduce that the two translations would differ, and in the same breath they would concur. Their differences are clearly demonstrated, for instance in Numbers 31:30, צִבְּרִים (small cattle, sheep and goats, flock, flocks) is *dikgutshwanyane* (small animals like goats and sheep) in the 1909 Sesotho Bible Translation whereas it is *nku* (sheep) in the 1989 Sesotho Bible Translation.

The 1909 and 1989 Sesotho translations are translations of the Protestant canon. The Deuterocanonical Books that are found in the Greek Orthodox and Roman Catholic Church

canons were excluded by the translators of the 1909 and 1989 (South African orthography) Sesotho Translations (see McDonald 1995: xxiii). The 1989 Setswana and 1989 Sesotho (Lesotho orthography) translations of the Catholic canon including the Apocrypha are available on-line. The Catholic Church uses its own Sesotho translation of the Bible that is different from the 1909 and 1989 Sesotho versions (see Appendix D). The revised 1989 Sesotho Bible will be printed in two versions – the Protestant one with sixty-six books and the Catholic one with the Apocrypha added (Makutoane 2022).

The complete Sesotho Catholic Translation like the one that is used in the Catholic Church is available online. However, the Catholic Church uses a Sesotho translation of the selected verses of the Apocrypha that form part of the Sesotho Lectionaries of the Catholic Church (The Liturgical Commission for Sesotho 1982; 1984; 1987). A full list of animals in the Bible is provided in Appendix A (Old Testament), Appendix B (New Testament), and Appendix C (Deuterocanonical Books).

There are also similarities demonstrated in these two translations. For instance, in Exodus 9:3, the Sesotho animal name is the same in both the 1909 and 1989 where סוּסִים is translated as *dipere* (horses).

Sesotho Bible users are struggling to visualise some of the animals in the 1909 and 1989 Sesotho Translations and this is due to different choices of Sesotho names informed by different translation strategies. Sesotho Bible users are also struggling to comprehend the metaphoric and symbolic meaning of some Sesotho animal names in the Hebrew Old Testament text because the metaphors are not contextually relevant to them. Gentner and Goldin-Meadow (2003: 86) state that “Given that conceptual knowledge has names linked to it ... we must consider whether differences in the patterns of names for speakers of different languages lead to differences in the representation of the entities in conceptual space....” It is possible that due to the translators of the 1909 and 1989 Sesotho translations choosing different Sesotho names for same Hebrew names, conceptualisation/visualisation of biblical animals can be vary for different users. These aspects with respect to the translation of animal terms of the Sesotho Bible translations will be studied in this thesis.

1.2 RECENT RELEVANT INVESTIGATIONS

Makutoane (2011) conducted a study of the oral-written tradition of the Hebrew Old Testament and its reflection in the 1909 and 1989 Sesotho translations. His focus is on how orality can be used to make the Sesotho translations intelligible to Sesotho Bible users who

cannot read or write. The findings of this study need to be considered in any study concerning the Sesotho Bible translations.

In addition to the comprehensive study of Hope (2005) on animal identification in the Bible, Deysel (2017), without referring to Hope (2005), addresses specifically the animal names and categorisation in the Hebrew Old Testament. Deysel's study is reductionist and utilises only a one-dimensional approach – namely, cognitive linguistics. There are many dimensions which must be considered for a proper identification of animal terms.

The following studies utilise a multimodal systems approach and are relevant for the methodology of identification and classification of objects in the Bible as well as to determine their symbolic and metaphorical usage.

As an example of such an approach to identification, translation and symbolism using complexity thinking, the studies by Miller-Naudé and Naudé (2020) and Naudé and Miller-Naudé (2020) on precious stones in the Bible can be re-visited. They demonstrate that there is considerable difficulty in determining how to correlate the inventory of lexical terms referring to precious stones in the ancient Near East with modern mineralogical identifications. Their starting point for lexicographical identification is the breast piece of the high priest (Exodus 28:17-20; 39:10-14) with its twelve precious stones and the translation of the Hebrew terms in the Greek Old Testament (Septuagint). Based on the considerable writings in the Hellenistic world on precious stones, especially Pliny's *Naturalis Historia* and Theophrastus' *On Stones*, they demonstrate how the Septuagint provides the key for the etymology and identification of the precious stones in both the Old and New Testament.

In addition to the above-mentioned investigation, Miller-Naudé and Naudé (2018) and Naudé and Miller-Naudé (2018) investigated the identification, classification and translation of the Hebrew word עֵצֵי אֲרָז (cedar) in the Septuagint. The authors demonstrate that the understanding of the metaphorical and symbolic meaning of plants is based on placing the taxonomy of flora on a strong ethnological and ethnobotanical basis by studying each plant *in situ* and gathering indigenous knowledge about the plant and its context in the biblical text. Using a complexity theoretical approach, these studies seek to provide explanations for the various translation choices and to determine whether cultural values

of the translators have influenced those choices. In a following essay by Naudé, Miller-Naudé and Makutoane (2021) the focus is on the identification, classification and translation of flora in the Bible specifically כַּיִסוֹף (hyssop) and its translation in modern Bible translations including the Sesotho Bible translations.

None of these studies examined animal names in the 1909 and 1989 Sesotho Bible translations, but they do highlight the need for such investigations for future usage in revisions and subsequent Bible translations in Sesotho.

1.3 RESEARCH PROBLEM

As indicated in Section 1.1, Bible users are struggling to conceptualise the symbolic and metaphoric uses of animals in the 1909 and 1989 Sesotho translations. The translation of the symbolic and metaphoric uses of animals from the incipient texts (Hebrew and Greek) into the subsequent texts (1909 and 1989 Sesotho translations) are not the same and is mainly closer to the incipient texts such that the Sesotho users cannot comprehend them.

In Section 1.2 it is indicated that existing studies on the identification, translation and symbolism of animal names in the Bible are inadequate in that they did not comprehensively take into account the multiple dimensions in which these terms function in the Biblical text and their physical reality in nature. What is needed is a study which handles the identification, translation and symbolism of the fauna of the Bible in an analogous way to the studies utilising complexity thinking to analyse the precious stones as well as the flora of the Bible.

In light of the aforementioned, the main research problem investigated is: *Are the terms for animals and their symbolic and metaphorical uses appropriately and meaningfully translated in the Sesotho Bible translations and, if not, how can the existing translations be revised or adapted in a more meaningful way for Sesotho speakers?* To answer this question, it is necessary first to take into consideration the zoological identification and classification of the Hebrew and Greek terms for animals and secondly their symbolic and metaphorical uses in the Bible. Secondly, it is necessary to identify how the Hebrew and Greek terms *differ* from the indigenous Sesotho animal terms (their alterity) and how they are *similar* (there is a congruence between the incipient terms and the subsequent terms). Thirdly, it is

necessary to take into account ecological and ethical considerations involving the translation of animal terms.

1.4 HYPOTHESIS

In terms of understanding both their symbolic and metaphoric usages and ethical consequences, the hypothesis of this study is that a revision of animal terms in the Sesotho Bible translation that is based on complexity thinking (see Chapter 3) is required.

The hypothesis to be justified is as follows: To translate the names of the animals in the Bible for Sesotho users in an accessible way the alterity of the terms must be considered in the light of their zoological identification and classification.

The hypothesis is based on the assumption that the revision of animal terms in the Sesotho Bible translation would be informed by the levels of reality as stated by Marais (2014: 43) that “... reality is seen as consisting of ‘levels’ of existence that emerge from one another; that is, the physical is given, and out of it emerges, in hierarchical order, the chemical, biological, psychological, and social”.

This study will be beneficial especially to Sesotho translators of the Bible as they will be able to understand the differences (for instance, where there is are no indigenous Sesotho terms to express Hebrew animal names) and similarities (in terms of congruency between the source text and the target text) between Sesotho and Hebrew animal names.

1.5 OBJECTIVES OF THE RESEARCH

The objectives of the research are as follows:

- To explore whether the identification, classification and translation of animals in the Sesotho Bibles reflect the alterity of the incipient Hebrew and Greek texts.
- To explore whether the symbolic and metaphoric use of animals in the Sesotho Bible translations are contextually correct or not.
- To determine whether the Sesotho users can conceptualise the symbolic and metaphoric usage of animal names in the 1909 and 1989 Sesotho translations.
- To determine whether the symbolic and metaphoric use of Sesotho animal names in the 1909 and 1989 Sesotho translations are enhancing the textual message or not.

- To propose revisions of the identification, classification and translation of animals for future revisions and retranslations of the Sesotho Bible which consider both their metaphoric and symbolic meanings as well as the ecological and ethical consequences.

1.6 RESEARCH FRAMEWORK

The research framework for this study is complexity theory (CT), which views translation (reality) as a complex hierarchical, non-linear process (Marais 2014: 41). CT postulates that the reality that exists between the incipient text and subsequent text should be “... explained not by the parts themselves but by the way in which they (parts) are becoming, the way in which constituent parts form wholes” (Marais 2014: 33; see also Van Kooten Niekerk and Buhl 2004: 4). An instance where constituent parts form wholes in terms of animal symbolism is as follows: Kriel (1971: 41-43) identified four stages that form part of the animal symbolism and metaphorism amongst the Shona people. These stages are: i. animals in their natural role; ii. animals in their distinctive role; iii. animals in their personified role; and iv. animals in their magical role. These stages are also relevant to the Basotho and thus to translations of the Bible into Sesotho.

According to Van Kooten Niekerk and Buhl (2004: 4), “A philosophy of complexity has strong links with complex systems theory in the sense that it is interested in wholes and parts, in how parts relate to one another to create wholes and in how wholes constrain parts”. Marais (2014: 41) further states that “... a philosophy of complexity holds a view of reality that is hierarchical, nonlinear, paradoxical, non-equilibrium and that views system as open”. With regard to translation, CT holds that the incipient text and its sign system (formerly the source text) and the subsequent text and its sign system (formerly the target text) are always posited against each other. The relationship between the source text and target text is paradoxical (self-contradictory). Marais (2014: 33) argues that the reality that exist between the source text and target text should be “... explained not by the parts themselves but by the way in which they (parts) are becoming, the way in which constituent parts form wholes” (see also Latour 2007; Van Huyssteen 2004). CT is based on the following:

- It acknowledges the parts and whole of reality.
- Priority should be given to both the parts and whole of reality without one subsuming the other.

- It conceptualises reality as paradoxical (self-contradictory).
- It views reality as both simple and complex without the one subsuming the other.
- It acknowledges the emergence of higher order phenomena from lower order phenomena.

As stated in Section 1.4 complexity theory is based on reality consisting of “levels” of existence that emerge from one another (Marais 2014: 43). The social level is made up of *inter alia* politics, religion, economic, education, law, sport, medicine, management, media (Marais 2013: 9). CT views these levels as a hierarchical reality. When translating the incipient text (Hebrew Old Testament) into the subsequent (Sesotho) text, translators should consider all these levels and should not allow one level to subsume the other. This means that when choices of words (in the case of this study, animal names) are made, the translators should identify the influence of inherent levels such as the physical, chemical, biological and psychological and the contextual social levels such as politics, religion, economic, education, law, sport, medicine, management and media on the vocabulary in both the incipient texts and the subsequent texts. The paradox between incipient and subsequent texts (Marais 2014: 37) in this research exists between the Hebrew and both the 1909 and 1989 Sesotho Bible Translations; and between the 1909 and 1989 Sesotho Bible translations.

In consolidating his work on applying complexity theory to translation, Marais (2019a) was influenced by Charles S. Peirce’s description of semiotics, which Yelle (2013: 1) succinctly defines as “... the discipline devoted to the systematic study of signs, symbols, and communication” (Yelle 2013: 1). Peirce further categorised signs as iconic, indexical or symbolic (Yelle 2013: 28). According to Moser (2007:21), “iconicity, indexicality and symbolicity are the main media traits within the semiotic modality, which is to say that no communication occurs unless cognitive import is created through at least one of the three signs”. Iconic signs resemble the referent and are topographic (Welshon 2024). An example is the road sign prohibiting pedestrians, which conveys its message by a picture of a person with a slash (Yelle 2013: 28). Indexical signs are metonymic or deictic in that they are closely associated to the context of use of referent (e.g. smoke indicates fire). Symbolic signs are related to their referents through an association which involves “socially agreed upon or habitual or conventional semantic relations” (Welshon 2024). An example is a symbol for health which is a snake on a pole. There is no relationship between the snake

and health, but through association, people have learned to associate the snake symbol with health.

Naudé, Miller-Naudé and Obono (2018) based upon Naudé (2010) further used Peirce's three types of signs – namely, iconic signs, indexical signs, and symbolic signs – to describe three ways in which translations may represent alterity, as iconic, indexical and symbolic translations. When translating texts, translators should identify the iconic (animals in Sesotho representing animals in the Hebrew), indexical (metonymic relationship between animals in Hebrew and Sesotho) and symbolic (a new association between Hebrew and Sesotho animals) use of animals by the incipient text (Hebrew) and should also ensure that the symbolic use of these animals are correctly and meaningfully translated into the subsequent texts (Sesotho translations).

1.7 RESEARCH DESIGN

The research follows a qualitative research design. The focus of the research is on gathering information through the analysis of documents. The study is a desk-top study which uses published materials, including the Hebrew source text (*Biblia Hebraica Stuttgartensia*) and the Sesotho 1909 and 1989 translations. (See Appendix G for the ethical clearance approval letter from the university.)

The analysis begins by situating the translation of animal names in the Bible within the context of the emergence of the 1909 Sesotho Bible and the 1989 Sesotho Bible. Names of animals appearing in the Hebrew Old Testament text including birds and mythological creatures are identified and analysed within their context to determine their symbolic and metaphoric usage. The translation of these names into Sesotho is also analysed within the context of Sesotho readers using a complexity theory approach to determine their (names) symbolic and metaphoric usage in the 1909 and 1989 Sesotho versions (whether the context and culture of Sesotho readers is accommodated or not). The names of animals, birds and mythological creatures that are analysed are those that have been used symbolically and metaphorically in the Hebrew Old Testament text and the 1909 and 1989 Sesotho versions. Names of all animals appearing in the Hebrew Old Testament text, the Greek New Testament and the Apocrypha are provided in Appendices A, B and C respectively.

1.8 THE IMPORTANCE OF THE RESEARCH

The research serves the following purposes:

- Provides new dimensions for the translation of the Biblical Hebrew animal names into indigenous languages.
- Provides direction for future revisions or retranslations of the Sesotho Bible so that it will be readable and understandable to ordinary Bible users.
- Provides important information on the translation of metaphorical and symbolic uses of animals in the Bible, which is important for Bible translations, in general, and for future revisions and retranslations of the Bible in Sesotho, in particular.

1.9 OUTLINE OF THE STUDY

In Chapter 2, the complexity and semiotic approaches to translation are discussed. Cultural systems like animal ethics are important when translating incipient text into subsequent text using the complexity and semiotic approaches. Chapter 3 is about the emergence of the 1909 and 1989 Sesotho Bible translations in the context of the history of Bible translation. The Hebrew and Sesotho animal symbolism and metaphorism which together with animal ethics are part of culture and are important when using complexity theory and semiotic approaches to translate incipient texts, are discussed in Chapter 4. The translation of Hebrew animal names into Sesotho and their metaphoric and symbolic presentation that have come into being through cultural systems like animal ethics are discussed in Chapter 5 (wild meat-eating beasts, wild grass-eating animals, and domesticated animals), Chapter 6 (birds of prey and seed-eating birds), and Chapter 7 (reptiles, the ants, the fish, the Mollusca, and mythical animals). Chapter 8 discusses animal ethics, which is part of culture and together with other cultural systems is the basis for creating and interpreting animal symbols and metaphors. The findings, recommendations and conclusion of the study are discussed in Chapter 9.

CHAPTER 2

COMPLEXITY AND SEMIOTIC APPROACHES TO TRANSLATION

2.1 INTRODUCTION

According to Marais (2014: 99), “translation is difficult to define because it is a complex phenomenon” hence his support for the use of complexity theory to explain the translation process. Not only is translation a complex phenomenon, but language itself is “...a system of systems composed of various sub-systems (revolving around the notion of the linguistic sign) which are organized internally and systematically related to each other and used by human beings to communicate” (Tobin 1990: 47). Furthermore, language, meaning and society “are full of complex forms, including systems and networks...[and]... their relationship with other surrounding systems are also complex” (Hodge 2017: 226). Hodge (2017: 228) further states that “complex forms with different origins, of different scales and sizes, can co-exist in a common space, producing multidimensional forms.”

In translation, the incipient language and the subsequent language are involved. Sometimes the incipient and subsequent languages are closely related. But in the case of Hebrew and Sesotho, these languages are not related. It is therefore a challenge to translate the Hebrew text into Sesotho. Furthermore, it is important for Sesotho translators to understand the incipient sign system of the biblical text in order to translate all of the connotations and nuances found in it. In particular, Sesotho translators need to understand the culture concerning animals and ecology in the incipient culture of the Bible in order to translate them meaningfully into Sesotho. Translating religious concepts and ideas from one language into another language is also complex, and there are some religious concepts that have sometimes been viewed as untranslatable (Budick 1996: 15-16).

This chapter provides the theoretical background for the analysis of biblical names for animals. It discusses various approaches to translation, from literal, dynamic equivalence and functional approaches to complexity theory and semiotics.

2.2 TRANSLATION BEFORE THE COMPLEXITY THEORETICAL APPROACH

Translations serve an important role in human life as they facilitate communication between people speaking different languages. More specifically, translation “serves as a fundamental tool of communication and cultural exchange, enabling individuals from diverse linguistic backgrounds to connect, share ideas, and appreciate the rich tapestry of global cultures” (Khan 2023: 48).

2.2.1 Definitions of translation

There are different understandings of what a translation is. Van Wyke (2010: 18) states that translation and metaphor both imply the notion of carrying over or transferring meaning from one word or phrase. Van Wyke (2010: 20) further states that translations involve dichotomies such as “word-for-word / sense-for-sense, content / form, and ... domestication / foreignization.” By contrast, Naudé (2022:1) argues on the basis of Marais (2014, 2019) that “translation is not the means of transferring a fixed meaning from an incipient text (or source text) to a subsequent text (or target text) across linguistic, cultural and semiotic barriers, but rather it is the entire process of meaning-making and meaning-taking, as signs are interpreted and reinterpreted beyond interlingual translation.” These varying definitions of translation result from different theoretical approaches to translation.

2.2.2 Theoretical translation approaches

Naudé (2019:415-421) lists the following approaches to translation: normative, functionalist, descriptive, hermeneutical and eventually a complexity approach with similarity relations in semio-translation.

Translation processes evolved over time. Until the twentieth century, Bible translations were literal or word-for word translations, although they were “not slavishly literal.” A literal translation follows a linear translation process with the substitution of a word by another word of a different language (Catford 1965: 1). This type of translation came to be known as formal equivalence (Comfort 2010: 103). Equivalence is a term “used to describe the nature and extent of the similarity (or sameness relationship rather than identity relationship) which exists between source language texts (originals) and their translations; it is sometimes utilized as a criterion to assess translation quality” (Naudé 2019: 415). The term equivalence came into use because of “the belief that all languages are structured the same way, and that differences between languages are shallow” (Naudé 2019: 415). Vinay and Darbelnet (1995:

12) state that signs (symbols) are used to denote concepts, and these signs differ from language to language, as exemplified by Larson (1998) with examples from Spanish, Aguaruna and English.

During the twentieth century Bible translators started questioning the relevance of word-for-word translations to speakers of the language of translation. Eugene Nida (1914-2011) developed the dynamic equivalence approach to translation in which translation “consists in reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning, and second in terms of style” (Nida 1959: 19). Dynamic equivalence (later called “functional equivalence”) shifted the focus of equivalence from the source text to the target text. As Pym (2010: 7) notes, “equivalence says that a translation will have the same value as... its corresponding source text. Sometimes the value is on the level of form (two words translated by two words), sometimes it is reference; sometimes it is function.” Another way to describe this difference is that a translation can be either source oriented or target oriented (Lambert 2006: 40). The “meaning based” approach of Larson (1998: 3) similarly

...consists of studying the lexicon, grammatical structure, communication situation, and cultural context of the source language text, analyzing it in order to determine its meaning, and then reconstructing this same meaning using the lexicon and grammatical structure which are appropriate in the receptor language and its cultural context.

The functionalist approach of Nord (2018 [1997]) focuses on the target text and the translation brief not on reproducing the source text. It seeks “to liberate translators from an excessively servile adherence to the source text, looking at translations as a new communicative act that must be purposeful with respect to the translator’s client and readership” (Naudé 2002: 50). The functionalist approach is thus “...an alternative to equivalence” Naudé (2002: 51), which came into being as a response to the linguistic approach that saw translations as a copy of the source text in another language.

The objective of the functionalist approach is that the translated text (target text) should be contextual to the receiver. The receiver should understand the text and be able to use it. The relevance of the text to the receiver is determined by the *skopos* or purpose that led to the translation being undertaken (Pym 2010: 44). These reasons are contained in the translation

brief that outlines the function of the target text. Nord (2005: 10) emphasises the importance of the function of the target text to the functionalist approach by saying

The main point about the functional approach is the following: It is not the source text as such, or its effect on the source text receiver, or the function assigned to it by the author, that operates the translation process, as is postulated by equivalence-based translation theory, but the intended function or *skopos* of the target text as determined by the initiator's needs.

Commenting on *Skopos* theory as interpreted by Hans Vermeer, Pym (2010: 49) states that "...it brought in pragmatic factors like attention to the role of clients, to the importance of the translator having clear instructions prior to translating, and to the general principle that the one text can be translated in many different ways, to suit many different purposes". According to Naudé (2019: 417) "the combination of functionality plus loyalty means that the translator may decide to produce a functional text which conforms to the requirements of the initiator's brief and which is acceptable in the target culture".

2.3 COMPLEXITY THEORY APPROACH

Translating is never easy, but rather it is "a profound and complex process that acts as a bridge between languages, cultures, and people" (Khan 2023: 48). In the introduction of his work on Complexity Theory Approach to Translation, Marais (2014) states that "Being an African is complex because it means that, among other things, one has to deal with a history of colonisation". The impact of colonisation on translation of religious texts into languages of the colonised is profound as translations that were produced were used as a "tool of control and cultural assimilation" (Khan 2023:50; (see 3.6.6.3). Retranslation of source texts into subsequent texts that are free from colonial influence is a necessity (D'haen 2024). Marais (2014: 19) shares the view that an African translation should be different from European translations and that translations should be localised. Marais further states that

I explore a philosophy of complexity in which I argue that reductionism, though effective in some cases as an explanatory tool, does not suffice in all cases to explain phenomena in (especially) social reality. I argue, instead, in favor of a multi-level, hierarchical view of reality in which causality is a nonlinear, complex phenomenon (2014: 26).

Thus, Marais (2014) has the view that there should be a move from the reductionist, literal translation to a localised, contextual, non-linear complexity theory approach to translation. A complexity theory approach is discussed in this section.

2.3.1 Definitions of Complexity Theory

Dixit and Sankaran (2020: 27) state that “based on the meaning of the word in Greek, complexity means ‘many things interwoven together’ combining and bringing together literature sources”. As a result, “complexity theory is not a single theory. It is, rather, an interdisciplinary theoretical reaction to the study of complex systems” (Nobles and Schiff 2020: 664). Wolf-Branigin (2013: 12) defines complexity theory as “a network of components with no central control and simple rules of operations that give rise to complex collective behavior, sophisticated information processing, and adaptation via learning and evolution”. Wolf-Branigin (2013: 13) clarifies this definition of complexity theory by stating that

‘network’ refers “to the interconnected individuals present in social systems”;
‘having no central control and simple rules’ refers “to the self-organizing behaviors of individuals in social systems”; *‘collective behavior’* is “the result of the interactions and simple rules”; *‘information processing and adaptation’* refers to “the use of feedback in adaptation or modification.

According to Marais (2014: 32) translation is a complex phenomenon “that has its roots in language, literature, culture, society and power – and all of this at the same time”. Marais (2014: 32) further states that tension exists between language and literature, between society and power, language and culture, language and society, language and power; a philosophy of complexity “thus represents an attempt to solve these tensions by taking some kind of metastance, standing back at least one level-and possible many more-and viewing the universal and the contingent, consistency and change as constituent factors of reality”.

The view of complexity theory on reality is that reality is not “linear (but) paradoxical or nonlinear ... [and] ... it hopes to do justice to the wholeness and interrelatedness of reality” (Marais 2014: 32). What Marais is suggesting is that complexity theory focuses on the wholeness of reality and interrelatedness of parts (how parts relate to each other) making up reality. Marais (2014: 33) further states that reality can be

explained not by the parts themselves but by the way in which they relate to one another or by the way in which they are becoming, the way in which constituent parts form wholes [and] the focus has thus shifted from an analysis of parts to a focus on the relationships and connections between parts and between parts and wholes.

According to Morçöl (2012: 299), complexity theory is used to study complex systems and defines complex systems as emergent, self-organisational and the relations among the elements (actors) making up the complex system as non-linear and co-evolutionary. Dixit and Sankaran (2020: 25) share the same view as Morçöl (2012: 299) that “complexity is about a system with many interconnected parts and variables and the impact of the changes in the variables would be difficult to assess owing to the inherent unknown non-linearities”. Özer and Şeker (2013:91) state that Morçöl's definition of complexity perspectives “added the very notions and dimensions of interrelatedness of elements and integration as whole”.

According to Valle (2000: 4)

complexity is characterized by a number of factors (such) as a large number of similar but independent elements or agents; persistent movement and responses by these elements to other agents; adaptiveness so that the system adjusts to new situations to ensure survival; self-organization, in which order in the system forms spontaneously; local rules that apply to each agent; and progression in complexity so that over time the system becomes larger and more sophisticated.

In discussing the complex systems of complexity theory, Eppel (2009: 13) states that these complex systems “have dynamic, complex and nonlinear attributes thus being a collectivity of parts both working all together yet subject to experience each other as they have come to interact with each other”. Özer and Şeker (2013:94) further state that “complexity theory argues that systems evolve with each other in a non-linear fashion and systems are subject to dynamic feedbacks both in positive and in negative sense...[and]...moreover, they co-evolve with each other with potentials to co-organize”.

The focus of complexity theory is on the interaction of parts that make up the complex system. Health care is an example of a complex adaptive system, that has many sub-systems interacting with one another and can improve its performance when treated as a complex

adaptive system (McDaniel, Driebe and Lanham 2013:10). According to Chettiparamb (2014:9), when studying these interactions of components of the complex system,

complexity science deals with properties of non-linear systems, systems where the causes and effects are not related linearly, that is, systems where the pieces do not add up precisely to the whole and where the combined actions of different causes are not just a superposition of the effects of each cause.

Chettiparamb (2014: 9) further states that “complexity theory deals with the study of entities that reveal non-linear dynamics; entities that though having determinate properties, yield indeterminate results”. These entities are known as complex adaptive systems.

2.3.2 Arguments for a Complexity Theory approach

Marais (2014: 25), challenges translators to adopt a philosophy of translation that is rooted within the African context, and he proposes complexity theory as this philosophy. Marais (2014: 19) further states that African scholarships on translation should focus on understanding the African continent better within the larger context of humanity. Marais (2014: 17-33) make the following arguments for the use of complexity theory in translation:

- complexity theory is an epistemological effort “which tries to see whether some age-old binaries and tensions cannot be resolved if one looks at them from a different point of view, or a different level of view” (Marais 2014: 33)
- complexity theory as a philosophy can provide translators “with more adequate conceptual tools for looking at and for thinking about Africa as a context for translation practice” (Marais 2014: 24).
- In an African context, translation is made complex by the history of colonisation; complexity theory can assist translators in translating documents within a history of colonisation (Marais 2014: 17).

Similar arguments for the advantages of using complexity theory have been made in other disciplines. For example, in their study of the use of complexity theory in organisations, Dixit and Sankaran (2020: 26) state that complexity theory is better than traditional management principles as it provides “sound theoretical underpinnings for current realities in organizations”. Similarly, in their study of the use of complexity theory in the health care

systems, Gear Eppel and Koziol-Mclain (2018: 1052) state that “complexity theory reconceptualizes health care systems as dynamic and non-linear, highlighting characteristics disregarded by other perspectives and providing rich and nuanced accounts of health service delivery and policy”.

2.3.3 Complexity Theory and other theories

Complexity theory is transdisciplinary and uses knowledge from other disciplines like “philosophy, mathematics, physics, chemistry, biology, psychology, linguistics, sociology, economics in an effort to understand reality as a complex phenomenon” (Marais 2014: 34). In this subsection, the relationship between complexity theory and other theories is discussed.

2.3.3.1 Systems Theory and Complexity Theory

The word “system” comes from the Greek word *systema* which literally means “arrange into a complex whole” (Hodge 2017: 12). In order to explore interactions within a system and how they (interactions) can bring system change, complexity theory can be a useful tool (Thompson, Fazio, Kustra, and Stanley 2016:11). Dixit and Sankaran (2020: 27) define a system as:

...a set of parts that interact with each other and function as a unified whole.

The qualities or characteristics evident only at the level of the whole and different from those of its parts create the system’s distinct identity.

Boundaries demarcate a system from the rest of the world, and rules govern the interrelationships among elements.

An example of a system is a car engine. The engine is made up of different parts that work together. These parts are synchronised, closely interrelated but do not get into each other’s way. According to Chettiparamb (2014: 7), the interactions of the smaller parts of a system should be recognised as “an entity with respect to a larger whole: the environment”. Chettiparamb (2014: 7) differentiates between a closed system and an open system. In a closed system, “the boundary is absolute, and a relationship of consequence does not exist between elements of a system and the environment” (Chettiparamb 2014: 7). In an open system, “exchanges of material, energy or information can happen between the system and the environment” (Chettiparamb 2014: 7; Flood and Carson 1988). Complexity theory uses open systems. According to Marais (2014: 25),

in open systems, with the slightest difference in initial conditions, one cannot predict the outcome; that is, one could not have identical translations [and] also, rather than reducing translation to linguistics or literature or text, a complexity perspective will assume that translation is caused by multiple substructures.

The focus of complexity theory is on how these parts making up an open system (reality) are related to one another and to the environment.

2.3.3.2 Complexity Theory and Planning Theory

Complexity theory is a further development in the systems theory and can be “useful for disciplinary domains such as planning” (Chettiparamb 2014: 8). Two levels of planning can be differentiated (Chettiparamb 2014). The focus of the first level of planning is on “the substantial, technical and methodological side of planning as a professional activity and the skill, attitude, and competence of the planner as a professional” (Chettiparamb 2014: 12). The second level of planning emerges from level one and focuses on the relationships between various components of planning such as plans, projects, decisions, and procedures (Chettiparamb 2014: 12). The interrelationships amongst these various components of second level of planning are complex and to understand them, the use of complexity theory is required (Chettiparamb 2014: 12). Chettiparamb (2014) exposes the limitation of the planning theory as its focus is only on level one planning (plans focusing on completion of task) and ignored second level planning (interrelationship of various components of planning).

2.3.3.3 Complexity Theory and Complex Adaptive Systems

Complex systems share the qualities of “being adaptive, self-correcting and emergent” (Wolf-Branigin 2013: 1). In Complex Adaptive Systems the components in the system are constantly adapting and self-organising to respond to chaos in the environment. They are complex, adaptive, and emergent behaviours that result from the components in a system interacting with one another and evolving into “new systems that can effectively respond to turbulence in the environment” (Dixit and Sankaran 2020: 27; see also Chettiparamb 2014: 9).

In any open system, “complexity science posits *simple* causes for *complex* effects. At the core of complexity science is the assumption that complexity in the world arises from simple rules” (Phelan 2001: 129). Complex Adaptive Systems cannot be understood by focusing on individual agents but by focusing on the continuous non-linear interaction of these agents in the system (McDaniel, Driebe, and Lanham 2013:5). The characteristics of complex adaptive systems are nonlinearity, emergence, unpredictability, “adaptive-ness” and self-organisation (Patton 2011: 8; Laidlaw and Wong 2016: 33).

A complexity approach is helpful when studying Complex Adaptive Systems. According to Marais (2014: 47), translation is a complex adaptive system and cannot be “explained by reducing it to any of its constituent parts, like language or literature or text can be understood as the interaction of parts”. Marais (2014: 43-58) discusses the following features of Complex Adaptive Systems:

i. Hierarchy

Complexity theorists view reality as hierarchical, that is, as made up of different levels of existence that emerge from one another (Marais 2014: 43). These levels are the physical, the chemical that emerges from the physical, the biological that emerges from the chemical, the psychological that emerges from the biological and the social that emerges from the psychological. These hierarchical levels are features of the interacting components making up the complex adaptive systems. An important goal of complexity “is to transcend the materialistic limitations of reductionism...(as it)...assumes that all of life can be reduced to the physical part thereof” (Marais 2014: 43).

ii. Actor-Network Theory

According to Marais (2014: 14), the Actor-Network Theory is “...similar in approach to the complex adaptive systems theory of the complexity approach”. Systems theory is about the interaction of different components of a system amongst themselves and the environment. These interactions take place on the social level. The social level “is a network of connections between nodes, and these networks are of various number, strength, and duration (and these networks) are in movement, being forged and reforged all the time” (Marais 2014: 74). These different components of the system that are interacting with one another and the environment may be human and non-human; they are called actors and

their interrelatedness connections are called a network by the Actor-Network Theory (Sieklicki and Tanev 2021). These relationships of the components of a system “are understood as countless multiscale networks” (Hodge 2017: 4). The interactions within a complex system are multidimensional as there is an “interaction of more than one axis at a given point” (Hodge 2017: 14). The focus of a complexity theory approach is on the relationships that exist between these interacting components of the system.

The Actor-Network theory, “is an exercise in embracing complexity and a ruthless application of semiotics ... [where] entities take their form and acquire their attributes as a result of their relations with other entities” (Law 1999: 3). Sieklicki and Tanev (2021:4) describe the following relevant features of the Actor-Network Theory:

- It is built around a specific set of three interconnected symmetries (similar parts of same size), those of the actor, the network, and the actor-network.
- Everything is seen as part of the social network of all actors in constant communication.
- The actor-network is irreducible as actors are always being shaped by their surrounding connections and the network is constantly being destabilised by the actors acting in it.
- Information is communicated through the network only in symmetric translations that are clear and must be negotiated on both sides to form a connection between actors.
- Actor-Network Theory actors can be humans, non-human objects, or complex non-human constructs such as culture and technology.
- The actor is a subject/object hybrid with the agency to act but also controlled by its relationships with other actors (Jackson 2015:30).
- To keep the network to a manageable size it must be cut to include only part of “the social” and/or punctualised by grouping actors together into a single actor (Jackson 2015:40). In their study of the influence of the Actor-Network Theory on Urban Studies, Rheingantz, Pedro, Angotti, Sbarra and Guerra (2020:53) agree with Law (2007) that:
the Actor-Network Theory and its contemporary unfoldings can be seen as a set of procedures, sensitive to the complexity of a network of relations that tell interesting stories about them and about what affects them (and these actors are) humans, animals, ‘nature’, objects, machines, ideas, organizations, inequalities, geographical scales or arrangements.

iii. Complex behaviour from simple laws

According to Marais (2014: 45), “From a complexity perspective, simple laws may cause complex behaviour, complex laws may cause simple behaviour”. The complex adaptive systems are made up of smaller units that are interacting with one another and the environment. These interactions may be governed by laws from other disciplines like science, so that translation can be conceptualised as “a complex phenomenon caused by complex non-linear laws” (Marais 2014: 45).

iv. History and hard science

Marais (2014: 32) differentiates between closed and open systems: closed systems are governed by laws like in science whilst open systems are not governed by laws. Open systems “are not governed by the second law of thermodynamics, that is, entropy, but by negentropy” (Marais 2014: 32). Thermodynamics can be described as “the branch of science that deals with relative energy levels and transfers of energy between systems and between different states of matter” (Anderson 2005: 1). Entropy is the second law of thermodynamics in science and states that there is chaos in the system. Negentropy is the opposite of entropy, and it means that the interaction of the components of an open system “do not decay into chaos but maintain their organization by interacting with their environment” (Marais 2014: 32; see also Taylor 2001: 119-120). The relationship of the complex adaptive systems to science is that science mainly uses closed systems (no interaction with the environment) that develop into chaos whilst the complex adaptive systems use open systems with components that are able to self-organise due to their ability to interact with the environment. According to Marais (2014: 34), translations are open systems, and their outcomes are based on probabilities as the outcome is not known.

v. Prediction of behaviour

According to Marais (2014: 35), the argument is that “change can be viewed as either ‘constant’ or ‘non-linear’”. Non-linear change is sensitive to initial conditions such that any small change in the initial conditions can lead to large changes in the end results (Marais 2014: 35). In non-linear change, prediction of behaviour is difficult (Marais 2014: 50). In constant change, behaviour can be predicted. Complex adaptive systems are based on nonlinear change and is difficult to predict the behaviour of the interacting components.

vi. Emergent properties

The complex adaptive systems can self-organise and adapt to the environment. Reality is made up of different hierarchical levels that emerge from one another during interaction (Marais 2014: 28). According to Patterson et al. (2009) “the complexity of the interactions between agents contributing to a complex intervention causes uncertainty for predicting outcomes”. According to Hodge (2017: 232), “systems are multiscale, potentially ranging across an indefinite number of scales ...[and]... scales normally emerge from below, from smaller to larger scales, where larger, later scales can have new (emergent) properties”.

vii. Downward causation

In open systems, the interacting parts of the system make up the whole. In open systems, causation is upward (emergent) in the sense that the components influence the whole (Marais 2014: 51). Downward causation is about the influence of the whole on components or parts in an open system, although there are some theorists who “are sceptical about the notion of downward causation” (Marais 2014: 51). Searle (2002: 107) supports the notion of downward causation by describing the causal explanation of cognition which “can range from conscious processes of decision making at the top level, to the molecular structure of neurotransmitters, at the bottom”. Searle (2002: 107) further states that “Typically, the higher levels will be causally emergent properties of the behaviour and organisation of the elements of the brain at the lower levels”.

viii. Computer simulation

One of the features of complex adaptive systems is the handling of high volumes of information. Computation is used to order and deal with these high volumes of information.

ix. Genotype-phenotype duality

Genotype “refers to the genetic makeup of an organism whereas the phenotype refers to the particular variations caused in the organism by the gene...[and] in complex adaptive systems theory, this duality is maintained in a paradoxical, complex relation” (Marais 2014: 52). Because reality is hierarchical, the physical makeup of reality which is the first level of reality is the genotype and the other levels that emerge like the chemical, biological, psychological, and social are the phenotype.

x. Historicity

The life of the open systems is dependent on their interaction with other systems that form their environment and that “time flows unidirectionally in such systems and that history is an important factor” (Marais 2014: 53-54). Unidirectionally means moving in one direction.

xi. The edge of chaos

In complex adaptive systems, “small changes can lead to large outcomes or even catastrophes [and] further complex systems can exhibit properties not generally observed in linear systems such as self-organisation, leading to the emergence of patterns/order; the coexistence of order and chaos at the same time; resilience or adaptive behaviour in the face of shocks and so on” (Chettiparamb 2014: 9). The expression “edge of chaos” is used by theorists to refer to open systems being neither in equilibrium (stable) nor chaotic (Marais 2014: 54).

xii. Self-organisation

During their interaction with one another, the components of a complex adaptive system self-organise into a whole. This self-organising is not intentional but is the result of the components interacting with one another and the environment.

2.3.3.4 Ecological model/framework

The term “ecology” comes from the Greek word *oikos* meaning house, dwelling or habitat and was first used in 1866 by Haeckel to refer to the study of ‘the economy of nature’ and ‘the complex interrelations referred to by Darwin as the struggle for existence’ (Plutynski 2008: 1). Ecology is the study “of the interactions of organisms and their environments ... ecological systems are ‘open’ systems, and patterns and processes are products of a huge number of interacting forces” (Plutynski 2008: 1) (see 8.2.1).

The ecological model is based on the ecosystem theory that stipulates the existence of complex “interactions between organisms and their environments” (Bergh and Theron 2006: 25). According to Onwuegbuzie, Collins and Frels (2013), the ecological model as formulated by Bronfenbrenner’s ecological system model (1977), has been used by different disciplines aiming to understand the complex relationships that exist between an

individual and multiple layers of their surroundings or environment. The ecological model acknowledges the existence of complex interacting relationships between people and their environment. Complexity theory uses “an ecological model to study the dynamic processes of change and emergent outcomes over time, tracing back how trajectories may have been affected by changes in and interactions among multiple variables and subsystems” (Godwin-Jones 2019: 151). Bergh and Theron (2006: 86) mention the following four levels of systemic environmental interactions of Bronfenbrenner on which the ecological model is based viz. a. the microsystem, b. the mesosystem, c. the exosystem, d. and the macrosystem whilst Begon, Townsend and Harper (2006: i) mention the following three levels viz. a. individual organism, the population and the community (see 8.2.1). Human interaction with different species such as animals occurs across these levels. These interactions are complex and there are no laws governing them (Plutynski 2008:1). When humans interact with the environment on these levels, “mutually and reciprocal influence occur” (Bergh and Theron 2006: 86). Marais (2014: 25) referred to these structural changes to the components of reality as emergent hierarchical levels.

2.3.3.5 Complexity Theory and organisations

Organisations can also be described using complexity theory – “organizations are also seen as complex in that they are systems consisting of interrelated parts” (Bergh and Theron 2006: 25). These parts can be identified as “various inputs, involving the individual, work groups, the work itself, and economic and technological factors, which are transformed to outputs reflecting the organization’s effectiveness” (Bergh and Theron 2006: 25). The outputs of individuals and groups are “again and again transformed into new inputs, as the organization functions as a dynamic system” (Bergh and Theron 2006: 25).

2.3.3.6 Complexity Theory and social ontology

Social ontology is about “the nature of social reality or the mode of existence of social groups, entities, facts, institutions, processes, structures, practices, and relations” (Ikuenobe 2019: 266). It is thus “the nature of the essence or existence of social reality” (Marais 2014: 78) and the “the systematic study of the basic nature of social reality” (Waller 2020: 1178). Social reality has no physical properties and is dependent on “the ability of humans to impose functions on objects and other people by declaring it thus” (Marais 2014: 78-79). In other words, human beings use speech to make social ontology real. The endeavour of

humans to define social reality in terms of human declarations is called semiotic movement or translation (Marais 2014:79).

According to Gear, Eppel and Koziol-Mclain (2018: 1060), “Complexity theory emphasizes how the rationale or ontology of a complex intervention shapes the methods, components, and outcomes, affecting the scope and level of knowledge that can be understood and described”. The relationships and interactions amongst social groups, entities, facts, institutions, processes, practices, and relations making up the social ontology (social reality) are in themselves complex. A complexity theory approach provides an important way to understand how these relationships and interactions function.

2.3.3.7 Complexity Theory and Polysystem Theory

A polysystem can be defined as “a hierarchical and dynamic conglomerate of systems rather than a disparate and static collection of texts” (Baker 1993: 237). A literary polysystem of which translation is part of “is seen as part of a larger cultural polysystem, itself consisting of various polysystems besides literature, for example politics and religion” (Baker 1993: 237; see also section 2.5). This polysystem is in the social level of reality as expounded by Marais 2014 (see 2.5). These polysystems that make up the polysystem of culture are not independent of one another but are interdependent on other systems and subsystems and they are always in a constant state of flux (Baker 1993:237,238). Complexity theory and the polysystem theory agree that translations are complex and are part of larger cultural systems. Cultural systems are contextual and include various aspects such as the non-linguistic environment, non-linguistic conversations of people, their life histories, and their ethical rules (Warren 1993:38; Wardbaugh 1985).

2.3.3.8 Emergence

Although the world is physical, out of it “emerge chemical, biological, psychological, and social phenomena” (Marais 2014: 25). Complexity Theory involves “identifying emerging patterns within a wide realm of possible trajectories, affected by shifting variables and interactions” (Godwin-Jones 2019: 153-154). Translation is an emergent phenomenon both in the sense that it emerges “from lower-level constituent phenomena” and that it is “a lower-level phenomenon out of which higher-level social phenomena emerge...translation

is thus both caused by a complexity of phenomena and causes complex phenomena” (Marais 2014: 25).

2.4 EMERGENT SEMIOTICS

Marais (2014: 77) states that “all theories concerning the emergence of social reality seem to agree that various semiotic interactions by individual human agents constitute the substratum of social reality”. As a substratum of social reality, semiotics evolves into hierarchical levels. This section discusses and explains emergent semiotics and translation.

2.4.1 What is emergence?

Emergence is “a concept used to think about reality without reducing it to any of its constituent parts, or to think about systems without reducing them to any of their constituent parts” (Marais 2014: 62). Semiotics has emergent properties. For example, according to Collins (2017:18), signs progress from index to icon to symbol and “in this innovative series, one sign type after the other becomes salient, but, when a new sign function does become foregrounded, it never eliminates what it has superseded ... instead, it converts the older sign function into new and other uses”. In other words, the indexical signs are the level one signs from which iconic signs emerge, and from iconic signs, symbols emerge.

2.4.2 What is semiotics?

Semiotics can be defined as “the human ability to represent one thing as another, that is, *a* as *b*” (Marais 2014: 98). It is the human ability to conceptualise change based on similarity and similarity based on change (Marais 2014: 98). To be able to function semiotically, one has to be able to see difference based on similarity, and be able to hold this paradox and not dissolve it. To be able to function semiotically, the thing you are representing, which is usually absent, must be related to something different, which is put in the place of the first, and based on this ability, one must be able to relate the absent and the present.

Another definition of semiotics is provided by Gottdiener (1995: 4), who defines semiotics as “a mode of knowledge, of understanding the world as a system of relations whose basic unit is the ‘sign’ – that is, semiotics studies the nature of representation”. According to Ferdinand de Saussure (1974) understood the sign as consisting of the signifier and the

signified (Gottdiener 1995: 5). Charles Sanders Peirce, who was a philosopher, understood signs to be made up of the representamen, the interpretant, and the object for which the sign stands (Gottdiener 1995:9).

2.4.3 Types of signs

De Saussure distinguishes between “arbitrary” and “motivated” signs (Hodge 2017: 17; Gottdiener 1995:8). Arbitrary signs are signs that have no iconic or indexical link between the signifier and the signified (Hodge 2017: 17), whereas motivated signs have such a relationship with their referents.

Peirce (1956) divided signs into three classes viz. symbols, icons, and indexical signs (Hodge 2017: 17; Gottdiener 1995: 8; (see 1.6.1).

- Symbols: Peirce understood the symbol as “conventional and regulated by culture...[I]t is a sign by virtue of some law or rule” (Gottdiener 1995: 12; see also Moore 1997: 26).
- Icons: They resemble their referents in some way. They are “an intentional act or object recognized jointly by sender and receiver as representing something else to which it is similar” (Collins 2017: 16). Examples include diagrams and algebraic formulas, religious pictures and traffic signs (Hodge 2017: 17; Gottdiener 1995: 12).
- Indexical: These signs are “materially related to the reality concerned, part of it or cause or effects and experience of the interpretant” (Hodge 2017: 17; see also Gottdiener 1995: 12). An example of an indexical sign is the ringing of a bell symbolising the start of a school day. Indexical signs are used by human beings as well as animals in communication (Gottdiener 1995: 12).

2.4.4 Complex meanings of signs

In their study of the work of Bühler (1934/1990), Jaworski and Thurlow (2010: 276), state that Bühler “posits that every language sign, far from being arbitrary, is context-dependent, ideationally harmonized with what is named by it”. As a result, Bühler “positions the object, the sender and the receiver in a communicative triad constituted by their overlapping fields of meaning: deictic, expressive and triggering” (Jaworski and Thurlow 2010: 276). For Bühler (1934/1990: 182) the “significance exchange then is not about coding/decoding of

information, but rather centred on the complex reconfigurations of semiotic interdependencies” (Jaworski and Thurlow 2010: 267).

Tobin (1990: 39-41) equated language to a linguistic sign which is in the following form:

- The articulation of sounds and everything related to the physiological-phonetic aspect of the speech act.
- A meaning, an idea, a concept which constitutes the second part of the linguistic sign.
- Language has both an individual as well as a larger social aspect. Language functions as an abstract code of linguistics signs and their relationships shared by all members of the community.
- Language always involves an established system as well as an evolution. Language must be viewed simultaneously both as an institution of the present as well as a product of the past.

2.4.5 Place of emergent semiotics in the hierarchical levels

The place of emergent semiotics in the hierarchical levels of reality is best described by the following diagram of Marais (2014: 101):

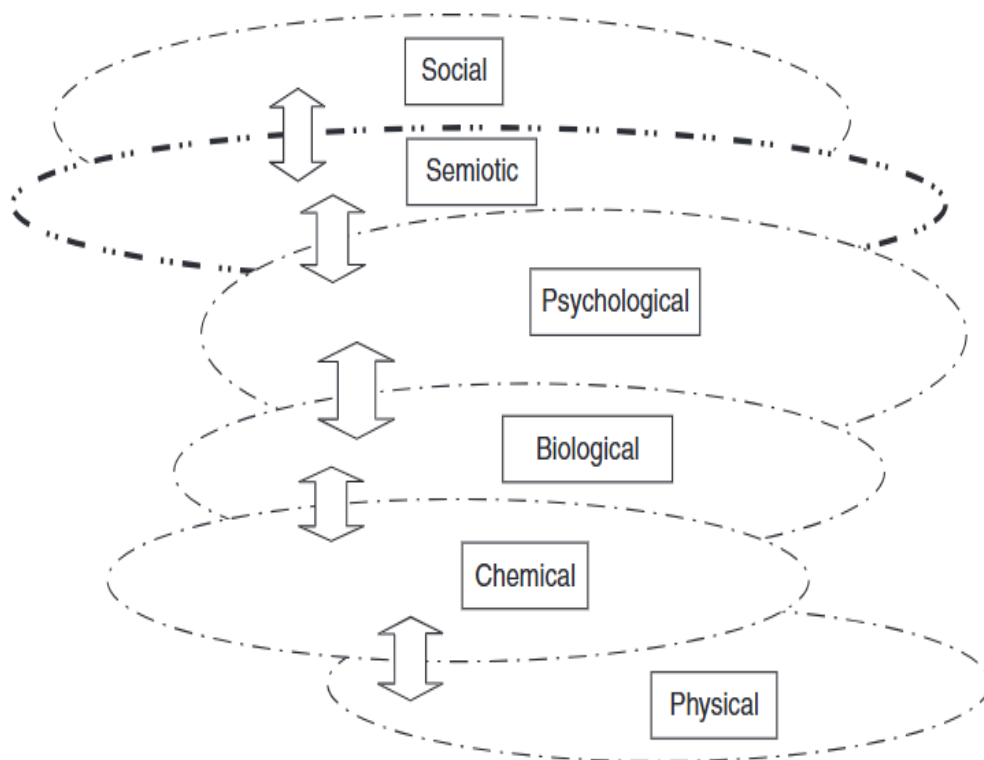


Figure 1: Emergent Semiotics (Marais 2014: 101)

In figure 1, Marais (2014: 101) places Semiotics between the psychological and social levels of social reality.

2.5 TRANSLATION AND EMERGENT SEMIOTICS

Marais (2014: 106) visualises translation as “a complex diagram emerging from a number of subsystems” in the diagram below:

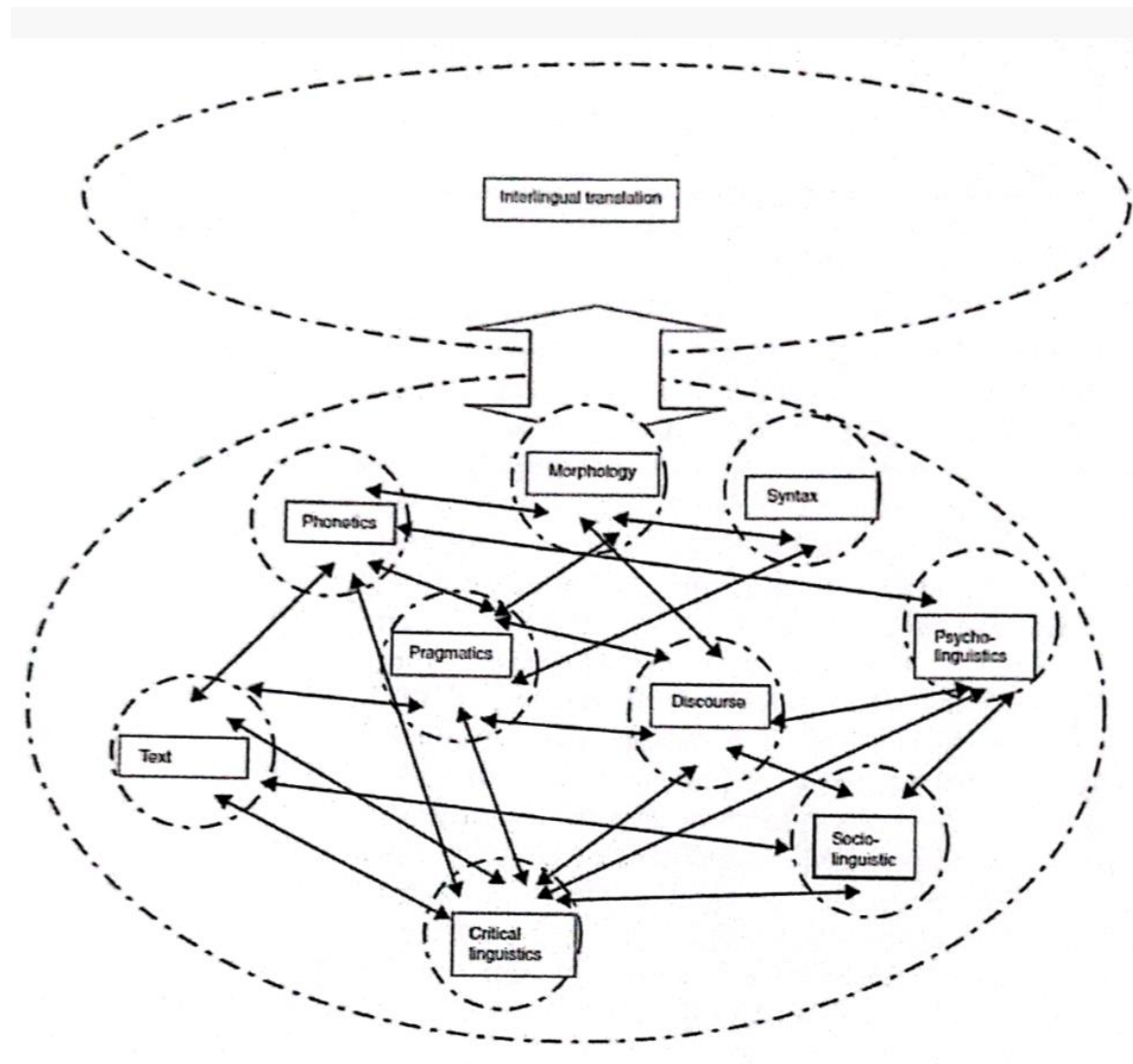


Figure 2: The Emergence of Translation (Marais 2014: 101)

The sub-systems of translation mentioned in this diagram that are constantly interacting and networking with each other are text, phonetics, pragmatics, critical linguistics, morphology, discourse, syntax, psycholinguistics, and sociolinguistics. Marais (2014: 107) argues against focusing on one sub-system of translation as this is reductionist, whereas reductionists claim that “the part is enough to explain the whole”. Marais (2014: 107)

further states that translation is “a system with subsystems and a subsystem within systems”. This means that translation is a complex adaptive system that requires a complexity theory approach.

According to Marais (2014: 107), semiotic translation is “...a phenomenon in which semiotic inter-ing relationships among social systems or sub-systems obtain”. Marais’ term “inter-ing” refers to the interconnectedness relationships of systems to one through semiotic translation (Marais 2014 106-11) and is presented in the following diagram:

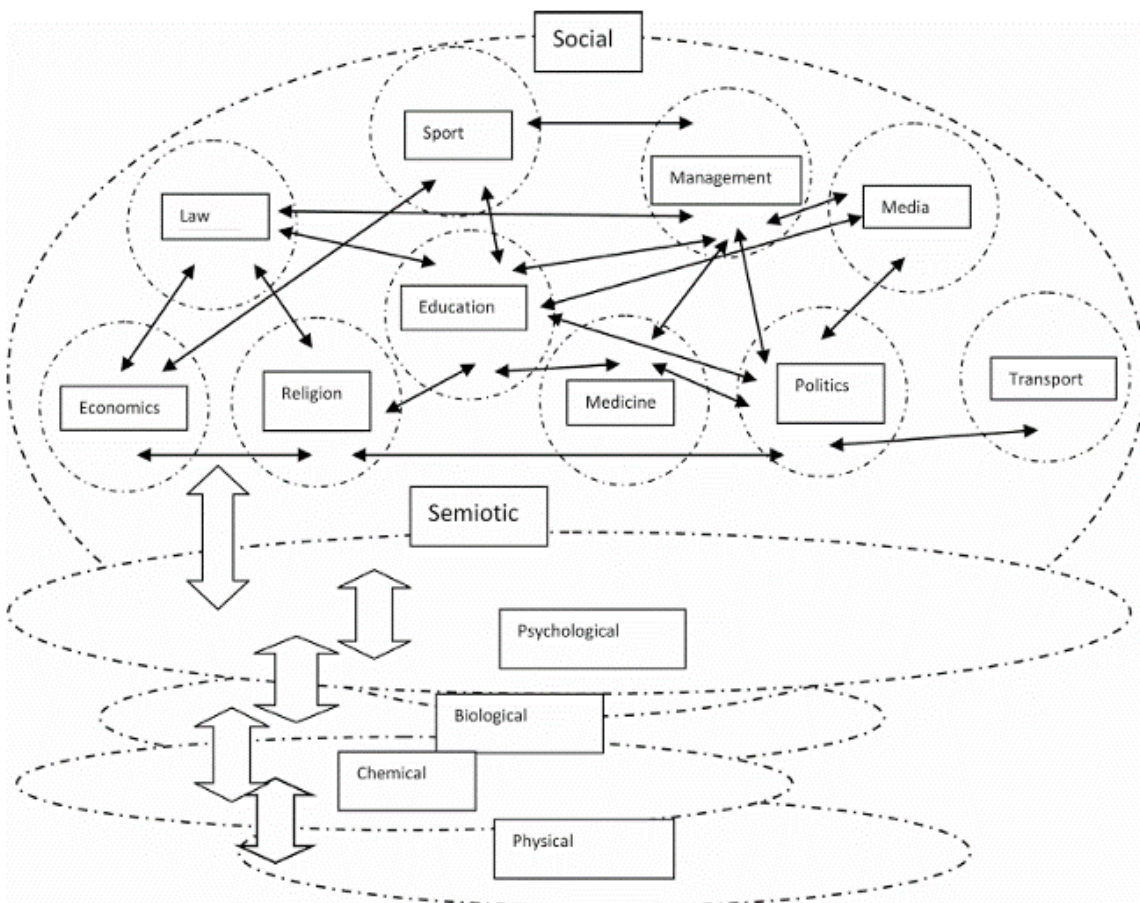


Figure 3: The role of translation in the emergence of social reality (Marais 2014: 108)

In this diagram, Marais (2014) places semiotics between the psychological and social levels of social reality. The systems and subsystems that he identifies are Economics, Religion, Medicine, Politics, Transport, Education, Law, Media, Management, and Sport. The arrows in the diagram represent semiotic translation that connects these systems and subsystems to one another. Social reality “emerges from the semiotic interactions between humans” (Marais 2014: 123).

Naudé, Miller-Naudé and Obono (2023) build on Marais (2014, 2019) to indicate that a semiotic translation has features that are indexical, iconic and symbolic in nature (see 1.6.1). Naudé, Miller-Naudé and Obono (2023) are particularly concerned with how translations can represent the alterity of Bible translation. The term alterity refers to the otherness of the incipient text in comparison to the sign-system of the subsequent text. Naudé, Miller-Naudé and Obono (2023:137) define an *indexical translation* as “one in which the translation points to some aspect of the alterity of the incipient text without representing it directly” and a *symbolic translation* as “one in which the alterity of the incipient text is represented with a conventional or arbitrary pairing of form and meaning” and *iconic translation*, as “one or more aspects of the alterity of the incipient text are mimetically represented”. Naudé, Miller-Naudé and Obono (2023:137) conclude that Bible translation is complex and “signs as icon, index, and symbol may play a role” in it. The same approach to alterity that is used by Naudé, Miller-Naudé and Obono (2023) can also be applied to the names for animals in the Bible and their translation into Sesotho.

Naudé, Miller-Naudé and Obono (2023) stipulate that translators should apply strategies that will enable them to overcome cultural exclusion. Cultural exclusion refers to the exclusion of culture of the subsequent readers. Culture falls under the social level of social reality as expounded by Marais 2014 (see Figure 3). Deely (2015:13) states that ethics

must be an outgrowth of responsibility, and responsibility applies only to a being capable (whether it actually does so or not) of looking beyond its own boundaries as a biological individual or type to reckon with the larger picture of the biosphere sustained within a framework of relations that perception alone cannot reveal.

Animal ethics (see Chapter 8) as part of culture are also in the social level of reality. In Deely’s definition quoted above, animal ethics is about humans who are capable to care for the biosphere, and acting responsibly towards it for the sustainability of animals and non-living on which humans and animals depends for survival. Humans are bound by being humans to take care of animals. Animal ethics, together with other cultural systems play an important role in animal symbolism and metaphors. Animal ethics is rooted in culture and is totemic, religious, societal, and national in nature (see 4.4.4 and 4.4.6). Semiotic

translation of animal symbolism and metaphorism from the incipient text is influenced by culture and animal ethics of both the incipient text and the subsequent readers.

2.6 Thermodynamics of translation

Marais took his understanding of translation further by stating that translation is “...at the interface between natural sciences and the humanities/social sciences, as a Janus-faced field of study looking in both directions” (Marais 2023: 6). Translation as reality and part of culture, is subjected to the equilibrium of the second law of thermodynamics, which states that the transfer of energy between systems leads to entropy (chaos) (Marais 2023: 6, 19; see also above Section 2.2.3.3 iv). To counter chaos in translation, semiotic work is to be performed: “...everything that emerges in reality does so because of some form of work that is performed to create it... [and semiotic work] is done through the imposition of constraints on the semiotic system” (Marais 2023: 7). Work means “imposing constraints on the system with the aim of producing negative entropy or negentropy” (Marais 2023: 23; (see 2.3.3.3 iv). The term “constraints” refer to the limitations that are placed on possible meanings of symbols to ensure that the message is not misunderstood.

2.7 CONCLUSION

According to Gottdiener (1995: 5), “while each spoken language uses different words, they all are used to denote much of the same things”. The Hebrew text uses *קֶפֶיִר* for “young lion” whilst the Sesotho translation used *tawana*. *קֶפֶיִר* and *tawana* are two different words used by two different language sign-systems to mean the same animal, a young lion. Gottdiener (1995: 12) further states that, “A symbol is a sign which would lose the character which renders it a sign if there was no interpretant”. What Gottdiener (1995: 12) is saying is that a word (symbol) has meaning if the receiver of message is able to interpret it. If the receiver of the message cannot interpret the symbol, the meaning is lost. The Sesotho translations of the Hebrew text will have meaning to Sesotho users only if they are able to comprehend them.

People prefer their languages over other people’s languages. The language is part of the culture and identity of a people. Translations are interrelations between languages in a society and to comprehend them “it is best to look for them in the complex reality of social action” (Hodge 2017: 21). Complexity theory approach should be used to understand the

interrelations between two languages in a society. For the interrelations between languages to be fully comprehended, the translators using complexity thinking should bear in mind that culture and animal ethics of the incipient text and that of the subsequent readers have played a major role in shaping their animal symbolism and metaphorism.

The functional translations and the complexity approach translations acknowledged the importance of language to its people. A complexity theory approach is an attempt to translate the Hebrew text into other languages using the context, symbols, and metaphors of the users. Translating the Hebrew text into Sesotho using the complexity approach is a new attempt. Sesotho users have been using the literal 1909 Sesotho translation for over hundred years such that it will be a challenge to accept any translation that is different from it (see 3.9).

Complexity theory approach with its emergent hierarchical levels of reality acknowledges that all systems and subsystems found in the Sesotho language be accommodated when translating the Hebrew text into Sesotho. The Sesotho language has its own semiotics different from the Hebrew semiotics. The symbolic and metaphoric use of animals in the Sesotho language requires the complexity approach to translate them as they cannot be translated literally. Symbols and metaphors are used to conceptualize abstract ideas that without them will be difficult to comprehend. Literal translations treat symbols and metaphors as superficial which make conceptualisation of abstract ideas for Sesotho users difficult. Since complexity theory is contextual, hierarchical, and non-linear, Sesotho users' conceptualisation of abstract ideas represented by the symbols and metaphors in the Sesotho translations will be better as stated by Marais (2014: 113) that in "...symbolic thinking, one does not only take things as they are, but you also can creatively relate them to other things". Complexity theory will assist Sesotho users to contextualise the symbolic and metaphoric use of animals in the Sesotho translations. Cultural systems including animal ethics of both the incipient Biblical text and the subsequent texts that came into being over different periods, are important in Bible translation. The 1909 and 1989 Sesotho Bible Translations are directly affected by culture and animal ethics and are discussed in Chapter 3 in the context of the history of the Bible.

CHAPTER 3

THE 1909 AND 1989 SESOTHO BIBLE TRANSLATIONS IN THE CONTEXT OF THE HISTORY OF BIBLE TRANSLATION

3.1 INTRODUCTION

Bible translation has been taking place for a long time. Noss (2007: 8) affirms that “the history of Bible translation is so long and unique that it might be tempting to view it as a discrete historical process, beginning with the LXX [Septuagint] and advancing in a chronological line without major outside translation influence up to our own twenty-first century”. Formal Bible translations started with the Septuagint during the third century B.C.E. During the time of Christ, the Septuagint was used alongside the Hebrew Old Testament.

The movement of people from their places of birth to new adopted places had been happening over the centuries and this resulted in people learning new languages and new cultures. The Jews living in Egypt during the third century B.C.E. could no longer understand their language (Hebrew) and were more conversant in Greek and this prompted the translation of the Old Testament into Greek, known as the Septuagint. According to Whang (1999: 55),

As the years have passed and cultures diversified according to the places they occupy, however, translations have become the way of overcoming the barrier of language, culture, time, space, and so on – in summary, [overcoming] all the barriers to communication.

Translations serve an important role in human life as they help speaking different languages to that of the Biblical texts (Hebrew and Greek) to understand the Bible. “Without translation, the Bible would have remained an incomprehensibly closed book for the vast majority of the inhabitants of the globe ... [because] the OT was written in Hebrew and Aramaic, and the NT in *koiné* Greek” (Jinbachian 2007: 34).

Translation processes evolved over time. As Jinbachian (2007: 34) summarises, “Bible translation in the early centuries began as literal translation (*verbum e verbo*), though not slavishly literal, and today we find that it has often changed to becoming a *sensus de sensu* or

meaning-based translation”. During the twentieth century C.E. new approaches to Bible translation were developed, as described in section 2.2.2.

This chapter provides a historical overview of the translation of the Bible from the original languages (Hebrew and Greek) into global languages including Southern African languages. The chapter focuses on the four periods of Bible translations from the sixth century B.C.E. until the twenty-first century C.E. Typical Bible translations that were produced during these four periods will be listed. The chapter briefly discusses a few of the English Bible translations that were published from the seventeenth century to the twenty-first century, as well as the major Bible translations into African languages. The focus of the chapter is a discussion of the 1881/1909/1961 Sesotho Bible translation and the 1989 Sesotho Bible translation within the context of the history of Bible translation.

3.2 EARLY BIBLE TRANSLATIONS (532 B.C.E.-700 C.E.)

This period of Bible translation covers the period from the exile of the Jews in Babylon (sixth century B.C.E) with the interpreting of the Bible in Aramaic, the third century B.C.E. whereby the Old Testament was translated into Greek, the first century C.E. whereby the New Testament was written in Greek, the first translations of both the Old and New Testament into Latin and languages such as Armenian, and Georgian (Jinbachian 2007: 35-44).

3.2.1 Targums and Syriac translations

According to Jinbachian (2007: 35), when “... the Jews [returned] from exile in Babylon (ca. 532 B.C.E.), many of them had lost the use of their language and had started speaking Aramaic, the lingua franca of the Babylonian Empire”. Because the Scriptures were written in Hebrew, the returnees struggled to understand them. This led to the Scriptures being explained in Aramaic, the language that the returnees understood. The translation of the Scriptures into Aramaic was firstly oral but was later written down “...between the second century B.C.E and the fifth century C.E.” (Jinbachian 2007: 35). These Aramaic translations of the Old Testament are known as the Targumim. The Targumim exhibit different translation strategies; for example, Targum Onkelos is a literal translation whereas Targum Neofiti is paraphrastic and interpretive. The Targumim that emerged were Targum Onkelos, Targum Neofiti, Targum of Jonathan ben Uzziel and the Samaritan Targum. Targum Onkelos (Pentateuch) and Targum of Jonathan ben Uzziel were regarded as authoritative.

The Scriptures were also translated into Syriac which is a dialect of Aramaic. Two Syriac translations *inter alia* emerged, the Peshitta (translated from Hebrew) and the Syro-Hexapla (translated from Greek).

3.2.2 The Septuagint and its revisions

When the Torah was translated into Greek in the third century B.C.E, it became “... the first human endeavor of such scope ever undertaken in translation, unique and without precedent in the history of mankind” (Jinbachian 2007: 37). Comfort (2000: 121) states that “the Septuagint is a translation done for hellenized (Greek-speaking) Jews of the diaspora who, no longer understanding Hebrew, wished to hear and teach the Bible in their own language”.

Challenges that faced the translators who were translating the Hebrew text into Greek, were due to the lack of equivalent words for Hebrew words in the Greek language. The Jewish background of the Hebrew text differed to the background to the Greek text. As a result, “the Septuagint translators tried to adapt the cultural specificities and practices of the Hebrew religion to the Hellenistic world, which we today call ‘cultural adaptation’” (Jinbachian 2007: 39). Books such as Judges, Psalms, Ecclesiastes, Lamentations, Ezra-Nehemiah and Chronicles were translated into Greek very literally, whilst Job, Proverbs, Isaiah, Daniel and Esther are more free and meaning-oriented translations; the remaining Old Testament books range between these poles (Burke 2007: 68).

The Septuagint was used during the time of Jesus Christ and is quoted by the Gospel writers (Jinbachian 2007: 39; Comfort 2000: 122). Due to the Jews wanting a more literal translation than is found in the Old Greek Septuagint version, literal translations of the Hebrew text into Greek were undertaken as reflected in the translations of Aquila, Theodotian and Symmachus.

3.2.3 The Hexapla

The Hexapla – a Bible with six parallel columns – was the brainchild of Origen (ca. 185-255). He compiled six versions of the Bible, which he arranged in parallel columns: “(1) the Hebrew, (2) the Hebrew transliterated into Greek characters, (3) the text of Aquila, (4) the text of Symmachus, (5) Origen’s own corrected Septuagint text, and (6) the text of Theodotian” (Comfort 2000: 122). The fifth column of Origen’s Hexapla was later translated by Bishop Paul of Tella into Syriac (616-617 C.E).

3.2.4 Latin Bible translations

The earlier Latin versions of the parts of the Bible are known as *Vetus Latina* (Old Latin). These Latin versions already existed during the second century C.E. and were translated from the Septuagint, which was widely used by the early Christian church. According to Burke (2007: 83), the *Vetus Latina* versions "... have generally been viewed as a large collection of texts that emerged as independent versions, and it seems apparent that no attempt was ever made to establish a standard text from which subsequent copies could be made".

The name *Vulgata* (Vulgate) is used to refer to the Latin translation of the Bible of St. Jerome (c.a. 347 to 420 C.E). As there was no standard Latin text except over-abundance of Old Latin translations, in 382 C.E, the bishop of Rome asked Jerome to translate the Gospels into Latin (Burke 2007: 85). Jerome was a highly qualified scholar who knew Hebrew, Greek and Latin. Jerome used the Hebrew texts as incipient texts for the Old Testament. He also used the Hexapla of Origen (185-254C.E), the Septuagint and the literal translations of Greek translations of Aquila, Symmachus and Theodotian that gave him exegetical help (Burke 2007: 86). In his Epistle 106:3, Jerome "... speaks of translation in terms of putting the source language's idioms into their appropriate equivalents in the receptor language" (Burke 2007: 88). Rufinus the Syrian, a student of Jerome finished the work of Jerome by translating into Latin the book of Acts, the Epistles, and the remaining New Testament books (Burke (2007: 87). Jerome's translation work blends together the textual and exegetical traditions of Hebrew, Greek and Latin (Burke (2007: 87).

3.2.5 The Armenian Bible translation

Comfort (2000: 129) asserts that "Sometime during the fifth century an Armenian alphabet was created so that the Bible could be translated into the language of these new believers". The Armenian alphabet was developed by Mesrop who was a bishop of Armenia during 390-439 C.E. Jinbachan (2007: 40) stipulates that the Armenian translators "... analyzed the syntax of a sentence and turned parataxis into hypotaxis and vice versa, according to the requirements of the Armenian language".

3.2.6 The Georgian translation

The Gospels seem to have been translated into Georgian by the end of the second half of the fifth century C.E. (Jinbachian 2007: 43) It is not clear whether the incipient text of the Georgian translation was Greek, Syriac or Armenian.

3.3 BIBLE TRANSLATION DURING THE ARAB ISLAMIC EMPIRE (700-1500 CE)

During the second period of Bible translation, "... there was virtually no Bible translation activity going on in the West, but in the East, in North Africa and in Arab-controlled Spain, under Islamic Caliphate, a number of Bible translations into Arabic and Persian were carried out by Jewish and Christian translators from Hebrew, Greek, Latin, Syriac, and Coptic" (Jinbachian 2007: 45).

3.3.1 Arabic translations

The earliest translation of portions of the Bible into Arabic is Psalm 77 made from the Septuagint and the translation is dated towards the end of the eighth century C.E. The New Testament Arabic translation of the four Gospels was translated before the copying date of 859 C.E. (the four Gospels in Arabic were copied in 859 C.E. as stated in MS Sinai ar. 16) (Jinbachian 2007: 46, 47). Jinbachian (2007: 47) further states that "Ibn Al-Nadim informs us that Ahmad ibn-Abdullah ibn-Salam had translated the Bible into Arabic during the Caliphate of Harun al-Rashid (786-809 C.E.)". In the Tafsir (Arabic Old Testament translation of Sa'id ibn-Yusuf al-Fayyumi 882-942 C.E.), the translator eliminates anthropomorphisms (use of human terms to describe God) and Hebrew geographical names and names of people are replaced with contemporary Arabic names e.g. *Gomer* (גֹמֶר) in Genesis 10: 2-3 is replaced with "Turks", *Tubal* (תּוּבַל) with "Chinese", *Ashkenaz* אֲשֶׁכְנַז with "Slavs" and *Riphath* (רִיפַת) with "France" (Jinbachian 2007: 47). Jinbachian (2007: 47, 48) also mentions the following Arabic translations:

- The translation done by the Jewish Karaites who lived in Iraq during the medieval times (5th century to 15th century). The Jewish Karaites (a medieval Jewish religious sect that believed in the supreme authority of the written Torah) used Arabic quotations of the Scriptures towards the end of the ninth century C.E. and started translating the Hebrew Bible into Arabic during the start of the tenth century C.E.

- The Arabic translation done by John, the Bishop of Seville, as early as 724 C.E. in Spain (Spain was under Arabic rule) for Arabic-speaking Christians of his diocese.
- The first modern Arabic translation was completed in 1851 by Fares al-Shidyah, assisted by professors Samuel Lee and Thomas Garith of Cambridge University in England. They translated from the Hebrew for the Old Testament and from Greek for the New Testament. This Arabic translation of the complete Bible (Old Testament and New Testament) was printed in 1857/1858.
- Another Arabic translation that was printed in 1864 in Beirut is the Bustani-Van Dyke translation.

3.3.2 Slavonic translations

The Bible was translated into Slavonic by the missionary brothers Cyril (826/7-869 C.E.) and Methodius (815-885 C.E.), but only fragments of their translation exist (Jinbachian 2007: 48, 49; Smalley 1991: 25). Their translation was completed in 880 C.E. The present Slavonic version is translated from languages such as Greek (Octateuch, 1 and 2 Samuel, 1 and 2 Kings, and the poetic books), Hebrew (possibly Esther), and the Latin Vulgate (probably the prophetic books).

3.3.3 Old Persian translations

According to Jinbachian (2007: 50), “Christianity took root in Iran [Persia] and by the end of the Parthian period (225 C.E.) there were more than twenty bishoprics ... the church was composed mainly of ethnic non-Persians”. Concerning the early Bible translation, the following manuscripts of the books of the Bible can be mentioned (Jinbachian 2007: 49-53:

- Manuscript of the Gospels of the fourth century as confirmed by the statement of John Chrysostom (340-407) who was the Patriarch of Constantinople.
- Fragments of the books of Psalms discovered at the ruins of the Nestorian monastery at Bulayiq not far from Turfan. These fragments are said not to be earlier than the sixth century C.E. due to the Syriac liturgical additions and canons in them of Mar Aba of the sixth century.
- Manuscript of the Gospels copied in 1607 from Lahore by Father Jeronimo Xavier, a Jesuit priest who stated in his written note that the manuscript was written in 828 C.E. Xavier also mentioned a second manuscript of the Gospels written in 718/728 and of the Hegira in

1318/1328 C.E. by Sarkis Loudj Amir Maliek. The manuscripts were brought from Jerusalem.

- The Judeo-Persian translation, translated from Hebrew done by the Jews living in Iran but written in Hebrew characters.

Jinbachian (2007: 52) is of the view that these Persian manuscripts were probably translated from Syriac and Greek texts.

3.4 BIBLE TRANSLATION DURING THE RENAISSANCE AND REFORMATION

(1500-1800 CE)

The period of the Renaissance and the Protestant Reformation introduced a new era. According to Smalley (1991: 26), “The invention of printing in the West was followed shortly by increased Bible translation stimulated first by the Renaissance, with its new humanism, its new interest in scholarship, and its new concern for local languages and cultures, and by the Reformation”. The Renaissance brought in a new interest in the study of Hebrew and Greek: “... for the first time in nearly a thousand years, scholars began to read the New Testament in its original language, Greek” (Comfort 2000: 138). An important achievement was the Greek New Testament edition of Desiderus Erasmus, which was printed in Basel, Switzerland in 1516. This Greek New Testament was used as the incipient text for translations of the New Testament into other languages.

3.5 BIBLE TRANSLATION DURING THE MODERN ERA (1800-)

The fourth period of Bible translations is the period of the missionaries. During the beginning of the nineteenth century, the British and Foreign Bible Society and the American Bible Society were formed and these Bible Societies financed the translations and publications of the Bible into many languages. This is also the period of colonisation and often colonisation and Bible translation went hand-in-hand with the result that “the western missionaries tended to export their own kind of Christianity, their own culture, and their own views into the African lands their nations had colonized” (Jinbachian 2007: 56). It is during this period that Christianity is introduced to Africa and the Bible is translated into African languages. Most of the translations were done by missionaries. Some of the prominent Bible translations which were published during the modern era are discussed in what follows.

3.5.1 Bible translation during 1804-1885

According to Ellingworth (2007: 133), “more than twice as many languages received a complete Bible for the first time in the nineteenth century as in the entire previous history of printing: sixty-one of these languages between 1800 and 1885”. The nineteenth century is characterised by the formation of Bible Societies. The first Bible Society, the British and Foreign Bible Society, was formed in 1804. Bible Societies partnered with missionary societies and missionaries to translate, print, and distribute Bibles.

During this period, complete Bibles (including the final instalment of Bibles published in several parts) were published for the first time in twelve European languages, thirty-one languages of Asia and the Pacific, eleven languages of Africa and Madagascar, three languages of the Americas, and three interregional languages (Ellingworth 2007: 134).

During this period, Bible translations were dominated by the Protestant movement. The translators used the Hebrew and Greek texts, and sometimes the King James Version to produce translations in European languages. The translations that appeared during the nineteenth century are the following:

- The Russian Bible published in 1877 which is used by the Russian Orthodox Church. It is called the Synod Bible because the Holy Synod of the Russian Orthodox Church supported its production.
- The Javanese Bible was published in 1854 and The Sundanese Bible in 1877. Javanese and Sundanese are languages spoken in Indonesia. The Netherlands Bible Society played an important role in the publication of these Bible translations.
- By the end of 1885, the Bible was already translated into the following Pacific languages: Tahiti Bible published in 1838, Hawaiian Bible published in 1839, Rarotongan Bible published in 1851, Samoan Bible published in 1855, Maori Bible published in 1858, Tongan Bible published in 1868, Fijian Bible published in 1864 and Aneityumese Bible published in 1868.
- The following Catholic translations were published: French Catholic Bible translations by Eugene Genoude (1820-1824), Darby German translation published in 1871, Heinrich Braun third edition of the Catholic German translation of the Bible (1788/1805), Italian translation of the whole Bible of Diodati published in 1885. The publication of the

Catholic Bible in Finnish overlapped to the twentieth century and the first Catholic New Testament in Finnish was published in 1913 and the Old Testament in 1933.

3.5.2 English Bible versions

The brief history of English Bible translations in this section requires the discussion to go back to the 9th century and to continue to the twenty-first century.

3.5.2.1 Early tradition of English Bible translation

Comfort (2000: 134) states that “The gospel was brought to London, England, sometime before the end of the second century”. During this time, the Vulgate was the Bible version that was used by the church and no translation of the Bible into English was done. Bible interpretations from Latin were done by monks who were conversant in the Latin language (Comfort 200: 134).

According to Naudé (2022), “...the inception of the English Bible tradition began with the oral–aural Bible in Old English translated from Latin incipient texts and emerged through a continuous tradition of revision and retranslation in interaction with contemporary social reality”. Naudé and Miller-Naudé (2022) refer to this English Bible translation as the Tyndale-King James Version tradition complex (the new translation tradition having emerged from the old translation tradition). Comfort (2000: 134) mentions the following early English Bible versions:

i. Caedmon, Bede, Alfred the Great

Caedmon was a seventh century monk who translated into English, parts of the Old Testament. Bede, who was an English churchperson, is said to have translated the Gospels into English. King Alfred the Great (reigned 871-899) translated the Ten Commandments and included them in the laws of his country. He also translated the Psalms.

ii. Lindisfarne Gospels, Shoreham’s Psalms, Rolle’s Psalms

Comfort (2000: 134) states that “All translations of the English Bible prior to Tyndale’s version were done from the Latin text”. The translations were interlinear and literal. The interlinear English Bible translation (Latin and English) of the Gospels is known as the Lindisfarne Gospels (ca.950). William of Shoreham and Richard Rolle each made his own translation of Psalms into English in the 1300s.

iii. Wycliffe's Version

John Wycliffe (ca. 1329-1384), who was a theologian, translated the whole Bible from Latin into English. Wycliffe was not in good standing with the Pope and so in order to vindicate himself, he decided that the Bible should be translated into English so that people would be able to read it for themselves (Comfort 2000: 135). Wycliffe and his associates completed the New Testament translation around 1380 and the Old Testament around 1382. They used the Latin text as the incipient text, because they did not understand Hebrew and Greek. A revision of Wycliffe's Bible was done in 1388 by John Purvey (ca. 1353-1428), who was an associate of Wycliffe. This was the only English Bible at that time and it became popular amongst English-speaking people of England.

3.5.2.2 Tyndale-King James Version tradition

Naudé and Miller-Naudé (2022) refer to the new translation tradition which emerged from the old tradition of English Bible translation as the Tyndale-King James Version tradition complex.

i. Tyndale's Version (1525)

William Tyndale graduated from Oxford University in 1515, where he learned the languages of the Bible, Hebrew and Greek. According to Comfort (2000: 138), William Tyndale, "By the time he was thirty... (he)... had committed his life to translating the Bible from the original languages into English". During his time, access to Scriptures was the right of the clergymen and Latin was regarded as the sacred language. Tyndale started translating the Bible in 1523. He moved to Germany to continue with his translation due to harassment by the pope. He completed his translation of the New Testament in 1525. He was executed in 1536 before completing the Old Testament. Miles Coverdale (1488-1569) completed the translation of the Old Testament that Tyndale could not complete.

ii. Coverdale's Version (1535)

The Coverdale (1487/8-1569) translation of the whole Bible into English was published in Germany in 1535. Because Coverdale did not know the biblical languages such as Greek and Hebrew, he used the Vulgate, Pagnini's literal Latin translation, Luther's German Bible, the Zürich Bible, and Erasmus' Latin version (Ellingworth 2007: 116; Naudé 2022). The King of

England, Henry VIII who had broken ties with the Pope, endorsed the Coverdale English translation.

iii. Thomas Matthew's Version (1537) and the Great Bible (1539)

Thomas Matthew, whose real name was John Rogers (ca. 1500-1555), was a friend of William Tyndale. According to Comfort (2000: 140), Thomas Matthew (John Rogers), "... used Tyndale's unpublished translations of the Old Testament historical books, other parts of Tyndale's translation and still other parts of Coverdale's translation to form an entire Bible". Thomas Matthew's Bible translation was published in 1537 and revised in 1538. Like the Coverdale Bible, King Henry VIII endorsed it. According to Naudé (2022) six editions of Thomas Matthew's Version followed till 1566. Naudé (2022) further states that the Great Bible published in 1539 was the revision of The Matthew's Bible not the Coverdale Bible of 1535.

iv. The Geneva Bible (1550)

The Geneva Bible translation was published in 1560. The Geneva Bible was the work of William Whittingham (ca. 1524-1579) who was asked by English exiles living in Geneva, Switzerland to produce an English Bible translation for them. Whittingham consulted the Theodore Beza Latin translation and the Greek text. The Geneva Bible was a popular translation, which was known for its numerous interpretative marginal notes.

v. The Bishops' Bible (1568)

Due to the Calvinistic notes in the Geneva Bible, the Church of England did not accept it. The leaders of the Church of England revised the Great Bible of Thomas Matthew, but realised that it was of inferior quality to the Geneva Bible. This revision of the Great Bible gave birth to the Bishops' Bible published in 1568. The Bishops' Bible is the work of the leaders of the Anglican Church. According to Naudé (2022), the Bishops' Bible is of poor quality in comparison to the Geneva Bible and thus failed to gain popularity.

vi. The King James Version (1611)

The King James Version was published in 1611 in England. This version was commissioned by the English King called James I. The king intended to reconcile the Puritans (English Protestants who wanted to purify the Church of England of Roman Catholic practices) and the

Anglicans by calling them to a meeting that led to the request for a new English Bible translation. The translation team was made up of university professors. The King James Version became known as the Authorized Version in England as it was authorised by the King. The instruction of the king to the translators was that they should only use the literal renderings from the Hebrew and Greek texts, translations of Tyndale, Matthew, Coverdale Bible, the Great Bible and the Geneva Bible, and not any marginal notes. According to Comfort (2000: 146),

More than fifty scholars, trained in Hebrew and Greek, began the work in 1607... [and] ... the translation went through several committees before it was finalized... [The King James Version] was the culmination of all the previous Bible translations; it united high scholarship with Christian devotion... and has become an enduring monument of English prose because of its gracious style, majestic language, and poetic rhythms.

The King James Version was written in Shakespearean English, which as the time went on, became difficult to understand.

vii. The English Revised Version (ERV 1885) and the American Standard Version (ASV 1901)

The Greek source text for the King James Version was the Textus Receptus (Greek text established by Erasmus in the 16th century). The discovery of more ancient Bible manuscripts led to the revision of the King James Version as there were dissimilarities. The revision of the King James Version was commissioned by the Convocation of Canterbury in 1870. The revision was done by sixty-five British scholars who "... made significant changes to the King James Version" (Comfort 2000: 162). The complete revised translation was published in 1885 and came to be known as the English Revised Version. During the revision of the King James Version, some American scholars joined the British team. The American team also made a number of changes to the King James Version and in 1901, the revised version of the King James Version that came to be known as the American Standard Version was published. Because the English Revised Version and the American Standard Version revisers "... frequently followed the same word order as in the Hebrew and Greek" (Comfort 2000: 165), the versions were not good Bibles that could be used except for external reading. Naudé and

Miller-Naudé (2022) state that “The revisions of the *American Standard Version* (ASV) (1901) emerged in the following branches, namely the *New American Standard Bible* (NASB) and its revisions, *The Amplified Bible* (AB) and its revisions, as well as *The Living Bible, Paraphrased* and its retranslation, the *New Living Translation* (NLT)”.

viii. The Amplified Bible (1965, 2015)

According to Naudé and Miller-Naudé (2022:9) the Amplified Bible that was published in 1965 by the Lockman Foundation and Zondervan Publishing house is “based largely on the ASV (American Standard Version) with reference to Kittel’s *Biblia Hebraica*, the Greek New Testament of Westcott and Hort (1881) and the 23rd edition of Nestle’s Greek New Testament.” Naudé and Miller-Naudé (2022:9) further state that the Amplified Bible

is an expanded translation, which provides numerous synonyms and explanations in brackets and parentheses within the text for a single key term in the Hebrew or Greek in order to clarify meanings of words in the *King James Version*.... It provides readers with a smorgasbord of possible English words from which to choose a particular nuance. Footnotes provide concise historical and archaeological information as well as devotional insights.

The revised version of the Amplified Bible with improved amplification of the Old Testament and refined amplification of the New Testament was published in 2015 (Naudé and Miller-Naudé 2022).

ix. The Revised Standard Version (RSV 1952)

The English Revised Version (Revision of the King James Version) and the American Standard Version were revised because they were only good for external reading and could not be used by ordinary people. According to Naudé (2021:97), the Revised Standard Version was the outcome of a “...more extensive revision of the King James Version tradition”. The translators used the newly discovered biblical manuscripts (the Dead Sea Scrolls was discovered in the 1930s and the Chester Beatty Papyri was discovered in the 1940s). The Dead Sea Scrolls were used to revise the Old Testament and the Chester Beatty papyri was used to revise the New Testament. In 1946 a revised New Testament of the ERV and ASV was published, and the

complete Bible with the Old Testament was published in 1952. This new version is known as The Revised Standard Version.

The Revised Standard Version was well received by Protestants except for the Evangelical Churches who had a problem with the translation of *הַעַלְוִיָּה* in Isaiah 7:14 as “young woman” instead of “virgin.” According to MillerNaudé and Naudé (2022), “... the *Revised Standard Version* and its revisions ... are a linear continuation of the emergence of the pre-20th century translation complex within this tradition (the Tyndale–King James Version tradition) without replicating the success of the King James Version”. The revised versions of the Revised Standard Version were published in 1983 (Reader’s Digest Bible) 1989 (New Revised Standard Version), 2001 (English Standard Version), and 2021 (New Revised Standard Version Updated Edition) (Miller-Naudé and Naudé 2022). Miller-Naudé and Naudé (2022:8) are of the view that the revisions of the Revised Standard version (Reader’s Digest Bible, New Revised Standard Version, New Revised Standard Version Updated Edition) were necessitated by the dissatisfaction of the English readers with the Revised Standard Version and “the diversity ... of reader expectations in an age of digital media interpretive culture promoting universal values, with the result that new translations reflect the search for individual identity”. Miller-Naudé and Naudé (2022) further state that the Roman Catholic edition of the Revised Standard Version with Deuterocanonical books was produced in 1946, 1952, and 1957, and the Ecumenical edition was issued in 1973.

x. Reader’s Digest Bible (1983)

The Reader’s Digest Bible was published in 1983 and was a revision of the Revised Standard Version of 1971. According to Miller-Naudé and Naudé (2022:8), the Reader’s Digest Bible is

... a condensation of the *Revised Standard Version* (1971) [and]...the brief was to provide an abbreviated, simplified, and readable summary of the contents of the entire biblical text (like condensed versions of the classics), while the essence and flavour of the familiar biblical language was kept (RDB, Foreword, xi) ... [and] ... was intended for those who did not read the Bible or who read it occasionally”:

xi. English Standard Version (2001)

According to Miller-Naudé and Naudé (2022:6), the English Standard Version published in 2001 by Crossway was a revision of the Revised Standard Version of 1971 and its brief was to be ‘as literal as possible’.

xii. The New American Standard Bible (NASB 1971)

Due to the dispute regarding the rendering of הַיְשׁוּבָה in Isaiah 7:14 as young woman instead of virgin, the evangelical scholars started a new revision of the American Standard Version. The translators were supported and monitored by the evangelical non-profit Christian corporation called Lockman Foundation. According to Comfort (2007: 171),

The translators of the New American Standard Bible were instructed by the Lockman Foundation to adhere to the original languages of the Holy Scriptures as closely as possible and at the same time to obtain a fluent and readable style according to current English usage.

The revised New Testament was published in 1963 and the entire Bible in 1971. This translation is known as The New American Standard Bible. The New American Standard Bible is regarded as a good study Bible and not good for Bible reading just like the English Revised Version and the American Standard Version. The Updated New American Standard Bible of the New American Standard Bible was released in 1995. Another edition of the New American Standard Bible was released in 2020 and is the revision of the 1995 Updated New American Standard Bible

xiii. The Living Bible (LB 1971)

The Living Bible is a paraphrasing of the Bible by Kenneth Taylor from 1962. According to Naudé and Miller-Naudé (2022:4), “The Living Bible began as a rephrasing or rewording of the text of the ASV of 1901 in simplified everyday English, with the intention of making it clearer and more easily understood, especially for use during family devotions”. Taylor explains paraphrasing as saying something in different words than the words the author used. In paraphrasing the Bible, Taylor used the American Standard Version as his base text. He published a paraphrased New Testament in 1966 and the completed Living Bible in 1971. This paraphrased Bible was well received by English users. According to Naudé and Miller-Naudé

(2022:4), in 1989 “Taylor invited a team of 90 evangelical Hebrew and Greek scholars to participate in a project of retranslating The Living Bible”. The retranslated edition of the Living Bible called Holy Bible: New Living Translation, was published in 1996 and other editions in 2004, 2007, 2013, and 2015.

xiv. The New Living Translation (NLT 1996)

The New Living Translation is the revision of the paraphrased Living Bible of Kenneth Taylor. This translation was the work of more than ninety evangelical biblical scholars. The scholars used the Hebrew and Greek texts to revise The New Living Bible. For the Old Testament they used the Biblia Hebraica Stuttgartensia (1967, 1977), the Dead Sea Scrolls and the Septuagint. The translators used the dynamic equivalence translation approach.

xv. The New King James Version (NKJV 1982)

The New King James Version is a revision of the old King James Version. The revisers wanted to create a literal translation. The revisers ignored Greek texts such as the Majority Text and the Nestle-Aland text and used the Textus Receptus of Erasmus to revise the old King James Version. They replaced the old Shakespearean English found in the old King James Version with modern English.

xvi. The New Revised Standard Version (NRSV 1990)

The revision committee was led by Bruce Metzger who states that the Revised Standard Version of 1952 had to be revised because of the discovery of additional Dead Sea Scrolls that were not available to the RSV committee. The revisers of the Revised Standard Version used the Biblia Hebraica Stuttgartensia as primary text, Qumran manuscripts, Greek, Old Latin and Syriac early versions (Comfort 2000: 125). The revisers tried to please gender sensitive Bible users by translating Greek names like *adelphoi* as “brothers and sisters”.

xvii. The New Revised Standard Version Updated Edition (2021, 2022)

The New Revised Standard Version Updated Edition was published in 2021 as a literal eBible and a hardcopy in 2022 and its “... goal was to keep the *New Revised Standard Version*’s ecumenical and interfaith character so that translation would be suitable in Catholic, Protestant, Orthodox and Jewish contexts” (Miller-Naudé and Naudé 2022:8). The New

Revised Standard Version Updated Edition is the revision of the New Revised Standard Version.

xviii. Contemporary English Version (CEV 1991, 1994)

According to Comfort (2000: 195), “Working according to Eugene Nida’s model of functional equivalence, Newman, in cooperation with other members of the American Bible Society, produced fresh translations of New Testament books based on the United Bible Societies’ Greek New Testament”. The Contemporary English Version was translated from the incipient texts ‘to capture the spirit of the King James Version’ (Naudé and Miller-Naudé 2022: 6). The New Testament was published in 1991 and the entire Bible in 1994. The translators wanted a translation that is reliable to the original languages of the Bible but in a readable form for modern English users. Words such as ‘*grace*’ and ‘*righteousness*’ were replaced with equivalent English words like ‘*God saves you*’, ‘*God accepts you*’ and ‘*God is kind to you*’. For those words the translators could not replace with English equivalents, the translators used word list with definitions. The Contemporary English Version is an indication of an extent the translators were willing to go to make sense-to-sense Bible translations. Zogbo (2007: 348) states that “The CEV translation was a response to an expressed need for a version which could be read out loud in public, with each line corresponding to a breath group”. The Contemporary English Version is intended to be read aloud to an audience as sometimes people do not read the Bible regularly but hear it when read aloud by other people. Makutoane and Naudé (2008: 6) state that

This translation was originally designed for children (at a fourth grade reading level) ... [and] ... it appealed so to adults that the translators (American Bible Society) decided to direct it to this enhanced readership. It was derived directly from the original languages of the Scriptures and is by no means an adaptation of any existing translation.

xix. Common English Bible (2011)

The Common English Bible “is a retranslation sponsored by the Common English Bible Committee, an alliance of denominational publishers in the USA called the Christian Resources Development Corporation (CRDC), based in Nashville, Tennessee” (Naudé and Miller-Naudé 2022:7). The translators used the *Biblia Hebraica Stuttgartensia* (4th Edition),

Biblia Hebraica Quinta (5th edition), the Nestle-Aland Greek New Testament (27th edition) and the Göttingen Septuagint. Transliteration was used for monetary values and Hebrew months.

3.5.2.3 Independent English Bible translations since 1900

According to Naudé (2021:96), “the dominance of the King James version (1611) began to fade in the late 19th century, when its language became too remote from standard English, leading to various revisions in both Britain and the United States”. Naudé (2021:96) further states that a number of English translations written in contemporary English independent of the King James Version started to emerge. According to Comfort (2000: 177), the discovery of *koine* Greek papyri made the biblical scholars to realise that the New Testament was written in the language of the people of that time. This realisation convinced the biblical scholars that the Scriptures should also be translated in the language of the people who would be using them. A shift from literal translations (formal equivalence) to sense-for-sense (dynamic equivalence) occurred. The understanding of what biblical translation is, changed. The translation theory of dynamic equivalence of Eugène Nida was used to translate the Bible.

The following are some of the new English Bibles that came into being during this period based on the translation theory of dynamic equivalence:

i. The New Jewish Version (NJV 1962, 1973)

This translation is a new translation in Modern English, of the Hebrew Old Testament by Jewish scholars who wanted the modern Jewish Society to hear the same message of the Old Testament as the ancient Jewish society. The New Jewish Version was published in 1962 and the new improved edition was published in 1973.

ii. The New English Bible (NEB 1961, 1970)

According to Comfort (2000: 182), in 1946 (the year of the publishing of the New Testament of the Revised Standard Version) the “Church of Scotland proposed to other churches in Great Britain that it was time for a completely new translation of the Bible to be done”. What the Church of Scotland wanted was a sense-to-sense (dynamic equivalence) translation from the original languages (Hebrew and Greek) in modern language and idiom. The New English Bible was published in 1970 and was well received by Great Britain and the United States Bible users. In the NEB according to Naudé (2021:105), the “translators ... employed

contemporary English and avoided traditional biblical English as well as the reproduction of grammatical constructions of the original languages in the translation”. The New English Bible was revised, and The Revised English Bible was published in 1989. In the Revised English Bible, “...the revisers replaced male-oriented language in passages, which evidently apply to both genders, with “more inclusive gender references where that has been possible without compromising scholarly integrity or English style” (Naudé 2021:106; see also REB, Preface, ix).

iii. The Jerusalem Bible (JB 1966)

The English Jerusalem Bible is a counterpart of the French Bible bearing the same name called *La Bible de Jerusalem* (Comfort 2000: 186). The Jerusalem Bible was translated from the original languages (Hebrew and Greek) of the Bible and the French Bible was also used. The Jerusalem Bible was edited by Alexander Jones. The Jerusalem Bible is a freer translation as it used contemporary English. The Jerusalem Bible was published in 1966.

iv. Good News Bible: Today’s English Version (GNB or TEV 1966, 1976)

The New Testament of this Bible Version was published in 1966 and was the work of a researcher known as Robert Bratcher who worked for the American Bible Society. This translation is a dynamic equivalent translation. Both the Old and New Testaments in this Bible have been rendered in modern and simple English. The complete Today’s English Bible Version was published in 1976.

The Today’s English Bible (Good News Bible) was the first translation Bible Societies printed in the common language (Smalley 1991: 151). Smalley (1991: 151) defines a common language translation as “...a dynamic equivalence translation in which limited range of language usage is employed, avoiding both that which is too difficult for people on the lower levels, and that which is unacceptable to people on the higher levels”. Common language translations use the language understood by most people and such language is of lower quality. The translators used a gender sensitive language such as replacing the generic term “man” with “human”. An interconfessional edition of the Good News Bible with Deuterocanonical books was published in 1979 (Naudé 2021).

v. New American Bible (NAB 1970)

All Catholic English versions prior to the New American Bible, were translated from the Latin Vulgate. The New American Bible is a Catholic translation translated from the Hebrew and Greek incipient texts. This Bible was published in 1970. The New Testament was translated from the Greek Nestle-Aland text and the Old Testament from Masoretic Text. The translators state that the New American Bible used simple, clear and straightforward easy to read English. This Bible translation starts each Bible book with short introductions and has very few marginal notes (Comfort 2000: 188). The Bible was well received by the American Catholics. According to Makutoane and Naudé (2008: 4), the New American Bible (NAB) “... resulted from active collaboration between Catholic and Protestant scholars”.

vi. The New International Version (NIV 1973, 1978)

The New International Version was translated from the Hebrew and Greek incipient texts by more than hundred international biblical scholars from Britain, Australia, New Zealand, Canada, and the United States. It is a mixture of literal translation and modern idiomatic English. The New Testament of the New International Version was published in 1973 and the complete Bible in 1978. According to Naudé (2021), the first revised version of the New International Version was released in 1984, the second version simplified for reading by children called The New International Reader’s Version in 1996, and the full revision was published in 2011 and came to be known as Today’s New International Version. Like the Good News Bible, the type of English used in the New International Version is literary and gender sensitive terms were used.

vii. The New Jerusalem Bible (NJB 1986)

The New Jerusalem Bible is a revision of the Jerusalem Bible of 1966 and the French La Bible de Jerusalem. The notes appearing in the Jerusalem Bible and La Bible de Jerusalem were revised to be in line with the modern language and new theological developments. The New Jerusalem Bible was published in 1986. The New Testament shows eclectic (widely consulted) variations.

viii. The Revised English Bible (REB 1989)

The purpose of this translation was to improve the language used in the New English Bible to the current English. The revisers used the Masoretic Text in the Biblia Hebraica Stuttgartensia

1967, 1977 editions and the Dead Sea Scrolls to revise the Old Testament. For the New Testament, the revisers used the Nestle-Aland's *Novum Testamentum Graece* twenty sixth edition of 1981.

ix. New Century Version (NCV 1991)

The New Century Version has two editions and one for children and the other for adults and is based on the original Bible languages. Both editions use simple and clear English. The language used in the children's edition is at the level of the children.

x. New Life Version (1993)

Comfort (2000: 196) indicates that the "New Life Version, produced by Gleason H. Ledyard was first published as the Children's New Testament (1966)". The New Life Version used English for beginners as it targeted people to whom English was not their language. The New Life Version was published in 1993.

xi. The Message (1994)

The Message is a New Testament dynamic equivalence translation of Eugene H. Peterson. The intention of Peterson with *The Message* was to create an idiomatic English Bible translation. To achieve his goal, he "... was to convert the tone, the rhythm, the events and the ideas of the Greek text into the way we actually think and speak English" (Comfort (2000: 197). Makutoane and Naudé (2008: 5) state that Peterson,

... refrained from choosing simple English words, but rather chose words that forcefully convey the meaning to the reader, for example "addendum", "consummate", "embryonic". He often dissociated passages from their first century Mediterranean context so that Jesus, for example, sounds like a 20th century American.

xx. God's Word (1995)

God's Word translation of 1995 was formerly known as *God's Word to the Nations: New Evangelical Translation of 1988*. Comfort (2000: 196) states that God's Word (1995) is "Modelled after William Beck's version, *An American Translation* (New Testament, 1963; entire Bible, 1976), ... [and] ...this translation is the publishing effort of a Lutheran group called God's Word to the Nations Bible Society". The revisers intended to create a Bible version in

simple English (avoided using words like covenant, grace, justify, repent and righteousness that are difficult to understand) that can be easily read globally by the people.

xii. **The Inclusive Bible: The First Egalitarian Translation (2009)**

The Inclusive Bible was published in 2009 by Priests for Equality which is "...a global movement of laity and clergy, working for the full participation of women and men in church and society" (Naudé 2021:111). Like the Good News Bible and the New International Versions, the translators replace male pronouns with gender sensitive words.

3.6 BIBLE TRANSLATION INTO AFRICAN LANGUAGES

This section focuses on the translation of the Bible into African languages in the context of the history of Bible translation as exposed in Sections 3.2-3.5. Mojola (2007: 142-145) mentions the following translations – the majority were done during the modern era of Bible translation since 1800.

3.6.1 The Coptic translations

The northern parts of Africa were the first to be reached by the gospel such that Christian communities were established in places like Alexandria (Egypt) and Carthage (Mojola 2007: 142). These Christian communities took upon themselves to translate the Bible into their own native languages. The first Bible translation in Sahidic (Egyptian Coptic dialect) and Bashmuric (Egyptian Coptic dialect) already existed by the end of the second century C.E. The Bohairic (Egyptian Coptic dialect) translation follows the Sahidic and Bashmuric translations and was adopted as the official Bible of the Egyptian Coptic Church (Mojola 2007: 143). The Romanised Carthage Christian community used the Latin Bible translations.

3.6.2 The Ethiopian and Nubian translations

Ethiopia and Nubia were the next major centers of Christianity in Africa and "both maintained contacts with Jerusalem dating back to the Old Testament era, and both were greatly influenced by the Coptic Orthodox Christianity of their Northern neighbor" (Mojola 2007: 144). Unlike other African countries, who got the gospel from missionaries during the nineteenth century, North African countries like Egypt, Carthage, Ethiopia and Nubia (Sudan) interacted with

Jerusalem and Christian communities which existed in these countries as early as the second century C.E.

Christians in contemporary northern Sudan, which is predominantly Islamic, use Arabic translations of the Bible whilst in southern Sudan, the Bible had been translated into indigenous languages. Mojola (2007: 144) mentions the following translations into southern Sudanese indigenous languages: Gospel of Luke in Dinka-Kyec dialect in 1866, New Testament in Dinka-Bor dialect in 1940, New Testament in Dinka-Padang dialect in 1952, Gospel of Luke in Nuer dialect in 1935, New Testament in Nuer in 1968 and a complete Bible in 1999.

In Ethiopia, the following Bible translations can be mentioned (Mojola 2007: 145). The first translation into Ge'ez written in the Ethiopic script was translated by nine Syrian missionary monks in the fifth century. The Bible is still used by the Ethiopian Orthodox church. The Amharic translation of the whole Bible was first translated in 1840. The first Gospels were translated in Tigrinya in 1866, the New Testament in 1909 and the complete Bible in 1956. These Ethiopian Bible translations are still in use and play an important role as base texts for the modern Ethiopian translations. In addition, many translations into minority languages of Ethiopia have been undertaken in the twentieth and twenty-first centuries.

3.6.3 Translations in West Africa

Translation in West African languages took place during the time of the missionaries and colonisation of the area (Mojola 2007: 146). The major challenge facing translators when translating the Bible into West African languages is the existence of many dialects or languages in one area. Nigeria has more than four hundred languages, Cameroon has more than two hundred and sixty-seven whilst the Democratic Republic of the Congo has more than two hundred languages.

The translations of the Bible into languages of West Africa were done mostly by missionaries of the German Church Missionary Society and Basel Mission aided by African clergymen such as Ajayi Crowther and A.W. Hanson. As to the incipient texts that were used to translate the Bible into African languages, it is not clear whether the existing translations or Hebrew and

Greek texts were used. Mojola (2007: 146-151) mentions the translations of the Bible into West African languages as indicated below:

- **Sierra Leone**

Bullon language translation of the Gospel of Matthew was published in 1816; Gospel of Matthew in Mende tongue in 1867; New Testament in Mende 1956; Complete Bible translation in Mende published in 1959; and New Testament in Temne in 1955.

- **Liberia**

The Gospel of Mark in Kpelle language was published in 1922; the New Testament in Kpelle language in 1967; Gospel of Matthew, John and Acts in Bassa language in 1844; and complete Bible in Bassa language in 2005.

- **Ghana**

Gospel of Matthew in Ga language was published in 1843; the New Testament in Ga in 1859; the complete Bible in Ga in 1909; The Gospels in Twi Akwapem in 1859; the New Testament in Twi Akwapem in 1870; the complete Bible translation in Twi Akwapem in 1871 and this translation is revised in 1900; the translations of Hebrews, 1-3 John and Revelation in the Ewe language in 1858; the New Testament in the Ewe language in 1877. The whole Bible was published in 1913.

- **Nigeria**

The New Testament with Genesis in the Efik language was published in 1862; the Old Testament in the Efik language in 1868; the whole Bible translation into Efik in 1952. The first complete Bible in Yoruba was published in 1884 and revised in 1890 and 1930. The complete Bible in Hausa was published in 1932; the complete Bible in Igbo in 1906. The Nupe Bible was published in 1953; the Ijo Bible was in 1956; the Igala Bible was published in 1958; the New Testament in Eggon in 1932, in Bura in 1937 and in Kanuri in 1949.

- **Cameroon**

The Gospel of Matthew in Duala was published in 1848; the New Testament in Duala in 1862 and the whole Bible was published in 1862.

- **The Democratic Republic of Congo**

The complete Bible translation in Kifioti was published in 1905; the first Bible translation in Ciluba in 1927 and a second Bible in 1964; the complete Bible in Otetela in 1966; the complete Bible in Lingala published in 1970; and the complete Bible in Swahili in 1960.

3.6.4 Translations in eastern Africa

The missionary societies that worked in East Africa and that are credited with the translations of the Bible into East African languages are the CMS (Church Missionary Society) in Kenya and Universities' Mission to Central Africa in Tanzania. Mojola (2007: 155) mentions the following Bible translations in East African languages:

- **Zanzibar**

The first translations of Ruth and Jonah in Swahili were done in 1879; the translation of Matthew into Swahili in 1869; the complete New Testament in Swahili was published in 1879; and the complete Bible in Swahili of Zanzibar in 1891.

- **Uganda**

The translation of Matthew into Luganda appeared in 1886 and the New Testament in Luganda was published in 1893.

- **Tanganyika**

The New Testament translation in Cigogo appeared in 1899; the complete Bible in Cigogo was published in 1962. The Gospel of Matthew translation was published in Kisukuma in 1895; the first New Testament in Kisukuma was published in 1925; the complete Bible in Kisukuma in 1960. The Kikamba translation of the Gospel of Mark was published in 1850; the New Testament in Kikamba in 1920; and the complete Bible in Kikamba was published in 1956.

- **Kenya**

The Gospel of John in Gikuyu was published in 1903; the Gospel of Mark in Gikuyu in 1909; the Epistle to the Philippians in Gikuyu in 1912; the New Testament in Gikuyu in 1936; the complete Bible in Gikuyu in 1951. The Gospel of Mark was published in Luo in 1911; the New Testament in Luo in 1926; and the Old Testament in Luo in 1953.

3.6.5 Translations in the Indian Ocean Islands

Mojola (2007: 153) mentions the following Bible translations into Indian Ocean Islands languages was indicated below:

- **Madagascar**

The translation of the Bible into Malagasy language spoken in Madagascar was the work of David Jones and David Griffiths of the London Missionary Society who arrived in Madagascar

in 1820 and 1821, together with twelve Malagasy men who had just learned English (Rabarijaona 2022: 107). The first Scriptures (Genesis 1:1-23; Exodus 20) in Malagasy appeared in 1827; the Gospel of Luke in 1828; the New Testament in 1830; and the complete Bible in 1830. The interconfessional common language translation in modern Malagasy published in 2004 was expected to get more popularity amongst the young people.

• **Mauritius and Seychelles**

English and French are languages mostly used in Mauritius and Seychelles in government, church, and business (Mojola 2007: 154). Mauritian Creole and Seychelles Creole are used in homes. During church services, English and French are used. Mojola (2007: 154) mentions the following translations in Mauritian and Seychelles Creole:

- The New Testament in Seychelles Creole was published in 1999.
- The translation in Mauritius Creole is not yet completed.

3.6.6 Translations in Southern Africa

Ramantswana (2024a:3) accuses the missionaries of deliberately colonising South African languages with the aim of putting their ideologies in the mind of black South Africans. He further states that “When a language is colonised, it is inferiorised, and it becomes a tool of the colonisers, and it serves the interest of the colonisers...[and]... thus, the textualisation of indigenous languages served imperial ends”. Ramantswana (2024b) uses strong harsh words like “atomic cultural bombs” and “outright epistemicide” when describing the damage caused to readers by the language used by missionaries in the 1936 and 1998 Vhavenda translations. Ramantswana is not the only person who feels this way about the influence of the white man and Bible translations on Africans (see Dube 1999).

The implication of Ramantswana’s accusation is that Bible translations into South African languages were dominated by culture and ideologies of the missionaries. This implies that the Bible translations need to be re-translated and decolonised. When referring to the work of missions in Africa in the twentieth century, Neill (1964:243) states that “political authority, social prestige, cultural eminence, and religious influence were and are concentrated in the hands of the white man”. Complexity thinking can be helpful when re-translating the Bible into South African languages. When missionaries translated the Bible into South African

languages, they used existing translations like English, Latin, German and French with the Hebrew and Greek Bible (see 3.6.6.1). In their current form, the 1909 and 1989 Sesotho translations are dominated by culture and animal ethics of the incipient sign system. The culture and animal ethics of the subsequent sign system (the Sesotho readers) are excluded. According to Makutoane and Naudé (2009: 83), Bible translation into southern African languages took place during two main periods. These two periods are the Missionary Society Period and the Bible Society Period.

3.6.6.1 The Missionary Society Period

The Bible Society era started in 1804, which according to Smalley (1991: 27) accelerated the translation of the Bible into other languages. The first translation of a book of the Bible into a southern African language (Setswana) was published in 1855 (see table 1 below). Smalley (1991: 27) further states that “The Bible society movement and the missionary movement were both products of the new vision and became tightly intertwined in carrying it out”. The British and Foreign Bible Society was formed in 1804 and it financed Bible translations into African languages. These Bible translations were done by missionaries. According to Hermanson (2002:7), missionaries were expected to learn the languages of the incipient text of the Bible viz. Hebrew and Greek before they could attempt to translate the Bible into other languages. According to Newmark (1988: 45), the missionaries were expected to translate the Bible literally as much as possible and in cases where they encountered idiomatic expressions in the Bible, they were allowed to look for equivalent idiomatic expressions in the target language. Makutoane and Naudé (2009: 83) state that the missionaries also used Bible translations in their own languages and that this led to colonial interference in the new translations.

The work of Robert Moffat (1795-1883) in the translation of the Bible into South African languages “...stands out as a model of missionary practice in the area of Bible translation during this period” (Mojola 2007: 151). Robert Moffat was sent by the London Missionary Society in 1817 and he worked amongst the Batswana. The missionaries from the London Missionary Society (Batswana), Wesleyan Missionary Society (aMaxhosa) and the American Zulu Mission of the American Board of Commissioners for Foreign Missions (aMazulu) were responsible for the translation of the Bible into southern African languages (Setswana, iSixhosa, iSizulu). Mojola (2007: 151) mentions the following Bible translations into Southern African languages viz. Gospel of Luke into Setswana published in 1830; the New Testament into Setswana in 1840; the complete Bible in Setswana in 1857; the Gospel of Luke into Zulu

in 1833; the translation of the book of Isaiah into Zulu in 1834; the book of Joel into Zulu was in 1835; Gospel of Matthew, Mark and John in 1836; the first Xhosa Bible translation in 1846; the first complete Bible translation in Xhosa in 1859; the Gospel of Matthew in Zulu in 1848; the book of Psalms in Zulu in 1850; the Epistle of Paul to the Romans in Zulu in 1854; the Gospel of Mark in Zulu in 1856; the New Testament in Zulu was published in 1865; and the complete Bible in Zulu was published in 1883.

3.6.6.2 The Bible Society Period

The Bible Society Period starts in 1943, the year when Eugene Nida joined the American Bible Society. Smalley (1991: 28) calls this era '*The Era of Professionalized Translation*' and during this era "The promotion of professional expertise, the development of translation theory and of translation procedures based on such theory, began when Eugene A. Nida joined the American Bible Society in 1943". This affected the selection and composition of translation teams. Zogbo (2007: 339) expresses this sentiment by stating that during Bible translation in the twentieth century "The tendency now is for translation teams to be made up of highly qualified and well-trained mother tongue speakers". During *The Era of Professionalized Translation*, translation was specialised and professionalised and the translators were no longer seen as people whose role was to translate for the sake of translating. Literal translations were discouraged, and sense-for-sense translations (dynamic equivalence translations) were promoted.

In South Africa, the Bible Society Period starts with the Bible Society of South Africa becoming independent in 1965 and Nida's theory of dynamic equivalence being adopted as the correct method of translating the Bible (Makutoane & Naudé 2009: 84). The *Era of Professionalized Translation* culminated into *The Modern Era of Non-missionary Translation* that started in 1970. Smalley (1991: 32) states that during *The Modern Era of Non-missionary Translation*,

... modern education improved in different parts of the world... church leadership developed, ... more native speakers became theologically trained and some became biblical scholars, ... the spirit of colonialism diminished, missionary domination of the translation process lessened ... Locals started translating the Bible into their own languages without missionary involvement.

The Bible translations into Southern African languages is shown in the following table by Mojola (2007: 153); note that some of these translations were completed during the missionary era as described in the previous section.

Table 1: African Bible translations following earlier work in Xhosa and Zulu

Language	First New Testament	First Bible
Sotho or Suto	1855	1878/1881
Pedi or northern Sotho	1898	1904
Chichewa	1906	1936
Yao	1907	1920
Shona	1907	1980
Nama	1909	1966
Kimbundu	1922	1980
Venda	1923	1936
Kwanyama/Oshiwambo	1927	1974
Ndebele	1968	1978

3.6.6.3 Challenges facing Bible translation into African languages

When translating the Bible into African languages, missionaries were faced with several challenges of which few are discussed below:

i. Christianisation, civilisation and commercialisation of African colonies

The coming of Christianity to Africa coincided with the civilisation and commercialisation of Africa. Missionaries found it difficult to separate their missionary work from civilisation and commercialisation of Africa. That missionaries failed to separate Christianity, civilisation and commercialisation is proven by Casalis (1861: 77) who said that

Moletsane, wiser than he, did not hesitate to accept the shelter offered to his tribe. He established himself near Mekuatleng, with some thousands of Bataungs, amongst whom Mr and Mrs Daumas have, from that time, continued to propagate the cause of Christianity and civilization.

Eugène Casalis was a missionary of the Paris Evangelical Missionary Society and together with Thomas Arbousset and Constant Gosselin, came to Lesotho in 1833. He spent twenty-

three years in Lesotho as a missionary. Eugène Casalis and Samuel Rolland, who was also a missionary of the Paris Evangelical Missionary Society, took part in translating the Bible into Sesotho in 1836. Due to the failure of the missionaries to separate Christianity from civilisation and commercialisation, the message they relayed to the Africans reflected “their own culture specific and culturally determined forms of Christianity to their respective European colonies and new missionary lands” (Mojola 2007: 158). This sentiment is shared by Harries (2007: 110) who says that “The missionaries were in Africa to bring about the spiritual and secular redemption of primitive man”. Africans were viewed by missionaries as primitive. The missionaries became agents of civilisation and commercialisation in addition to the Christianisation of Africa. Sanneh (1992: 3), agrees with Mojola about the influence of western culture on Christianity by saying “Consequently Western Christian missions come in for severe criticism because they bring this harmful combination of gospel and Western culture into Third World where they suppress indigenous expression”. The negative influence of colonisation on missionaries cannot be underestimated. This is clearly stated by Coertze (2008) who states:

As a result of the way in which the Bible was appropriated to use during the process of colonialism, as well as the way in which the Bible accompanied Western missionary endeavours that often operated hand in hand with colonialism, some of those in the African church view the Bible with scepticism.

The criticism of Radomsky (2011:59) who states that “the missionaries, when, colonizing Africa, demonized the cultural and spiritual practices that were different from and independent of Christian doctrines” serves as an example of the negative influence of Western culture on missionaries and Africans. This perspective of Christianity (that it is influenced by Western culture) also affected the translations of the Bible into African languages. African users of the Bible translations are not wholly able to identify with the Scriptures. Walls (1990: 25) asserts that “Incarnation is translation. When God in Christ became man, Divinity was translated into humanity, as though humanity were a receptor language”. Mojola (2007: 157) explains incarnation and translation by stating that “... the transformation of the gospel into the indigenous or the local is the incarnational imperative” as stated in John 1:1 (In the beginning was the Word, and the Word was with God, and the Word was God).

The message of the Bible should talk to the recipients in their own context. The failure of the missionaries to separate Christianity from civilisation and commercialisation led to the African

recipients not being able to identify with the Bible message. When Africans started to read the Bible more, some were not happy with the interpretations of the texts they got from missionaries. According to Mojola (2007: 156),

The growing number of Bible users started grappling with questions of biblical interpretation from the vantage point of their own cultural traditions and practices vis-à-vis the prevailing missionary interpretations and practices, which did not always conform to biblical norms as understood by some of the new believers.

Gerald West (2006: 35), in his essay on black theology reflects on an anecdote he got from one of the advocates of Black Theology, Professor Takatso Mofokeng, who said:

When the white man came to our country he had the Bible and we (Blacks) had the land. The white man said to us 'let us pray'. After the prayer, the white man had the land and we had the Bible.

The anecdote is an indication of the sentiments of some black theologians on the work of the missionaries. Missionaries were not separated from colonisers and their intentions to bring the gospel to Africa were questioned.

ii. The language of the recipients

According to Noss (2007: 1), "No other book has been translated over such a long period of time as the Bible, portions of no other literary work have been rendered into as many languages, and no other document is today the object of such intense translation activity as the Bible". When missionaries arrived in Africa, they were forced to learn the language of their recipients. They were faced with many languages (Nigeria had more than four hundred whilst Cameroon had more than two hundred and sixty seven). African languages were spoken and not written. The missionaries had to learn the language and develop the alphabet before they could start translating (Mojola 2007: 155).

iii. Finding equivalent words/names from African vocabulary for Biblical words/names

The Hebrew and Greek language are not related to African languages. Vocabulary and metaphors differ from language to language. Soesilo (2007: 174) asserts that

One of the major challenges in translating a portion of the Bible into a language and culture for the first time is the non-existence of equivalent words or concepts to render certain biblical objects and thoughts in the target language.

One of the challenges that the translators of the Bible into African languages encountered is the use of names for deity in the subsequent texts (African recipients in whose language the Bible is being translated) for names in the incipient texts (Hebrew and Greek texts). What the translators did was to give new Christian meaning and connotations to these names and impose them (Mojola 2007: 158). One of the deity names in the Hebrew text that is difficult to translate is the name YHWH. Carroll (2009: 54, 58) acknowledges this problem when he asserts that Everett Fox "... does the right thing in my judgment: he simply transliterates the Hebrew four consonants and reproduces in his translation the Tetragrammaton simpliciter YHWH". Noss (2007: 14) describes what made the Bible difficult to translate:

The issue is one of sacred text and how it should be translated ... [and]... the admonition of Revelation has frequently led translators to adopt a literal approach, seeking to reflect as closely as possible the words, expressions ... and even the structures of the text in its original language.

iv. Interconfessional cooperation and translation

One of the challenges facing translators was the Protestant canon made up of sixty-six books and the Catholic canon made up of seventy-three books. This problem was solved when the Protestant Bible Societies and the Roman Catholic Societies signed an agreement and partnership under the Forum of Bible Agencies.

3.7 SESOTHO BIBLE TRANSLATIONS (1909 AND 1989 VERSIONS)

When translation of the Bible into Sesotho began, three Bible Canons existed in the Christian Church. According to McDonald (1995: 38), "Protestant, Catholic, and Greek Orthodox churches all use the word *canon* for the fixed collection of their sacred Scriptures, but all three collections of Scriptures differ". The term canon refers "to those theological books that clarify both who God is and what the will of God is for the people of God in the world" (McDonald 1995: 38). According to Jenson (2010: 12) "... there is no canon until lists of included writings or formally stated criteria of inclusion appear and are widely accepted".

As McDonald (1995: 3) indicates, the Christian Church has three different Canons or Bibles, the Roman Catholic one, the Greek Orthodox one and the Protestant Church one. The Roman Catholic Church's Canon has "seventy-three books-forty-six in the Old Testament and twenty-seven in the New" (Graham 1997: 5). The Protestant Church Canon has fewer books than the Roman Catholic Church and Greek Orthodox Church Canons because "most Protestant churches have ascribed authority only to a smaller Old Testament canon, corresponding to the Hebrew Bible, from which the Apocrypha are excluded" (McDonald 1995: xxiii). The Roman Catholic Church and the Greek Orthodox Church Canons have included additional books called the Old Testament Apocrypha (Deuterocanonical books) that the Protestant Church and the Hebrew Old Testament Canons have excluded (McDonald 1995: xxiii). The Hebrew Old Testament Canon and the Protestant Church Old Testament Canon have 39 books.

According to McDonald (1995: 142), the term Apocrypha which is sometimes used to refer to the additional books that are included in the Roman Catholic and the Greek Orthodox Church canons refers

to a collection of Jewish writings dating from roughly 300 BCE that are incorporated into the Roman Catholic and Orthodox Old Testament...and are Tobit, Judith, Additions to the Book of Esther, Wisdom of Solomon, Sirach, Susanna, Bel and the Dragon, and 1 and 2 Maccabees.... The term is also applied to many Christian writings, known collectively as 'New Testament Apocrypha', that is, Christian books that were rejected by the ancient church.

According to Graham (1997: 21), there were many spurious books that were floating around during the time of the early church that the Catholic Church had to block from mixing with the authentic books. When referring to those apocryphal books, Elliot (1993: xii) calls them bizarre and fanciful but further asserts that some were homilies not books. According to Graham (1997: 6), the Septuagint that is used by the Greek Orthodox Church is a translation of the Old Hebrew Canon that has more than the current 39 books and was used by "Jesus Christ and the New Testament writers and speakers quote when referring to the Old Testament". The New Testament Canon for the Roman Catholic Church, the Greek Orthodox Church, and the Protestant Church is the same and the Roman Catholic Church should be credited for having "fixed the 'canon' of the New Testament" (Graham 1997: 23). The most important thing about these three canons of the Christian Church is to subscribe to the standard that was used to determine the inclusion of a book into a canon which is clearly stipulated by

Von Campenhausen (1972: 328) that “The scriptures of the Lord testify to the Lord – the Old Testament prophetically, the New Testament historically. Christ speaks in both Testaments and is their true content”.

The translation of the Bible into African languages like Sesotho was the work of missionaries from Europe. For missionaries to achieve the goals (Christianisation, civilisation, and commerce) of their missionary societies in countries where they were sent, “... a mastery of the local languages and cultures was needed to facilitate effective communication and implementation of these goals” (Mojola 2007: 141). The language of the receptors was the only tool available to missionaries to win the trust of their receptors. The success of Robert Moffat, the missionary of the London Missionary Society who worked among the Batswana people from 1817, “... has been traced to his identification with the people among whom he worked, his mastery of the local languages, and his Bible translation labours” (Mojola 2007: 151).

On their arrival in Lesotho in 1833, Eugène Casalis, Thomas Arbousset and Constant Gosselin had to learn Sesotho, the language of the people of Lesotho. This task of learning the language is clearly stated by Casalis (1861: 51):

The study of the language of the Basutos supplied us with mental exercise, which produced a favourable reaction on our hearts. There are the idioms of this language words magical, on account of their poetry, metaphors, sometimes naïve, sometimes brilliant or full of fire, the discovery of which completely charmed us. We visited Moshesh very frequently, and to him we were in a great measure indebted for our rapid progress. He contrived, by means of an ingenious pantomime, to explain to us some very delicate points of similarity between words, and sometimes even abstract ideas.

This indicates how close the missionaries were to King Moshoeshoe of the Basotho who helped them to learn the Sesotho language. The missionaries in Lesotho developed the Lesotho Sesotho orthography and were the first to put Sesotho into writing. This is expressed by Punt (2009: 100) that “Bible translation in Africa extends beyond the religious realm since the translated Bible generally marks the first foray of a language into the literary world... simultaneously enriching the language through neologism and new concepts and expressions”.

The English and French Bible translations were used alongside the Hebrew and Greek Bible when the French missionaries translated the Bible into Sesotho in the nineteenth century.

3.7.1 The Sesotho 1881/1909/1961 Bible translation

After developing the Lesotho orthography, the missionaries (Casalis, Arbousset and Gosselin) formed small classes of the Basotho to teach them to read and write. Casalis (1861: 82) states that

Men and women, old and young, diligently applied themselves to learning to read, by means of spelling-exercises and little catechism that we had had printed in the colony... [and] one fine morning, ten or twelve of our scholars discovered that they could, without any help, make out the meaning of several phrases which they had never read before.

From 1836, the missionaries (Casalis and Samuel Rolland) started translating the Bible into Sesotho. Casalis (1861: 58, 59) affirms that

Towards the middle of the second year of our sojourn among these people we succeeded in making some short compositions, which though still very defective, were at least clear, intelligible, and free from that verbosity which always accompanies a laborious translation... we did not confine ourselves to a literal translation of Holy Scripture, but were satisfied if we gave the general meaning... we submitted these feeble productions of the week to each other's inspection, as much for suggesting any improvement to be made in them, as for our common instruction and benefit.

The first translation of the Bible into Sesotho was not the work of one person. It is also clear that the translators were not confined to a literal translation. The Gospel of Mark translated by Eugène Casalis and John translated by Samuel Rolland were published in 1839. The New Testament translation was completed in 1843 and published in 1855 at Beerseba Mission near Smithfield (Smit 1970: 310-311). The first Sesotho translation of the Bible was completed in 1878 and was printed in parts at Morija and Masitisi in Lesotho and the first complete Sesotho Bible in one volume was printed in 1881 in England by the British and Foreign Bible Society (Bible Society of South Africa) (Makutoane and Naudé 2008: 12). This Sesotho Bible version is still in use in Lesotho and South Africa and was printed in the Lesotho orthography. The

revised versions of the 1881 Sesotho Bible version were published in 1899, 1909, 1942 and 1987 (Makutoane and Naudé 2008: 13).

The Bible Society of South Africa reprinted this 1881 Sesotho Bible translation in 1909 still in Lesotho orthography in South Africa and it became known as the 1909 Sesotho Bible version. South Africa and Lesotho education departments used the same Sesotho orthography until 1959. Sesotho orthography was the work of the French missionaries, Setswana the British missionaries and Sepedi the German missionaries. Sesotho, Setswana, and Sepedi belong to the same group of languages. According to Demuth (1988: 3), “in 1947, South Africa imposed the Bantu Education Act and along with it came proposals for a revised Sesotho orthography (1959) that would accept a unified orthographic convention consistent with that of Setswana and Sepedi”. In 1959, a standard orthography for Sesotho, Sepedi and Setswana was accepted and this resulted in South Africa discontinuing the Lesotho Sesotho orthography in schools. Currently Lesotho is still using the old Sesotho orthography of the French missionaries whilst South Africa is using the standard orthography adopted in 1959.

The table below shows the differences between the Lesotho orthography and the standard Sesotho orthography adopted by South Africa:

Table 2: Comparison of Sesotho orthographies (adapted from Makutoane 2022: 2-4)

South African Sesotho	Lesotho Sesotho	Translation
Setjhaba	Sechaba	Nation
Lefatshe	lefatšhe	World/earth
bopjwa	Bopjoa	Created
Ho roka	Ho ròka	To sing a praise
Ho roka	ho rōka	To sew
bontate	Bo-ntate	fathers
dumela	lumela	hello
dula	lula	sit
mosadi	mosali	woman
kgwedi	khoeli	month
Ke a bona	Kea bona	I see
mme	‘me	mother
Nna ke	‘na ke	I am
tjhelete	chelete	Money
watjhe	oache	watch

nwa	noa	drink
wena	uena	you
Yohle	eohle	all

Due to the changes in the Sesotho orthography of South Africa in 1959, the Bible Society of South Africa adapted the 1881/1909 Sesotho Bible into the new Sesotho orthography. In 1961 the Sesotho Bible in the new standard orthography was published. Lesotho Bible users continue to use the 1881/1909 Sesotho Bible version written in Lesotho Sesotho orthography up to this day. Sesotho Bible users in South Africa also continue to use the 1881/1909 Lesotho orthography Sesotho Bible whilst others changed to the 1961 Sesotho Bible in standard Sesotho orthography. Currently most South Africans Sesotho users are using the 1961 Sesotho Bible version as they are not conversant with the Lesotho Sesotho orthography. According to Makutoane and Naudé (2008: 13; 2009: 85), the 1881/1909/1961 Sesotho Bible translation

... is still used as the Old Translation. It reflects an adherence to the word-for-word approach of translation and to the pristine vocabulary and style similar to the Third Great Age of Bible Translations. It is characterised by a desire for the greatest possible transmission of the forms and structure of the source text, at both the macro and micro levels. Little attention was paid to the pragmatic functions of the source text.

3.7.2 The Sesotho 1989 Bible translation

The rationale behind the 1989 Sesotho translation is clearly stipulated by Makutoane and Naudé (2008: 13), “A new Sesotho translation was published in 1989. It was based on the principles of Nida and Taber (1974) and exhibits a dynamic equivalence translation similar to the Bibles of the first generation of the Fourth Great Age of Bible Translation. The primary concern of the last mentioned translation is meaning and readability”. The 1881/1909/1961 Sesotho Bible translation is based on the word for word (literal) translation approach and has been in use for more than a century. Smalley (1991: 3) stipulates that in 1960s Benjamin Rittiwongsakul attempted to retranslate the Karen Bible translation into his Sgaw native language and “... his attempts to retranslate the New Testament into Karen were being resisted by Karen church leaders in Thailand, people who sincerely felt that the Karen Bible was perfectly clear, and that he was with God’s word”. For the Sesotho Bible users, they have read

and used the 1881/1909/1961 Sesotho Bible translation such that like the Karen speakers, it is accorded a status similar to that of the incipient texts (the Hebrew Old Testament and Greek New Testament).

Smalley (1991: 33) says that “The symbolic date of 1970 used to mark the start of this modern era of non-missionary translation ... [and] Scripture translation continues to grow in the hands and heads of those translators who are native speakers, as well as of those who are missionaries”. In 1970 a large project of translating the Bible into Sesotho was undertaken (Makutoane and Naudé 2009: 85). This project was led by Dr. B.J Odendaal. The translation team was made up of Reverend JTM de Jongh van Arkel who was the General Secretary of the Bible Society of South Africa, the Lesotho Evangelical Church was represented by Mr Thakholi and Rev J Rouge, the Catholic Church was represented by Father Steffanus, Father Pheku, Bishop Makhetha and Father Woodcock and the Orange Free State was represented by Canon Maja from the Church of the Province, Dr BJ Odendaal from the Dutch Reformed Church, Rev ES Nchephe from the Dutch Reformed Church in Africa who was later replaced by Rev AS Ncholu, Rev DJ Senkhane from the Methodist Church, Father BE Marole from the Roman Catholic Church, Mr BM Khaketla from the Anglican Church and Reverend D.T Keta from the Dutch Reformed Church in Africa (Makutoane and Naudé 2009: 85; Makutoane 2011: 39). Most members of this translation team were native Sesotho speakers and for others Sesotho was their second or third language. According to Makutoane and Naudé (2009: 85), “Most of this team knew the basics of the source languages, Greek and Hebrew ... [and]... they also made reference to other versions, like French, German, English, Afrikaans and Latin”.

This translation team completed the translation of the New Testament and Psalms in 1976. This translation that is in both Sesotho orthographies (Lesotho and South African orthographies) is based on the dynamic equivalence approach and the translation team corrected the word for word translation in the 1909 translation. The translation of the New Testament and Psalms this translation team produced is not a revision of the 1909 Sesotho Bible translation but a new Sesotho translation (Makutoane and Naudé 2009: 85). The translation process continued with the Old Testament. The team that translated the Old Testament into Sesotho from 1980 to its publication in 1989 in the new Sesotho Bible was made up of Prof. A.A Odendaal, Mr. B. M Khaketla, Mr. E. M. Thakhuli and Rev. M.J Mopeli. They did most of their translation work at Lefika Theological School at Witsieshoek. In 1989

the Old Testament was added to the New Testament and Psalms and the new 1989 Sesotho Bible Translation was born.

Makutoane (2011: 39) mentions the following as the translation brief that was given to the translation team:

- The translation must be simplified and be based on the dynamic equivalence translation approach targeting the youth and women.
- The translators should not try to come up with new words but should use words that are commonly used by Sesotho speakers and where not possible paraphrasing should be used.
- The translators should translate in terms of the Guiding Principles of the United Bible Societies for the Interconfessional Cooperation based on the style of dynamic equivalence of Nida.
- Proper names should be transliterated.
- Biblical names that people are accustomed to should not be changed.
- Names that are not common should be transliterated such that Sesotho users would easily pronounce them.

The task facing the translation teams led by Dr B.J. Odendaal that translated the New Testament and Psalms, and the one of Professor A.A. Odendaal translating the Old Testament, when translating the Bible into Sesotho based on dynamic equivalence, was to correct literal translations found in the 1909 Sesotho Bible translation. The translation team also had to correct what is called “colonial interference” found in the 1909 Sesotho Bible translation. Makutoane and Naudé (2009: 87) state that “The concept of ‘colonial’ in ‘colonial interference’ means the use of foreign linguistic items or words which had interfered with the process of translation, in this case the translation of the Bible in Sesotho”. Table 8 from Makutoane and Naudé (2009: 88) illustrates what they mean by colonial interference on word level and sentence level:

Table 3: Word-level colonial interference in Sesotho (adapted from Makutoane and Naudé 2009: 89)

Verse	Biblical Hebrew	1909 Sesotho Version	1989 Sesotho Version
Proverbs 31:10	מְפָיִימִים Jewels	<i>Diperela</i> Pearls cf. <i>pêrels</i> (Afrikaans)	<i>Mabenyane a bohlokwa</i> Valuable stones

Exodus 35: 6	תולעה scarlet	<i>Sekarelata</i> Scarlet cf. skarlaken (Afrikaans)	<i>Masela a maputswa</i> Greyish cloths
Exodus 35:14	מנורת המאור lampstand	<i>Kandelara</i> Chandelier cf. kandelaar Afrikaans)	<i>Sedulwana sa lebone</i> lampstand
Judges 17:2	כסף silver	<i>Dishekele</i> Shekels Cf. die sikkels (Afrikaans)	<i>Tjhelete</i> money
2 Chronicles 16:10	בית המאסרת the house of the stocks	<i>Teronkong</i> Prison Cf. tronk (Afrikaans)	<i>Tjhankaneng</i> prison
1 Samuel 17:5	כובע נחושת helmet of bronze	<i>Heleme ya koporo</i> Copper helmet Cf. koperhelm (Afrikaans)	<i>Katiba ya lethose</i> The hat of copper
1 Samuel 3:3	בתיקל יהוה temple of Jahwe/the Lord	<i>Tabernakele ya</i> <i>Jehova</i> Tabernacle of Jehova Cf. tabernakel van Jehowa (Afrikaans)	<i>Tempele ya Morena</i> Temple of God cf. Sesotho indenisation: <i>Bodulo</i> <i>ba Morena</i> Dwelling place of God
Nehemiah 10:39	לבית אלהינו אל- המשכות לבית האוצר to the house of our God, to the chambers of storehouse	<i>Dikamoreng tsa ntlo ya</i> <i>Morena</i> To the storerooms of the house of our God Cf. die kamers ... (Afrikaans)	<i>Ka matlung a polokelo</i> <i>a tempele ya Morena</i> In the storing houses of the temple of our God
Ezekiel 1:22	רקיע בעין תקרח הנורה נטוי the likeness of an expanse, shining like awe-inspiring crystal	<i>Tse tshwanang le kristal</i> Like an expanse of crystal Cf. soos 'n uitpansel van kristal (Afrikaans)	<i>Ntho e kang loapi e</i> <i>benyang jwaloka</i> <i>leqhwa</i> Something like an expanse shining like ice

In Table 4, Makutoane (2011) shows that colonial interference in the 1909 Sesotho Bible translation even affected sentences:

Table 4: Sentence-level colonial interference in Sesotho (adapted from Makutoane 2011)

<i>TEXT</i>	<i>HEBREW</i>	<i>1909</i>	<i>1989</i>
Psalm 79:1	בָּאוּ גוֹיִם	Bahedene ba kene/Heathens have invaded	Baditjhaba ba kene/Foreigners have invaded
2 Chronicles 16:10	וַיִּתְּנֵהוּ בַּיִת הַמֶּלֶךְכֶּתֶת	Mme a mo kenya teronkong/And he put him in prison	A mo kenya tjhankaneng/He put him in prison
Job 28:6	מִקוֹם־סַפִּיר אֲבִגְיָה	Majweng a lona ho tswa safire/ From its rocks comes Sapphires	Majwe a lona a bopeletswe le disafire/Its rocks have been built with sapphires
Job 30:30	וַעֲצָמַי־חָרָה מִגִּי־חָרָב	Masapo a ka a tjhesa ke febere/My bones burn with fever	Masapo a ka a tjhesa ke ho opelwa/My bones burn due to pain
Isaiah 8:1	וְכָתַב עָלָיו בְּחַרְט אֲנֹשׁ	O ngole teng ka diletere/Write on it with letters	O ngole hodima lona ka tlhaku tse hlakileng/Write on it with visible letters
Isaiah 24:11	צְוֹתָהּ עַל־תֵּיגֵן בְּחוֹצוֹת	Ho bokollwa diterateng hobane veine e le siyo/In the streets there is weeping/lack of wine	Diterateng tsohle batho ba llela veine/In all the streets people are crying for wine

In their comment on Table 3 on colonial interference above, Makutoane and Naudé (2009: 89) state that:

By comparing the Biblical Hebrew words and phrases in Table (3) to the 1909 Sesotho translation, it is clear that the Sesotho are not loan words from Biblical Hebrew source text or are related directly to it, nor are they direct translations of the source culture. They seem rather to be related to the Afrikaans language as the comparable Afrikaans expressions show.

In addressing this problem of the use of foreign words (colonial interference) found in the 1909 Sesotho Bible translation, the translators of the 1989 Sesotho Bible translation used

phrases not single words for those words that do not have equivalents in the Sesotho language. Makutoane and Naudé (2009: 90) further state that this colonial interference in the 1909 Sesotho Bible translation also affected idiomatic expression like the one found in Isaiah 25:10. In Isaiah 25:10, the 1909 Sesotho Bible translation translated מִתְּבַן (straw) as *setroi*. The translators of the 1989 Sesotho Bible translation used *mooko* (chaff) instead of *setroi*. The word *setroi* comes from the Afrikaans word *strooi* meaning straw. Makutoane and Naudé (2009: 90) understand the use of transliterated Afrikaans words in the 1909 Sesotho Bible translation as an indication of “... colonial empowerment of the dominated target culture by the hegemonic culture of the translators”. Colonial interference can also be seen in the naming of some animals in the 1909 Sesotho Bible translation as shown in the table below:

Table 5: Colonial interference in biblical animal names in Sesotho

Verse	Biblical Hebrew	1909 Sesotho Version	1989 Sesotho Version
Zechariah 6:2	סִנְסִיִּים horses	<i>Pere</i> Horse cf. <i>perd</i> (Afrikaans)	<i>Dipere</i> Horses cf. <i>perde</i> (Afrikaans)
Genesis 24:64	גַּמֶּל camel	<i>Kamele</i> Camel cf. <i>kameel</i> (Afrikaans)	<i>Kamele</i> Camel cf. <i>kameel</i> (Afrikaans)
Zechariah 14:15	פָּרָד mule	<i>Mulete</i> mule cf. <i>muil</i> (Afrikaans)	<i>Dimmeili</i> mules cf. <i>muile</i> (Afrikaans)
Proverbs 28:15	דָּב bear	<i>Bere</i> Bear cf. <i>beer</i> (Afrikaans)	<i>Bere</i> Bear cf. <i>beer</i> (Afrikaans)
1 Kings 13:13	חֲמֹר ass	<i>Esele</i> Ass cf. <i>esel</i> (Afrikaans)	<i>Tonki</i> donkey cf. <i>donkie</i> (Afrikaans)

Table 5 shows that both the 1989 and 1909 Sesotho Bible translations use transliterated Afrikaans names for animals such as bear, ass, camel and horse. For the choice of Sesotho names in the 1989 Sesotho Bible translation, the translation brief is clear that the translators should avoid coining of new Sesotho names unknown to the users but should rather stick to known Sesotho names. The 1989 Sesotho Bible translation intended to indigenise the source text culture. According to Masoga (2004: 155), colonial interference should be understood positively because foreign words used in the Sesotho Bible, though foreign, have been indigenised and were accepted as part of the spoken Sesotho language. Language is not stagnant but develops over time as people of this language interact with people of other

languages. According to Comfort (2000: 108), “Another challenge that translators face is that language constantly changes”. By adding new transliterated loan words from Afrikaans as shown in the tables above, the missionaries increased the vocabulary of Sesotho, and this helped the language to grow (Masoga 2004: 155; Adamo 2005: 2). The same sentiment is shared by Punt (2002: 101) who says “such ‘imported’ terminology often becomes part of the vernacular to such an extent that when newer translations use more contemporary and ‘politically correct’ terminology, they are viewed with suspicion”.

3.8 CONCLUSION

During the first, second and third period of Bible translation, fewer Bible translations came into being. During the fourth period, the period of missionaries and Bible Societies, the number of Bible translations into world languages increased. The reason for the increase was the spread of Christianity into other continents such as Africa, Europe, America, and Asia. Missionaries and Bible Societies played an important role in translating the Bible into other languages. The languages into which missionaries translated the Bible were foreign to them. Most of the time missionaries had to develop the written form of the language of translation before they could start translating and this resulted in poor translations. As translation theories and language developed, and native language speakers getting more involved in Bible translations, a need arose for the new Bible translations.

When looking at the rate at which English Bible translations appeared caused by biblical scholars regarding other translations as poor, changes in the language and the debate on which theory of translation should be used (literal or sense-for-sense), it gives credence to what Smalley (1991: 3) says: “Perfect translation is impossible because no two languages are the same, the world views of no two peoples are the same... [and]... a translation is always an approximation of the original”. Baker (2011:18) identifies the following common non-equivalence problems that make translation difficult: culture-specific concepts, source-language concept not lexicalised in the target language, source-language word being semantically complex, source and target languages making different distinctions in meaning, target language lacking a superordinate, target language lacking a specific term, differences in physical or interpersonal perspective, differences in expressive meaning, differences in form, differences in frequency and purpose of using specific forms, and the use of loan-words in the source text. How far can the Bible translator approximate the incipient text in terms of

language and worldview of the receptors is the determining factor of the acceptance of a Bible translation as good or bad.

Accepting the first Bible translations was not difficult for the recipients or converts. Second translations in the same language were not well received. The reason for the rejection of the second translations of the Bible in the same language is because, “People often feel such allegiance to and even identify to such an extent with a particular translation, that any revision of it or contender for assuming its role is perceived as an affront to Bible’s inspiration, canonicity and authority” (Punt 2002: 109). A continuous use of a Bible translation over time result in it being accepted as authoritative. The Afrikaans people have a problem with the Bible translation published in 1983. The conservative Afrikaans speakers are not prepared to forsake the 1933/1953 Afrikaans translation that they have been using for years. The 1989 Sesotho Bible translation suffered the same fate. The Sesotho speaking Bible users are not prepared to forsake the 1881/1909/1961 Sesotho Bible translation that they have been using for hundred years for a new Sesotho Bible translation.

According to Adamo (2005: 11), during the period of 1930 to 1960s the method used by missionaries to interpret Scriptures in Africa was “... mainly literal interpretation with the underlying motive of interpreting the Bible to stamp out African Indigenous Religion and culture”. Due to the colonial influence on Bible interpretation and translations, new translations in local languages are a necessity. What Bible translators should do is to take the users along and they should not walk the road alone. If Biblical scholars leave the Bible users behind, the likelihood of them (users) accepting new translations is reduced. Ordinary Bible users are not aware of translation mistakes or have accepted the mistakes as part of the Bible. Bible translators should not forget that Bible users get emotionally attached to a translation and its terminology as indicated by Smalley (1991: 3) that,

Translation of the Bible, or parts of it, has almost always resulted in net gain for people who wanted access to it. They have not usually even been aware of most translational imperfections or assumed that translational problems they sensed were just in the nature of the Bible.

Coertze (2008:78) argues that “The production of accurate and culturally understandable translations, including the acceptance and application of the Bible by the African church, will be enhanced by the involvement of the African biblical interpreter in the Bible translation process”. He is of the view that if the African Church is not part of the translation of the Bible into its (African Church) languages, the problem of negative attitudes towards translations will persist. The dominance of the culture and animal ethics of the foreign church and the incipient readers will persist unabated till the African church participates in translations. The reason why this dominance will persist will be because of “the translator’s limited understanding of some elements of the target language and culture” (Berman 2017:1). Language is part of culture and to understand it one must understand the culture it (language) is part of and how it is used in translation (Samuelsson-Brown 2010:34; Stubbs 1993:21). Samuelsson-Brown (2010:35) recommends that when translating incipient texts into another language, people of that language should be used as translators. When translating from the Hebrew incipient text, a complexity theory approach will become useful to the African biblical interpreter because it is an approach that takes into account all of the dimensions of translation, both the incipient sign system and the subsequent sign system of the people who will use the translation.

In Chapter 4, Hebrew and Sesotho animal symbolism and metaphorism that are rooted in culture systems and animal ethics are discussed.

CHAPTER 4

HEBREW AND SESOTHO ANIMAL SYMBOLISM AND METAPHORISM

4.1 INTRODUCTION

According to Leeds-Hurwitz (1992: x), “to be a member of some human society means being able to comprehend the world as others express it, and to express it as others will comprehend it”. To comprehend the world as others express it, implies that one must understand the symbols of a human society, their meaning and how these symbols are used in everyday life. Symbols can be described as “human creations that hold no life of their own but only exist after two or more people have agreed upon their use” (Leeds-Hurwitz 1992: 5). The Hebrew language has symbols that are in use and have been agreed upon – they form part of the Hebrew incipient sign-system. The Sesotho language also has symbols that are in use and have been agreed upon – they form part of the Sesotho subsequent sign-system.

In this chapter, the symbols that are under discussion are terms for animals and the specific uses that will be considered are their symbolic and metaphoric meanings. This chapter defines symbolism and discusses different types of figures of speech that are sometimes used alone or with metaphor and symbolism. This chapter also discusses areas of animal symbolism and metaphorism in Sesotho culture such as: *badimo* (traditional religion), *bongaka* (traditional doctors/diviners), *boloi* (witchcraft), totemism, royalty and religion, folklore, and proverbs and idioms. The chapter also discusses Sesotho names focusing on groups of Sesotho names, types of names especially indigenous and foreign names, and the use of different Sesotho animal names in symbolism and metaphorism. The Sesotho animal symbolism and metaphorism is compared to the Hebrew animal symbolism and metaphorism. The areas of symbolism and metaphorism that are discussed in this chapter are part of the culture and animal ethics of the subsequent sign-system of Sesotho readers. These areas of symbolism are part of the social level of reality as expounded by Marais 2014 (see 2.5). When translating the incipient text into a Sesotho subsequent sign-system, to achieve the semiotic alterity of the incipient text, the translators will have to use a complexity theory translation approach to consider all of the dimensions of the incipient sign-system and the subsequent sign-system.

4.2 SYMBOLISM

Kriel (1971: 3) defines a symbol as “a substitute which should have the quality of evoking the same reaction (subjecting a person to the same experience as the conveyor of message) as the original ingredient”. This means that the choice of symbols and the objects they refer to, should be known to the speaker and the person receiving the message. If they are not, then communication will not be effective. Symbols may have a narrow scope of reference or wide scope of reference (meaning being contextual) (Kriel 1971: 3; see also Marcus 1977: 87). Furthermore, symbols have emotive power which is dependent on whether the symbols are specific symbols or inclusive symbols; direct symbols or indirect symbols (Kriel 1971: 4).

Cirlot (1962: xxx) understands symbolism as a “language of images and emotions based upon a precise and crystalized means of expression revealing transcendent to truths, external to Man (cosmic order) as well as within him thought, the moral order of things, psychic evolution, the destiny of the soul...increases its dynamism and gives it a truly dramatic character”. This definition of symbolism is a clear indication that without symbols, a person will not be able to express his/her inner self which will remain hidden to other people and will not be able to talk about the outer world which is far from people’s eyes. This agrees with Kriel (1971: 6) who declares that symbolism “enables both speaker and hearer to broach subjects they would otherwise have to leave well alone...[and] strikes deeper into human emotion than the more guarded prose of common speech”.

The use of symbols is beneficial for the speaker in conveying his/her message to the second person or audience. However, symbols serve another purpose “...protecting the speaker against criticism and censure, and even against punishment” (1971: 6). Based on his study of animal symbolism in Shona folklore, Kriel (1971) identifies the following classes of animal symbolism:

- i. Animals as symbols

Kriel (1971: 41) is of the view that “...where animals are introduced entirely for the sake of their own interesting nature or entirely for the purpose of symbolising a human emotion, at

least four stages maybe distinguished”. These four stages that are also relevant to animal symbolism found in Sesotho folklore are:

- *Animals in natural role*: the powers of the animal in the tale are not different from what the animal is in real life.
- *Animals in distinctive role*: The animal is given a peculiar role that distinguishes it from other animals. Kriel (1971: 42) mentions an example of a pig being able to climb a tree to take out honey.
- *Animals in the personified role*: the animals are given human behaviour whilst maintaining its own behaviour. It is interesting to note that the use of animals depicting humans was also common in Mesopotamia during the proto-historic period in Elam (Root 2002: 180-181)
- *Animals in magical role*: animals are given magical powers that are above what humans and animals can do.

ii. Human beings as symbols

In folktales, human beings are the characters and symbolise a particular viewpoint.

iii. Inanimate Objects as symbols

Objects mentioned in the folktale naturally fulfil some symbolic function. Kriel (1971: 44) gave an example of the symbolic use of a knife in a killing where the knife might be a symbol of death.

iv. Events

Symbols must be connected to events in the folklore. According to Kriel (1971: 45), “Symbols, naturally, have to be active in the story. These actions are consequently symbolic themselves...e.g. ...killing may be a symbol of some other kind of victory of a more spiritual nature”. What Kriel means is that an event like where killing takes place in a tale, the meaning is not in the killing but what the killing symbolised (victory).

4.3 FIGURES OF SPEECH

Sesotho figures of speech are informed by cultural systems, including animal ethics, of Sesotho readers. The particular use of words in a figure of speech is distinctive and carefully selected since “figures of speech can be understood as figures of thought” (Grosholz and Rothstein 2020: 16). For the person receiving the message to interpret the message, he/she needs to think carefully to ensure that he/she understands the message. This is supported by Travers (2007: 278), who states that “the metaphor and countless other figures of speech show how important it is to interpret figures of speech appropriately”. The meaning of symbols used in communication is not obvious and is dependent on the ability of the person receiving the message to understand it because a metaphor and other figures of speech are “devices for seeing something in terms of something else” (Burke 1969: 503).

There is a link between the speaker and the choice of figures of speech he/she chooses. The use of figures of speech by the ordinary person will differ from that of poets. This is supported by Manning (2018: 166) who affirms that “...a figure of speech certainly reveals something about speech, more importantly it reveals qualities of the mind of the person who utters the speech”. Osborne (1991: 103-108) and Travers (2007: 278) mention six types of figures of speech viz. “comparison, addition, incompleteness, contrast, personal figures, and association or relation”. The following types of figures of speech that fall under the six types of Osborne (1991) and Travers (2007):

4.3.1 Metaphorism

There is a connection between the English words *translation* and *metaphor* – *translation* comes from the Latin, which is itself a translation of the Greek *metaphora* (Van Wyke 2010: 18). A metaphor is thus the “application of an alien name by transference from one category to another by analogy” (Van Wyke 2010: 19). Roesler (2010: 211) defines metaphor as “... a peculiar use of language that opens new perspectives and creates new horizons of signification...[and] is often used to explain very abstract notions, concepts or complex processes”. What Roesler (2010: 211) is suggesting is that without metaphors, it will be difficult for people to explain abstract concepts (abstract concepts cannot be seen, nor touched, nor tasted, nor heard, nor smelled). Forti (2018: 3) defines metaphor as “a figurative expression, in which a word or a phrase is shifted from its normal uses to a context where it evokes new meanings” (see also Manning 2018: 180; Travers 2007: 279).

Biblical literature “abounds with imagery, metaphors, similes, and the like, taken from the world of nature-the flora, fauna, climate, and geography with which the authors were familiar” (Forti 2018: 2). The numerous references to nature in the Bible can be explained “by the wandering life, and the simple, pastoral habits of the Eastern nations of antiquity, which would naturally bring them into frequent contact with animals, forming either objects of the chase, or the chief sources of their wealth and distinction” (Catlow 1852: vii). The users of the biblical text had to interpret these figures of speech (imagery, metaphors, similes) before they could understand the text. The implication of what Catlow is saying is that if the world of the figures of speech is unfamiliar to the people using them (metaphors), then it will be difficult to understand them. This is the case with Sesotho readers of the 1909 and 1989 Sesotho translations. For Sesotho users to understand the biblical animal figures of speech, they (figures of speech) should be presented in the context they (Sesotho users) are familiar with. The people who use figures of speech in their everyday speeches and in their writings, do so purposefully, because “objects arouse our senses, visual perception, memory, and imagination, evoking both conscious and subconscious emotional symbolism” (Forti 2018: 2).

Metaphors are important in human communication because they are used to conceptualise reality and without them people will struggle to understand reality (Van Hecke 2010: xii). To be able to conceptualise reality, users or listeners should be able to comprehend the symbols used within their cultural settings (Forti 2018: 3). In fact, “anything that is not symbolically represented in the language of a language community is not known to them: they cannot communicate about it with each other” (Elias 1991: 3). Sesotho users cannot read Hebrew animal symbolism and metaphorism in their Hebrew cultural settings that is different from their (Sesotho) cultural setting. Unless contextualised, conceptualisation and understanding of Hebrew animal symbolism and metaphorism will be a challenge for Sesotho users. In interpreting the animal symbols, the users or listeners should be able to contextualise the symbols in their cultural settings. Elias (1991: 3) further asserts that

every known language provides those who use it as a means of communication with symbols which enable them to state unequivocally whether statements they address to each other refer to the senders or to the receivers of the message, and whether to them personally or as members of a group.

Translators of the biblical text are faced with the challenge of decoding the Hebrew text's animal symbols in their cultural settings (Hebrew) and then translating them into the cultural setting of the subsequent text (Sesotho).

Van Hecke (2010: xii) argues that metaphors are

more than a matter of style or language, – and figurative speech in general – is a matter of thinking: to a large extent, people think metaphorically ... [and] they use [them] ... in bringing to expression the reflections on God, the world, the enemies, the self.

Without the use of metaphors, it would have been difficult for biblical people to understand who God is. This is the case with Sesotho users who will find it difficult to understand who God is when Hebrew animal symbolism and metaphorism are not used in Sesotho cultural context. According to Lackoff and Johnson (1980: 3), the use of metaphors is unavoidable because they

govern our everyday functioning, down to the most mundane details... our concepts structure what we perceive, how we get around in the world, and how we relate to other people...the way we think, what we experience, and what we do every day is very much a matter of metaphor.

Metaphors and other figures of speech are figurative. The use of metaphor and other figures of speech (simile, litotes, hyperbole, personification, simile, irony, synesthesia, synecdoche, metonymy, alliteration, oxymoron, onomatopoeia) in speeches and writings “allow us to speak with a forked tongue, and ...think with a forked mind... [and] a good (figure of speech) does not express anything directly” (Manning 2018: 165-166).

4.3.2 Litotes

Litotes can be defined as “...the figure of speech that conveys understatement — a coolness that makes the emotion underneath it all the more intense” (Manning 2018: 178). The following statement is an example of litotes: “The king is no lion”. What the statement implies is that the king is a lion. Negation is used to emphasise the truth.

4.3.3 Hyperbole

A hyperbole as the “overusing or exaggerating of a figure of speech” (Manning 2018: 180). In hyperboles, the truth is exaggerated e.g. “The Basotho tribe is more numerous than the stars”.

4.3.4 Personification

Personification is giving an object that is not human, human character (Manning 2018: 170). The following statement is an example of personification: “The lion was very angry at the people who woke it up from its sleep”.

4.3.5 Simile

In a simile, two objects are compared to one another “using ‘like’, ‘as’, or some other word to mark or signal the comparison” (Hope 2005: 235; see also Manning 2018: 174). An example of a simile is: “The big man eats like a pig”.

4.3.6 Irony

Irony or sarcasm is a statement that is used to mock a person, e.g. I left my bag in the restaurant and someone kingly walked off with it.

4.3.7 Synesthesia

Manning (2018: 175) describes synesthesia as follows: “Sound is linked to sight, as if perception of sight comes through sound and perception of sound comes through sight...[and] the crossing of sensory perception is called synesthesia”. Synesthesia is a figure of speech where the five sensory perception (touch, taste, smell, sight, hear) cross with each other e.g. The flowers were singing.

4.3.8 Synecdoche

Synecdoche is “using a part to stand for the whole” (Manning 2018: 176) e.g. “Only five warm bodies reported for work today”. Warm bodies in this statement refer to staff members.

4.3.9 Metonymy

Metonymy is “a device in which a specific thing —is used to represent a larger thing with which it is associated” (Manning 2018: 175). The following statement is an example of a

metonymy: “Luthuli house is ruling the country”. In this sentence Luthuli house refers to the African National Congress political party which has its headquarters at Luthuli House.

4.3.10 Alliteration

Alliteration is the repetition of the same letter or syllable of two or more words in a sentence or stanza (Manning 2018: 173). The following is an example of alliteration: “A big lion is in a big lair”.

4.3.11 Onomatopoeia

Onomatopoeia involves words formed from the sound an animal makes e.g., cuckoo bird. This bird makes a cuckoo sound hence its name.

4.3.12 Oxymoron

Oxymoron is the use of two words whose meaning is contradicting each other e.g. “The woman is pretty ugly”.

4.3.13 Antithesis

Antithesis is the use of contrasting group of words in a sentence e.g. “To err is human, to forgive is divine” (Alexander Pope).

4.3.14. Climax and anticlimax

Climax is the use of words/names from less intensive to most intensive and anticlimax is the use of words from most intensive to less intensive e.g. He ran away from the dog, only to be chased by the lion cub and fell into the claws of a female lion. Anticlimax is: He escaped the claws of a female lion, to be chased by the lion cub and ran into a dog.

4.4 AREAS OF SYMBOLISM AND METAPHORISM IN SESOTHO CULTURE

This sub-section discusses areas of animal symbolism and metaphorism in Sesotho culture. These areas have played a significant role in the shaping of animal ethics of Sesotho readers. Understanding these areas will be helpful when using a complexity theory (thinking) approach to translate the incipient Hebrew text into Sesotho. According to Angelini (2015), it is sometimes difficult to understand some Hebrew animal names because they are rare, often appearing only once in Hebrew text, or because they are unknown to modern readers. These areas of animal symbolism and metaphorism are areas where in the Sesotho culture animal

symbolism and metaphorism were/are used consciously and unconsciously. These areas that are discussed below are: *badimo* (traditional religion), *bongaka* (traditional doctors/diviners), *boloi* (witchcraft, totemism), royalty and religion, folklore, and proverbs and idioms.

4.4.1 *Badimo* (African traditional religion)

Animals that are killed to appease ancestral spirits include chickens, goats, sheep, and cows (Niehaus et al. 2001: 23, Setiloane 1976: 48; Ellenberger 1912: 248). Sacrificial animals symbolise proximity to God (Altmann and Spiciarich 2020a). The meat of these sacrificial animals is given to people to eat in what is called *phabadimo* (giving to the ancestors' festival) (Setiloane 1976: 50). These animals are associated with African Traditional Religion.

4.4.2 *Bongaka* (traditional doctors/diviners)

Traditional doctors “derived their mystical power from sources external to the realm of human settlements... [and] were guided by their ancestors and alien spirits... [and] acted as healers” (Niehaus et al. 2001: 23). They use chicken and goats' parts to heal ailments (Zahan 1979: 150-151). The killing of fowls and goats are part of the initiation of diviners (Zahan 1979: 82, 83). These animals that traditional doctors killed when performing their work are associated with them.

4.4.3 *Boloi* (witchcraft)

Witches derive their mystical power “from sources external to the realm of human settlements... [and] worked with animal familiars from the forest... [and] they perpetrated harm” (Niehaus et al. 2001: 23). The animal familiars are animals that witches use to perpetrate harm. These animals that symbolise witchcraft are nocturnal birds like owls, crocodiles, polecats, snakes, baboons, wild cats, dogs, hyenas, and bats (Niehaus et al. 2001: 45; Setiloane 1976: 51; Ellenberger 1912: 252). In the South African context, witches are “driven by motives of envy and desire to harm those who are relatively more fortunate than them” (Niehaus et al. 2001: 64). A black cat is a bad omen and “is a symbol of darkness and death” (Cirlot 1962: 39). This is also true for Basotho.

4.4.4 Totemism

The term totem refers to the use of some nonhuman category (usually a species of animal or plant) as the name or label for one or more persons or things ...[and] totem names and labels

are used in a wide variety of ways in many human societies, and many of these uses are not considered religious (calling someone a pig, for example) (Palmen et al. 2008: 725; see also Morphy 1990: 325).

Bodenheimer (1960: 211) affirms that “In the totemistic period of its development every tribe adopts some kind of animals as its relatives, as its brethren...[and] primitive people generally have a rather direct relation to animals as rational beings”. The aboriginal people of Australia call themselves kangaroos and others call themselves witchetty grubs (wood-eating larvae) and blackbirds (Palmen et al. 2008: 725).

The Basotho people, like the aborigines of Australia, use totems (*diboko*), calling themselves after animals (Ellenberger 1912: 240-241). For example, the tribes making up the Basotho identify themselves with animals e.g., *Bataung* (People of the Lion). These *diboko* (tribal emblems, totems) are so important to the Basotho people because “when they came out (Basotho believed the tribes emerged from the dwelling of God) each tribe received a different animal as an emblem which would be for it a god-protector” (Ellenberger 1912: 241). The Basotho people hold these animals that are their totems sacred, and they put their pictures on their shields and their houses (Ellenberger 1912: 241). The sacredness of *diboko* (tribal emblems, totemism) of the Basotho is related to the “animal gods and the animals which symbolised the great divinities of Mitsraim (Egypt) from where they came from” (Ellenberger 1912: 242).

In addition to animal symbols (totems), each Basotho tribe is made up of clans who call themselves after a certain ancestor. This is ancestral totemism, which is defined as

...a set of currently living codescendants, often referred to as a ‘clan’, is said to be made up of individuals who are kin to each other by virtue of their descent from a common Totemic ancestor who lived in the distant past during a time (Palmer et al. 2008:726).

For example, the Sotho tribe called *Bataung* (People of the Lion) is made up of clans like *Bataung ba Moletsane* (People of the Lion of the Clan of Moletsane). Moletsane is the ancestor of this clan. The ancient Israelites as a nation called themselves after their ancestors such as Abraham, Isaac, and Jacob which is ancestral totemism. The Israelites nation was made up of twelve tribes. These twelve tribes were each called after the son of Jacob from whom they descended. During the period of the Exodus, the people of Israel had banners that had their

symbols (see Numbers 2:2). The tribes of Benjamin, Joseph, Gad, Judah, Naphtali, Issachar, and Dan had animal symbols which was animal totemism. People using totemism cannot be separated from their totems as they believe they are one with their totems (Palmen et al. 2008: 720).

In their study of totemism among the aborigines' people of Australia, Palmen et al. (2008) discovered the following about totemism:

- There is a relationship between people and species, and a relationship between the species and the supernatural being. These relationships are put forth by Firth (1931: 292) who sees “two distinct sides to the phenomenon of totemism: a relationship between people and the species, and a relationship between the species supernatural being or the spiritual domain”. In short, totemism is religious in nature.
- Totemism is cultural and is “...aimed at building and sustaining social relationships among close and distant kinsmen” (Palmen et al. 2008: 720).
- Totemism is carried from generation to generation orally through traditional stories and myths about the totemic ancestors (Palmen et al. 2008: 729). *Diboko* (praise songs) are part of animal and ancestral totemism and are considered in the following section.

4.4.4.1 *Diboko* (Praise songs)

Seboko (praise) can be defined as “that which one praises, that which one thanks, the Being to whom gratitude is due” (Ellenberger 1912: 242). This definition shows that Ellenberger strongly believed that the intention of the Basotho people with their totems and praise songs was to show gratitude to God. The Basotho nation is made up of many totems that speak a closely related language and have a related culture (Hlalele et al. 2000: 11). Each clan of the Basotho tribes has its own *diboko* (praise songs). These praise songs are like their national anthem. *Diboko* (praise songs) explain the symbolic and metaphoric relationship between the people and their totem animal. *Diboko* (praise songs) are intended to educate children about their culture and tribe. Futhwa (2011: 2-3) mentions the following characteristics about praise songs:

- Praise songs help children to know their family trees.
- They help the young adults to know who and where they should choose spouses.

- They help people to know who their relatives are.
- Praise songs identify ones' ancestors (ancestral totemism).
- Praise songs connect with ancestors and helps people during worshipping.
- Praise songs relate history of clans.
- Praise songs assist with the composition of poems.

Diboko (Praise songs) show an inseparable identification between the animal and the people. Below is a short version of the praise song of *Bataung ba Hlalele* (People of the Lion of the clan of Hlalele):

Ke Motaung, namane e tshehla, (I am a person of the lion, I am a yellow cub)

Ngwana lebese la kgomo, (an offspring of the milk of the cow)

Ralepetu mora Hlalele. (Ralepetu the son of Hlalele)

This praise song of the Bataung ba Hlalele shows how intertwined, and inseparable are the people and the lion. This praise song is symbolic and metaphoric.

The lion appears hundred and fifty-eight times in the Hebrew Bible (Rom-Shiloni 2020). The symbolic and metaphoric use of animals in the book of Psalms serves as proof of how much knowledge the Israelites had about animals and their behaviour (Forti 2018: 4). The sages of Israel used animal symbolism and metaphorism to admonish bad behaviour and encourage good behaviour (see the Book of Proverbs).

4.4.5 Royalty

Among the Basotho clans, there were clans who were of royalty. The ruling Basotho clan in Lesotho belongs to the Bakoena clan and their totem is a crocodile. In Lesotho a crocodile symbolised royalty. Other animals such as the lion, tiger and leopard are also associated with royalty.

4.4.6 Religion

The symbolic meaning of *diboko* (tribal emblems, totems) to the Basotho people is sacred and forms part of their religion and is summed up below (Ellenberger 1912: 242-245):

- There is a similarity between Basotho symbolism and religious animal symbols of Egypt.
- The Basotho people believed in the one Invisible God and “wanted something more tangible, something they could see to symbolise the *Molimo oa khale* (God who has been there all the time)” (Ellenberger 1912: 243).
- The dancing of Basotho people to their totems, eating and drinking in honour of their deity is similar to that of ancient Israel dancing to the golden calf.
- Dancing to different animal totems during religious ceremonies was idolatry like ancient Israel but Basotho people were monotheists.
- Each tribe feared offending their totems as they would be offending their God being symbolised by the animal.
- The respect of the Basotho for these animal totems was so high such that tribes would not kill an animal they identify with. If done accidentally or unavoidably, a cleansing ceremony would be performed (Ellenberger 1912: 243,245).

The religious denominations like the Bantu Methodist Church (Oosthuizen, Kitshoff and Dube 1994: 25), the Nazareth Baptist Church (Naudé et al. 2020: 1), and the African Methodist Episcopal Church in Southern Africa (Baaren et al. 1979: 33), have animal symbols.

4.4.7 Folklore

A folktale is a short legend composed by forefathers with the intention to teach, admonish, advice and entertain and is narrated orally (Lesitsi 1990: 67). In folklore, animals and birds talk and perform human activities. Sometimes animal names are used to hide human names to avoid being fined. Animal names may also be used intentionally to mock other people. The following are the main types of folklore (see Lesitsi 1990: 68-69; Kriel 1971: 38):

- i. Animal folktales (animals are characters);
- ii. Pleasure folktales (intended to entertain the listeners);
- iii. Nature folktales (about natural phenomena such as creation and origin of death);
- iv. Epics (about past legendary heroes of the people).

The Bible also contains ancient folklore. In particular, “the five books of Moses contain most of this ancient folklore recalling the early pastoral stages of the Hebrew tribes, before they settled down to an agricultural life in the promised land of milk and honey” (Bodenheimer 1960: 214).

4.4.8 Proverbs and idioms

Proverbs can be defined as “a collection of words that make up a sentence that gives a message that advice, but these words mean something else,” just like riddles (Chitja 2010: 3). A proverb is an expression “that usually has an instructive history and story behind some of them” (Zendeh et al. 2021:4). Proverbs involve symbolism and so must be interpreted symbolically (Kriel 19791: 16). Every nation has its own proverbs and there is a relationship between proverbs and folktales.

In Sesotho, the terms for proverbs and idioms are related – proverbs are called *maele* and idioms *maelana*. Chitja (2010: 3) describes idioms as shorter than proverbs with unusual meaning. Idioms usually use simile whilst proverbs use metaphor. Both proverbs and idioms use symbolic language.

4.5 SESOTHO NAMES

A name is a word that denotes a variety of objects in our lives and these objects can be concrete or abstract, biotic, or abiotic like animals and human beings (Khoali et al. 1980: 4). Names assist the communicator to construct his/her message and the receiver to interpret the message. Sesotho names are grouped into 18 groups as discussed below.

4.5.1 *Dihlopha tsa mabitso* (groups of names)

In this Table 6 the names of groups in Sesotho are indicated. The names of animals fall under the 9th and 10th groups. Groups 11 to 13 are blank as there are no names in the Sesotho language that fall under these groups. Some names of animals fall under Groups 1 and 2.

Table 6: Groups of names in Sesotho

(adapted from Mampodi Sehlopha sa 9)

Group	Prefix	Sesotho name	English name	Hebrew name
1	Mo-	Motho	Person	אָנוּשׁ
2	Ba-	Batho	Persons	אָנוּשׁ
3	Mo-	Motse	Village	עִיר
4	Me-	metse	Villages	עָרִים
5	Le-	Lejwe	Stone	אָבֶן
6	Ma-	Majwe	Stones	אָבָנִים
7	Se	Selepe	Axe	בְּרִזָּל
8	di-	Dilepe	Axes	קַרְדָּמוֹת
9	n-	Nku	Sheep	שֶׂה
10	Din-	Dinku	Sheep	שֶׂה
11				
12				
13				
14	Bo-	bojwang	grass	תְּצִיר
15	Ho-	Ho shwa	To die	מָת
17	Fa-	hole	far	אַרְצָה
18	Mo-	morao	backward	מֵאַחֲרָיו

4.5.2 Types of names

Two types of names are discussed in this chapter and the following chapters – indigenous Sesotho animal names and borrowed animal names.

4.5.2.1 Indigenous animal names

Indigenous names of animals are the original Sesotho names that were given to animals by the Basotho. These original names are not borrowed from other languages like English or Afrikaans e.g., *tau* (lion).

4.5.2.2 Foreign animal names

Names in this group were borrowed from English or Afrikaans. Makutoane and Naudé (2009: 87) call this borrowing “colonial interference”, which they define as “the use of foreign linguistic items or words which had interfered with the process of translation, in this case the translation of the Bible in Sesotho” (see 3.7.2 Table 5) . The following table by Makutoane and Naudé (2009: 88) as adapted, explains what they mean by colonial interference on the word level:

Table 5 (repeated from 3.7.2): Colonial interference in biblical animal names in Sesotho

Verse	Biblical Hebrew	1909 Sesotho Version	1989 Sesotho Version
Zechariah 6:2	סַנְטָיִם horses	<i>Pere</i> Horse cf. <i>perd</i> (Afrikaans)	<i>Dipere</i> Horses cf. <i>perde</i> (Afrikaans)
Genesis 24:64	גַּמְלָה camel	<i>Kamele</i> Camel cf. <i>kameel</i> (Afrikaans)	<i>Kamele</i> Camel cf. <i>kameel</i> (Afrikaans)
Zechariah 14:15	פָּרָה mule	<i>Mulete</i> mule cf. <i>muil</i> (Afrikaans)	<i>Dimmeili</i> mules cf. <i>muile</i> (Afrikaans)

In this study, both the original Sesotho names and borrowed names will be discussed.

4.6 USE OF SESOTHO ANIMAL NAMES IN SYMBOLISM AND METAPHORISM

The use of animal names in animal symbolism of the Sesotho language is based on areas of symbolism of Sesotho and Sesotho animal ethics as discussed in this chapter (see further 8.7). The Sesotho speaking people are found mainly in Lesotho, and in the Free State and Gauteng provinces of South Africa. There are also Sesotho speaking people in the Eastern Cape, North-West and the Northern Cape province. The Sesotho speaking people who are Basotho living in the Republic of South Africa, are presented in the following table from Statistics South Africa (2011):

Table 8: Statistics of Sesotho speakers in South Africa

Area	Total population	Total Sesotho speakers	Percentage of Sesotho speakers
Gauteng	12,272,263	1 607 666	13.1%
Free State Province	2,745,590	1 762 668	64.2%
Bloemfontein	917,027	588 731	33.4%
Atteridgeville		197 742	12.3%
City of Johannesburg Metropolitan Municipality		154 334	9.6%
Soweto		249 188	15.5%
Ekurhuleni Metropolitan Municipality		163 981	10.2%
Katlehong		360 117	22.4%
Sedibeng District Municipality		739 526	46.7%
West Rand District Municipality		173 627	10.8%
Midvaal Local Municipality		448 538	27.9%

According to the Lesotho Bureau of Statistics (2021), Lesotho population is currently 2,161,617. Of the total Lesotho population, 99.7% are Basotho people and other groups make up 0.3%. The official languages of Lesotho are Sesotho and English.

According to the Census 2011, 64.2% of 2,745,590 of the total Free State population are Basotho (about 1,762,668). The Free State Province has 272 Secondary Schools, and 98 Combined Schools registered in the EMIS (Education Management Information Systems) Database of the Free State Provincial Department of Education for the 2021 academic year. The Free State 2021 academic year schools' data in the EMIS database shows that of the total learners enrolled for Grade 12 in the Secondary Schools and Combined Schools (36577), 25200

(69%) of them have enrolled for either Sesotho Home Language, Sesotho First Additional Language or Sesotho Second Additional Language. 31% of learners enrolled for Grade 12 are enrolled for other languages. Of the 60,916 Grade 7 learners in Free State Primary Schools, 40906 (67%) of them are enrolled for Sesotho Home Language. Of these learners enrolled for Sesotho Home Language, some of them belong to other ethnic groups such as Xhosa, Ndebele, and Zulu.

These figures of learner enrolments in the Free State clearly show that 64% of the Free State population can read, speak, and write Sesotho. When translating Hebrew text to Sesotho, the translators should be mindful of the demographics of the Sesotho speakers in the Gauteng, Eastern Cape, Free State, North-West, Northern Cape provinces and those in Lesotho. The Census 2011 show that people who speak Sesotho in the Gauteng Province make up 31.1% (1,607,666) of the total 12,272,263 population. According to Burgess (2002: 54), 31% of South Africans in the Highveld (Limpopo, North-West, and Mpumalanga provinces) communicate in Sesotho. Translating animal symbols and metaphors into Sesotho should also be mindful of Sesotho users who belong to other ethnic groups like Zulu, Xhosa, and Ndebele who due to the unavailability of schools teaching their ethnic languages are forced to enroll for the Sesotho language.

The following sections discusses animal symbolism and metaphorism in Sesotho and Hebrew. The discussion discusses animals within the major groups of wild meat-eating, animals, grass eating animals, birds of prey, seed-eating birds, reptiles, ants, fish, and mythological creatures.

4.6.1 Wild meat-eating animals

This sub-section discusses the wild meat-eating animals as used in Sesotho symbolism and metaphorism.

4.6.1.1 Big Cats (Order Carnivora Family Felidae)

The animals that are discussed under the big cats are lions, tigers, leopards, and cheetahs.

i. The Lion (*Panthera leo*)

The use of the *tau* (lion) in Sesotho symbolism and metaphorism is discussed below.

- **Totemism**

There is a Basotho tribe that calls itself *Bataung* (people of the lion). According to Futhwa (2011: 10) and Ngcangca (1990: 26), the Bataung tribe identifies itself with the beast called lion, king of the animals known for bravery and strength. The Bataung tribe has great respect for the lion (Ellenberger 1912: 243). The tribe has about seventy praise songs (Futhwa 2011: 10). The lion symbolised royalty to the Bataung tribe. Similarly, the lion and the bull were symbols of kingship in the ancient Near East (Root 2002: 198). The Biblical tribe of Judah, Dan, and Gad identified itself with a lion (Genesis 49:8-9; Bodenheimer 1960: 219).

- **Folklore**

In Sesotho folklore, the lion is presented as a dumb king of all animals and smaller animals like the hare are presented as smarter than the lion hence their ability to trick it (Jacottet 1968: 5-7, 8-12). In Sesotho folklore, the lion is a symbol of royalty and dumbness.

- **Proverbs and Idioms**

In Sesotho proverbs and idioms, the lion is presented as a symbol of viciousness and danger e.g.

I. *Mosadi ke tau dimesana* (A woman is a lion in a dress).

The proverb means that women are vicious and dangerous as a lion.

II. *Ho beha tau setswetswe* (to care for a lioness with newborn cubs).

This idiom means courting with danger.

The use of *tau* (lion) in *Mosadi ke tau dimesana* (A woman is a lion in a dress) is symbolic and metaphoric. In the idiom *Ho beha tau setswetswe* (to care for a lioness with newborn cubs), the use of *tau* (lioness) is symbolic.

- **Religious and regal symbol**

The lion is a symbol for natural lord and master and its golden colour symbolised sun-gods such as Mithras (Cirlot 1967: 189-190). In the Bible, the lion is a symbol of royalty, political power, danger, and destruction (Hope 2005: 75). In Sesotho culture, a lion is a symbol of royalty and only royal people can have lion skins (Futhwa 2011: 10). For the Christian Church, a lion is a symbol of Jesus Christ (Lion of Judah) (see Revelations 5:5; Hope 2005: 71).

ii. The leopard/cheetah/tiger (*Panthera pardus*/*Acinonyx jubatus*/*Panthera tigris*)

The tiger (*panthera tigris*) is never mentioned in the Bible. In Sesotho, *ngwe* is the name for a leopard (Clarke and Pitts 1971: 2). Basotho people confuse a leopard as *lengau*, which is a Sesotho name for a cheetah, as in Jeremiah 13:23 where the 1909 and 1989 Sesotho translations translated *ጠገጋ* (leopard) as *lengau* (cheetah) instead of *nkwe* (leopard) (Ambros 2006b: 20-21; see 4.6.1.1.2; 5.2.15.1). *Lengau* is the Sesotho name for cheetah (*Acinonyx jubatus*) not leopard (*panthera pardus*) (Clarke and Pitts 1971: 3). The Sesotho name for leopard (*panthera pardus*) is *nkwe* which it shares with the tiger (*panthera tigris*) (Ambrose 2006b: 21). Clarke and Pitts (1972) and Carruthers 1997) do not mention the tiger in their lists of Southern African animals. The symbolic and metaphoric use of leopard/cheetah/tiger in Sesotho and Hebrew is discussed below.

- **Totemism**

The Basotho tribe Batlokoa has the *nkwe* (wild cat, leopard) as their totem because they “...were a fierce and surly people” (Ellenberger 1912: 39). There are no Basotho tribes that identified themselves with the cheetah or tiger. The city of Bloemfontein is known in Sesotho as Mangaung, and its municipality is known as Mangaung Metro. Mangaung literally means “place of the cheetah”. It is believed that the place had cheetahs (*Acinonyx jubatus*) in the past (Ambrose 2006b: 20). Mangaung has a significant meaning to Basotho people in the Free State and Lesotho. The coat of arms of the Free State has two standing cheetahs and they symbolise speed, success, and stamina (South Africa Online 2021).

- **Folklore**

Of the three big cats (leopard, cheetah, tiger), only the leopard/tiger (*nkwe*) appears in folklore. The term *ngwe/nkwe* is a leopard not a tiger (Clarke and Pitts 1972:2; see 5.2.15.1). The leopard/tiger is presented in folklore as a dangerous but dumb animal (Jacottet 1968: 20). In folklore, the *nkwe* (leopard) is therefore a symbol of danger and dumbness.

- **Proverbs and Idioms**

There are no Sesotho idioms and proverbs on the leopard/tiger or the cheetah (hunting leopard). The Hebrew proverb on the leopard: “A leopard never changes its spots” (Jeremiah 13:23) can be substituted by the Sesotho proverb: *Nkwe e shwa le mebala* (A leopard dies with its

colours/colourful spots). Both proverbs mean the same thing – they refer to a person who is not willing or is unable to change their behaviour.

The Sesotho idiom *Ho apara nkwe* (to be dressed in the leopard), means to be as angry and dangerous as a leopard.

The two examples of the Sesotho proverb and idiom indicate that the leopard is given as a symbol of anger, danger, and stubbornness to change.

- **Religious and regal symbols**

The leopard “is a symbol of ferocity and of valour... [and] like the tiger and panther, expresses the aggressive and powerful aspects of the lion” (Cirlot 1967: 182). In the Bible, the leopard symbolised danger and the cheetah (hunting leopard) symbolised speed (Hope 2005: 70). For South African tribes like Zulus, the leopard is a “long-standing symbol of Zulu royalty (Naudé et al, 2020; Papini, 2004; Tishken, 2015). The Sotho-Tswana royalty, like the Nguni tribes’ royalty, wear the leopard skin as a symbol of royalty.

The religious denominations like the Nazareth Baptist Church wear leopard skin. According to Naudé et al. (2020) and Papini (2004) and Tishken (2015), the Nazareth Baptist Church stipulates that the male members of the church are like royalty and should wear leopard skin like kings of the Zulus. The African Methodist Episcopal Church Women’s Missionary Society wear hats made up of leopard skin and for them the leopard symbolises “tenacity and strength of a life of faith” (Brill 1979: 33).

4.6.1.2 The wild dogs (Family Canidae)

In this sub-section, the symbolic and metaphoric use of wild dogs is discussed.

i. Jackal/foxes (Canis mesomelas/ Otocyon megalotis)

The symbolic and metaphoric use of jackals/foxes in Sesotho animal symbolism and metaphorism is discussed.

- **Totemism**

There are no Basotho tribes that identified with the jackal/fox. The 12 tribes of ancient Israel, none identified itself with the jackal/fox.

- **Folklore**

In Sesotho folklore, the jackal/fox is presented as a cunning, tricky, and lazy animal that survived on outsmarting other animals (see Marcus 1977:88). In Sesotho folklore, the jackal is a symbol of cunningness, trickery, and laziness. In the Middle East, Africa, and Europe, the jackal and foxes are symbols of intelligence, craftiness, and opportunism (Hope 2005: 66).

- **Witchcraft**

To protect themselves against witchcraft, the Basotho people used jackal bladders (Ellenberger (1912: 249). This means that jackals are a symbol of protection against witchcraft.

- **Proverbs and Idioms**

The following Sesotho proverbs, present the jackal as a cunning and clever animal:

- *Phokojwe ho phela e diretsana* (A jackal that survives is the one covered with little mud). This proverb means that the person who will survive is the one who is not scared of facing challenges. In folklore, the jackal is not scared of big animals like the lion, and it survived by outsmarting these big dangerous animals. In this proverb, a jackal is a metaphor for a cunning person.

- ii. Wolf (*Hyaena brunnea*) /hyena (*Crocuta Crocuta*) (Family Hyaenidae)

The symbolic and metaphoric use of the wolf family called Hyaenidae in Sesotho language is discussed.

- **Totemism**

There are no Basotho tribes that identify with the wolf. The tribe of Benjamin identified with the wolf (אֲרִי) (see Genesis 49:27). Cirlot (1962: 375) declares that a wolf “was a symbol of valour among the Romans and Egyptians”. During biblical times, the wolf symbolised roaming, danger, opportunism, and banditry (Hope 2005: 106).

- **Folklore**

In Sesotho folklore, the wolf is presented as a dumb animal that is easily outsmarted by the jackal (Jacottet 1941: 7-10).

- **Proverbs and Idioms**

In proverbs and idioms, the wolf is presented as a symbol of importance and danger and destruction as is the case in the following proverb and idiom:

- I. *Phiri e jewa moreneng* (A wolf is eaten at the royal palace). The meaning of this idiom is that important matters of the society are discussed in the royal palace/chief's place. In the past "it was the duty of anyone who killed a hippopotamus, a lion, a leopard, a buffalo, an eland, a wolf, or any large animal, to send their skin and a portion of the meat to the chief" (Ellenberger 1912: 271). The name *phiri* (wolf) represented all these animals in the proverb. The wolf became a symbol of big matters of community importance.
- II. *Ho aha serobe phiri e se e jele* (to build a chicken run after the wolf had already eaten the chicken). Wolves eat sheep, and chicken that are kept in kraals and chicken runs during the night. This proverb literally means that you act late after damage had already been done. In this proverb, the wolf is a symbol of destruction and danger.

Jewish proverbs such as the following one portrays the wolf as a symbol of danger:

- I. *Do not stick your head into a wolf's mouth.* The meaning of this proverb is that you should not put your life in danger. In this proverb, the wolf is presented as a symbol of danger.
- II. *Join the community: the wolf only snatches only the stray sheep that wanders off from the flock.* The meaning of this proverb is like the Sesotho one: *Ntjapedi ha e hlolwe ke phokojwe/sebata* (Two dogs can kill a jackal/beast). The meaning of the Hebrew proverb is that when you are amongst people, you are safe but when you are alone, you are exposed to danger. This Jewish proverb presented the wolf as a symbol of danger. When wolves hunt, they usually separate their prey from the rest of the animals (community) just like lions.

In these proverbs, the wolf is a metaphor for danger.

- **Witchcraft**

It is commonly believed that the hair of the wolf when burned in a house, it will make the people to sleep such that thieves would come in and steal unnoticed. In this case, the wolf is a

symbol of evil (Cirlot 1962: 375). The hyena/wolf in Southern Africa “is associated with witchcraft” (Hope (2005: 24).

The wolf and the jackal are “regarded as vermin in the Free State...[and] were regularly hunted by Oranjejag” (Ambrose 2006b: 20). Oranjejag was formed in 1966 by Free State farmers to protect livestock from predators. The wolf and jackal became a symbol of vermin (wild animals harmful to crops and livestock).

iii. Bear/caniforms (Family Ursidae)

There are no Basotho tribes that use a bear as a totem. There are no Sesotho proverbs and idioms on the bear. Bears are not original indigenous animals of Southern Africa (Hope 2005: 24). Ambrose (2006b), Clarke et al. (1972) and Carruthers (1997) do not mention bears in the list of Southern African animals. Bears do not appear in Sesotho proverbs or idioms. The Sesotho name for bear is *bere* which is a loan word from the Afrikaans name beer. Biblically the bear was a symbol of danger (Hope 2005: 24). According to Cirlot (1962: 23), the bear symbolised danger and cruelty.

- **Folklore**

In a Sesotho fable (Chevrier and Tlali 1983: 87, 88), the bear is presented as a dumb animal that is outsmarted by the jackal. In this fable, the bear is a symbol of stupidity and dumbness.

There is no Sesotho substitute for a bear. Hope (2005: 24) argues that “the use of the name for a local animal (for bear) is seldom successful since the more dangerous local animals are usually too different from bears”. When translating the symbolic and metaphoric use of bear from the Hebrew text into Sesotho, the advice of Hope (2005: 24) that the name bear should be transliterated with a glossary explaining the bear as “a large dangerous animal with big claws and teeth” should be heeded.

4.6.2 Wild grass-eating animals

In this sub-section, the symbolic and metaphoric use of wild grass-eating animals in the Sesotho language are discussed.

4.6.2.1 The buck/deer/antelope (Family Bovidae) (*Philantomba monticola*)

This sub-section discusses the symbolic and metaphoric use of the buck belonging to the zoological family Cervidae and antelope belonging to the family *Philantomba monticola*.

- **Totem**

The antelope is a totem of the Basotho tribe called *Baphuting* (Ellenberger 1912: 242). This antelope (*Philantomba monticola*) that the Baphuting tribe identifies with is known as *phuthi* in Sesotho. The *phuthi* (duiker) is wild and is known for speed, jumping and vaunting (Ngcangca 1990: 35). In this case, *phuthi* (duiker) is a symbol of speed and vaunting. In the Bible, the biblical buck was a symbol of speed, grace, and beauty (Hope 2005: 38, 46). The Bafokeng ba Mangole and the Barolong boSeleka tribe have an antelope as a totem (Ellenberger 1912: 245). Similarly, in Genesis 49:21, the totem of the tribe of Naphtali is a hind (נִלְוָה) and it is a symbol of fertility.

- **Folklore**

The buck/antelope/deer is presented in Sesotho folklore as a weak animal that could not fight for itself (Jacottet 1968: 13) – it is a symbol of weakness and cowardice. The antelope/buck/deer alongside grass-eating animals are also presented in Sesotho folklore as a source of meat for animals of prey and people.

- **Royalty**

The antelope, which is revered by the Baphuthing and Barolong boSeleka tribes, is their symbol of royalty.

- **Proverbs and Idioms**

In Sesotho proverbs and idioms, the buck/antelope/deer is presented as an animal that cannot be trusted.

I. *Tshepe ya se-isa-none* (A buck that leads a blesbok to the precipice). When the antelope is running with the blesbok and they come to a precipice, the antelope is able to stop and change direction whilst the blesbok cannot and will ultimately fall over the precipice (Sekese 1962: 121). This proverb is used to refer to someone who purposely leads other

people to danger whilst he can avert it. In this proverb, the antelope is a symbol of untrustworthiness and deception.

- II. *Ho kgahlwa ke none e feta e hlotsa* (to be charmed by a blesbok passing limping). Blesbok are known for walking as if limping, but when the hunter tries to catch it, it will run away. This idiom means to be fooled by another person. In this idiom, the blesbok is a symbol of deception.

4.6.2.2 Wild ass/*Equus hemionus khur* (Family Equidae)

There is no Basotho tribe nor biblical tribe that has a wild ass as a totem. There are also no Basotho proverbs, and idioms on the wild ass. Ambrose (2006b) and Clarke and Pitts (1972) and Carruthers 1997) do not mention the wild ass in their lists of wild Southern African animals. In the Bible, the wild ass is a symbol of untamable wildness (Hope 2005: 99). Where the wild ass is used in the Hebrew text, the Sesotho translators should use *esele e hlaha ya naheng* (wild ass of the field) or *qwaha* (zebra) as there is no precise Sesotho equivalent.

- **Folklore**

Chevrier (1983: 38) mentions one Sesotho tale involving the wild ass and the lion. This tale seems to be recent. In it, the lion is able to outsmart the wild ass. The wild ass is presented as a dumb animal. In this tale, the wild ass is a symbol of dumbness.

According to Hope (2005: 98), “two species of wild ass were known by the Israelite...[and] the Persian wild ass was common in the land of Israel, Syria, and Mesopotamia”. The 1989 Sesotho translation translates פָּרָא as *tonki* (donkey) whilst the 1909 Sesotho translation translates it as *pitsi* (zebra/horse) (see Job 6:5). According to Hope (2005: 99), “In Africa the closest equivalent to the wild ass is the zebra which is about the same size and belongs to the same animal family”. The name *tonki* (donkey) is used for a domesticated ass.

4.6.2.3 Wild ox/buffalo/*Syncerus caffer* (Family Bovidae)

This sub-section discusses the symbolic and metaphoric use of the wild ox/buffalo in the Sesotho language.

• Totem

The Basotho tribe known as *Banareng* (people of the buffalo), identifies with the buffalo, a wild aggressive animal, as their totem (Ngcangca 1990: 36). There is no Israelite tribe that has a buffalo as a totem. The Cape buffaloes “are extremely strong, cunning, and fearless and are probably the most dangerous animals in Africa” (Hope 2005: 104). In this case, the buffalo is a symbol of wildness, strength, cunning, fearlessness, and danger (Hope 2005: 104). The buffalo is not mentioned in Sesotho folklore, proverbs, or idioms.

4.6.2.4 Wild pig/*S. Scrofa* (Family: *Sudae*)

Wild pigs (warthogs) are “...extinct in the Cape and Free State but exists in fair numbers in the Transvaal lowveld and Zululand’s thornveld” (Clarke et al. 1972: 15). In Leshotho, the bushpig and warthog are extinct in Lesotho (Ambrose 2006b: 33). In Basotho literature like poetry and folklore, the wild pigs (bushpig and warthog) do not appear, and this is an indication of these animals being extinct (Ambrose 2006b: 33). The Sesotho name for wild pig is *kolobemoru* which literally means “forest wild pig”. Ambrose (2006b: 33) is of the view that this Sesotho name *kolobemoru* refers to the bushpig not the warthog; he calls the warthog *kolobethula* which literally means “a pig that hit with a head”.

In ancient Israel, wild pigs were found in the swamps in the Jordan valley and were a symbol of uncleanness, ferocity, and aggressiveness (Hope 2005: 101). Due to the absence of the wild pigs (bushpig and warthog) in Sesotho literature, the Hebrew text’s symbolic and metaphoric usage of wild pigs should be translated into Sesotho texts literally with a footnote that explains where the wild pigs (*kolobemoru*) are found and what they symbolise.

4.6.3 Domesticated animals

This sub-section discusses the symbolic and metaphoric use of domesticated animals in the Sesotho language.

4.6.3.1 Cattle/*Artiodactyla* (Family: *Bovidae*)

In this sub-section, the symbolic and metaphoric use of cattle in the Sesotho language is discussed.

- **Totem**

The Basotho tribes regard cattle as important – they are an important source of milk and milk, they are used for marriages, they carry load, they are a symbol of wealth, and they were a cause of conflict and war (Sekese 1962: 39-40). Their importance is also reflected in Sesotho proverbs and idioms. Nonetheless, no Basotho tribe used it as their totem (Sekese 1962: 39). In the Bible, from the time of Abraham, “cattle formed an important element in Hebrew life and culture, although ownership of cattle was limited to relatively wealthy people” (Hope 2005: 35). To the Hebrews, cattle ownership was a symbol of wealth. The bulls were associated with gods and worshipped by Egypt, Mesopotamia and the Canaanite tribes (Hope 2005: 34). The cattle during Biblical times were a symbol of wealth, a symbol of sacrifice and a symbol of temptation.

- **Folklore**

In Sesotho folklore (Jacottet 1968; Jacottet 1941; Chevrier et al. 1983), cattle appear as a prized possession and as a source of meat during festivities.

- **Proverbs and Idioms**

The following Sesotho proverbs show the importance of cattle to Basotho people:

- I. *Kgomo e kopanya batho* (Cattle unite people). This proverb refers to marriage where the family of man will give cattle to the family of the women in the form of *lobola*. This *lobola* is believed to unite the two families and their ancestors. In this proverb, cattle are a symbol of unity. The usefulness of a cow is demonstrated in this Jewish proverb: What can you do with a good cow that gives a lot of milk, and then kicks the bucket over? When this happens, the owner of the cow will be in a predicament because he is benefiting from the cow, but the cow has kicked the same bucket that contains its milk.
- II. *Ho ba kgomo ya sekenwa ka mahohle* (To be a cow that can be milked from all sides). To approach a cow from all sides, means the cow is tame and not dangerous. This idiom is used to refer to a humble, good, approachable, and generous person. In this Sesotho idiom, the cow is a symbol of humility and generosity.

4.6.3.2 Horse/Perissodactyla (Family: Equidae)

Horses are not indigenous animals in Southern Africa and were introduced by European colonists (Hope 2005: 53). In Sesotho, the name for domesticated horse is *pere* which is used by the 1909 and 1989 Sesotho translations. The name *pere* is a loan word from the Afrikaans name for horse *perd*. In the Bible horses symbolise military power and are associated with idol worship, and stallions are a symbol of uncontrollable behaviour (Hope 2005: 54). The horse does not appear in Sesotho folklore.

- **Proverbs and Idioms**

In the following proverb that sounds recent mentioned by Sekese (1962: 219), the horse is presented as a symbol of imperfection:

- I. *Pere e wa e le maoto a mane* (a horse falls having four legs). This proverb is used when a human being has erred. It means that if a strong animal with four legs like a horse do fall, then a human being with two legs can fall easily. In this proverb, the horse is a symbol of strength as well as imperfection, because even the strong have weaknesses.

Where the horse had been used symbolically and metaphorically in the Hebrew text, the Sesotho translators should present the Hebrew metaphor as it is with a footnote explaining its symbolic and metaphoric use in the verse.

4.6.3.3 Mule/Perissodactyla (Equidae)

The mule is not an animal found naturally anywhere – “it is the result of people breeding male donkeys with female horses...[and] mules are bigger and stronger than donkeys and are much more resistant to disease than horses or donkeys” (Hope 2005: 89). Mules are not indigenous animals of Southern Africa. The Sesotho name for mule is *mmeile* or *mmoulo*, which is a loan word from the Afrikaans name *muil*.

Where mules are used in the Hebrew text, the 1909 used *esele* (ass) and the 1989 Sesotho translations used *mmeile* (mule). In both instances a footnote is necessary explaining what a mule is and what it symbolised, namely, infertility, stubbornness, and lack of understanding (Hope 2005: 89).

4.6.3.4 Donkey/Perissodactyla (Family: Equidae)

This sub-section discusses the symbolic and metaphoric use of donkey in the Sesotho language.

- **Totem**

There is no Basotho tribe that has a donkey as a totem. In the Bible, the tribe of Issachar had a saddle donkey as a totem (see Genesis 49:14). In the Bible, donkeys have great stamina, are easy to feed and carry as much load as the mule, which is larger (Hope 2005: 20). During Biblical times, donkeys were a symbol of prosperity and commonness.

- **Religious symbol**

In Ancient Near Eastern texts including biblical literature, the donkey is “characterized as a beast of burden, having a large appetite, licentious, stubborn, noisy, slow, having a foul odour... associated with divination, value, sick/weak people. Socio-economic status, death, and other animals such as the dog, lion, and serpent... functioning as a divine symbol and YHWH’s agent” (Way 2011: 199). In the New Testament, the donkey is associated with Christ – he rode a donkey during his triumphant entry into Jerusalem (Hope 2005: 21). The Bantu Methodist Church is called the “Donkey Church” as they were led by a donkey during their breakaway from the United Methodist Church and this donkey is a symbol of Christ (Oosthuizen et al. 1994: 25).

Since donkeys are not indigenous animals of Southern Africa and just like horses were introduced to Southern Africa by European colonists, they do not appear in Sesotho folklore, proverbs, and idioms except in one instance (Chevrier et al. 1962: 38).

4.6.3.5 Sheep/Artiodactyla (Family: Bovidae)

This sub-section discusses the symbolic and metaphoric use of sheep in the Sesotho language.

- **Totem**

There is no Basotho tribe nor the ancient Israelite tribe that had a sheep as its totem. In the Bible, sheep are a religious, social, and economic symbol (Hope 2005: 95).

- **Folklore**

In folklore, the sheep appeared alongside cattle as a prized possession and source of food (Jacottet 1968; Jacottet 1941; Chevrier et al. 1983).

- **Religious symbol**

In the Old Testament, the sheep is a symbol for the people of Israel and a symbol for people of God in general (Hope 2005: 95). In the New Testament, the lamb is a symbol of Christ who is like a sacrificial lamb that takes away sin (Hope 2005: 96).

- **Proverbs and Idioms**

When a sheep is slaughtered, it never makes a sound. The failure of a sheep to make a sound when slaughtered is used in proverbs as a metaphor for fortitude as presented in the following Sesotho proverb:

- I. *Monna ke nku ha a lle* (A man is a sheep – he does not bleat). This Sesotho proverb means a man does not complain when facing danger. In this proverb, the sheep is a symbol of bravery and fortitude to tolerate sufferings and pain.
- II. *A wolf in a sheep skin*. This Hebrew proverb describes the deceitful nature of a wolf (see Matthew 7:15). The proverb also portrays a sheep as a peaceful and harmless animal. In this proverb, the sheep is a symbol of peace and a symbol of abuse.

4.6.3.6 Goat/Artidactyla (Family: Bovidae)

There is no Basotho tribe nor Israelite tribe that had a goat as a totem. Goats are self-confident, have a better sense of direction than sheep and when dusk approaches, they head home on their own (Hope 2005: 48-49). In the ancient Near East, goats were a source of meat and clothing material and were associated with demons (Hope 2005: 49). The goat symbolises self-confidence, good navigation, independence, meat, and clothing.

- **Folklore**

Jacottet (1968), Jacottet (1941), and Chevrier et al. (1983) do not mention goats in their collections of Sesotho folklore.

- **Proverbs and Idioms**

In these proverbs, the goat is presented negatively:

Lepotlapotla le ja podi (being in a hurry you will eat a goat). This Sesotho proverb means that when you do things in a hurry you will reap little success. Usually, this proverb is used together with another proverb: *Lesisitheho le ja kgomo* (when doing things slow you will eat a cow).

The proverb means when you work slowly, you will have greater success. Or alternatively, it can mean that hesitation results in a greater loss. In this proverb, the goat is a symbol of the size of reward you will earn when doing things in a hurry.

- **Religious symbol**

During Biblical times, goats were associated with demons and idols e.g., the goat for Azazel (see Leviticus 16:5-28) (Hope 2005: 49). Among the Basotho, goats are associated with ancestral worship and traditional doctors. The blood of a white male goat and that of a white cock are mixed to make medicine for the trainee traditional doctor (Lesitsi 1990: 135).

4.6.3.7 Camel/Artiodactyla (Family: Camelidae)

The Sesotho name for camel is *kamele* which is a loan word from the Afrikaans name *kameel*. Camels are not found in Southern Africa except in zoos. Camels are found in Northern Africa and the Middle East. In the Bible, camels are a symbol of wealth and commerce (Hope 2005: 29). The translation of the symbolic and metaphoric use of camel should be literal with a footnote explaining what a camel is and what it symbolises.

4.6.3.8 Dog/Carnivora (Family: Canidae)

There is no Basotho tribe nor Israelite tribe that had a dog as a totem. According to Cirlot (1962: 84), a dog is “an emblem of faithfulness”; western Christianity the sheepdog is a symbol of guarding and guiding flocks and is used as a metaphor for a priest. The dog is also a symbol of death (Cirlot 1962: 84). In biblical times, dogs were a symbol of uncleanness and a symbol of the Egyptian god Anubis (Hope 2005: 40).

- **Folklore**

In Sesotho folklore dogs appeared as a prized possession of hunters and are used for hunting animals. Dogs also appear in defence of their owners against wild animals or enemies.

- **Proverbs and Idioms**

In the following proverbs, the dog is portrayed as a symbol of synergy:

- I. *Ntjapedi ha e hlolwe ke sebata* (two dogs can kill a beast). This proverb literally means when two dogs work together, their combined strength can help them to kill a beast. This

proverb is used to encourage people to always work together if they want to succeed in what they are doing.

- II. *Ke ntja ya selahlwaleboya* (he is a dog that is thrown away with its hair). This Sesotho proverb literally means that a dead dog is not skinned but is thrown away with its whole body. The meaning of this proverb is that a dog is useful only when alive and when dead its usefulness ceases and is thrown away. This proverb is used to refer to a person that he/she is only useful when he can deliver the goods and when he/she cannot deliver the goods anymore, he/she becomes useless. In this proverb, the dead dog is a symbol of uselessness.

4.6.3.9 Pig/Artiodactyla (Family: Suidae)

This sub-section discusses the symbolic and metaphoric use of pig in the Sesotho language.

• Totem

The pig discussed here is the domesticated pig. The Basotho tribe known as *Bakolobeng* (people of the pig) identifies with the domestic pig (Ngcangca 1990: 32). The praise song of this tribe declares that:

Ke Mofula, Mokolobeng, (I am Mofula, Mokolobeng [a person of the pig])

Motho wa Mmarasakane, (A person of Mmarasakane)

Mo-ana – kolobe (who identifies with the pig)

Mo-ana phoofolo a e jang (who identifies with an animal he eats)

Mmadinakana ka hanong, (with horns in the mouth)

Though Ngcangca (1990: 32) is of the view that the totem of the Bakolobeng is the domesticated pig, the praise song mentions horns in the mouth which is a reference to the warthog.

• Religious symbol

For religious purposes, the Muslims and Jews do not eat pork as they consider pigs the most unclean of all animals (Hope 2005: 92). Some Christian churches like the Seventh Day Adventists, do not eat pork as they believe that pigs are unclean (see Leviticus 11; 28 SDA

Fundamental Beliefs 2015). There are Basotho people who are Muslims or who belong to the Seventh Day Adventist Church and they also do not eat pigs.

4.7 BIRDS/AVES

Birds fall under the zoological class called Aves. This subsection discusses the birds of prey, which are zoologically called passerea and telluraves, as well as the seed-eating birds of the family passeridae.

4.7.1 Birds of prey/Passerea/Telluraves

This sub-section discusses the symbolic and metaphoric use of birds of prey in the Sesotho language.

4.7.1.1 Eagles

The eagles belong to the zoological family called Accipitridae. The fish eagle (*haliaeetus vocifer*), martial eagle (*polemaetus bellicosus*), crowned eagle (*stephanoaetus coronatus*), and black eagles (*aquila verreauxii*) are common in Southern Africa (Clarke et al. 1972: 51). The symbolic and metaphoric use of eagles/vultures is discussed below.

- **Totem**

The eagle is a totem of the Bakgatla tribe (Ngcangca 1990). In the Bible, eagles are a symbol of uncleanness, great strength, large size, healthy and long life, and speed (Hope 2005: 131).

- **Religious symbol**

Cirlot (1962: 92) also states that the eagle is a symbol of messenger from heaven because of its ability to fly high. It is also a symbol of the ascension of prayer and of divine majesty.

- **Proverbs and Idioms**

Sekese (1962) and Ngcangca (1990) do not mention any Sesotho proverb or idiom on the eagle.

- **Folklore**

In Sesotho folklore recorded by Jacottet (1968), Jacottet (1941) and Chevrier et al. (1983), there is not one on the eagle.

4.7.1.2 Vultures

The cape vulture or griffon vulture (*gyps corprotheres*) and lammergeyers (*gypaetus barbatus*) are common in Southern Africa (Clarke et al. 1975:49). There is no Basotho tribe nor Israelite tribe that had a vulture as a totem. Like eagles, the vulture is a symbol of uncleanness, speed, large size, distance, and speed, healthy and long life, death, and battle (due to eating carrion) (Hope 2005: 131). In Egyptian hieroglyphics, the vulture is a symbol of water and motherhood (Cirlot 1962: 363).

- **Religious symbol**

The vulture is a symbol of the Egyptian and Assyrian deities (Hope 2005: 131). The vulture does not feature in Basotho religion.

- **Folklore, proverbs, and idioms**

As with the eagle, Jacottet (1968), and Jacottet (1941), and Chevrier et al. (1983) do not mention any Sesotho tale involving the vulture. Ngcangca (1990) and Sekese (1962) do not mention any Sesotho proverb or idiom on the vulture.

4.7.1.3 Crane

Cranes belong to the zoological family known as *gruidae*. In South Africa, there are the wattled crane (*grus carunculatus*), blue crane (*anthropoids paradiseus*), and grey crowned crane (*balearica regulorum*) (Ambros 2005: 36).

There is no Basotho tribe or ancient Israelite tribe that has the crane as a totem. Cranes are found everywhere except in South America and are a symbol of migration (Hope 2005: 121). In translating the biblical crane in areas where cranes stay permanently without migrating, Hope (2005: 121) suggests that a footnote will be required stating that in other countries cranes are migratory birds.

- **Folklore**

In Jacottet (1968: 19-23), the *moholodi* (crane) is presented as an adviser and intelligent bird. In this Sesotho tale, the crane is a symbol of intelligence.

- **Proverbs and idioms**

In one Sesotho proverb, reference is made to the migratory nature of the crane:

Ke moholodi o ileng le mokibe/leraba (he is a crane that flew away with the snare) (Ngcangca 1990: 80). The meaning of this proverb is that a person has run away with what he has stolen. In this proverb, the crane is a symbol of flight.

4.7.1.4 Crow/raven

The crow and raven belong to the zoological family corvidae and order passeriformes. Both the crow and raven belong to the genus corvus. The following crows/ravens are found in Southern Africa viz. *mokhoabane* (cape crow) (*corvus capensis*); *mohakajane* (pied crow) (*corvus albus*); and *lekgwaba* (white-necked raven) (*corvus albicollis*) (Ambrose 2005: 69-70).

There are no Basotho tribes nor ancient Israel tribes that has a crow/raven as a totem. During biblical times ravens were a symbol of uncleanness and death, and of God's kindness (God cared for them), and intelligence (Hope 2005: 123). Cirlot (1962: 71) states that the crow is a symbol of beginning because of its black colour, a symbol of "creative, demiurgic power and for spiritual strength".

- **Folklore**

Chevrier (1983: 68) mentions a Sesotho tale titled: *Lekhoaba le Leeba* (The raven and the dove). In this tale, the raven is presented as a lazy bird that did not think about the future, its safety, and the safety of its chicks.

- **Religious symbol**

In Christianity, the crow/raven is a symbol of solitude (Cirlot 1962: 71).

- **Proverbs and idioms**

Bafohatse ke makgwaba a methati yohle (People are the ravens of all ways). The ravens/crows are known to fly to areas where there is carrion. This proverb refers to this behaviour of ravens/crows. In this proverb, the raven/crow is a symbol of people who go anywhere to fend for themselves and their children.

4.7.1.5 Owl (Family: Strigiformes)

Owls belong to the family known as Strigiformes. Two types of owls are found in Southern Africa viz. those that belong to the family Tytonidae, and those that belong to the family

Strigidae (Ambrose 2005: 52-53; Carruthers 1997: 136-137). The Tytonidae owls are the barn owl (*tyto alba*) and African grass owl (*tyto capensis*). The Strigidae owls are marsh owls (*Asio capensis*); African scops-owl (*otus senegalensis*); cape eagle-owl (*bubo capensis*); spotted eagle owl (*bubo africanus*); and the Verreaux's eagle owl (*bubo lacteus*). These two types of owls are found in Israel (Hope 2005: 146). In Sesotho these owls are referred to as *sephooko* or *morubisi*.

There is no Basotho tribe nor an ancient Israelite tribe that has an owl as a totem. Hope (2005: 148) indicates that During biblical times, owls symbolised uncleanness and “death, mourning and ruin” (Hope 2005: 148). In the Egyptian hieroglyphs, the owl symbolised death, night, cold, and passivity (Cirlot 1962: 247).

• Witchcraft

In the culture of Basotho, the owl is a symbol of bad omen and witchcraft: “If a baboon should get on the roof of a hut, or if a bird of ill-omen such as crow or an owl, happened to perch on it, purification was necessary, and some person would be accused of bewitching the house” (Ellenberger 1912: 252). According to Niehaus (2001: 74) one of the teachers he interviewed states that “People say witches fly when they use the owl ...[and] witches send the owl or come personally in the form of the owl”.

In their collections of Sesotho folklore, Jacottet (1968), and Jacottet (1941), and Chevrier et al. (1983) did not make any mention of the owl. Sekese (1962) and Ngcangca (1990) do not mention any Sesotho proverb or idiom on the owl.

4.7.1.6 Stork

The stork belongs to the zoological order ciconiiformes and the family Ciconiidae. The following stork birds are found in Southern Africa, viz. *mokotatsie* (white stork) (*Ciconia ciconia*); *mokoroane* (black stork) (*ciconia nigra*); *lekololwane* (abdim's stork) (*Ciconia abdimi*); and *mokotatsie-lomosehla* (yellow-billed stork) (*mycteria ibis*) (Ambrose 2005: 17-18). There is no Basotho tribe or ancient Israelite tribe that has the stork bird as totem. During biblical times the stork was a symbol of kindness and faithfulness (Hope 2005: 163). Cirlot (1962: 315), declares that the stork is a symbol of filial piety and a symbol of a traveler.

• Folklore

In Sesotho folklore (Jacottet 1963: 19-23), the stork is presented as a bird that looked down on other animals because of its beauty and speed. It is a symbol of pride. The stork is again presented as a bird that took revenge when wronged. It is a symbol of vengeance.

4.7.1.7 Swallow

The swallows belong to the zoological order known as passeriformes and the family Hirundinidae. The following types of swallows are found in Southern Africa, viz. *lepeolane* (barn swallow) (*hirundo rustica*); *lefokotsane-kodutshweu* (white-throated swallow) (*Hirundo albigularis*); *lefokotsane-kokotloputswa* (pearl-breasted swallow) (*Hirundo dimidiata*); *lefokotsane-petakgubedu* (red-breasted swallow) (*Hirundo semirufa*); *lefokotsane-meretwana* (greater striped swallow) (*Hirundo cucullata*); and *lefokotsanemereto* (lesser striped swallow) (*hirundo abyssinica*) (Ambrose 2005: 65-66).

In the Bible, the swallows and swifts are a symbol of regular migration, continuous flight (Hope 2005: 166). Cirlot (1962: 322) declares that the swallow is a symbol of the spring season. There is no Basotho tribe or ancient Israelite tribe that has the swallow as a totem. The swallow does not appear in the Sesotho folklore collections recorded by Jacottet (1968), Jacottet (1941), and Chevrier et al. (1983). Sekese (1962) and Ngcangca (1990) do not mention any proverb and idiom on the swallow.

4.7.2 Birds eating seeds and plants

This sub-section discusses the symbolic and metaphoric use of birds that eat seeds and plants in the Sesotho language.

4.7.2.1 Dove/pigeon (Family: Columbidae)

Doves and pigeons belong to the zoological order known as Columbiformes and the family Columbidae. The following doves/pigeons are found in Southern Africa viz. *leeba-la-sekgowa* (rock dove) (*columba livia*); *leeba-lathaba* (speckled pidgeon) (*columba guinea*); *leeba-lomosehla* (African olive-pidgeon) (*columba arquatrix*); *leebana-ihlofubedu* (red-eyed dove) (*streptopelia semitorquata*); *lekunkurwana* (cape turtle dove) (*streptopelia capicola*); *mofubetswana* (laughing dove) (*streptopelia senegalensis*); and *mokgorwana* (Namaqua dove) (*oenas capensis*) (Ambrose 2005: 48-49).

- **Totem**

There is no Basotho tribe or ancient Israelite tribe that has a dove as a totem. The most common doves found in the Middle East are the rock dove known with the zoological name *Columba livia* (Hope 2005: 124). In the Bible, doves are a symbol of cleanness, speed, affection, sexuality, fertility, peace, gentleness, moaning and groaning in pain or sorrow (Hope 2005: 126).

- **Religious symbol**

Cirlot (1962: 85) declares that the dove generally is a symbol of spirituality and souls; in Christianity, the dove is a symbol of the Holy Spirit. The small group of the Zion Christian Church called the St. Engenas Zion Christian Church uses a dove as an emblem (Anderson 1999: 291).

- **Folklore**

In Sesotho folklore, the dove is presented as a peaceful bird who would be always in tears and outsmarted by animals like the jackal. In Sesotho folklore, the dove is a symbol of peace, mourning and dumbness.

- **Proverbs and Idioms**

In the following proverbs, the dove is presented negatively.

- i. *Mahodi a patile maeba* (the starling birds are hiding the doves). This Sesotho proverb refers to people who seem to be friendly but are dangerous. In this proverb, the doves are a symbol of deceptive peace.
- ii. *Ho ja maeba le bale* (to eat the doves with the initiates). This proverb means to be a fool. In this proverb, a dove is a symbol of dumbness.

4.7.2.2 Ostrich /*Struthio camelus*

The ostrich belongs to the zoological order called Struthioniformes and family struthionidae.

The zoological name for the common ostrich is *Struthio camelus*.

- **Totem**

There is no Basotho tribe nor ancient Israel that has an ostrich as a totem. In the Bible, the ostrich is a symbol of heartless cruelty because the ostrich does not look after its eggs (Hope 2005: 146). In Sesotho folklore, Jacottet (1968); Jacottet (1941); Chevrier et al. (1983) do not mention the ostrich.

- **Proverbs and idioms**

Ho ruta mpshe lebelo (to teach an ostrich to run). Ostriches are fast and can outrun horses (Hope 2005: 146). This idiom is used to refer to someone who is unthankful. It means that you help a person, and when the person is successful, he does not come back to you to thank you. In this case, the ostrich is a symbol of unthankfulness.

4.7.2.3 Partridge (Family: Phasianidae Francolins)

The partridge belongs to the zoological order called Galliformes and the family Phasianidae Francolins. There are five kinds of partridges in Southern Africa, viz. *kgwale-ya-thaba* (grey-winged francolin) (*scleroptila africanus*); *kgwale-pheyonala* (red-winged francolin) (*scleroptila levail lantii*); *kgwale-ya-bophirima* (Orange River francolin) (*scleroptila levillantoides*); *kgwale-mpadihlaba* (Natal spurfowl) (*pternistes natalensis*); and *kgwale-lekakarane* (Swainson's spurfowl) (*pternistes swainsonii*) (Ambrose 2005: 34).

- **Totem**

There is no Basotho tribe nor ancient Israel tribe that has partridge as a totem. According to Hope (2005: 159), partridge hens are known for hatching chicks that are not her own who later abandon her. Partridges are a symbol of bad parenting. Jacottet (1968), Jacottet (1941), and Chevrier et al. (1983) do not mention partridges in their Sesotho folklore collections.

- **Proverbs and Idioms**

In this proverb, the chicks of a partridge are a symbol of unity and support.

Bana ba kgwale ba bitsana ka molodi (chicks of a partridge call each other by whistling). This Sesotho proverb literally means people who are working together help each other or when faced with problems, relatives lookout/support for each other.

4.7.2.4 Sparrow

The sparrows belong to the zoological family called ploceidae together with weavers, bishops, widows, and other birds (Ambrose 2005: 92). There is no Basotho tribe or ancient Israelite tribe that has the sparrow as a totem. In the Bible, sparrows are a symbol of cleanness and the poor (Hope 2005: 162). Jacottet (1968), Jacottet (1941) and Chevrier et al. (1983) do not mention the sparrow in their collections of Sesotho folklore. Sekese (1962) and Ngcangca (1990) do not mention the sparrow in their collection of proverbs and idioms. In translating the symbolic and metaphoric use of the sparrow from Hebrew text to Sesotho text, the translation should consider the sparrow in its natural setting (Kriel 1971: 42).

4.7.3 Reptiles/Reptilia

Reptiles belong to the zoological class known as Reptilia. Reptiles are a class of vertebrates “with dry, cornified skin that distinguishes them from the amphibians and fishes, and ectothermic metabolism, which distinguishes them from birds and mammals” (Carruthers 2016: 92). The class Reptilia is made up of four orders of reptiles viz. the shelled reptiles (chelonians), the scaled reptiles (squamates), the crocodiles (crocodilians), and the tuataras (Carruthers (2016: 92).

4.7.3.1 Snakes/Squamates

Snakes belong to the zoological order known as squamates (scaled reptiles) together with amphisbaena and lizards). The following zoological families of snakes are found in Southern Africa, viz. blind snakes (*typhlopidae*); thread snakes (*leptotyphlopidae*); pythons and boas (*boidae*); typical snakes (*colubridae*); cobras and mambas (*elapidae*); adders and vipers (*causus rhombeatus*) (Ambrose 2006c).

- **Totem**

There is no Basotho tribe that has a snake as a totem. The ancient Israelite tribe of Dan had a serpent/snake as a totem (see Genesis 49:17). During biblical times, the snake is a symbol of uncleanness, of “lurking danger” and a symbol for the enemies of Israel such as Egypt, lies, deception, and misleading teachings (Hope 2005: 172, 179).

- **Religious symbol**

Hope (2005: 179) states that the snake is a symbol of heathen religion. Hope (2005: 179) further indicates that the snake is also a symbol of long life and cunning wisdom. Cirlot (1962: 285) states that the snake is a symbol of energy, resurrection, and rebirth because of its ability to shed its skin, symbol of strength, and a symbol of evil because of its viciousness. Hope (2005: 179) further states that a serpent became a symbol of the devil. According to Rakotsoane (2011) and Parrinder (1976), snake cult worship is common in Africa and the Bantu-speaking people inherited it from Western Africa, where the Bantu people originated. Rakotsoane (2011) further indicates that when the Bantu

use the word *noha*, they include such animals as reptiles under the same word. For this reason, when they talk of *noha ea metsi* (water snake), they often talk of water serpent and crocodiles as well". Rakotsoane (2011) further indicates that the Basotho people associated the water with the origin of human life and the snake is seen as being capable of creating.

- **Folklore**

In Sesotho folklore as recorded in Jacottet (1968), men like Monyohe assume the form of a snake.

- **Witchcraft**

The Basotho people associate snakes with witchcraft, and it is believed that witches use them as their messengers or familiars (Niehaus 2001: 46). .

- **Traditional doctors**

According to Ellenberger (1912: 259), traditional doctors make traditional medicine out of "evergreen shrubs, mimosa thorns, lion's claws; some hairs of a lion's mane; tufts of hair taken the base of the horns of a bull, the emblem of strength and fecundity; the skin of a snake; the feathers of a hawk, or other bird of prey" to protect tribes from witchcraft. Ellenberger (1912: 248) further states that the Basotho people use to wear snake's skin around their necks and wrists to protect themselves from witchcraft. To the Basotho people, a snake is a symbol of protection from witchcraft.

- **Proverbs and idioms**

There are proverbs and idioms where the snake is used negatively and positively as indicated below.

- I. *Marabe o jewa ke bana* (the adder is eaten by its young). This Sesotho proverb refers to the adder dying after giving birth. The proverb means that the parents will do everything in their power for their children to survive. In this Sesotho proverb, the adder is a symbol of sacrifice and good parenting.
- II. *Ho dula mokoti wa noha hodimo* (to sit on the hole of a snake). This Sesotho idiom means to put one's life in danger. In this idiom, the snake is a symbol of danger.

4.7.3.2 Crocodile/Crocodylians

Crocodiles belong to the zoological order called crocodylians and zoological family Crocodylidae.

- **Totem**

The crocodile is the totem of the Basotho tribe called *Bakuena* (People of the crocodile) (Ngcangca 1990: 30). The crocodile is a very dangerous animal, and the Bakuena people believe that they are under the protection of the crocodile (Ellenberger 1912: 241). As a result, the Bakuena people “dance in its honour...praise its strength and ferocity” (Ellenberger 1912: 241). To the Bakuena tribe, the crocodile is a symbol of danger, strength, and ferocity (Ngcangca 1990: 30; Ellenberger 1912: 241). In many societies, the crocodile is a symbol of fury, destruction, and evil (Ciorlot 1962: 67). In ancient Egypt, the crocodile was a symbol of fecundity (having more offsprings), power, knowledge, and rebirth (Cirlot 1962: 67).

- **Royalty symbol**

The royal house of Lesotho belongs to the Bakuena tribe of the Bamokoteli clan (Ellenberger 1912: 77, 80); as a result, the Basotho associate a crocodile with royalty.

- **Folklore**

Jacottet (1968), Jacottet (1941) and Chevrier et al. (1983) do not mention crocodiles in their collections of Sesotho folklore. Ngcangca (1990: 18-20) mentions a tale on the “Monkey and

the Crocodile”. In this tale, the crocodile is presented as a deceitful and dumb animal; it is therefore a symbol of deceit and dumbness.

- **Proverbs and Idioms**

The proverb *Motjheso o ntsha kwena bodibeng* (the heat takes the crocodile out of the water) reflects the fact that crocodiles have a “dry cornified skin and are ectothermic” (Carruther 2016: 92). The term ectothermic refers to an animal that cannot regulate its body heat and depends on the external environment for regulation. When its temperature drops, the crocodile basks in the sun, and when its body gets hot it gets into the water. This proverb refers to the ectothermic nature of a crocodile and its reaction to extreme heat. In this proverb, the crocodile signifies someone who reacts to a bad situation by getting out of the bad situation to a better situation.

4.7.4 Fish

The fish belongs to the zoological class Vertebrata, and the zoological orders Isospondyli, Ostariophysi, and Percomorphi.

- **Totem**

The BaTlhaping tribe has a fish as their totem. There is no Israelite tribe that has a fish as a totem.

- **Religious symbol**

In early Christianity, the fish became a “Christian symbol in the second century A.D.” and it symbolises Christ (Hope 2005: 187). Because of the relationship between the fish and water, it symbolises sacredness in some cultures (Cirlot 1962: 106). In other cultures the fish is a phallic symbol, a spiritual symbol, or a symbol of profound life, whereas amongst the Babylonians, Assyrians, Chinese and Phoenicians it became a symbol of fecundity (Cirlot 1962: 106-107).

- **Folklore**

Jacottet (1968), Jacottet (1941) and Chevrier et al. (1983) do not mention fish in their collections of folklore.

- **Proverbs and Idioms**

The proverb and the idiom below show the importance of the relationship between fish and water. Water means life to the fish.

- I. *Tlhapi folofela leraha metsi a pjhele o a lebile* (Fish be prepared to live in mud because the water dried up in your presence). This proverb means fish has life in water which is a symbol of good life. The mud represents a hard life whereby the fish cannot survive. The proverb means that a person should accept hard life and challenges as they come.
- II. *Ho ikutlwa jwaloka tlhapi ka metsing* (to feel like fish in the water). This idiom means to be lively because of good life. In this proverb, the fish is a symbol of good life.

4.7.5 Mollusca

Snails belong to the class gastropoda. The Sesotho name for snail is *kgofu*. In the Bible it only appears once in Psalm 58. There is no Basotho tribe or one of the 12 tribes of Israel that has the snail as a totem. The Israelites believed that the snail melted as it went away, which is how it is described in Psalm 58 (Hope 2005: 189). In Sesotho folklore, proverbs, and idioms, the snail is not mentioned. In translating the symbolic and metaphoric use of the snail in Psalm 58, the Sesotho translators should translate it in its natural setting as suggested by Kriel (1971: 42).

4.7.6 Insects, spiders, and worms

Insects belong to the zoological class called Insecta, and spiders Arachnida.

4.7.6.1 Ants

Ants belong to the zoological class Insecta, the zoological order Hymenoptera, and family Formicidae.

- **Totem**

There is no Basotho tribe or ancient Israelite tribe that had ants as a totem. The ant symbolises diligence and hard work in the Bible (Hope 2005: 191). In some societies, ants symbolise fragility and impotence of existence, and life superior to that of human beings (Cirlot 1962: 14).

- **Proverbs and Idioms**

Ke kokwanyana e jang mahe a tse ding (He is an ant that eats the eggs of others). This Sesotho proverb referred to a person who survives through cheating other people. In this proverb, the ant is a symbol of cheating.

4.7.6.2 Bees/gadfly/hornet

Bees belong to the class Insecta, and the zoological order Hymenoptera. Bees are a symbol of fertility and danger (Hope 2005: 192). In Egyptian hieroglyphs, bees are a symbol of royalty, wealth, work, and obedience (Cirlot 1962: 23).

- **Religious symbol**

In Christianity, bees symbolise “diligence and eloquence” (Cirlot 1962: 24).

- **Folklore**

In the folklore recorded in Jacottet (1968: 19-23), the bees are used in their natural setting. The bees are presented as singing in their hives and they chased and stung the tiger/leopard till it died. In this tale, the bees are a symbol of danger.

- **Proverbs and Idioms**

Ngcangca (1990) and Sekese (1962) do not mention any proverb and idiom on bees.

4.7.6.3 Flea

Fleas belong to the zoological class Insecta, and the order Siphonaptera. During biblical times, the flea is a symbol of an insignificant, troublesome person (Hope 2005: 193). Jacottet (1968) and Jacottet (1941) and Chevrier et al. (1983) do not mention the flea in their folklore books.

- **Proverbs and Idioms**

Mafutsana a llelana letsetse (The poor cry to each other’s fleas). This Sesotho proverb means that the poor feel pity for each other. In this proverb, the flea is a symbol for the poor.

4.7.6.4 Locust

Locusts belong to the zoological class called Insecta and zoological family Acrididae. Locusts go through different stages before they become adult locusts viz. nymph stage, grasshopper stage, and adult locust stage (Hope 2005: 202). During biblical times, the locusts were a symbol of destruction since they could destroy vegetation, a symbol of food since they were caught and eaten, a symbol of an attacking army against which there was no defence since they fly in

large swarms of more than a billion, and a symbol of divine punishment since the Lord would send them to punish his people (Hope 2005: 193).

- **Religious symbol**

There is no Basotho tribe or ancient Israelite tribe that has locusts as a totem. In Christianity locusts are a symbol of the forces of destruction (see Revelation 9:1-10) (Cirlot 1962: 190).

- **Folklore**

In their record of Sesotho folklore, Jacottet (1968), Jacottet (1941) and Chevrier et al. (1983) did not mention any locust.

- **Proverbs and Idioms**

Locusts are used in Sesotho proverbs to encourage good behaviour as indicated below.

- I. *Tsie e kollwa hong* (Locusts are caught simultaneously). This Sesotho proverb literally means that when people want to catch locusts, they should do it simultaneously because if not, they will be scared off and fly away. The meaning of this proverb is that when many people do a task together, they will succeed. In this proverb, the locust symbolises a difficult task that needs to be completed.
- II. *Kgopi e tahlwe ke monono* (grasshoppers are intoxicated by eating). This proverb is used to refer to someone who leaves his work where he is enjoying himself. Here a grasshopper (stage 2 of locust) is a symbol of overeating and success.

4.7.6.6 Moth, Scorpion, Spider, Worms

The moth belongs to the zoological order Lepidoptera, and the zoological class Insecta. The scorpion belongs to the zoological order Scorpiones, and the zoological class Arachnida. The spider belongs to the zoological order Araneae. Worms are scientifically called Annelids.

There is no Sesotho folklore mentioned in Jacottet (1968), Jacottet (1941) and Chevrier et al. (1983) on the moth, scorpion, spider, or worm. There is also no proverbs or idioms mentioned in Sekese (1962) and Ngchangca (1990) on the moth, scorpion, spider, or worm. Their translation from the Hebrew text into Sesotho should be literal with a footnote explaining what they mean and based in their natural settings as suggested by Kriel (1971: 42). In biblical times, the moth symbolised decay (destruction of fabric); scorpions symbolised harsh, inhospitable

living conditions; and worms and maggots symbolised uncleanness, decay, and insignificance (Hope 2005: 208).

4.8 MYTHICAL MONSTERS

Myths are “a form of truth-telling, even when the details are fanciful ... but like historical accounts themselves, they can be deceptive, even self-deceiving” (Austin 2021: 12). Myths are stories about the origin of life, the allegorical interpretations of the beginning of our world (Van Rooyen 2020). Mythical monsters exist in myths and not in real life.

4.8.1 Behemoth

The behemoth mentioned in Job 40:15, fits the description of an elephant, which were known during the Old Testament times (Hope 2005: 216). In languages where an elephant is known, behemoth in Job 40:15, Hope recommends that it should be translated as elephant and where elephant is not known it can be called “the monster behemoth with a footnote” (Hope 2005: 216). The 1909 and 1989 Sesotho translations translated behemoth as *kubu* (hippopotamus).

The elephant belongs to the zoological order Proboscidea, and zoological family Elephantidae. The hippopotamus belongs to the zoological order Artiodactyla and family Hippopotamidae. The elephant and the hippopotamus do not belong to the same zoological class, and neither one can be a substitute for the other.

- **Totem**

The Basotho tribe known as *Batloung* (People of the elephant) has the elephant as a totem (Ngcangca 1990: 28). The Basotho tribe called *Bakubung* (people of the hippopotamus) uses the hippopotamus as a totem (Ngcangca 1990: 33). An elephant is a symbol of size and strength (Hope 2005: 46; Cirlot 1962: 96). In Egyptian hieroglyphs, the hippopotamus is a symbol of strength, vigour, fertility, and water (Cirlot 1962: 149). During the Middle Ages, the elephant symbolised wisdom, moderation, eternity, and pity (Cirlot 1962: 96).

- **Proverbs and Idioms**

Tlou ha e hlolwe ke morwalo (an elephant can always carry its load). This proverb refers to the strength of an elephant. The proverb means that people should be able to face their own problems. In this proverb, the elephant is a symbol of strength.

4.8.2 Dragon/sea monster

During biblical times dragons/sea monsters were a symbol of chaos that existed in the sea during stages of creation and a symbol of the enemies of Israel (Hope 2005: 217). The dragon “is a kind of amalgam of elements taken from various animals that are particularly aggressive and dangerous such as serpents, crocodiles, lions as well as prehistoric animals” (Cirlot 1962: 85). In China, the dragon is a symbol of imperial power (Cirlot 1962: 87).

- **Religious symbol**

During New Testament times, the dragon/sea monster became a symbol of “the evil forces (demons) that are at war against the church of Jesus Christ” (Hope 2005: 218; see also Revelation 12:9). The Sumerians regarded the dragon as a symbol of the “adversary, a concept which later came to be attached to the devil” (Cirlot 1962: 86).

- **Folklore**

In Jacottet (1968: 35-40), a mythical creature called *kgodumodumo* is mentioned. This *kgodumodumo* is a huge creature that swallowed a whole nation. The 1909 translates כַּתְּוִי (like a dragon) in Jeremiah 51:34 as *jwaloka drakone* (like the dragon), which is a loan word from the English name *dragon*. The 1989 Sesotho translation translates כַּתְּוִי as *jwaloka kgodumodumo* (like a monster), which is a mythical creature in Sesotho folklore.

4.8.3 Leviathan

The precise identity and character of Leviathan are debated: “scholars are divided in the details of the meaning of this word [leviathan], but all are agreed that it refers to a monster that lives in water” (Hope 2005: 218). One viewpoint is that Leviathan symbolises the Egyptian nation, the gods of Egypt, Assyrian and Babylonian nations (Hope 2005: 220). Another perspective is that Leviathan is “a huge, fabulous fish which bears the weight of the waters upon its back and which the Rabbis claimed was destined for the Supper of the Messiah” (Cirlot 1962: 186). Hope (2005: 220) suggests that when translating the name Leviathan, it should be transliterated as a loan word and where crocodiles are known it can be called “the giant crocodile Leviathan”; where “mythical monster serpents or crocodiles” exist in the language, one of those terms

should be used with an explanatory footnote. Both the 1909 and 1989 Sesotho translations borrowed the Hebrew word and transliterated it into Sesotho as there is no Sesotho equivalent.

4.9 CONCLUSION

Before the Difaqane (the period of upheaval amongst the black tribes from 1820-1850), the people who are today called Basotho, were called by their previous tribal names; the name “Basotho” came later and is used to refer to the tribes that were displaced by the Difaqane and were united by King Moshoeshoe, the first king of the united Basotho nation, into one united nation (Futhwa 2013: 8; Warmelo 1966: 58-59). The implication is that the Basotho nation is made up of different ethnic groups. For them to forsake their ancient totems is out of the question because they believe that God has given the totems to them (Ellenberger 1912: 241).

We have seen that “not every word in one language has an exact equivalent in another...[and] not all concepts that are expressed through the words of one language are exactly the same as the ones that are expressed the words of another” Schopenhauer (1992:32). If language was not arbitrary, every language would use the same sounds to describe the noises animals make; every culture would use the same gestures to mean the same things; every gesture would mean the same thing in all contexts (Leeds-Hurwitz 1992: 66). Symbols also are arbitrary because “grasping their interpretation—their meaning, in one sense of the term—is neither manifest from their resemblance to their content nor an immediate causal inference from their physical form” (Welshon 2024). In particular, the use of animal symbolism and metaphorism differ from language to language. Culture and animal ethics play an important role in the coining of animal symbols and metaphors. The process of translation itself “fostered cross-cultural interaction in antiquity” (Angelini 2015:33). The culture of the Bible’s incipient sign-system (in antiquity) interacts with that of the subsequent sign-system of the cultures into which it is translated (both in antiquity and in the present). The cross-cultural interaction between the ancient incipient text with that of subsequent texts is carried across by language.

The importance for this study is that the meaning of symbols used in languages differ in accordance with different cultural contexts. Animal symbolism and metaphorism used in the Hebrew language have different meanings when used in the Sesotho language. Translators of the Hebrew text into Sesotho, must find in the Sesotho language appropriate animal symbols and metaphors that have the same or close meaning to those in the incipient Hebrew text. They cannot just translate the Hebrew text into Sesotho literally. Furthermore, the process of

meaning-making in translation is on-going – “as cultures change, and as ideas are transported into different ecological environments, symbolism can easily shift from one kind of bird to another” (Roberts 2020: 2). In finding the appropriate animal symbols and metaphors in Sesotho for the Hebrew animal symbols and metaphors in the incipient Hebrew text, the substitute animal names should not be factually incorrect (Naudé, Miller-Naudé and Makutoane 2019). Sometimes finding zoologically correct animal substitutes in the subsequent Sesotho language for the animal symbols and metaphors in the incipient Hebrew text is not easy as some animals may be extinct or unknown in Southern Africa (Forti 2008: 5). In such a case, a number of strategies are available to translators, including considering “contextual evidence of habitat, behaviour and association, when available” (Roberts 2020: 1).

Because symbols have meaning (Ricoeur 1967: 106), the aim of hermeneutics is to “decipher the meaning represented in a symbol, whilst on the other, it endeavours to understand the symbol itself” (Oosthuizen et al. 1994: 107). Sesotho users should be able to decipher the meaning in the animal symbols and metaphors in the Sesotho Bible translations within their context. Sesotho users should also be able to understand the meanings of these animal symbols and metaphors. Ellenberger (1912: 297) describes how much the Basotho people themselves use metaphors, proverbs, and other rhetorical forms of expression in their speaking:

...[They] loved to shine in conversation, and this, with a general desire to please, induced them to frequently veil their thoughts in metaphor, and to express their ideas in the form of proverbs and maxims; to qualify their flattery with amiable raillery and mockery with suggested praise.

In fact, the Basotho people judge one’s knowledge of Sesotho by their use of proverbs and maxims in their everyday language (Ellenberger 1912: 297). The Sesotho language with its symbols and metaphors instilled discipline and a sense of belonging to the Basotho (Matšela 1990: ii).

When translating animal symbols and metaphors from the incipient Hebrew text into the subsequent Sesotho text, translators should consider the following:

- Language is arbitrary and Hebrew animal symbols and metaphors often do not have the same meaning for Sesotho users as the incipient Hebrew users.
- The Sesotho language has its own animal symbols and metaphors.

- The Basotho nation is made up of people originally from different ethnic groups who have their own animal symbols and metaphors.
- The translation of animal symbols and metaphors from the incipient Hebrew text should be contextual to the Sesotho users.
- Sesotho translators, when translating the incipient Hebrew text into the subsequent Sesotho text, should accommodate all aspects of Sesotho animal symbolism and metaphorism, while considering all aspects of the animal symbolism and metaphorism of the Hebrew incipient text.

The translations of Hebrew animal names into Sesotho and their metaphoric and symbolic meanings are discussed in chapters 5, 6 and 7. The suggested animal symbols and metaphors in those chapters are based on the culture and animal ethics of Sesotho readers within a complexity theoretical approach.

CHAPTER 5

TRANSLATIONS OF HEBREW ANIMAL NAMES INTO SESOTHO AND THEIR METAPHORIC AND SYMBOLIC PRESENTATION

5.1 INTRODUCTION

This chapter deals with two major components. First, the translation of Hebrew names into Sesotho 1909 and 1989 translations and second, the symbolic and metaphoric representation of these animal names in both Hebrew and Sesotho. This chapter discusses the symbolic and metaphoric use of mammals such as beasts, cattle, bears, wild meat-eating animals, camels, horses, sheep, goats, calves, oxen, gazelle, dogs, jackals, leopards, lion, moles, mules, swine, wild ass, wild ox, and wolf. The symbolic and metaphoric use of these mammals in the Hebrew text and the 1909 and 1989 Sesotho translations is discussed below. Translations are confirmed and where necessary new Sesotho translations (with footnotes where relevant) are suggested. Symbolism and metaphor are not clear in all cases where animal names are used. In some cases, the symbolic and metaphoric use of animal names appear together with other figures of speech (e.g., exaggeration, apostrophe, hyperbole etc.). In other cases, metaphors appear with other figures of speech but are not used as symbols. In still other cases, symbolism appears with other figures of speech but do not function as metaphors. For Sesotho users to comprehend the subsequent Biblical text, their cultural systems and animal ethics should not be excluded.

5.2 MAMMALS

According to Hope (1991a: 128), “in the Old Testament it is extremely difficult to decide with any certainty the animals (or birds) referred to by their Hebrew names”. Furthermore, the unfamiliarity of translators with the behaviour of certain animals can lead to misinterpretation (Hope 1991b: 201). Another relevant problem occurs when there are many more animals in the subsequent culture that could serve as the equivalent of a biblical animal. For example, by 1952, there were thirty-nine species of antelope and thirty-eight species of large carnivores in

Southern Africa (Skead 1961: 31). This section deals with the symbolic and metaphoric use of mammals in the Bible. Both domestic and wild warm-blooded animals that live on land are discussed below.

5.2.1 Animal/cattle (בְּהֵמָה)

The Hebrew name בְּהֵמָה refers to any large animal in general (including domestic animals, livestock, animals that are ridden or made to carry loads) and specifically to cattle (Hope 2005: 7-10, 31, 34 and 215). The term is translated as beast, animal, or cattle. Domestic animals or cattle are revered in Sesotho culture and are taken care of well and protected from wild animals. Ethical relationships between Sesotho users and cattle in Sesotho culture are social, economic and religious (see 4.6.3.1). Legislation determines how people should relate to animals (see 8.9). When translating incipient texts into Sesotho, complexity theory translators should identify within the Sesotho cultural systems and subsystems, animal symbols and metaphors on mammals. The use of Sesotho animal symbols and metaphors involving mammals will assist Sesotho users in understanding the translated (subsequent) text.

In this section, verses that have been used are those where the 1909 and 1989 Sesotho Bible Translations translate בְּהֵמָה as either *dikgomo* (cattle) or as *phoofolo* (animal). In some cases, others translate it also as *dikgomo* (cattle). Symbolic and metaphoric uses of בְּהֵמָה (beast/cattle) are discussed below.

5.2.1.1 Use of בְּהֵמָה in Job

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
בְּהֵמָה	Job 12: 7	animal, cattle	<i>Dikgomo</i> (cattle)	<i>Diphoofolo</i> (animals)

Hebrew text:

וְאִיִּם יִשְׁאַלְנָא בְּהֵמֹת וְתִרְנָן וְעוֹף הַשָּׁמַיִם וְיִגְדְּלֶךָ:

But inquire from the animals, and they will teach you and the birds of heaven, and they will inform you.

1909 Sesotho Translation

V7. *O mpe o botse dikgomo, di tle di o rute;*
Ask the cattle, they will teach you....

1989 Sesotho Translation

V7. *A ko botse diphoofolo, tsona di tla o ruta*
Ask the animals, then they will teach you;

Animals in general symbolise connection to God and cattle in particular symbolise wealth (Hope 2005: 8-9). In this verse, the use of *בְּהֵמָה* symbolise dumbness (Habel 1985: 219). The 1909 Sesotho translation have translated *בְּהֵמָה* as *dikgomo* (cattle) whilst the 1989 Sesotho translation translated it as *diphoofolo* (animals). The use of *בְּהֵמָה dikgomo* (cattle) /*diphoofolo* (animals) is symbolic. In the Hebrew text, Job asks his friends to ask the animals/cattle (*בְּהֵמָה*) and they will teach them that everything is in the hands of God (Church 1960: 533; see verse 9). The Hebrew text uses personification and sarcasm/irony (Habel 1985: 213).

Animals/cattle (*בְּהֵמָה*) are given the characteristics of a human (teaching humans) and symbolise closer proximity to God than Job's friends. For Sesotho users, *kgomo* (cattle) symbolise closer proximity to God, hence the proverb *Kgomo ke Modimo o nko e metsi* (Cattle are a god with a wet nose) and are slaughtered during ancestral religious ceremonies (see 4.6.2.1). The 1909 Sesotho translation translates (*בְּהֵמָה*) as *dikgomo* (cattle) whilst the 1989 translation translates it as *diphoofolo* (animals). Both translations (1909 and 1989 Sesotho) use personification and sarcasm. In the Sesotho language, personification (*mothofatso*) and sarcasm (*phogo*) are regularly used. It is easy for the Sesotho users to understand this verse in both the 1909 and 1989 Sesotho translations.

Suggested Sesotho translation

V7. *A ko ye ho diphoofolo mme o di botse, mme tsona di tla o ruta*
Go to animals and ask them, and they will teach you.

Footnote:

Temaneng ena, phoofoloe bontsha ho ba haufi le Modimo

In this verse /cattle symbolises proximity to God.

5.2.1.2 Use of בְּהֵמָה in Psalms

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
בְּהֵמָה	Psalms 148:10	Beast, cattle, animal	<i>Makgomo</i> (cattle)	<i>Diphoofolo tsa hae</i> (domestic animals)

Hebrew text:

תִּהְיֶה וְכָל־בְּהֵמָה רֹמֵשׁ וְצִפּוֹר כָּנָף:

Wild animals and all domesticated (tame) animals, crawling creatures (=reptiles, insects, arachnida, mollusca, worms) and flying birds!

1909 Sesotho Translation:

V10. Diphoofolo, le lona makgomo kaofela, dihahabi le dinonyana tse mapheo
Animals, and you all cattle, crawling creatures and flying birds.

1989 Sesotho Translation:

V10. lona diphoofolo tsa naha le tsa hae tsohle, dihahabi le dinonyana tse fofang.
you animals of the field and all domestic animals, crawling creatures and the flying birds,

The use of תִּהְיֶה (animals/domestic animals) is symbolic. Like בְּהֵמָה, תִּהְיֶה symbolises connection to God (Hope 2005: 8, 9). The 1909 Sesotho translation translates (וְכָל־בְּהֵמָה) as *makgomo* (cattle) whilst the 1989 Sesotho translation translates it as *diphoofolo tsa hae* (domestic animals). The use of תִּהְיֶה in verse 10 with בְּהֵמָה made the translators to translate בְּהֵמָה as cattle (1909 Sesotho Translation) or domestic animals (1989 Sesotho Translation). Verse 7 is the main verse (independent clause) of verse 8 to 12. The second part of verse 7 through verse 12 state that all creatures created by God should praise Him. Part of verse 7 to verse 10 state that all non-human creatures should praise the Lord (Weiser 1975: 838). In verses 7-10, the psalmist uses personification. The beasts that are running wild in the field and the cattle in the service of man are called upon to praise God (Church 1960: 731). The 1909 and 1989 Sesotho translations also use personification in verse 7 to 8. Both the Sesotho translations use the personal pronoun *lona* which is the second person of “you” to all non-human creatures mentioned in verse 7 to verse 10. The use of the personal pronoun *lona* in the Sesotho

Translations indicates to Sesotho readers that personification is used in these verses (verse 7-10).

Suggested Sesotho translation

V10. Iona diphoofole tse hlaha tsa naha le tsa hae tsohle, dihahabi le dinonyana tse fofang.
you wild animals of the field and all domestic animals, crawling creatures and the flying birds,

Footnote

Diphoofole tse hlaha le tsa hae di emetse ho ba haufi le Modimo.

Wild and domesticated animals symbolise proximity to God.

5.2.1.3 Use of בְּהֵמָה in Isaiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
בְּהֵמָה	Isaiah 63: 14	cattle	<i>Dikgomo</i> (cattle)	<i>dikgomo</i> (cattle)

Hebrew text:

בְּהֵמָה בְּבִקְעָה תֵרֵד רִיחַ יְהוָה תִּנְיָחֵנּוּ בֶן נְהַגְתָּ עִמָּךְ לַעֲשׂוֹת לָךְ שֵׁם תַּפְאָרֶת:
Like cattle descending into the valley, the Spirit of the LORD gave them rest.

1909 Sesotho Translation

V14. Jwaloka dikgomo ha di theohela thoteng, moya wa Jehova o ba finyeleditse phomolong jwalo,
Like cattle going down the plain, the Spirit of the Lord led them to rest,

1989 Sesotho Translation:

V14. Jwaloka dikgomo tse theohelang ka hara kgohlo, Moya wa Modimo o ile wa ba phomotsa
Like cattle going down into the valley, the Spirit of God made them rest.

The use of בְּהֵמָה is symbolic and symbolises connection to God (Hope 2005: 8-9). The meaning of the verse is that during the time of distress and trouble, God gives his people rest (Leupold 1971: 345). Hailey (1985: 506) states that this verse refers to the Israelites journey from Egypt to Canaan and the resting place is Canaan. In this case the use of בְּהֵמָה *dikgomo* (cattle) symbolises cleanness, suitability for sacrifice and wealth and is a symbol for the Israelites

(Israelites were chosen by God and were in a relationship with God) (Hope 2005: 34). Cattle symbolise possession and wealth. Both the Sesotho translations (1909 and 1989) translate *כְּבָהֵמָה* as *jwaloka dikgomo* (like cattle). The use of *jwaloka* (like) in the Sesotho language indicates that a simile is being used. The Sesotho translators and the English translators have translated the Hebrew *כְּבָהֵמָה* as *like beast/animal/cattle*. In the Hebrew text, a simile is also intended. In the 1909 Sesotho translations, the translation of the Hebrew *בְּבִקְעָה* as *thoteng* (field) is problematic due to the choice of the Sesotho verb *theohela* (descend). The 1909 Sesotho translation should have chosen *kgohlo* (valley) for *בְּבִקְעָה* because it is not possible to go down or *theohela* (descend) to a field. Cattle *di ya* (go) to the field or plain, they do not *theohela* (descend) to the field. Paul (2012: 575) describes a valley as a “flat land with no obstacles”. Cattle graze together in numbers. The simile as used in the 1989 Sesotho translation is well carried and is not confusing to the Sesotho users. In this verse (Isaiah 63: 14), the people of God are compared to animals/cattle that descend into the valley for resting. The valley has trees, the vegetation is good, and the water flows down the valley. After grazing in the sun, cattle usually descend into the valley to drink water and rest in the shade (Leupold 1971: 245). This is likened to how God make His people to rest. For Sesotho users, the movement of a herd of cattle grazing on a slope moving towards the valley indicates wealth and good herding. This cattle metaphor for Sesotho users depicts God as wealthy (people are His prized possession) and caring.

Suggested Sesotho translation

V14. Jwaloka mohlape wa dikgomo tse theohelang ka hara kgohlo, Moya wa Modimo o ile wa ba phomotsa jwalo.

Like a herd of cattle going down into the valley, the Spirit of God made them rest.

Footnote

Temaneng ena mohlape wa dikgomo o supa borui, bodisa, ho mamela, ho ba haufi le Modimo le bonngwe.

In this verse herd of cattle symbolises wealth, pastoral care, obedience and unity.

5.2.2 Female donkey/she-ass/jenny-ass (וַחֲמֹרִים)

According to (Way 2011:199), the symbolic use donkey of in the Near East “can be organized under a trifold rubric: characterizations, associations, and functions”. The ethical relationship that exists between Sesotho users and donkeys are social, economic. religious and legislated

(see 4.6.3.4; 8.9). The metaphoric and symbolic use of an ass in the Hebrew text and 1909 and 1989 Sesotho translations are discussed below.

5.2.2.1 Use of אָתוֹן in Numbers

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translations	Sesotho 1989 Translations
אָתוֹן	Numbers 22:28	Female donkey, she-ass, jennyass	<i>Esele</i> (ass/donkey)	<i>Tonki</i> (donkey/ass)

Hebrew text

וַיִּפְתַּח יְהוָה אֶת־פִּי הָאֲתוֹן וַתֹּאמֶר לְבַלְעָם מַה־עָשִׂיתִי לָךְ כִּי הִכִּיתַנִּי זֶה שְׁלֹשׁ רָגָלִים:

Then the LORD opened the mouth of the she-ass/jenny-ass, and she said to Balaam, “What have I done to you, that you have beaten me here three times?”

1909 Sesotho Translation

V28. *Yaba Jehova o ahlamisana molomo wa esele, mme esele ya re ho Balaame: Na ke entseng, ha e le mona o se o nkolile hararo na?*

Then the Lord opened the mouth of the ass and it said to Balaam: What have I done to you, as you have beaten me three times?

1989 Sesotho Translation

V28. *Morena a etsa hore tonki e bue, mme ya re ho Balaame: “Ke o senyeditse eng, ha e le moo u ntjhapile hararo tjee?”*

The Lord made the donkey to speak, and it said to Balaam: “What wrong have I done to you, as you have already beaten me three times?”

The use of אָתוֹן (female donkey/she-ass/jenny-ass) is symbolic. It symbolises humility (Hope 2005: 21) and peace (Cansdale 1970: 74). Donkeys are indications of wealth (Pinney 1964: 93) and are also divine symbols (Way 2011:200; see Section 4.6.3.4).

In Numbers 22:28-29, there is a dialogue between the donkey and Balaam who is riding the female donkey – the gender of which is made explicit in Numbers 22:23-33 where it is the subject of 13 verbs in the feminine singular form. The figure of speech used here is apostrophe

(use of direct speech for something not human) and personification. The 1909 Sesotho translation translated אָתוֹן as *esele* (ass) whilst the 1989 Sesotho translation translated it as *tonki* (donkey). Sesotho users are used to animals talking to each other and to people as is the case in Sesotho folklore. Both the 1909 and 1989 Sesotho translations presented Numbers 22:28-29 well to the Sesotho users. A difference between these verses (Numbers 22:28-29) and folklore is that in verse 28 it is the Lord who makes the donkey to speak whilst folklore starts with the words *ba re e ne re* (they said someone said). For Sesotho users to conceptualise this verse, will not be a problem but understanding it is subject to interpretation. A footnote explaining the symbolic and metaphoric use of אָתוֹן (female donkey/she-ass/jenny-ass) is proposed below.

Suggested Sesotho Translation

V28. *Ba re e ne re, Morena Modimo a etsa hore pokola e bue, mme ya re ho Bileame: “Ke eng ya hao eo ke e sentseng, ha e le moo o so ntjhapile hararo tjee?”*

They said that the Lord God made the donkey mare to speak, and it said to Balaam: “What wrong have I done to you, as you have already beaten me three times?”

Footnote

Temaneng ena pokola/tonki e emetse ho ba haufi le Modimo le bothoto.

In this verse the donkey is a symbol of proximity to God and dumbness.

5.2.2.2 Use of אָתוֹן in Judges

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
אָתוֹנוֹת	Judges 5:10	Female donkeys, she-asses, jennyasses	<i>Diesele</i> (asses)	<i>Ditonki</i> (donkeys)

Hebrew text

רַכְבֵּי אָתוֹנוֹת צָחָרוֹת יִשְׁבּוּ עַל־מַעֲדוֹן וְהִלְכּוּ עַל־דָּרָךְ שְׂיָחוּ:

You who ride tawny jenny-asses, you who sit on saddle blankets and you who walk by the way – tell of it.

1909 Sesotho Translation

V10. *Lona ba palameng diesele tse tshweu lona ba dutseng masele a alwang;*
You who are riding white asses, you sitting on garments spread on the ground.

1989 Sesotho Translation

V10. “*Lona ba palamang ditonki, tonki tse tshweu, lona ba dutseng dibutshabutsheng...*”
You who ride donkeys, white donkeys, you who are sitting on soft garments.

The use of אֲתִנּוֹת (female donkeys/she-asses/jenny-asses) with צְהָרֹת (*tshweu/tawny/white*) symbolises wealth, capital and status (Hope 2005: 21; see also Genesis 12:16, 1 Chronicles 27:30, Job 1:3, 42:12). The 1909 Sesotho translation translates צְהָרֹת אֲתִנּוֹת as *lona ba palameng diesele tse tshweu* (you who are riding white asses) and this is in the present continuous tense. The impression given here is that as the speaker is speaking, these riders are on top of the donkeys. The 1989 Sesotho translation translates this Hebrew text as *lona ba palamang ditonki, tonki tse tshweu* which is in the present tense but in the habitual mood. In the 1989 Sesotho translation, the meaning refers to a group of people who regularly ride white donkeys. The 1909 Sesotho translation refers to those currently riding and does not show any reference to a group of people who regularly ride white donkeys as in the 1989 translation. The verse refers to the nobility known for riding white asses (Church 1960: 248). The 1909 and 1989 Sesotho translation translate the Hebrew word צְהָרֹת (tawny) as *tshweu* (white). In the 1909 Sesotho translation, the symbolic meaning of the verse צְהָרֹת אֲתִנּוֹת *lona ba palameng diesele tse tshweu* (you who are riding white asses) is not well presented. In the 1989 Sesotho translation of צְהָרֹת אֲתִנּוֹת as *lona ba palamang ditonki, tonki tse tshweu* (you who ride donkeys), white donkeys is symbolic as it refer to a group of people (nobility) in Israel who were well off (Church 1960: 248). Sesotho users can conceptualise people riding donkey/asses but for them to understand their symbolic and metaphoric use in this verse, a footnote is needed.

Suggested Sesotho translation

V10. “*Lona dikgorane tse palamang dipokola tse tshweu, pokola tse tshweu tse theko e hodimo, lona ba dutseng mabothobothong.*”
You the well-offs who ride donkeys, expensive white donkeys, who sit on soft expensive garments.

Footnote

Temaneng ena pokola/tonki e emetse bokgorane kapa borui

In this verse the donkey is a symbol of wealth.

5.2.2.3 Use of אָתוֹן in Zechariah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
אֲתוֹנוֹת	Zechariah 9:9	Female donkey, she-ass, jennyass	<i>Esele</i> (ass)	<i>Tonki</i> (donkey)

Hebrew text

גִּילִי מְאֹד בַּת-צִיּוֹן הַרְיֵעִי בֵּית יְרוּשָׁלַם הִנֵּה מֶלֶכְךָ יָבוֹא לְךָ צָדִיק וְנוֹשֵׁעַ הוּא עֲנִי וְרָכַב עַל-חֲמֹר וְעַל-עִיר בֶּן-אֲתוֹנוֹת:

Rejoice a lot, O daughter of Zion!

Shout loudly! O daughter of Jerusalem!

Lo, your king is coming to you;

righteous and victorious is he, humble and

riding on an ass/donkey, yes, on a

colt/stallion/jackass, the foal of a female

donkey/she-ass/jenny-ass

1909 Sesotho Translation

V9. *Nyakalla haholo, moradi wa Sione, o tshela ditlatse, moradi wa Jerusalema! Bona, Morena wa hao ke enwa; ke ya lokileng, ya nang le poloko, ke ya ikokobetsang, ya kaletseng esele, e leng petsana, namane ya esele e tshehadi.*

Rejoice greatly, o! daughter of Zion, Make a noise, daughter of Jerusalem! Behold, here is your king, a righteous one, who saves, who is humbling himself, who is riding an ass, which is a colt, the child of a she-ass.

1989 Sesotho Translation

V9. *Wena Moradi wa Sione nyakalla haholo! Wena Moradi wa Jerusalema etsa ditlatse! Bona! Kgosi ya hao e tla ho wena, e lokile, e tlisa topollo, e ikokobeditse, e palame tonki, e palame petsana ya tonki.*

You daughter of Zion be greatly happy! You daughter of Jerusalem make noise of jubilation! Behold! Your king is coming to you, he is righteous, he brings salvation, he is humble, he is riding a donkey, a colt of a donkey.

The qualification “foal of a female donkey/she-ass/jenny-ass” must refer to a purebred male donkey, as against a hybrid which was not born of a she-ass but was a cross between a jackass and a mare, that is a mule (Noth 1966: 111).

The use of a donkey (ass) in this verse is symbolic and is associated with royalty. The donkey also symbolises humility and Christ’s identification with common people (Hope 2005: 21). The phrase “riding a donkey” translated as *ya kaletseng esele* (1909 Sesotho translation) and *e palame tonki* (1989 Sesotho translation) on its own does not indicate symbolic usage. When read with “humble”, the symbolic usage becomes clear. McComiskey (2000: 1166) states that “The donkey ... stands out in this text as a deliberate rejection of this symbol (war horses symbolising war) of arrogant trust in human might, expressing subservient to the sovereignty of God”. The donkey symbolises humility and subservience to God (McComiskey 2000: 1166). The donkey is also associated with Christ (see 4.6.2.4). Both the Sesotho Translations (1909 and 1989) precede *ya kaletseng esele* (who is riding an ass) and *e palame tonki* (riding a donkey) with *ya ikokobetsang* (who is humbling himself) and *e ikokobeditse* (he is humble). The symbolic use in the Sesotho translations is well presented but is subject to the Sesotho user being able to link the qualifying adjectives with the riding of the ass. Sesotho users can conceptualise someone riding a donkey but understanding the verse is subject to interpretation. To help the users with the understanding of the symbolic and metaphoric use of ἵπῳ (ass/donkey/tonki), a footnote is needed.

Suggested Sesotho Translation

V9. *Wena Moradi wa Sione nyakalla haholo! Wena Moradi wa Jerusalema etsa ditlatse! Bona! Kgosi ya hao e tla ho wena, e lokile, e tlisa topollo, e ikokobeditse ke ka hoo e palameng pokola e tshehadi, e palame petsana ya pokola.*

You daughter of Zion be greatly happy! You daughter of Jerusalem make noise of jubilation! Behold! Your king is coming to you, he is righteous, he brings salvation, he is humble that is why he is riding a female donkey, a colt of a donkey.

Footnote:

Temaneng ena pokola/tonki e emetse tlhweko, borena le boikokobetso.

In this verse the donkey is a symbol of purity, royalty and humility.

3.2.5 Bear בָּרְבִי

This sub-section discusses below the symbolic and metaphoric use of בָּרְבִי/bear in the Hebrew and the 1909 and 1989 Sesotho translations. Bears are foreign to South Africa. The ethical relationship between Sesotho users and bears is social and legislated (see 4.6.1.2(ii); 8.9). Bears are scarce and there are no animals in the Sesotho culture that are close to bears. Complexity theory translators should use footnotes to assist Sesotho users to understand the subsequent text.

5.2.3.1 Use of בָּרְבִי in Isaiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
כְּרִבִּים	Isaiah 59:11	Like bears	<i>Jwaloka dibere</i> (like bears)	<i>Jwaloka dibere</i> (like bears)

Hebrew text

V11. כְּלָנוּ כְּרִבִּים נָהָה

We all growl like bears

1909 Sesotho Translation

V11. *Re bokolla bohle jwaloka dibere*

We all cry like bears

1989 Sesotho Translation

V11. *Bohle re puruma jwaloka dibere*

We all roar like bears

Bears in the Bible are mentioned together with lions as they are both dangerous and threatening (Hope (2005: 24; United Bible Societies 1980: 9; Rimbach 1972:81) In this verse, the bear symbolises desperation, dire straits and discontent (Paul 2012: 505; Leupold 1971: 300, Hailey 1985: 480). The figure of speech used is simile. The 1909 Sesotho Translation translates בָּרַחַב (moan, growl, utter, speak, muse) as *bokolla* (cry aloud) whilst the 1989 Sesotho Translation, translates it as *puruma* (roar). A bear does not cry but growls/roars even when desperate. The 1909 Sesotho translation presents the symbolic use of the bear well due to the use of *bokolla* (cry aloud). Crying might mean the bear is in pain or may be running away from danger. The desperation of the bear is clear due to the use of *bokolla* (crying out loud)

In the 1989 Sesotho translation, the symbolic use of the bear in this verse is not well presented. The Sesotho users can conceptualise the 1989 Sesotho translation, *Bohle re puruma jwaloka dibere* (we all roar like bears), but the desperation of this bear is not clear as in the 1909 Sesotho translation *Re bokolla bohle jwaloka dibere* (We all cry aloud like bears). When using *puruma* (growl/roar), the 1989 Sesotho translation should have used a qualifying word to make the desperation of the bear clear. To help the Sesotho users to understand the symbolic and metaphoric use of בָּרַחַב /bear/*bere* in this verse, a footnote is necessary.

Suggested Sesotho translation

V11. *Bohle re puruma jwaloka dibere tse makaqabetsing*

We all roar like bears that are in danger

Footnote:

Temaneng ena bere ke letshwao la kotsi le ho ba tlokotsing. Bere ke phoofolo e kotsi e bolayang jwaloka tau mme e fumanwang dibakeng tse batang jwaloka Yuropa.

In this verse, a bear is a symbol of danger and desperation. A bear is a dangerous animal that kills like a lion and is found in cold places like Europe.

5.2.3.2 Use of בָּרְבִיב in Amos

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
בָּרְבִיב	Amos 5:19	Bear	<i>bere</i> (bear)	<i>bere</i> (bear)

Hebrew text

כְּאִשׁוֹר יָנוּס אִישׁ מִפְּנֵי הָאֵרִי וּפְגָעוּ הַלֵּב

... as if a man fled from a lion, and he met a bear.

1909 Sesotho Translation

V19. *Ho tla ba jwaloka ha motho ha a balehela tau, mme a kgahlana le bere.*

It will be like a human being running away from a lion, then meeting a bear.

1989 Sesotho Translation

V19. *Ho tla ba jwalokaha motho a baleha tau, e re a e baleha a kgahlane le bere,*

It will be like a human being running away from a lion and whilst running away meets a bear,

In this verse, the bear is used to symbolise grave danger (Hope 2005: 24). To show the graveness of danger the person is exposed to, the lion and the bear are used together. According to Forti (2008: 63), “The copresence of bear and lion ... expresses a danger from which there is no possibility of escape”. The figure of speech used is exaggeration and climax. The danger the person finds himself in is exaggerated. Both the 1909 Sesotho translation and the 1989 Sesotho translation has presented the symbolic usage of bear to symbolise danger, well. The Sesotho users can conceptualise danger posed by a bear to a human being who is running away from a lion but understanding the symbolic use of בָּרְבִיב/bear/bere, is subject to interpretation. A footnote explaining the symbolic and metaphoric use of בָּרְבִיב/bear/bere is necessary.

Suggested Sesotho translation

V19. *Ho tla ba thata ho mofu ho qoba lebitla mme ho tla ba jwaloka motho a baleha meno a tau mme a be a wela dinaleng tsa bere.*

It will be out of the frying pan into the fire, and be like someone escaping the fangs of a lion but land into the claws of a bear.

Footnote

Temaneng ena bere e sebediswa ho bontsha kotsi. Tau le bere ke diphoofolo tse kotsi mme di a bolaya.

In this verse a bear is a symbol of danger. A lion and a bear are both dangerous animals that kill.

5.2.3.3 Use of בָּרִי in Proverbs

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
בָּרִי	Proverbs 17:12	She-bear	<i>Tau</i> (lion)	<i>Bere</i> (bear)

Hebrew text

פָּגוּשׁ בָּרִי שֶׁקֹּוּל בְּאֵיֶשׁ וְאֵל-כְּסִיל בְּאוֹלָהּ:

Safer to meet a she-bear robbed of her cubs, than meeting a fool in his foolishness

1909 Sesotho Translation

V12. *Ho molemo ho kgahlana le tau e nketsweng bana, ho fetisa ho kgahlana le lehlanya bohlangeng ba lona.*

It is better to meet a lion whose cubs have been taken away than meeting a madman in his madness.

1989 Sesotho Translation

V12. *Ho molemo ho kopana le bere e tshehadi, bere e nketsweng madinyane a yona, ho ena le ho kopana le sethoto se poqang bothotong ba sona.*

It is better to meet a female bear, a bear whose cubs have been taken away, than to meet a foolish person continuing in his foolness.

The verse is presented differently in the 1909 and 1989 Sesotho translations. The 1909 Sesotho translation translates בָּרִי as lion whilst the 1989 translates בָּרִי as bear. The translation of בָּרִי as lion by the 1909 Sesotho translation is zoologically incorrect as bears and lions do not belong to the same zoological class. Bears were not common in Southern Africa during the 19th century when the missionaries started translating the Bible. The translators of the first Sesotho

Bible that gave birth to the 1909 Sesotho translation opts for a lion; a dangerous animal known to the Sesotho users in the place of bear which was relatively unknown in the 19th century. The 1989 Sesotho translation opts for bear as this dangerous animal is known to the current Sesotho users. The lion deprived of its cubs in the 1909 Sesotho translation and the female bear deprived of its cub in the 1989 Sesotho translation symbolise grave danger (Forti 2008: 63). The translators are able to present the symbolic meaning of these animals. The 1909 Sesotho translation fails by translating לִּבְיָדָיו (foolish man), as mad man. This has changed the meaning of the verse. The 1989 Sesotho translation correctly translated לִּבְיָדָיו as foolish man. The meaning of v12 in 1909 Sesotho translation was that a madman is more dangerous than a lion deprived of its cubs. It was not necessary for the 1909 Sesotho translation to translate לִּבְיָדָיו as a madman because the word *sethoto* (foolish person) already existed in the Sesotho language in the 19th century. The figure of speech used is exaggeration/hyperbole, mockery, and sarcasm (Forti 2008: 89). The use of “deprived of its cubs” to qualify the dangerousness of a lion/bear indicates graveness of the danger posed by the bear. The meaning in the 1989 Sesotho translation is that a stupid person is more dangerous than a bear deprived of its cubs. For the Sesotho users, conceptualisation of the verse as presented in the 1909 and 1989 translations, cannot be the same. For the Sesotho users to understand the symbolic and metaphoric use of בָּרֶבֶב /bear/bere, a footnote is required.

Suggested Sesotho translation

V12. *Motho ya sethoto, ya phelang ka bothoto ba hae, o kotsi ho feta bere e tshehadi e nketsweng madinyane a yona/.*

A foolish person, living in his foolishness is more dangerous than a female bear that have been deprived of her cubs.

Footnote:

Bere ke phoofolo e kgolo e fumanwang haholo dibakeng tse batang haholo jwaloka Amerika Leboya le Borwa, Yuropa le Asia. Phoofolo ena e kotsi haholo mme e ya bolaya. E tshehadi e kotsi haholo ha e na le madinyane.

A bear is a large animal found in places with low temperatures like North and South America, Europe and Asia. This animal is very dangerous, and it kills. The female bear is very dangerous when it has cubs.

5.2.3.4 Use of בָּרֶבֶץ in Lamentations

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
בָּרֶבֶץ	Lamentations 3:10	Bear	<i>Bere</i> (bear)	<i>Bere/</i> (bear)

Hebrew text

בָּרֶבֶץ הוּא לִי

He is a bear lying in wait for me

1909 Sesotho Translation

V10. *Ho nna ke bere e ntaletseng,/*

To me he is a bear in wait for me,

1989 Sesotho Translation

V10. *Morena o ntaletse jwaloka bere,/*

The Lord is lying in wait for me like a bear,

The Lord is compared to a bear in waiting. The use of the bear is symbolic, and it symbolises danger. The 1909 translation uses metaphor, and the 1989 translation uses simile. The Hebrew text uses metaphor not simile. A bear is a dangerous animal. In v10, the anger of the Lord is compared to that of a dangerous bear. Unlike in Proverbs 17:12, where the 1909 Sesotho Translation translates בָּרֶבֶץ as lion, both the 1909 and 1989 Sesotho Translations translate בָּרֶבֶץ as bear. The 1989 Sesotho translation added *Morena* (Lord) as the subject to whom the simile is referring to whilst the 1909 translation uses *ke* (he) which is a 3rd person personal pronoun. It is difficult in the 1909 Sesotho Translation to understand who *ke* (he) is referring to as the subject is not mentioned in the preceding verses. Sesotho users can conceptualise a bear lying in wait but understanding the symbolic and metaphoric use of בָּרֶבֶץ /bear/bere is subject to interpretation. A footnote is necessary.

Footnote:

*Bere ke phoofolo e kotsi e fumanwang dibakeng tse batang jwaloka Yuropa le Amerika.
Temaneng ena e sebedisitswe e le letshwao la kotsi.*

A bear is a dangerous animal found in cold places like Europe and America. In this verse it is a symbol of danger.

5.2.4 Wild/dangerous animals (חַיָּה)

The ethical relationship between Sesotho users and wild animals differed according to the specific animal. Basically, the relationship is social, totemic, economic, religious and legislated (see 4.6.1.1; 8.9). Wild animals are viewed as a danger to society and especially to domestic animals. Though they are dangerous, African communities including Sesotho users hold them in high esteem. Translators using complexity theory should have this in mind when translating incipient animal symbols and metaphors.

This sub-section discusses the symbolic and metaphoric use of חַיָּה which can refer to any type of living creature – the kind can usually be determined by modifiers in the text. The term חַיָּה can mean wild living creatures or wild animals if used with השָׂדֵה (field). It may also refer to dangerous animals. Whether to translate חַיָּה as living creatures or wild animals is depended on context of the text. Wild meat-eating animals are discussed below.

5.2.4.1 Use of חַיָּה in Kings

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
חַיַּת הַשָּׂדֵה	2 Kings 14:9	Wild animals	<i>Dibatana</i> (wild meat-eating animals)	<i>Sebatana</i> (wild meat-eating animal)

Hebrew text:

וַתַּעֲבֹר חַיַּת הַשָּׂדֵה אֲשֶׁר בְּלִבְנוֹן וַתִּרְמָס אֶת-הַקְּדוֹחַ:

and a wild beast of the field of Lebanon passed by and trampled down the brier.

1909 Sesotho Translation

V9. *Empa ha feta dibatana tsa naha, tsa Lebanone, tsa hatakela tshello.*

But wild animals of Lebanon passed by and trampled the thorn.

1989 Sesotho Translation

V9. *Yaba ho feta sebatana sa Lebanone, se fihla se hatakela hlabahlabane eo.*

But a wild animal of Lebanon passed, and it trampled that thorn.

The 1909 Sesotho translation translates תַּיִת הַשָּׂדֶה as *dibatana tsa naha* (wild meat-eating animals of the field), in the plural whilst the 1989 Sesotho translation translates it as *sebatana* (wild meat-eating animal, in the singular. The use of *dibatana tsa naha* (meat-eating animals of the field) and *sebatana* (wild meat-eating animal) in the 1909 and 1989 Sesotho translations is symbolic and it symbolises danger. The wild meat-eating animal/s in this verse refers to Jehoash King of Israel (he refers to himself as such in the metaphor). The use of the plural *dibatana tsa naha* (wild meat-eating animals of the field) in the 1909 Sesotho translation represents Jehoash the king of Israel with his many soldiers walking over Amaziah king of Judah (thorn) (Church 1960: 418). The use of the singular *sebatana* (wild meat-eating animals) in the 1989 Sesotho translation, indicates the use of metonymy (*sebatana*/animal representing *dibatana*/animals or Jehoash represents himself and his army). For Sesotho users, wild animals represent wildness and danger. Sesotho users can conceptualise a wild meat-eating animal walking over thorns but the understanding of the symbolic and metaphoric use of תַּיִת הַשָּׂדֶה (wild meat-eating animal/beast/*sebatana*), is subject to interpretation. To assist interpretation, a footnote is needed.

Suggested Sesotho translation

V9. *Yaba ho feta phoofolo e hlaha ya Lebanone, ya fihla ya hatikela tshehlo eo.*

But a wild animal of Lebanon passed, and it trampled that thorn.

Footnote:

Temaneng ena phoofolo e hlaha ke letshwao la bohlaho le kotsi.

In this verse a wild animal is a symbol of wildness and danger.

5.2.4.2 Use of תִּיָּה in Jeremiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
כָּל־חַיַּת הַשָּׂדֶה	Jeremiah 12:9	Living creature of the field, beasts, wild animals	<i>Dibatana kaofela tsa naha/all wild meat-eating animals</i>	<i>Batana tsohle tsa naha/all wild meat-eating animals</i>

Hebrew text

לְכוּ אִסְפוּ כָּל־חַיַּת הַשָּׂדֶה הַתֵּיּוֹ לְאֶכְלָהּ:

Go, and bring together all the living creatures of the field/wild meat-eating animals; bring them to come and eat

1909 Sesotho Translation

V9. Tloong, le boelle dibatana kaofela tsa naha, di tle dijong/

Come, and tell all animals of the field, to come to dinner.

1989 Sesotho Translation

V9. Tsamayang le yo phutha batana tsohle tsa naha, le di phuthe di tle moketeng/

Go, and gather all wild meat-eating animals of the field, gather them and bring them to the feast.

The Hebrew text and the 1909 and 1989 Sesotho translations use wild meat-eating animals as subjects, objects and also as symbols of danger. The use of wild meat-eating animals (כָּל־חַיַּת הַשָּׂדֶה) in the Hebrew text and the Sesotho translations (1909 and 1989) is symbolic and it symbolises danger and proximity to God. The wild meat-eating animals refer to nations that Israel lived amongst and mingled with against the will of God and they would come and destroy her (Israel) (Laetsch 1952: 134). The figure of speech used in the 1909 Sesotho translation is personification. People are told to go and talk to wild animals like humans talking to other humans. In the 1989 Sesotho translation, personification becomes obvious when the rest of the verse ...*le di phuthe di tle moketeng/* (gather them and bring them to the feast), is

read. For the Sesotho users to be able to conceptualise verse 9 in both translations is possible but understanding the verse is subject to interpretation. A footnote is needed.

Suggested Sesotho translation

V9. *Tsamayang le ye naheng mme le phuthe dibatana tsohle, mme le di tlise moketeng nama ke mantletsentletse.*

Go into the field, and gather all wild meat-eating animals, bring them to the feast because meat is in abundance.

Footnote:

Temaneng ena dibatana e emetse bohlahla le kotsi mme e emetse dira tsa Iseraele.

In this verse wild animals symbolises wildness, and danger and refers to enemies of Israel.

5.2.4.3 Use of חַיָּוְיָהּ in Daniel

Aramaic word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
חַיָּוְיָהּ רַבְרַבְתָּא	Daniel 7:17	Giant beasts, large animals	Dibatana tse kgolo / great wild meat-eating animals	Dibatana tse kgolo/these great wild meat-eating animals

Aramaic text

אלין חַיָּוְיָהּ רַבְרַבְתָּא דִּי אַגְיִן אַרְבַּע אַרְבַּעָה מַלְכִין יְקוּמוּן מִן-אַרְעָא:

These four large wild meat-eating animals/giant beasts/large animals are four kings who shall arise from the earth

1909 Sesotho Translation

V17. *Dibatana tse kgolo tseo, tse ntle ke marena a mane a tlang ho hlaha lefatsheng.*

Those big beautiful wild meat-eating animals are the four kings that will appear in the world.

1989 Sesotho Translation

V17. *“Dibatana tsena tse kgolo, tse ntle, ke dikgosi tse nne tse tla ba teng lefatsheng”*

These four big meat-eating wild animals, that are beautiful, are four kings that will appear in the world.

In this verse, the four wild animals compared to a lion, a bear, a leopard, and a strong animal with iron teeth symbolise danger. The 1909 and 1989 Sesotho translations use metaphor. The wild meat-eating animals are said to be four kings and their kingdoms that will come after the fall of the Babylonian empire one after the other (Hammer 1976: 81; Church 1960: 1095). Though the metaphor is used in this verse, the use of the wild meat-eating animals (הַיְנֻטָּא) is symbolic as it represented the four kings. Both the 1909 and 1989 Sesotho translations have presented the metaphoric and symbolic use of הַיְנֻטָּא (wild meat-eating animals/*dibatana*) well. The Sesotho users will be able to conceptualise and understand the verse.

Footnote:

Temaneng ena dibatana ke letshwao la bohlahla le kotsi mme e emetse dira tsa Iseraele.

In this verse wild meat-eating animals are a symbol of wildness and danger and refer to enemies of Israel.

5.2.5 Camel בֶּכָרָה גָּמֵל

Camels are animals mainly found in the Middle East, Arab states and Eastern countries and there is no known ethical relationship between them and Sesotho users. The relationship is legislated because it is protected by law like other animals (see 4.6.3.7; 8.9). Since camels are scarce animals, the translators when using a complexity theory approach should use footnotes to help Sesotho users to understand their symbolic and metaphoric use. This sub-section deals with two types of camels, the dromedary (בֶּכָרָה) that is smaller, lighter, and swifter than ordinary camel, and the ordinary camel that carries load (גָּמֵל) that is bigger and heavier than the dromedary. The symbolic and metaphoric use of these two types (בֶּכָרָה, גָּמֵל) of camels are discussed below.

5.2.5.1 Use of בֶּכָרָה in Jeremiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
בֶּכָרָה	Jeremiah 2:23	Young camel cow, female dromedary	<i>Sethole sa kamele/young female camel</i>	<i>Kamele e palesitse/camel in heat</i>

Hebrew text:

רְאֵי דַרְכֶיךָ בְּגֵיא דְעַי מָה עָשִׂית בְּכַרְהָ קִלְהָ מְשַׁרְכֶת דְרַכֶּיהָ:

See your ways in the valley; know what you did a young camel cow running twisting in her way

1909 Sesotho Translation

V23. *Shadima tsela ya hao phuleng, o tle o itsebele seo o se entseng, wena sethole se lebelo sa kamele se mathang mane le mane,*

Look at your way in the valley, and know what you have done, you a young swift female camel that runs here and there.

1989 Sesotho Translation

V23. *Hlahloba boitshwaro ba hao ba ka kgohlong, o nahane seo o kileng wa se etsa! O tshwana le kamele e palesitse, e parakanya, e kgaohanya tsela tsa yona;*

look at your behaviour in the valley, think about what you had done! You are like a camel in heat, running from side to side.

According to Hope (2005: 29) בְּכָרָה "...refers to a female camel ready for mating, that is, 'in heat'". Dromedaries (בְּכָרָה) are "...used for riding at speed and are lighter built and bred for the purpose" (Hart 1888: 47). In the Hebrew text, that בְּכָרָה refers to a young female camel in heat, is not clear. בְּכָרָה symbolises sexual lust and is a symbol of an idolatrous Israel (Rimbach 1972:108). Israel is "like an animal in heat (and) is in the grip of forces it cannot control" (Ackroyd et al. 1983: 137). In the 1909 Sesotho translation, בְּכָרָה is translated as young female camel. Camels are animals that were unknown to Basotho in the nineteenth century and currently they are associated with Arabs (see 4.6.2.7). The 1989 Sesotho translation translates בְּכָרָה as a camel in heat. The 1989 Sesotho translation use of simile was clear using *o tshwana le kamele e palesitse* (you are like a camel in heat). The people of God are being compared to a camel in heat running swiftly sideways. The 1909 Sesotho translation uses metaphor, using *wena sethole se lebelo sa kamele se mathang mane le mane* (you a young swift female camel that runs here and there). This can be further translated as: "*you are a young swift young female camel running from here to there*". In the 1909 Sesotho translation, the people of God are not compared to a camel but are called a young swift camel. בְּכָרָה represents Judah. What is

omitted in the 1909 Sesotho translation is “in heat”. The 1909 Sesotho translation uses metaphor whilst the 1989 Sesotho translation uses simile. The 1989 Sesotho translation words can be rewritten as *o jwaloka kamele e palesitse/* (you are like a camel in heat). The meaning of the verse is that the people of God have gone mad like a camel in heat (Hope 2005: 29). This meaning is well carried by both Sesotho translations (1909 and 1989) even though the 1989 Sesotho translation indicates that the madness of the camel (God’s people) is driven by a huge desire for mating (serving Baal). Sesotho users can conceptualise a young camel running sideways, up, or down. The understanding of the verse is subject to the interpretation of the symbolic and metaphoric use of *בֶּן־רֶהָ /young camel/sethohana sa kamele*. To help with interpretation, a footnote is needed.

Suggested Sesotho translation

V23. A ko lekole boitshwaro ba hao ha o le naheng, hopola seo o kileng wa se etsa! O itshwere jwaloka sethohana sa kamele ya lebelo e batla poho, e matha e ya hodimo le tlase.

Look at how you behave when in the field! You behave like a dromedary cow in heat, running up and down.

Footnote:

Temaneng ena “sethole sa kamele” e emetse Iseraele mme ke letshwao la bootswa.

In this verse the dromedary represents Israel and is a symbol of sexual lust.

5.2.5.2 Use of *גַּמְלָה* in Isaiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
גַּמְלָה	Isaiah 60:6	Camel	<i>Dikamele/camels</i>	<i>Dikamele/camels</i>

Hebrew text

V6. וְכַבֵּד גַּמְלִים שְׁפָעוּךָ

A great number of camels shall overwhelm you,

1909 Sesotho Translation

V6. O tla kwahelwa ke bongata ba dikamele.

You will be covered by a multitude of camels,

1989 Sesotho Translation

V6. “*Boiyane ba dikamele bo tla putukana ho wena.*”

A multitude of camels will overwhelm you.

Ownership of camels is a symbol of wealth (Rimbach 1972:108): “People or nations with many camels were automatically viewed as been commercially successful and wealthy, as the possession of camels opened the possibility of transporting goods long distances and engaging in trade” (Hope 2005: 29; see also Cansdale 1970: 67; Hart 1988: 47). This verse is prophetic, and Isaiah is speaking about what will happen in the coming future (Messianic prophesy). He prophesies that in the coming future multitude of people from other nations will come to Zion in camels bringing wealth with them to come and worship. The use of the camels in this verse (Isaiah 60:6) is symbolic. The camels here represent people (nations) and wealth that they will bring on their camels.

Paul (2012: 523) translates תַּבְּרֵשֶׁת as “dust clouds” that rises when horses gallop. The 1909 and 1989 Sesotho translations have carried the symbolic message well. The 1909 Sesotho translation translates תַּבְּרֵשֶׁת (dust clouds, abundance, quantity, multitude) as *bongata* (huge innumerable number), and the verb כִּוְּחַל (cover, clothe) as *kwahela/* (complete cover/overwhelm). The use of *bongata* / (multitude) and *kwahela/* (cover) clearly indicate that there will be too many camels in Zion that cannot be counted. The figure of speech used is metaphor and exaggeration. The 1989 Sesotho translation translates תַּבְּרֵשֶׁת as *boiyane* (multitude). The Sesotho word *boiyane* (multitude) is a collective name for a swarm of locusts or bees. The Sesotho translation of the verse indicates that the camels that will descend on Zion will be as many as a swarm of locusts/bees covering the whole of Zion. The understanding of this verse (Isaiah 60:6) is subject to interpretation. To assist Sesotho users to understand the symbolic and metaphoric use of לַמִּלְחָמָה (camel), a footnote is necessary that explains what camels represent.

Suggested Sesotho translation

V6. *O tla kupetswa ke dikamele tse jarang thepa, tse bongata bo ke keng ba balwa.*

You will be covered by an incalculable number of loads carrying camels,

Footnote:

Temaneng ena kamele e emetse ditjhaba tsohle tsa lefatshe mme ke letshwao la borui.

In this verse camel represents all foreign nations of the world and is a symbol of wealth.

5.2.6 Cattle/stallions אָבֵר, בָּקָר, מְרֵנָי

There is an ethical relationship between Sesotho users and cattle/stallions and it is social, economic, religious and legislated (see 4.6.3.1; 5.2.1; 8.9). Cattle are common and known to all communities including Sesotho users. The use of cattle in symbolism and metaphorism is based on their closeness to people.

This subsection deals with the symbolic and metaphoric use of cattle in the Hebrew text and the 1909 and 1989 Sesotho translations. The Hebrew text has lot of terminology that can be interpreted as cattle or can refer to any type of cattle. The Hebrew terminology also has more than one meaning and its interpretation is subject to context. An example of a Hebrew term that has more than one meaning whose interpretation is subject to context is אָבֵר. It can mean bulls (Psalm 50:13, 68:31) animals, or stallions (Jeremiah 50:11, Judges 5:22). The symbolic and metaphoric use of these different Hebrew terminologies used for cattle are discussed below.

5.2.6.1 Use of אָבֵר in Jeremiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
כְּאַבְרִים	Jeremiah 50:11	Like Bulls/ animals/stallions	<i>Jwaloka poho ya pere/like a stallion</i>	<i>Jwaloka poho tsa dipere/ like stallions</i>

Hebrew text

V11. כְּאַבְרִים: וְתִצְהָלוּ

and neigh like stallions

1909 Sesotho Translation

V11. Le lle jwaloka poho ya pere/*and neighs like a stallion*

1989 Sesotho Translation

V11. Le tsetsela jwaloka poho tsa dipere/*and neigh like stallions*

Stallions/אַבָּרִים symbolise sexual lust. The 1909 and 1989 Sesotho translations translate אַבָּרִים as *poho ya pere* (stallion/s). This may be due to the verb תִּצְדֵּקְלוּ (neighs). In English, neigh is used to describe the noise a horse makes. The neighing of stallions/mares is used to compare Judah to stallions/mares in heat being an image of promiscuity of Judah (Ackroyd et al. 1983: 157). Simile is used in the 1909 and 1989 Sesotho translations. The rejoicing of Babylon is compared to the neighing of stallions. Horses do not make a loud noise when they neigh/cry. Both Sesotho translations have carried the figure of speech (simile) well for the Sesotho users to understand. Sesotho users can conceptualise a stallion neighing for mares, but the understanding of the verse is subject to interpretation. A footnote is needed to assist the users with the understanding of the symbolic and metaphoric use of אַבָּרִים *poho y pere*.

Footnote:

Temaneng ena poho ya pere e emetse ditakatso tsa motabo.

In this verse stallion symbolises sexual lust.

5.2.6.2 Use of בָּקָר in Samuel.

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
בָּקָר	2 Sam 12:2	Cattle/ox/ herd	<i>Dinku le dikgomo/sheep and cattle</i>	<i>Mehlapehlape ya dikgutshwane/flocks and flocks of sheep and goats</i>

Hebrew text

V2. מְאֹד: הָיָה בָּהּ וּבְבָקָר צֹאן הַגֵּנָה לְעֶשְׂרִים.

The rich man had very many flocks and herds

1909 Sesotho Translation

V2. *Morui o ne a na le dinku le dikgomo tse ngatangata*

The rich man had sheep and many cattle.

1989 Sesotho Translation

V2. *Morui o ne a ena le mehlapehlape ya dikgutshwane le ya dikgomo,*

The rich man had had many herds of sheep and of cattle.

During the time of the ancient Israel, cattle were a source of food, wealth, temptation, and the ability to make sacrifices to God or gods (Hope 2005: 34). Temptation led to the rich coveting cattle of other people as is the case in this verse. In this verse, the desire of the rich man to have more, led him to kill the poor man for his one lamb. The use of **בָּקָר** (cattle, herd/ox), is symbolic. It symbolises wealth and temptation. To show how rich is the rich man, the 1909 Sesotho translation translates **בָּקָר** (cattle, herd/ox), as *dikgomo tse ngatangata* (many herds). For Basotho, cattle symbolise wealth and temptation (see 4.6.2.1). The 1989 Sesotho translation translates **בָּקָר** (cattle/herd/ox) as *mehlapehlape* (herds of herds). Both Sesotho translations have succeeded in showing how rich the rich man was. Both Sesotho translations have succeeded in showing the symbolic use of **בָּקָר** (cattle, herd/ox), in 2 Samuel 12:2. Sesotho users can conceptualise the verse but understanding the symbolic and metaphoric use of **בָּקָר** (*mohlape*) is subject to interpretation. A footnote is needed.

Suggested Sesotho translation

V2. *Morui o ne a ruile haholo, a ena le mehlapehlape ya dinku le dipudi le ya dikgomo,*

The rich man was very rich, he had many herds of sheep, of goats and of cattle.

Footnote:

Temaneng ena mehlapehlape ya dikgomo e emetse borui le diqhwebeshano.

In this verse herds and herds of cattle symbolise wealth and conflict.

5.2.6.3 Use of מְרִיצֵי in Ezekiel

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
מְרִיצֵי	Ezekiel 39:18	Fatling/fattened calves/sacrificial calf	<i>Dipoho tse nontshitsweng/fattened bulls</i>	<i>Dipohwana tse nontshitsweng/fattened calves</i>

בְּשֶׁר גְּבוּרִים תֹּאכְלוּ וְדַם-גְּשִׁיזֵי הָאָרֶץ תִּשְׁתּוּ אֵילִים כְּרִים וְעֵתוּדִים פְּרִים מְרִיצֵי בָשָׁן כָּלָם:

You shall eat the flesh of the mighty, and drink the blood of the princes of the earth – of rams, of lambs, and of goats, of bulls, all of them fatlings of Bashan.

1909 Sesotho Translation

V18. Le tla ja nama tsa diqhenqha, le tla nwa madi a marena a lefatshe: e leng dipheleu, le dikonyana, le diphooko, le dipoho; kaofela ha tsona e le tse nontshitsweng Bashane.

You will eat flesh of big men, and drink blood of kings of the earth: who are rams, lambs, male goats, and bulls; all of them fattened at Bashan.

1989 Sesotho Translation

V18. Le tla ja nama ya bahale, le nwe madi a mahosana a lefatshe, jwalokaha eka ke a dipheleu le a dikonyana, le a dipodi, le a dipohwana tseo kaofela ha tsona e leng tse nontshitsweng tsa Bashane.

You will eat flesh of warriors, and drink blood of princes of the earth, as if it is of rams, lambs, goats, and the young bulls all of them being the fatlings of Bashan.

This verse is prophetic. It talks about the day God will finally defeat his enemies. The use of מְרִיצֵי (fatlings) is symbolic and it symbolises sacrifice to God. מְרִיצֵי (fatlings) symbolises the warriors of Gog who will be sacrificed like sacrificial animals (Carley 1974: 266; Zimmerli 1983: 309). The enemies of God are mentioned as warriors or the mighty. Princes/kings of the earth are a metaphor for many nations who make up God's enemies (Zimmerli 1983: 309). These enemies are then categorised according to their ranks viz. rams, lambs, goats, and bulls that are a metaphor for different ranks of people (Zimmerli 1983: 309). The verse states that these ranks are fatlings of Bashan. In this verse, מְרִיצֵי refers to rams, lambs, goats, and bulls

fattened at Bashan for sacrifice. Bashan was known for its fat, fierce bulls. In the 1909 Sesotho translation מְרִינְעִי (fattened sacrificial animal) refers to a category of these warriors and princes of the earth mentioned in this verse. This is made possible by using of *e leng* (namely) before the fatlings are mentioned. The use of מְרִינְעִי in the 1909 Sesotho translation is symbolic. The 1989 Sesotho translation precedes the mentioning of fatlings by using *jwalokaha eka* (as if). The 1989 Sesotho translation uses simile for מְרִינְעִי. The meaning of מְרִינְעִי in the 1909 and 1989 Sesotho translations is different. In the 1909 Sesotho translations, מְרִינְעִי is symbolic referring to a category of warriors and princes whilst in the 1989 Sesotho translations מְרִינְעִי is used in a simile (it does not refer to a category of warriors and princes of the earth). Sesotho users can conceptualise the verse, but understanding it is subject to interpretation. A footnote explaining the symbolic and metaphoric use of מְרִינְעִי/fatlings/*dipoho* is needed.

Suggested Sesotho translation

V18. Le tla ja nama ya bahale, le nwe madi a mahosana a lefatshe, mme bona ke dipheleu le dikonyana, le dipodi, le dipohwana tseo kaofela ha tsona e leng tse nontshitsweng tsa Bashane. *You will eat flesh of warriors, and drink blood of princes of the earth, and they are rams, lambs, goats, and the young bulls all of them being the fatlings of Bashan.*

Footnote

Temaneng ena pohwana ke kgongwana ya sehlabelo mme e emetse sehlabelo.
In this verse bullock symbolise sacrifice.

5.2.6.4 Use of מְרִיא in Isaiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
מְרִיא	Isaiah 11:6	fatling	<i>Kgomo e nontshitsweng/ fattened cow</i>	<i>Sethojana/young female cow</i>

Hebrew text

וְעֵגֶל וּבְכִירִיּוֹן וּמְרִיא יַחְדָּו

the calf and the young lion and the fatling together

1909 Sesotho Translation

V6. Namane le tawana le kgomo e nontshitsweng di tla ba hammoho/ *a calf and young lion and a fattened cow will stay together*

1989 Sesotho Translation

V6. Namane le Tawana le sethojana di hole mmoho/ *a calf and a young lion and a young cow will grow together.*

This is a Messianic prophecy (Oswalt 2003: 188). The use of מְרִיאָ alongside wild meat-eating animals such as leopards, hyena and lion is symbolic. It symbolises peace that would reign in future amongst the people of God and their neighbours when Christ (off-shoot of Jesse, Isaiah 11:1) rules the nations (<http://biblehub.com/Isaiah/11-6.htm>). Hailey (1985: 122-123) states that the calf, the young lion, and heifer symbolised the character of the subjects who would inhabit the kingdom of God. The 1909 Sesotho translation states that the fattened calf will stay together in peace with wild meat-eating animals such as wolf, leopard, and a lion. The hyena, leopard and a lion represent the enemies of the people of God. The fattened calf (מְרִיאָ) represents the people of God. Unlike the 1909 Sesotho translation that states that the fattened calf (מְרִיאָ) will live alongside each other in peace, the 1989 Sesotho translation states that the fattened calf (מְרִיאָ) and the leopard, the lion and the wolf will grow together. The use of (מְרִיאָ) in this verse (Isaiah 11:6), symbolises total peace between nations and the people of God.

Suggested Sesotho translation

V6. Namane le tawana le kgomo e nontshitsweng di tla phela mmoho mme tawana ha e na di ntsha kotsi/ *a calf and young lion and a fattened cow will live together and the young lion will not harm them*

Footnote

Temaneng ena namane e emetse setjhaba sa Modimo./
In this verse calf symbolises people of God.

5.2.7 Small cattle/sheep and goats/flock (צֹאֵן)

The ethical relationship between Sesotho users and small cattle/sheep and goats/flock is social, economic, religious and legislated (4.6.3.6; 4.4.1; 4.6.3.5; 8.9). This sub-section discusses the

symbolic and metaphoric use of זאץ (small cattle/sheep and goats/flock/*dinku le dipudi/mohlape wa dinku le dipudi*) in the Hebrew and the 1909 and 1989 Sesotho translations. The symbolic and metaphoric use of זאץ is discussed below.

5.2.7.1 Use of זאץ in Psalms

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
זאץ	Psalms 79:13	small cattle, sheep and goats, flock, flocks	<i>Mohlape/flock</i>	<i>Mohlape/flock</i>

Hebrew text

וְאַנְחֵנוּ עִמָּךְ וְצֹאֵן מִרְעִיתֶךָ

Then we your people, the flock of your pasture,

1909 Sesotho Translation

V13. Mme rona, setjhaba sa hao, mohlape oo o leng moalosi wa wona/ *We, your people, the flock looked after by you*

1989 Sesotho Translation

V13. Empa rona setjhaba sa hao, mohlape wa makgulo a hao/ *But we your people, the flock of your pastures*

The use of זאץ is symbolic and it symbolises the religious people of God (Hope 2005:95). The 1909 Sesotho translation translates מִרְעִיתֶךָ (pasturing, shepherding) as *oo o leng moalosi wa wona* (the flock looked after by you/shepherded by you). The 1989 Sesotho translation translates מִרְעִיתֶךָ as *makgulo a hao* (your pastures). The meaning of מִרְעִיתֶךָ in the 1909 and 1989 Sesotho translation is the same even though the 1909 is more descriptive. The use of זאץ/flock/small cattle/sheep and goats, in the 1909 and 1989 Sesotho translations is metaphoric. The people of God are equated with זאץ/flock/small cattle/sheep and goats (Hope 2005: 95). The metaphor in both Sesotho translations (1909 and 1989) is well presented and Sesotho users will not have a problem in conceptualising and understanding it.

Suggested Sesotho translation

V13. Empa haele rona setjhaba sa hao, re leng mohlape o kalosong ya hao/ *But for us your people, the flock under your care*

Footnote:

Temaneng ena mohlape e emetse borui mme ke letshwao la bana ba Modimo./*In this verse flock is a symbol of wealth, vulnerability and of people of God.*

5.2.7.2 Use of צאן in Ecclesiastes

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
צאן	Ecclesiastes 2:7	small cattle, sheep and goats, flock, flocks	<i>Mehlape ya dikgomo/herds</i> <i>Dinku/flocks of sheep</i>	<i>Mehlape ya dikgomo/herds</i> <i>Dikgutshwane/flocks</i>

Hebrew text

גם מקנה בקר וצאן הרבה היתה לי מפל שקניו לפני בירושלם:

I had also great possessions of herds and flocks, more than any who came before me in Jerusalem

1909 Sesotho Translation

V7. Ka rua mehlape e meholo ya dikgomo le ya dinku, ho feta bohle ba bileng teng pele Jerusalema/ *I possessed great herds of cattle and sheep, more than anyone who came before me in Jerusalem.*

1989 Sesotho Translation

V7. Ka rua haholo, ka ba le mehlape ya dikgomo le ya dikgutshwane ho feta bohle ba ileng ba eba teng Jerusalema pele ho nna/ *I had great possessions, I had herds of cattle and flocks more than anyone who lived in Jerusalem before me.*

The use of צאן alongside בקר and מקנה indicates great wealth. During the biblical times, sheep (צאן) “... had great religious, social, and economic importance” (Hope 2005: 95). The 1909

and 1989 Sesotho translations have presented this symbolism well by starting with the words *Ka rua* (I had possessions), or it can mean I became rich. Sesotho users can conceptualise and understand the symbolic use of herds and flocks of sheep.

Suggested Sesotho translation

V7. Ke bile moruihadi, mme ka ba le mehlapehadi ya dikgomo le ya dinku le dipudi ho feta bohle ba bileng teng pele ho nna mona Jerusalema/ *I became very rich, and I owned great herds of cattle and flocks of sheep and goats.*

Footnote:

Temaneng ena mohlape e emetse borui/*In this verse flock is a symbol of wealth*

5.2.8 Calf (עֵגֶל)

Calves are part of cattle and the ethical relationship of Sesotho users with them is social, economic, religious and legislated (see 4.6.3.1; 5.2.1; 8.9). Due to its tenderness and dependence on its mother, the use of calves as animal symbols and metaphors is intended to describe this tenderness. This sub-section discusses the symbolic and metaphoric use of עֵגֶל (calf) in the Hebrew text and the 1909 and 1989 Sesotho translations. The symbolic and metaphoric use of עֵגֶל (calf) is discussed below.

5.2.8.1 Use of עֵגֶל in Psalms

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
עֵגֶל	Psalms 29:6	Calf	Manamane/calves	Namane/calf

Hebrew text

וַיַּרְקִיעֵם כַּמּוֹ-עֵגֶל לְבָנוֹן

He makes Lebanon to jump up and down like a calf

1909 Sesotho Translation

V6. O di thadisa jwaloka manamane, le Lebanone/*He makes them to run jumping up and down like calves, and Lebanon.*

1989 Sesotho Translation

V6. Lebanone, o e thadisa jwaloka namane/ *Lebanon, he makes it to run jumping up and down like a calf.*

This psalm is about the power and authority of God (Calvin 1949: 475). The power of God will make Lebanon with its big mountains and strong cedar trees firmly rooted into the depths of the earth, to run and jump up and down like a calf (Weiser 1975: 263). When calves run jumping up and down it is usually due to joy, but in this verse, it was due to fear of God. The use of לָגַל (calf) is symbolic. Hope (2005: 35) states that לָגַל (calf) symbolises Canaanites' gods/worship to idols that were in the image of calves. Both the 1909 and 1989 Sesotho translations use simile. The fear of Lebanon is compared to a frightened calf jumping up and down. The 1909 Sesotho translation translates םַדְּקַדְּקַדְּ as *thadisa* meaning "made to run jumping up and down". The 1909 Sesotho translation uses plural *o di thadisa* (he makes them run jumping up and down), whilst the 1989 Sesotho translation uses singular *o di thadisa* (he makes them run jumping up and down). The 1909 Sesotho translation links verse 6 with verse 5 and in this case *o di* (he makes them), refers to *dikedare tsa Lebanone* (cedars of Lebanon) in verse 5. This is so because verse 6 starts with a small letter *o* (he). This means the 1909 Sesotho translation is saying God makes the cedars of Lebanon to jump up and down like a calf. The 1989 Sesotho translation ends verse 5 with a full stop and starts verse 6 with Lebanon which gives a meaning that Lebanon stands either for a country or cedars. The word *thadisa* comes from *thala* and in the Sesotho language, it is used to indicate a calf running around jumping up and down. If you leash or hold a calf preventing it from running, to try to free itself it will jump up and down or skip. This seems to be the meaning of this verse (Cedars of Lebanon were held down by God and were trying to free themselves by jumping up and down). Conceptualisation in the 1909 and 1989 Sesotho translations is different though closely related. Both translations had succeeded in presenting the simile. For the users to understand the symbolic use of לָגַל /calf/*namane*, a footnote is needed.

Suggested Sesotho translation

V6. (Morena) o di (dikedare tsa Lebanone) etsa di tloatlole jwaloka namane e leka ho itshwasolla/ *(The Lord) makes them (cedars of Lebanon) to jump up and down like a calf trying to free itself.*

The meaning of this suggested translation is that the cedars of Lebanon are jumping up and down trying to free themselves so that they can run because of the fear of the Lord.

Footnote

Temaneng ena namane e emetse Lebanone. */In this verse calf symbolise Lebanon.*

5.2.9 Heifer

Heifers are young cows and are part of cattle. The ethical relationship between Sesotho users and them is social, economic, religious and legislated (see 4.6.3.1; 5.2.1). This sub-section discusses the symbolic and metaphoric use of עֵגְלָה in the Hebrew text and the 1909 and 1989 Sesotho translations. עֵגְלָה /heifer/kgongwana is discussed below.

5.2.9.1 Use of עֵגְלָה in Jeremiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
עֵגְלָה	Jeremiah 46:20	heifer	<i>Sethole/young cow</i>	<i>Sethole/young cow</i>

Hebrew text

עֵגְלָה יְפֵה־פִיּוֹה מִצְרַיִם

Egypt is a beautiful heifer

1909 Sesotho Translation

V20. Egepeta ke sethole se setlesetle/*Egypt is a very beautiful heifer*

1989 Sesotho Translation

V20. Egepeta e ka sethole se setlesetle/*Egypt is like a very beautiful heifer*

The use of עֵגְלָה (calf) is symbolic. The Egyptian worshipped calves as their god. עֵגְלָה (calf) symbolises worship to an idol god in the form of a calf worshipped by the Egyptians and Canaanites (Hope 2005: 35; Oswalt 1973: 13-20). The 1909 Sesotho Translation uses metaphor. The 1989 Sesotho translation uses simile. In the 1909 Sesotho translation, Egypt is equated with a beautiful heifer whilst in the 1989 Sesotho translation, the beauty of Egypt is

compared to a heifer. For the Sesotho users, it is easy to conceptualise the meaning of the verse as presented by both translations (1909 and 1989). The term beautiful heifer refers to a heifer that has not been tamed to do hard work or a heifer that has not had a yoke placed on its neck. What the prophet is saying is that Egypt has not yet been conquered by any country or has not become a vassal/slave of another country. The beautiful heifer (עֵגֶפֶתָּהּ) symbolises a free prosperous, and wealthy country (Laetsch 1952: 328).

Suggested Sesotho translation

V20. Egepeta ke sethole se setlesetle se sa tsebeng joko. /*Egypt is a very beautiful heifer that has not yet been yoked.*

Footnote:

Temaneng ena sethole ke kgongwana mme e emetse Egepeta le modingwana wa yona wa kgomo. /*In this verse heifer is a young cow that symbolises Egypt and its calf worship.*

5.2.9.2 Use of עֵגֶפֶתָּהּ in Jeremiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
עֵגֶפֶתָּהּ	Jeremiah 50:11	heifer	Sethole/young female cow	Sethojana/young female cow

Hebrew text

תפוישו כְּעֵגֶפֶתָּהּ דְנֶשֶׁה

though you are wanton as a heifer in grass,

1909 Sesotho Translation

V11. Le tlole jwaloka sethole hara jwang bo botala/ *and spring about like a heifer in the green grass*

1989 Sesotho Translation

V11. Le ralotsa sa sethojana se qeta ho pola mabele/ *you spring about like a heifer after the threshing of corn*

The heifer calf symbolises joy and freedom (Laetsch 1952: 355). The rendering of תְּפֹשֵׁת בְּעֵגְלָהּ (though you are wanton as a heifer in grass), by the 1909 Sesotho translation is literal. It gives a meaning of a heifer (עֵגְלָהּ) being happy when finding itself in green grass. Babylon is depicted of being happy of seeing good fortune just like a heifer happy for seeing green grass (see Jeremiah 50:1). The 1909 Sesotho translation uses simile. The behaviour of Babylon is compared to the behaviour of a heifer seeing green grass. The 1989 Sesotho translation translates תְּפֹשֵׁת בְּעֵגְלָהּ דְּנֶשֶׁה (though you are wanton as a heifer in grass), differently from the 1909 Sesotho translation. The 1989 Sesotho translation uses the use of heifers (threshing of corn) to translates תְּפֹשֵׁת בְּעֵגְלָהּ דְּנֶשֶׁה (though you are wanton as a heifer in grass). The 1989 Sesotho translation translates תְּפֹשֵׁת בְּעֵגְלָהּ דְּנֶשֶׁה (though you are wanton as a heifer in grass), as *Le ralotsa sa sethojana se qeta ho pola mabele* (you spring about like a heifer after the threshing of corn). Usually when heifers are freed after the threshing of corn, they run around and spring with joy. The 1989 Sesotho translation compares the joy of Babylon to that of a heifer that has just been freed from its yoke after the threshing of corn. The 1989 Sesotho translation dropped דְּנֶשֶׁה (grass) for threshing of corn. Like the 1909 Sesotho translation, the 1989 Sesotho translation uses simile. Though conceptualisation of the verse may differ in both Sesotho translation (1909 and 1989), the meaning of freedom for the heifer is the same. The understanding of the symbolic and metaphoric use עֵגְלָהּ/heifer/*sethojana* is subject to interpretation. A footnote is needed.

Suggested Sesotho translation

V11. Le thala sa sethojana se qeta ho panollwa joko ka mora ho pola mabele, se bona jwanng bo botala/ *you spring about like a heifer after being unleashed after the threshing of corn seeing the green grass.*

Footnote:

Temaneng ena sethojana e emetse Babilona mme ke letshwao la tokoloho le thabo/*In this verse heifer stands for Babylon and symbolises joy and freedom.*

5.2.10 Ox/cattle (שׁוֹר)

An ox is a type of cattle. The relationship between an ox and Sesotho users is social, economic, religious, and legislated (see 4.6.3.1; 5.2.1; 8.9). The sub-section discusses the symbolic and metaphoric use of שׁוֹר (ox/*pholo/kgomo*) in the Hebrew text and the 1909 and 1989 Sesotho translations. שׁוֹר (ox/*pholo/kgomo*) is discussed below.

5.2.10.1 Use of שׁוֹר in Job 6:5

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
שׁוֹר	Job 6:5	Ox/cattle	<i>Kgomo/cow</i>	<i>Pholo/ox</i>

Hebrew text

אָם יִגְעָה-שׁוֹר עַל-בְּלִילֹו:

or the ox low over his fodder?

1909 Sesotho Translation

V5. Kapa kgomo e ka bokolla pela furu ya yona?/ *or the cow can low when there is fodder near it?*

1989 Sesotho Translation

V5. Kapa pholo ya bohla e ntse e fula?/ *or an ox bellow whilst grazing?*

An ox is a symbol of dumbness (Rimbach 1972:124). The figure of speech used is metaphor and interrogation. Job asks his friends a question to which he knows the answer (Habel 1985: 146). What Job is saying to his friends is that when he had everything of his desires, there was no need for him to complain because he had everything (Church 1960: 524; Van Selms 1985: 38). According to Habel (1985: 146), the ox symbolises Job, and fodder words of comfort he is expecting from his friends. The 1909 Sesotho translation translates שׁוֹר (ox/cattle) as *kgomo/cattle*. The 1989 Sesotho translation translates שׁוֹר (ox/cattle) as *pholo/ox*. The groaning of an ox is gruffer and louder than that of a cow. *Kgomo/pholo* in both the 1909 and 1989 Sesotho translations is used figuratively. Job equates himself to ox/cattle. Interrogation and metaphor are well presented in both Sesotho translations (1909 and 1989). Sesotho users can conceptualise an ox/cow leaning over fodder. Understanding the symbolic and metaphoric use of שׁוֹר (ox/pholo/kgomo) is subjected to interpretation and a footnote is needed.

Footnote:

Temaneng ena pholo ke letswhao la ho thapiswa mme e emetse Jobo. / *In this verse ox stands for Job and is a symbol of docility.*

5.2.10.2 Use of שׂוֹר in Job

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
שׂוֹר	Job 24:3	Ox/cattle	Kgomo/cattle	Pholo/ox

Hebrew text

יִקְבְּלוּ שׂוֹר אֶלְמָנָה:

they take the widow's ox for a pledge

1909 Sesotho Translation

V3. Kgomo ya mosadi wa mohlolohadi e bewa tebeletso/a cow of the widow is taken for a pledge

1989 Sesotho Translation

V3. Pholo ya mohlolohadi ba e nkele peeletso/the ox of the widow is taken for a pledge

Job complains to God about the heartless people doing as they wish without fearing God but those who fear God misfortunes are befalling them. Job makes a list of cruel things the heartless people are doing. One of the cruel things the heartless people are doing is taking away the ox of the widow for a pledge. The use of an ox/cow in this verse is symbolic. The ox/cow symbolises a priced possession on which the widow depended for survival. Taking it away means making it difficult for the widow to survive (Church 1960: 550; Van Selms 1985: 93; Howley 1976: 163; Habel 1985: 359). Hope (2005: 35, 36) states that the name שׂוֹר does not represent an animal of a particular gender and can refer to a cow or an ox. The Sesotho translation of שׂוֹר closer to the context is *kgomo/cow* instead of *pholo/ox*. *Kgomo/cow* will be beneficial to a widow as she could milk it and even use it for ploughing. Translating שׂוֹר as *pholo/ox* means the widow will not have access to milk. The taking away of the שׂוֹר (cow) of the widow, simply means that the widow will have no milk to sell or drink and will not be able to plough her fields. In both Sesotho translations (1909 and 1989), the symbolic use of שׂוֹר (cow/ox) symbolising priced possession is well presented. Sesotho users can conceptualise the use of שׂוֹר (*pholo/ox/kgomo/cow*) in the verse, but the symbolic and metaphoric meaning is depended on interpretation. A footnote is necessary.

Footnote:

Temaneng ena pholo/kgomo e emetse borui/*In this verse pholo/cow is a symbol of wealth.*

5.2.10.3 Use of שׁוֹר in Proverbs

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
שׁוֹר	Proverbs 14:4	Ox/cattle	<i>Kgomo/cattle/cows</i>	<i>Kgomo/cattle/cows</i>

Hebrew text

בְּאֵין אֱלֵפִים אֲבוּס בָּר וְרֵב-הַבּוֹאוֹת בְּכַח שׁוֹר:

No cattle, crib is clean, abundance of produce by strength of the ox.

1909 Sesotho Translation

V4. Moo kgomo di leng siyo, mediko e hloka dijo, empa matla a dipholo a ekeletsa leruo/*where there are no cows, the cribs are empty, but the strength of the oxen increases crops*

1989 Sesotho Translation

V4. Moo kgomo di leng siyo sejelo ha se na letho, tjhai e ba ngata ka matla a dipholo/*where there are no cows' cribs are empty, but abundant crops is the result of the strength of the oxen.*

The use of שׁוֹר (cow/ox) symbolises wealth (Hope 2005:34). Both the 1909 and 1989 Sesotho translations translated שׁוֹר as dipholo/oxen. This agrees with the context, because oxen are used for the ploughing of fields and planting of crops (Church 1960: 757). The figure of speech used by both the 1909 and 1989 Sesotho translations is antithesis. The first part of the verse *Moo kgomo di leng siyo sejelo ha se na letho* (where there are no cows, the cribs are empty), was in contrast to the second part of the verse *empa matla a dipholo a ekeletsa leruo* (but the strength of the oxen increases crops). Milking cows are fed crops produced using the strength of the oxen to pull the plough during ploughing. Clean cribs symbolise poverty (Church 1960: 757) In this verse שׁוֹר represents capacity to plough and abundant harvesting of crops. Both the 1909 and the 1989 Sesotho translations have presented the symbolic use of שׁוֹר well. Sesotho users can conceptualise an empty crib but understanding the symbolic use of שׁוֹר /pholo/ox is subject to interpretation. A footnote is needed.

Suggested Sesotho translation

V4. Moo ho sa ruuang dikgomo, sejelo sa dikgomo se lelea, empa matla a dipholo a tlisa tjhai e kgolo/*Where there are no cattle, the crib is empty, but the strength of oxen brings in a good harvest.*

Footnote:

Temaneng ena pholo/kgomo e emetse borui/*In this verse pholo/cow is a symbol of wealth.*

5.2.10.4 Use of שׁוֹר in Isaiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
שׁוֹר	Isaiah 1:3	Ox/cattle	<i>Kgomo/cow</i>	<i>Pholo/ox</i>

Hebrew text

יָדַע שׁוֹר קִנְיָהוּ וְחֲמֹר אֲבוֹס בְּעֵלָיו יִשְׂרָאֵל לֹא יָדַע עַמִּי לֹא הִתְבּוֹנֵן:

The ox knows who owns it, and the ass the crib of its master; but Israel does not know, my people do not understand.

1909 Sesotho Translation

V3. Kgomo e tseba ya e ruileng, esele e tseba lesaka la monga yona; Iseraele yena ha a na tsebo, setjhaba sa ka ha se na temoho/*The cow/ox knows its owner, the donkey knows its kraal, but Israel lacks knowledge, my people do not understand.*

1989 Sesotho Translation

V3. Pholo e tseba monga yona, tonki e tseba sejelo sa yona, empa Iseraele le yena o hloka tsebo, tjhaba sa ka ha se na kutlwisiso/*an ox knows its owner, the donkey knows its crib, but Israel lacks knowledge, my people have no understanding*

The ox is used as a symbol of stupidity/dumbness (Hailey 1985: 38; Rimbach 1972:124). Metaphor and sarcasm/irony are used. The meaning of the verse is that the behaviour of שׁוֹר /cow/ox and חֲמֹר/ass/donkey is far better than that of Israel, the people of God (Oswalt 2003: 73; Leupold 1971: 56). Sarcasm/irony is used. The 1909 and 1989 Sesotho translations have presented sarcasm/irony in this verse well. Sesotho users will be able to conceptualise the use

of שׁוֹר /cow/ox in this verse especially those in rural areas. Cows/oxen do not run away from their owners but instead they do go to them unlike Israel who always angers God by going astray.

Suggested Sesotho translation

V3. Pholo e tseba monga yona, tonki e tseba sejelo sa yona, empa Iseraele yena o hloka tsebo, tjhaba sa ka ha se na kutlwisiso mme ha se tsebe Morena wa sona/*an ox knows its owner, the donkey knows its crib, but Israel lacks knowledge, my people have no understanding and do not know their Lord.*

Footnote:

Temaneng ena pholo/kgomo ke letshwao la bothoto le ho ba pela Modimo/*In this verse ox/cattle is a symbol of dumbness and proximity to God.*

5.2.10.5 Use of תֹּר in Daniel

Aramaic word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
כְּתוֹרִין	Daniel 5:21	Oxen/young bullock	<i>Kgomo/cow/ox</i>	<i>Kgomo/cows/cattle</i>

Aramaic text

עֲשָׂא כְּתוֹרִין יִטְעַמוּנָהּ

he was fed grass like oxen

1909 Sesotho Translation

V21. A fula jwang jwaloka kgomo/*he grazed grass like a cow*

1989 Sesotho Translation

V21. Ya e ja jwang jwaloka dikgomo/*and he ate grass like cattle*

An ox is a bull that had been castrated to make it docile (Hope 2005: 32). Nebuchadnezzar is a powerful king and for him to be compared to an ox is humiliation. He is not compared to אֲבָרָה/bulls/stallions which according to Hope (2005:34) is translated as “mighty ones” but is compared to a docile תֹּר /ox/cow. The use of תֹּר /oxen/cattle/*dikgomo* is symbolic and it

symbolises docility, dumbness, and humility. Both Sesotho translations (1909 and 1989) translate תור as *kgomo*/cow/cattle. In Sesotho proverbs, to eat grass with cattle (*ho ja jwang le dikgomo*) means to be mad/insane. The 1909 Sesotho translation translates כְּתוֹרִיךְ as *jwaloka dikgomo* (like a cow/ox) in the singular. The 1989 Sesotho translation translates כְּתוֹרִיךְ as *jwaloka dikgomo* (like cattle) in the plural. Simile is used. The Sesotho users will be able to conceptualise and understand the phrase and both translations (1909 and 1989 Sesotho) have presented the simile well.

Footnote:

Temaneng ena pholo e emetse Nebukadnesare mme ke letshwao la ho kokobetswa le ho thapiswa/*In this verse ox represents Nebuchadnezzar and symbolises docility.*

5.2.11 Gazelle (צִיָּבִי)

The ethical relationship existing between Sesotho users and buck is social, totemic, royal, superstitious, religious and legislated (see 4.6.2.1; 8.9). When using buck as symbols and metaphors, complexity theory translators should always be mindful of their social, totemic, royal, superstitious and religious use in Sesotho culture. This sub-section discusses the symbolic and metaphoric use of all types of buck/deer in the Hebrew text and the 1909 and 1989 Sesotho translations. The Hebrew language has lot of terminology for buck/deer more than the Sesotho language. צִיָּבִי /gazelle/kgama is discussed below.

5.2.11.1 Use of צִיָּבִי in Proverbs

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
צִיָּבִי	Proverbs 6:5	gazelle	<i>Jwaloka Tshepe/ buck</i>	<i>Jwaloka Tshepe/ like a buck</i>

Hebrew text

הִנָּצֵל כְּצִיָּבִי מִיָּד

deliver yourself like a gazelle from the hunter

1909 Sesotho Translation

V5. O phonyohe jwaloka tshepe mameneng/*you must escape like a buck from snares*

1989 Sesotho Translation

V5. Ipholose sa tshepe matsohong a setsomi/*save yourself like a buck from the hands of a hunter*

Gazelles/bucks symbolise cleanness and speed (Hope 2005:46; Rimbach 1972:144). The verse is about freeing oneself from debt (Church 1960: 743). The verse can be rephrased as: “Be clean from your debt speedily like a gazelle freeing itself from the hunter”. The Sesotho translations translate צָפָרִי as *tshepe*/buck. *Tshepe* is a generic name for buck. Unlike the Hebrew language that has many names for types of bucks, there are only a few Sesotho names. Hope (2005:46) states that in “biblical times gazelles were trapped in nets or snares or were shot with bows and arrows”. For Sesotho users, *tshepe*/buck can be a clan totem, symbol of weakness, royalty, and deception (see 4.6.2.1). Both translations (1909 and 1989 Sesotho translations) translated צָפָרִי כַּצָּפָרִי as *jwaloka tshepe* (like the buck) using a similia. The Sesotho users will be able to conceptualise the use of צָפָרִי /gazelle/*tshepe*. The simile is presented well in both Sesotho translations (1909 and 1989).

Footnote:

Temaneng ena tshepe ke letshwao la bofokodi le ho hloka matla/*In this verse, tshepe/buck is a symbol of weakness and helplessness.*

5.2.11.2 Use of צָפָרִי in Song of Solomon

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
צָפָרִי	Song of Solomon 2:7	Gazelle, beauty, honour	<i>Ditshepe</i> /buck	<i>Ditshepe</i> /buck

Hebrew text

הַשְּׁפָרִי אֶתְכֶם בְּנוֹת יְרוּשָׁלַם בְּצָפָרִיֹת

I beg you, O daughters of Jerusalem, by the gazelles

1909 Sesotho Translation

V7. Baradi ba Jerusalema, ke le antsha ka ditshepe /*the daughters of Jerusalema I adjure you by the gazelles*

1989 Sesotho Translation

V7. Lona baradi ba Jerusalema, ke a le laya, ke le laya ka ditshepe/ *You daughters of Jerusalema, I instruct you, I instruct you by the gazelles*

In both the 1909 and 1989 Sesotho translations, the use of *ditshepe*/buck is symbolic. The gazelle is regarded as a clean animal that the Israelites can eat, and it symbolises “speed, grace, beauty female sexuality and erotic love” (Hope 2005: 46-47, see also Forti 2008: 41). Exum (2005: 119) further states that “The names of gazelles and does sound like titles of God ... [and] the phrase sounds like a more conventional way of swearing an oath in the name of God but lacks that kind of solemnity”. *Ditshepe*/buck is used as a symbol of love. Both Sesotho translations have presented the metaphoric use of *ditshepe*/buck well, but it cannot be easily conceptualised by the Sesotho users because in Sesotho proverbs *tshepe*/buck is used to indicate untrustworthiness. To make it easy for Sesotho users, a footnote explaining *ditshepe*/buck as symbol of love is necessary.

Suggested Sesotho translation

V7. Ke le laya ka ditshepe tse tsebahalang ka ho kgahleha le boitlhompho/*I instruct you by the gazelles known for beauty and honour*

Footnote:

Temaneng ena tshepe ke letshwao la botle, lerato, le ho hloka sekodi/In this verse tshepe./ The buck is a symbol of beauty, love, and blamelessness.

5.2.11.3 Use of צָרָיִם in Song of Solomon

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
צָרָיִם	Song of Solomon 2:9	Gazelle, beauty, honour	<i>Tshepe</i> /buck	<i>Tshepe</i> /buck

Hebrew text

דוֹמָה דוֹדִי לְצָרָיִם

The one I love is like a gazelle

1909 Sesotho Translation

V9. Moratuwa wa me o lekisa tshepe/*My lover imitates a buck*

1989 Sesotho Translation

V9. Moratuwa o tshwana le tshepe/*my lover is like a buck*

The use of רִי זָ is also symbolic. רִי זָ is a symbol of love, beauty and honour, sexuality, and fertility (Hope 2005: 46, 47 and Forti 2008: 41). Exum (2005: 125,126) states that “The comparison of the man to a gazelle or young deer ... suggests speed and agility”. The use of רִי זָ /gazelle/*tshepe* in the 1909 and 1989 Sesotho translations is metaphoric. The Sesotho translations (1909 and 1989) translated לְצִבְיָ as *lekisa tshepe* (imitating a buck) (1909) and *o tshwana le tshepe* (is like a buck) (1989). The figure of speech the Sesotho translations used is simile and was presented well for the Sesotho users to conceptualise and understand.

Footnote:

Temana ena tshepe ke letshwao la botle, lerato, le ho hloka sekodi/In this verse tshepe/buck is a symbol of beauty, love, and blamelessness.

5.2.12 Goats (עֲזִים , עֲזִים , עֲזִימִים , עֲזִימִי)

The relationship between Sesotho users and goats is social, superstitious, religious and is legislated. (4.6.3.6; 5.2.7; 8.9). Some Sesotho users associate goats with witchcraft whilst some see them as a prized possession. Hebrew has more names for goats than the Sesotho language. This sub-section deals with these symbolic and metaphoric uses of goat in the Hebrew text and the 1909 and 1989 Sesotho translations. The symbolic and metaphoric use of עֲזִים ./goats is discussed below.

5.2.12.1 Use of עֲזִים in Daniel

Aramaic word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
עֲזִים	Daniel 8:5, 21	goat	<i>Phooko/male goat</i>	<i>Phooko/male goat</i>

Aramaic text

וְאֶגְיָ הַגִּיתִי מִבֵּינָם וְהִנֵּה צְפִירֵי־הָעֲזִים בָּא מִן־הַמְּעֵרָב עַל־פְּנֵי כָל־הָאָרֶץ

I was looking, behold, a male goat came from the west across the face of the whole earth

1909 Sesotho Translation

V5. Ka re ke ntse ke e bohile (pheleu), ka bona phooko e haola ka bophara ba lefatshe/*Whilst I was watching it (ram), I saw a male goat going cross the whole world*

1989 Sesotho Translation

V5. Ha ke ntse ke tadimile, ka bona phooko e etswa bophirimela, e haola lefatshe lohle/*whilst I was looking, I saw a male goat coming from the west, travelling across the whole world*

The 1909 and 1989 Sesotho translations translate צפיר־הָעִזִּים as *phooko*/male goat. The use of צפיר־הָעִזִּים is symbolic and metaphoric. The he-goat symbolises a human leader and demons (Hope 2005: 49). “The he-goat (צפיר־הָעִזִּים /male goat) from the west refers to Alexander the Great (king of Greece)” (Hammer 1976: 85; see Daniel 8:21; Pinney 1964: 111) The figure of speech used is metaphor. For Sesotho users, goat can symbolize ancestral worship and traditional doctors (see 4.6.2.6). The symbolic and metaphoric use of צפיר־הָעִזִּים /male goat/*phooko* in both Sesotho translations is clear to the Sesotho users.

Footnote:

Temaneng ena phooko e emetse Morena wa Magerike Alexander e Moholo mme e bontsha bonna le matla/ *In this verse male-goat stands for the king of Greece Alexander the Great and symbolises masculinity and power.*

5.2.12.2 Use of עִזִּים in Kings

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
עִזִּים	1 Kings 20:27	Goat	<i>Dipodi/goats</i>	<i>Dipotsanyane/ kids (goats)</i>

Hebrew text

וַיִּחַנּוּ בְנֵי־יִשְׂרָאֵל נֶגְדָם כְּשֵׁנִי חֲשָׁפֵי עִזִּים

the people of Israel encamped before them and were two little flocks of goats

1909 Sesotho Translation

V27. Bana ba Iseraele ba emisa mabapa le bona, ba le ka ka mehlatswana e mmedi ya dipodi/*the children of Israel camped next to them, and were like two little flocks of goats*

1989 Sesotho Translation

V27. *Bana ba Iseraele ba hloma ditente tsa bona ho Baarame, jwaloka mehlatswana e mmedi ya dipotsanyane*

Metaphor is used in the Hebrew text. Hope (2005: 48, 49) states that goats are more confident than sheep and when grazing they scatter all over the place and when dusk, they follow their leader with sheep behind them and can survive in drought and desert conditions. In this verse, goats symbolise self-confidence, strategy, and fortitude. By scattering, the goats make themselves look many and they fill a lot of space, and this means that the Israelites do not bunch together but instead scatter in front of the enemy such that the enemy sees a huge army. The 1909 Sesotho translation translates עֲזָיִם as *dipodi/goats* whilst the 1989 Sesotho translation translates it as *dipotsanyane/ kids (goats)*. The 1909 and 1989 Sesotho translations use simile instead of metaphor. The camped Israelites are compared to two flocks of goats. In both Sesotho translations (1909 and 1989), simile is well presented, and the Sesotho users can easily conceptualise and understand the verse.

Footnote:

Temaneng ena podi ke letshwao la boetapele, boitshepo, le ho mamella mathata/*In this verse goat is a symbol of leadership, self-confidence and fortitude.*

5.2.12.3 Use of עֲזָיִם in Isaiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
עֲזָיִם	Isaiah 34:6	He-goat	<i>Diphooko/ he-goat</i>	<i>Dipodi/ goat</i>

Hebrew text

תָּרַב לִיהוָה מְלָאָה דָם הַגְּשֵׁנָה מִסֶּלֶב מִדָּם פְּרִים וְעִתוּדֵיהֶם

The LORD has a sword; it is filled with blood, it is covered with fat, with the blood of lambs and goats

1909 Sesotho Translation

V6. Lerumo la Jehova le tletse, le kgenathetse mafura le madi a dikonyana, le a diphooko/*the spear of the Lord is bloody, it is covered in fat of lambs and male goats*

1989 Sesotho Translation

V6. Sabole ya Morena e kgenathetse madi, mafura e a jele sa mpana phatloha; e kganathetse madi a dikonyana le a dipodi/*The sword of the Lord is bloody, it has eaten fat to the full, it is covered in blood of lambs and goats*

Goats are a source of meat and clothing and are also associated with demons (Hope 2005: 49). The use of עֲוֹנֵי יִם is symbolic. The use of blood (דָּם) and fat (מִקְלָב) make the sacrificial setting clearer (Oswalt 2003: 387). God is “viewed as offering sacrifices...[and] the people will be slaughtered (עֲוֹנֵי יִם /he-goats/*diphooko* symbolise people who were enemies of Israel)” (Hailey 1985: 288). Here עֲוֹנֵי יִם/he-goats, refer to nations of the world that God is going to punish (Leupold 1971: 528). The 1909 Sesotho translation translates עֲוֹנֵי יִם as *diphooko*/male goats whilst the 1989 Sesotho translation translates it as *dipodi*/goats. For Sesotho users, it is easy to conceptualise the use of *diphooko*/he-goat or *dipodi*/goats. To understand this verse, the Sesotho users will struggle. The 1989 Sesotho translation uses a qualifier to indicate the extent of lamb and goat fat on the sword. The qualifier *sa mpana phatloha* is a Sesotho idiom meaning “to eat more than enough”. To assist the Sesotho users to understand the verse, a footnote explaining the symbolic and metaphoric use of *dipodi*/ עֲוֹנֵי יִם/goats in this verse.

Suggested Sesotho translation

V6. Sabole ya Morena e tletse madi a dikonyana le a dipodi mme mafura e a jele sa mpana phatloha/*The sword of the Lord is covered in blood of lambs and goats, and is covered in a lot of fat.*

Footnote:

Temaneng ena podi e emetse sehlabelo le dira tsa baIsraele/*In this verse, goat symbolises sacrifice and the enemies of Israel.*

5.2.12.4 Use of עֲוֹנִים in Psalms

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
עֲוֹנִים	Psalms 50:13	He-goat	<i>Diphooko/ he-goat</i>	<i>Diphooko/ he-goat</i>

Hebrew text

הֲאוֹכֵל בֶּשָׂר אַבִּירִים וְדָם עֲתוּנִים אֶשְׁתֶּה:

Do I eat the flesh of bulls, or drink the blood of goats?

1909 Sesotho Translation

V13. Hleka o re, ke ja dinama tsa dipoho, ke nwa madi a diphooko?! *It seems as if you say, I eat the meat of bulls, I drink the blood of goats?*

1989 Sesotho Translation

V13. Na ke ja nama ya dipoho? Kapa ke nwa madi a diphooko?! *Do I eat meat of bulls? Or I drink blood of male goats?*

The use of עֲוֹנִים /he-goat/*diphooko*, is symbolic (symbolised sacrifice). The verse refers to sacrifices the Israelites make to God where bulls and goats are slaughtered. According to Weiser (1975: 397), this verse repudiates the idea that God is a human being. The symbolism in both the 1909 and 1989 Sesotho translations is clear. Interrogation is used. God in this Psalm asks a question to which He knows the answer. For Sesotho users to conceptualise and understand the symbolic and metaphoric use of עֲוֹנִים /he-goat/*diphooko*, a footnote is necessary.

Suggested Sesotho translation

V13. Na ke ja nama ya dipoho le ho nwa madi a diphooko tseo le di etsang sehlabelo?! *Do I eat the meat and drink blood of male goats you sacrifice?*

Footnote:

Temaneng ena phooko e emetse bonna, matla le sehlabelo/*In this verse male-goat is a symbol of masculinity, strength and sacrifice.*

5.2.12.5 Use of יָגֵי in Judges

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
יָגֵי	Judges 14:6	kid	<i>Potsanyane/kid</i>	<i>Potsanyane/kid</i>

Hebrew text

וַתִּצְלַח עָלָיו רֹחַ יְהוָה וַיִּשְׁפָּעָהּ כְּשֹׁסַע הַגִּדִי

and the Spirit of the LORD came mightily upon him, and he tore the lion asunder as one tears a kid

1909 Sesotho Translation

V6. Yaba moya wa Jehova o a mo tlela ka matla; a harola tau, jwalokaha ho harolwa potsanyane/*then the Spirit of the Lord strongly came into him, he tore the lion, like when a kid was been torn.*

1989 Sesotho Translation

V6. ‘Moya wa Morena wa theohela hodima hae ka matla, mme a tamolla tawana eo jwaloka ha motho a ka tamolla potsanyane/ *the Spirit of the Lord descended upon him strongly, and he tore the young lion, like when a person was tearing a kid.*

Both the 1909 and 1989 Sesotho translations translate יָגֵי/kid as *potsanyane/goat kid*. The use of יָגֵי/goat kid/*potsanyane* is symbolic. It symbolises food for ordinary people. According to Hope (2005: 50), “...fattened kids were butchered regularly to supply meat for ordinary household meals”. Israelites households are used to tearing goats’ kids for consumption. The tearing of a lion like tearing a kid is understood within this context. Both Sesotho translations use simile, anti-climax (lion to goat kid), and exaggeration. The strength that Samson has because of the Spirit of God in him, is shown in the verse by Samson tearing apart a young lion/lion like tearing the soft flesh of a goat kid that can be torn by hand. This is exaggeration and anti-climax. To tear a grown-up lion like tearing a kid (goat) is an exaggeration of the strength of Samson. Both Sesotho translations (1909 and 1989) have succeeded in their presentation of simile and exaggeration. The Sesotho users can conceptualise and understand the verse.

Footnote:

Temaneng ena potsanyane ke letshwao la bofokodi/In this verse kid is a symbol of weakness and tenderness.

5.2.13 Dog (קֶלֶב)

The relationship between Sesotho users and dogs is social and is legislated (see 4.6.3.8 8.9). The use of dog in symbolism and metaphorism by Basotho people can be both negative and positive. This sub-section deals with the symbolic and metaphoric use of קֶלֶב /dog in the Hebrew and 1909 and 1989 Sesotho translations. The symbolic and metaphoric use of קֶלֶב /dog/*ntja* is discussed below.

5.2.13.1 Use of קֶלֶב in Samuel

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
קֶלֶב	2 Samuel 3:8	dog	<i>Ntja/dog</i>	<i>Ntja/dog</i>

Hebrew text

לְאַבְנֵר מְאֹד עַל־דְּבָרַי אִישׁ־בֹּשֶׁת וַיֹּאמֶר הֲרִאשׁ קֶלֶב אֲנִכִּי אֲשֶׁר לַיהוּדָה

Then Abner was very angry over the words of Ishbosheth, and said, “Am I a dog’s head of Judah?”

1909 Sesotho Translation

V8. Abnere a halefa haholo ke polelo tsa Ishe-Boshethe, a re: Na o re, ke hlooho ya ntja e sebeletsang Juda?/*Abner became very angry because of words of Ishbosheth, he said: Are you saying, I am the dog’s head serving Juda?*

1989 Sesotho Translation

V8. Jwale Abnere a halefiswa haholo ke mantswe ao a Ishe-Boshethe, mme a re: “Na nna ke ntja e lefuwang ka lesapo naheng ee ya Juda?/*Now Abner was made very angry by the words of Ishbosheth, and he said: “Am I a dog that is paid with a bone in the land of Juda?”*

Dogs were held to be unclean animals during the biblical times and to “call someone a dog (was) very derogatory” and dogs were also associated with an Egyptian god and prostitution (Hope 2005: 40). The use of dog is symbolic. In biblical times, dogs were regarded with disparagement or contempt and were regarded as useful scavengers (Hart 1888: 74; United Bible Societies 1980: 21). In this verse dog means to be unclean and can also mean a traitor (Hope 2005: 40). Abner is asking Ishbosheth if he is suggesting that he sided with David against the house of Saul. Metaphor and interrogation are used. The 1909 Sesotho translation *na ke hlooho ya ntja e sebeletsang Juda?* (Are you saying, I am the dog’s head serving Juda?) gives the implication that Abner is accusing Ishbosheth of implying that he is serving Juda led by David. The 1989 Sesotho translation gives a different translation to that of the 1909 Sesotho translation. The 1989 Sesotho translation *Na nna ke ntja e lefuwang ka lesapo naheng ee ya Juda?* (Am I a dog that is paid with a bone in the land of Juda?) means that Abner is accusing Ishbosheth of implying that he (Abner) is a dog in the land of Juda that he can be accused of having an affair with a concubine. For Sesotho users, *ntja*/dog can mean faithfulness, teamwork and strength, uselessness, and filthiness (bad unacceptable behaviour) (see 4.6.2.8; Root 2002: 209). The use of *ntja*/dog is also symbolic. For the Sesotho users to conceptualise the verse in the 1909 and 1989 will not be easy because the implied meaning is different in both Sesotho translations. The symbolic use of *ntja*/dog in both Sesotho translations is also not easy because a dog to Sesotho speakers is an important animal. Dogs that are unclean to the Sesotho speaking people are called *mekoto* (underfed stray dogs that eat dead flesh and human excrement).

Suggested Sesotho translation

V8. Jwale Abnere a halefiswa haholo ke mantswa ao a Ishe-Boshethe, mme a re: “Na nna ke ntja ya mokoto ya Juda?/Now Abner was made very angry by the words of Ishbosheth, and he said: “Am I a stray underfed dog of Juda?”

Footnote:

Temaneng ena ntja ke letshwao la bohlabaphiyo le ho hloka molemo/In this verse dog is a symbol of uselessness and unfaithfulness.

5.2.13.2 Use of כָּלֵב in Proverbs

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
כָּלֵב	Proverbs 26:17	dog	<i>Ntja/dog</i>	<i>Ntja/dog</i>

Hebrew text

מִתְחַנֵּק בְּאָזְנֵי-כָּלֵב עֹבֵר מִתְעַבֵּר עַל-רֵיב לֹא-לוֹ:

He who interferes in a quarrel that is not his holds the ears of a passing dog by the ears

1909 Sesotho Translation

V17. Mofetakatsela ya kenang komang tsa ba bang ka bohale, o tshwara ntja ka ditsebe/*A passerby who involves himself into others quarrel, holds a dog by the ears.*

1989 Sesotho Translation

V17. Mofeta-ka-tsela ya kenang qabang tsa batho o ka motho ya sothang tsebe tsa ntja ya lelahleha/ *A passerby who involves himself in other people's quarrels, is like someone who twists the ears of a stray dog.*

The use of כָּלֵב /dog is symbolic. The dog referred to here is a stray dog that ate dead bodies and human excrement during biblical times (Hope 2005:40,41; Rimbach 1972:75). Stray dogs are regarded as unclean and have deadly disease due to what they eat. Stray dogs are not tame. Being bitten by such a dog means harm and infection with deadly diseases such as rabies. The ears of a dog are sensitive and to twist or hold ears of a stray dog means the dog will be provoked and will bite you (Forti 2008: 99). The meaning of the verse is that any person who involved himself in quarrels of other people will get harmed. The 1989 Sesotho translation uses simile. The 1909 Sesotho translation uses an idiom *ho tshwara ntja ka ditsebe* (to hold a dog by the ears), which means playing with danger. The 1989 Sesotho translation adds *lelahleha*/stray to qualify the dog. For the Sesotho users it will be easy to conceptualise and understand the use of dog in the verse.

Suggested Sesotho translation

V17. Mofetakatsela ya itshunyatshunyang diqabang tsa batho, o itshwanela le motho ya tshwarang ntja ya mokoto e sollang ka ditsebe/ *A passerby who interferes in quarrels of other people, is like a person who holds a stray underfed dog by the ears.*

Footnote:

Temaneng ena ntja ke letshwao la ditshila le bohale/*In this verse dog is a symbol of filth and viciousness.*

5.2.13.3 Use of כָּלָב /dog in Job

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
כָּלָב	Job 30:1	dog	Dintja/dogs	Ntja/dogs

Hebrew text

אֲשֶׁר־מָאַסְתִּי אֲבוֹתָם לְנִשִּׁית עִם־כָּלְבֵי צֹאֲנֵי:

whose fathers I would have disliked to set with the dogs of my flock

1909 Sesotho Translation

V1. Bao nka beng ke nyatsitse ho bea bontata bona hara dintja tsa mehlape ya ka/ *Those I will have rejected putting their fathers amongst the dogs of my herds*

1989 Sesotho Translation

V1. Bao bo-ntatabona bona ke neng nke ke ka ba disisa mohlape le ntja tsa ka/*those whose fathers I would not made to herd my flocks with my dogs*

The use of dogs is symbolic and symbolises uncleanness, filth, and baseness (Habel 1985: 418). The dogs mentioned in this verse are not stray dogs but tame dogs that are used to herd sheep (Howley 1976:191). Though shepherd dogs are regarded as unclean (Hope 2005: 40; Habel 1985: 418), they are not like stray dogs because they are tamed and taken care of by their owners. Sarcasm/irony is used (Howley 1976:190). Job is stating a fact that people looking down on him and mocking him, are a disgrace (Church 1960: 556) and his shepherd

dogs though unclean, are better than them because they (shepherd dogs) are useful to him looking after his flocks. The symbolic use of dogs and sarcasm are well presented in the 1909 and 1989 Sesotho translations. The Sesotho users can easily understand and conceptualise this verse.

Suggested Sesotho translation

V1. Bao neng nke ke ka dumella bontatabona ho alosa mohlape wa ka le ntja tsa ka/*those I would not permit their fathers to herd my flocks with my shepherd dogs*

Footnote:

Temaneng ena ntja ke letshwao la ho silafala le botshepehi/*In this verse dog is a symbol of uncleanness and faithfulness.*

5.2.14 Horse סוּסִים

The ethical relationship that exists between Sesotho users and horses is social, economic and is legislated (see 4.6.3.2, 8.9). Horses are held in high esteem by Sesotho users especially those living in Lesotho. Since their introduction to Lesotho, horses have become part of culture of the Basotho people. This sub-section deals with the symbolic and metaphoric use of סוּסִים /horse in the Hebrew and 1909 and 1989 Sesotho translations. סוּסִים /horse/pere is discussed below.

5.2.14.1 Use of סוּסִים/ in Jeremiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
סוּסִים	Jeremiah 5:8	horses	<i>Dipere/horses</i>	<i>Dipere/horses</i>

Hebrew text

סוּסִים מְיֻנָּגִים מְשֻׁקִים הָיוּ אִישׁ אֶל-אִשְׁתּוֹ רֵעֵהוּ יִצְהָלוּ:

They were well-fed lusty stallions, each neighing for his neighbour's wife.

1909 Sesotho Translation

V8. Ke dipere tse kgotsheng, tse mathang kahohle; e mong le e mong o llela mosadi wa molekane wa hae/ *they are well-fed horses, fully running; each crying for companion's wife*

1989 Sesotho Translation

V8. Ba ka poho tsa dipere tse fepehileng, tse batlang ho thokola, monna ka mong o lakatsa mosadi wa e mong/ *They are like well-fed stallions, that are lusty, each man desires each other's wife.*

During biblical times the horse was symbolic of military might and (Breier 2022a: 213: Rimbach 1972:146,147) uncontrollable sexual lust (stallions) (Hope 2005: 54). The סָתָנָה/horses/stallions refer to the uncontrollable desire of Judah to serve other gods whose behavior is like stallions who are naturally uncontrollable when in the presence of female horses (Hope 2005: 54). The neighing of stallions/mares is used to indicate a horse in heat and indicate the promiscuity of Judah (Judah deserted God and followed Canaanite gods) (Ackroyd et al. 1983: 157). The figure of speech used in the verse in the 1909 Sesotho translation is metaphor. The people of God are equated to well-fed horses. The 1989 Sesotho translation uses simile. The behaviour of the people of God is compared to that of well-fed lusty horses. The 1989 Sesotho translation identifies the horses as *dipoho*/stallions (contextual meaning) because of the second part of the verse that states that the horses are after the wives of their companions. The 1909 Sesotho translation uses the generic name *dipere*/horses. The Hebrew word יָצַח הָלַח which means neigh (word describing sound made by a horse) is translated as *llela*/crying by the 1909 Sesotho translation, and *lakatsa*/desire by the 1989 Sesotho translation. The metaphoric use in the second part of the verse, is lost in both translations due to the translation of יָצַח הָלַח. Both the 1909 and 1989 Sesotho translations use the figure of speech called synecdoche. To understand the first part of the verse one needs to read the second part of the verse. For Sesotho users a stallion (horse) is a symbol of strength and power (see 4.6.3.2). The conceptualisation of the verse by the Sesotho users will be difficult in both translations (1909 and 1989 Sesotho translation) due to the choice of Sesotho words and different figures of speech.

Suggested Sesotho translation

V8. Ba itshwanela le dipoho tsa dipere tse fepehileng hantle, mme poho ka nngwe e tsetselela mosadi wa mphato wa hae/ *they are like well-fed stallions, and each stallion neighs for its companion's wife.*

Footnote:

Temaneng ena poho yap ere e emetse matla le ditakatso tsa motabo/*In this verse stallion symbolises strength and strong sexual lust.*

5.2.14.2 Use of סוּפִּים in Habakkuk

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
סוּפִּים	Habakkuk 1:8	horses	<i>Dipere/horses</i>	<i>Dipere/horses</i>

Hebrew text

וְקִלְדוֹ מִנְּמָרִים סוּפִּיו וְחֵדוֹ מִזְאֲבֵי עֶרֶב

Their horses also are faster than cheetahs, and are more fierce than the evening wolves

1909 Sesotho Translation

V8. Dipere tsa bona di bobeba ho fetisa mangau, di lebelo ho fetisa diphiri/*their horses are lighter than the leopards, and are faster than wolves*

1989 Sesotho Translation

V8. Pere tsa sona di lebelo ho feta mangau, di bohale ho feta diphiri ka phirimana/*their horses are faster than leopards, are fiercer than wolves in the evening*

The use of סוּפִּים/*dipere/horses* is symbolic. The horse symbolises speed and strength (Hope 2005: 56; Rimbach 1972:146-148). The horses represent the soldiers of the Chaldeans (see Habakkuk 1:6). The figure of speech used here is exaggeration. Horsemen cannot see during the night so they cannot not be fiercer than wolves in the night/evening. Horses cannot be faster than hunting leopards. Verse 8 in the 1909 Sesotho translation is presented differently from the 1989 Sesotho translation. This will make conceptualisation and understanding of the verse for the Sesotho users different. The 1989 Sesotho translation is closer to the Hebrew text

than the 1909 translation. Sesotho users can conceptualise the symbolic and metaphoric use of סִנְיָיִם/horses/*dipere* but to understand the verse, a footnote is needed.

Suggested Sesotho translation

V8. Dipere tsa Bakalatiya di matha ho feta mangau, di bohale ho feta diphiri ka phirimana/*horses of the Chaldeans run faster than cheetahs (hunting leopards), they are fiercer than wolves in the evening.*

Footnote:

Temaneng dipere di emetse Masole a Bakaltiya mme ke letshwao la matla le bohale ntweng/*In this verse horses are a symbol of Chaldean soldiers and symbolise strength and fierceness in battle.*

5.2.15 Jackal/hyena/fox (שָׁעָל / תַּנְיָיִם)

The relationship between Sesotho users and jackals is social, economic (vermin), and legislated (see 4.6.1.2; 8.9). The use of jackal in Sesotho symbolism and metaphorism is negative. The sub-section deals with the symbolic and metaphoric use of jackal, hyena, and fox in the Hebrew text and the 1909 and 1989 Sesotho translations.

5.2.15.1 Use of שָׁעָל in Ezekiel

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
שָׁעָלִים	Ezekiel 13:4	jackal	Diphokojwe/jackals	Diphokojwe/jackals

Hebrew text

כְּשָׁעָלִים בְּחַרְבּוֹת נְבִיאֵי יִשְׂרָאֵל הָיוּ:

Your prophets have been like foxes among ruins, O Israel

1909 Sesotho Translation

V4. Oho Iseraele, baprofeta ba hao ba tshwana le diphokojwe tse dithakong/*Oh Israel, your prophets are like jackals in ruins*

1989 Sesotho Translation

V4. Lona Baiseraele, baprofeta ba lona ba tshwana le diphokojwe tse phelang hara masupi/*You Israelites, your prophets are like jackals that live amongst ruins.*

According to Hope (2005: 66,67), “To say that a certain place would become the dwelling place of jackals meant that the place would become deserted and lie in ruins, as the result of war and the jackal was thus a symbol of death and desolation, as well as insignificance and opportunistic craftiness”. The use of *לַפְּצָל* /jackal is symbolic; it symbolises death (Hope (2005: 66-67). The false prophets that Ezekiel is refuting, symbolise death and opportunism just like a jackal does. The symbolism is “probably related to what the Song of Songs (2:15) says of the ‘little foxes’... [and may be] garden rodents that eat away vineyards” (Vawter and Hoppe 1991: 83). Another possibility is that the use of foxes is a metaphor for the false prophets putting their interests before that of the people and is a symbol of stupidity (Taylor 1969: 120). Both the 1909 and 1989 Sesotho translations use a simile in translation: *ba tshwana le diphokojwe* (they are like jackals). For Sesotho users, jackals and foxes are associated with craftiness and witchcraft (see 4.6.1.2.1). For Sesotho users it will be easy to conceptualise and understand the symbolic and metaphoric use of *לַפְּצָל*/jackal/*phokojwe*.

Footnote:

Temaneng ena phokojwe e emetse lefu le masupi/*In this verse jackal/fox is a symbol of death and desolateness.*

5.2.15.2 Use of תַּנְיִים in Job

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
תַּנְיִים	Job 30:29	Jackals	Phokojwe/jackal	Diphokojwe/jackals

Hebrew text

אָחַי הַתַּנְיִים לִי

I have become a brother of jackals

1909 Sesotho Translation

V29. Ke se ke le ngwanabo phokojwe/*I have become a brother to a jackal*

1989 Sesotho Translation

V29. Ke se ke fetohile ngwanabo phokojwe/*I have become a brother to a jackal*

The use of תִּשְׁמֵן jackals/*diphokojwe* is symbolic. From being a rich man to a poor man who cannot fend for himself, Job compares himself to a wailing jackal that is always found roaming around in deserts and ruins looking for something to eat (see Job 2:13; Howley 1976: 198; Habel 1985: 422). Jackals symbolise death, desolation, wailing and ruins (Hope 2005: 67; Rimbach 1972: 78). In Sesotho jackals symbolise craftiness. To the Sesotho users, this verse can mean that Job has become as cunning as a jackal. To preserve the original meaning of the verse (ruins), the Sesotho translations need qualifiers such as *ke phela hara masupi* (I live in ruins). The 1909 and 1989 Sesotho translations use metaphor. For Sesotho users to conceptualise and understand this verse, a footnote is necessary explaining the symbolic meaning of תִּשְׁמֵן/jackal/*phokojwe*.

Suggested Sesotho translation

V29. Ke se ke fetohile ngwanabo phokojwe ke phela ka hara masupi/*I have become a brother of a jackal I live in ruins*

Footnote:

Temaneng ena phokojwe ke letshwao la lefu le ho lahlehelwa ke ntho tsohle/*In this verse jackal/fox is a symbol of death and desolateness.*

5.2.15.3 Use of תַּנִּים in Lamentations

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
תַּנִּים	Lamentations 4:3	jackal	Diphiri/wolves	Diphokojwe/jackals

Hebrew text

גַּם־תַּנִּים תִּלְצוּ שֵׂד הַיְנִיקוּ גִוְרֵיהֶן בַּת־עַמִּי לְאַכְזָר כִּי־עֲנִים בַּמִּדְבָּר:

Even the jackals take out the breast and suckle their young, but the daughter of my people has become cruel, like the ostriches in the wilderness.

1909 Sesotho Translation

V3. Esita le diphiri di ye di ntshe letswele ho anyesa madinyane a tsona; empa moradil wa setjhaba sa ka, yena, o thatathata jwaloka dimpshe tsa lefeela/*Even the wolves do take out their breasts to suckle their young, but the daughter of my people, is very heartless like an ostrich in the wilderness*

1989 Sesotho Translation

V3. Phokojwe le tsona di ye di nyantshe, di ye di nyantshe madinyane a tsona; empa tjhaba sa heso se sehloho haholo, se tswana le dimpshe tsa lehwatata!/*Even jackals do breast feed, they do breast feed their young; but my people are very cruel, they are like ostriches in the wilderness.*

The 1909 Sesotho translation translates דִּיפְרִי as *diphiri*/wolves whilst the 1989 Sesotho translation translated פְּהוֹקוֹיְוֵ as *diphokojwe*/jackals. The use of דִּיפְרִי is symbolic and symbolised death, desolation, wailing and ruins (Hope 2005: 67). Irony/sarcasm is used. The jackals/wolves are stated as being better than the people of God in caring for their young. Sesotho users can link this breastfeeding of young ones of the jackal with its craftiness which is not what the verse implies. For Sesotho users to conceptualise and understand this verse within its context, a footnote is necessary explaining the symbolic meaning of פְּהוֹקוֹיְוֵ /jackal/*phokojwe* as a jackal is a symbol of craftiness.

Suggested Sesotho translation

V3. Phokojwe le tsona tse phelang hara masupi, di hlokomela madinyane a tsona ka ho antsha, empa tjhaba sa heso se sehloho haholo mme ha se na tlhokomelo, se tswana le dimpshe tsa lehwatwa / *Even jackals that live in ruins, do care for their young by breast feeding them, but my people are very cruel and not caring, they are like ostriches in the wilderness*

Footnote:

Temaneng ena phokojwe ke letshwao la lefu le masupi/*In this verse jackal is a symbol of death and desolateness.*

5.2.16 Leopard (פֶּלֶאָרְד)

The ethical relationship between Sesotho users and leopards is social, religious, totemic, royal and is legislated (see 4.6.1.1 (ii); 8.9). Basotho people hold a leopard in high esteem and is

also held in high esteem by other Christian denominations like Shembe and the African Methodist Episcopal Church. This sub-section deals with the symbolic and metaphoric use of נִמְרָ /leopard in the Hebrew text and the 1909 and 1989 Sesotho translations. נִמְרָ can mean a leopard or cheetah. The Sesotho language mistakenly uses the name lengau to refer to both leopard and cheetah (Ambrose 2006b: 21) and the context will determine whether lengau is referring to leopard or cheetah. The symbolic and metaphoric use of נִמְרָ /leopard/lengau is discussed below.

5.2.16.1 Use of נִמְרָ in Jeremiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
נִמְרָ	Jeremiah 13:23	Leopard/nkwe	lengau/cheetah	lengau/cheetah

Hebrew text

הֲיִתְקַף כּוֹשֵׁי עוֹרֹו וְנִמְרָ חִבְרַבְרָתָיו

Can the Ethiopian change his skin or the leopard his spots?

1909 Sesotho Translation

V23. Na Moethiopia a ka fetola letlalo la hae, kapa lengau la fetola matheba a lona na? /*Can an Ethiopian change his skin, or a leopard/cheetah change its spots?*

1989 Sesotho Translation

V23. Na Mokushe a ka fetola lebala la hae, kapa lengau/cheetah la fetola maroboko a lona? /*Can a Cushite change his colour, or a leopard change its spots?*

A leopard is a symbol of danger, agility, and camouflage (Hope 2005: 69-70). Without its spots, the leopard will starve. The spots of the leopard are a symbol of permanence, and consistency. The use of Cushite (dark skin) and leopard (skin with spots) are metaphoric. Exaggeration, synecdoche, and interrogation are used. The prophet Jeremiah is saying that it is so impossible for the people of God to change their behaviour just like it is impossible for the leopard to change its spots or a Cushite to change the colour of his skin (Laetsch 1952: 141). The understanding of the use of the leopard in this verse rests on the second part of the verse that states that “if the leopard could change its spots, people doing evil could start doing good”.

The prophet asks a question that he knows the answer being that the people doing evil will not change. To prove that they will not change, he uses the Cushite and the leopard. The leopard changing its spots is a proverb. In the Sesotho language there is also such a proverb *nkwe e shwa le mebala* (a tiger/leopard dies with its spots/stripes), means *people never change their behavior*. Both the 1909 and 1989 Sesotho translations confuse lengau/cheetah with leopard/*nkwe* (Ambrose 2006b: 21; see Section 4.6.1.1.2). Exaggeration, synecdoche, interrogation, and the proverbial use of leopard are well presented in the 1909 and 1989 Sesotho translations.

Suggested Sesotho translation

V23. Na Moetiopia a ka fetola mmala wa letlalo la hae, kapa nkwe ya se shwe le mmala wa yona?/*Can an Ethiopian change the colour of his skin, or the leopard/tiger change the colour of its spots?*

Footnote:

Temaneng ena Moetopia le nkwe ke letshwao la ho se fetohle/*In this verse Ethiopian and leopard symbolise something that cannot change.*

5.2.16.2 Use of נִמְרָ in Jeremiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
נִמְרָ	Jeremiah 5:6	Leopard/ <i>nkwe</i>	<i>lengau/cheetah</i>	<i>lengau/cheetah</i>

Hebrew text

נִמְרָ שֶׁקֵד עַל-עָרֵיהֶם כָּל-הַיּוֹצֵא מֵהֵנָּה יִטָּרֵף

A leopard is watching on their cities, everyone who goes out of them shall be torn in pieces

1909 Sesotho Translation

V6. Lengau le nanarele metse ya bona, e mong le e mong a tswang ho ona a harolwe /*a cheetah/leopard will stalk their villages, each and every one living being torn.*

1989 Sesotho Translation

V6. Ka hoo tau tsa meru, di tla ba bolaya, phiri tsa lehwatata di ba harolake, mangau a solle hara metse ya bona, bohle ba tswelang kantle ba tla tsekollwa/ *and then the lions of the forest, will kill them, the wolves of the wilderness will tear them, the leopards will roam in their villages, all those going outside will be torn*

The use of the leopard alongside the lion (אַרְיֵה) and wolves of the plain (זֶאֵב עֲרָבוֹת) symbolises extreme danger. This extreme danger is amplified through using the Hebrew word, יָטַר /tear – disaster is pictured as a preying beast (Ackroyd et al. 1983: 143). The three beasts (lion, leopard, wolves) should be understood literally and “not regarded as symbols of the enemy armies” (Laetsch 1952: 75). The figure of speech used is exaggeration and anti-climax. The lion is more dangerous than the wolf and the leopards. The Sesotho name for leopard is *nkwe* not *lengau* (see 4.6.1.1.2; 5.2.15.1). *Lengau* is the name for the cheetah (Ambrose 2006b: 20, 21). The 1909 and 1989 Sesotho translations have presented the figures of speech used in the verse well. The Sesotho users can conceptualise and understand the verse.

Suggested Sesotho translation

V6. Ho tla ba thata ho mofu ho qoba lebitla ho ba tau tsa meru di tla ba bolaya, phiri tsa lehwatata di ba harolake, dinkwe di solle hara metse ya bona, bohle ba tswelang kantle ba tla tsekollwa/ *it will be impossible to escape death as the lions of the forest, will kill them, the wolves of the wilderness will tear them, the leopards will roam in their villages, all those going outside will be torn*

Footnote:

Temaneng ena tau, Phiri, nkwe ke matshwao a supang kotsi eo motho a kekeng a phonyoha ho yona/ *In this verse lion, wolf, and leopard are a symbol of extreme inescapable danger.*

5.2.16.3 Use of נָמֵר in Hosea

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
נָמֵר	Hosea 13:7	Leopard/ <i>nkwe</i>	<i>lengau/cheetah</i>	<i>lengau/cheetah</i>

Hebrew text

וְאֵתִי לָהֶם כְּמוֹ-שֶׁחַל כְּנֹמֵר עַל-דֶּרֶךְ אֲשׁוּר:

Therefore, I will be to them like a lion: as a leopard by the way will I observe them

1909 Sesotho Translation

V7. Ho bona ke se ke le jwaloka tau, jwaloka lengau ha le lalla tselleng/*To them I am like a lion, like a cheetah/leopard lying in wait.*

1989 Sesotho Translation

V7. Jwale ke tla ba futuhela, ke ba futuhele sa lekakuba, tseleng teng ke ba lalle sa lengau/*Now I will attack them, I will attack them like a lion, on the way I will lie in wait for them like a cheetah/leopard*

The use of leopard and lion symbolises the wrath of God (Laetsch 1956: 102). The figure of speech used is anti-climax, exaggeration, and simile. God compares himself to a lion and leopard. The 1909 and 1989 Sesotho translations have presented the metaphoric use of leopard well. Sesotho users can conceptualise and understand the verse.

Suggested Sesotho translation

V7. Ho bona ke tla ba kotsi-kotsi mme ke ba futuhele sa tau, mme ke be jwalo ka nkwe ke ba lalle mebileng/*To them I will be very dangerous and will attack them like a lion, lie in wait for them*

Footnote:

Temaneng ena tau le nkwe ke letshwao la kotsi eo motho a ke keng a phonyoha ho yona/*In this verse lion and leopard are a symbol of extreme inescapable danger.*

5.2.17 Lion (שֶׁחַל, לָבִיא, כֶּפִּיר, אַרְיֵה)

The ethical relationship that exists between Sesotho users and lions is social, totemic, royal, economic, and is legislated (see 4.6.1.1(i); 8.9). Basotho people hold lions in high esteem and associate lions with bravery and royalty. This has influenced its use in symbolism and metaphorism. For translators using a complexity theory approach, understanding this will be helpful to them. The biblical literature has a rich imagery usage of lions (Rom-Shiloni 2020).

The Hebrew language has different names for lion. The names of the lion in the Sesotho language are limited. This sub-section deals with the symbolic and metaphoric use of lion in the Hebrew text and the 1909 and 1989 Sesotho translations.

4.2.17.1 Use of אַרְיֵה in Genesis

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
גֹּר אַרְיֵה	Genesis 49:9	Whelp of Lion	<i>Tauana/young lion</i>	<i>Tawana/young lion</i>
אַרְיֵה		Lion	<i>Tau/lion</i>	<i>Tau/lion</i>
לְבִיָּא		Lioness	<i>Tauhadi/lioness</i>	<i>Tauhadi/lioness</i>

Hebrew text

גֹּר אַרְיֵה יְהוּדָה מִטֶּרֶף בְּנֵי עֲלִית פָּרַע רָבֵץ פְּאַרְיֵה וְקָלְבִיָּא מִי יִקְיָמוּנוּ:

Judah is a lion's cub; from the prey, my son, you have gone up. He stooped down, he couched as a lion, and as a lioness; who is brave to rouse him up?

1909 Sesotho Translation

V9. Juda ke tauana; moraka, o kgutla ho hapeng! O a lalla, o nanara jwaloka tau, le jwaloka tauhadi; ke mang a ka mo tsosang?/ *Juda is a young lion, my son is coming from the hunt! He lies in wait and stalks like a lion and like a lioness, who can make him rise?*

1989 Sesotho Translation

V9. Juda ke tawana! O nyolohetse thabeng, mora wa ka, o tswa hapa; o a borama, o qatjhama jwaloka tau, mme jwaloka tauhadi, o ka tsoswa ke mang?/ *Juda is a young lion! He went up the mountain, my son comes from hunting; he crouches and stalks like a lion, he is like a lioness, who can make him rise?*

In the Bible the “lion is a symbol of danger and destruction ... and is also a symbol of great political power and regal majesty” (Hope 2005: 75). The lion has been used metaphorically as a friend of man, as positive appropriation for the self/righteous, as foe of man, as negative projection on the enemy/wicked; as royalty, as an indication of might/power, as divine, and as

deity (Strawn 2005: 46-65; Rimbach 1972:85-92). The lion is also a symbol of strength, boldness, and danger (Cansdale 1970: 110,111; Marcus 1977:87).

In this verse, Judah is compared to a young lion (גִּיּוֹר אַרְיֵה) a lion (אַרְיֵה) and a lioness (לְבִיאָה). The use of lion (young lion, lioness) is symbolic. It is a symbol of power and regal majesty. “Jacob compares Judah to a young, i.e. growing lion, ripening into its full strength, as being the ‘ancestor of the lion-tribe’” (Keil & Delitsch n.d: 393). The use of a lion symbolises royalty for the tribe of Judah (Sailhamer 1994: 59). This verse is prophetic (Von Rad 1972: 425). The tribe of Judah later ruled Israel and Jesus was born into this tribe (Kidner 1967: 218). The figure of speech used is climax. The writer starts from a young lion, then a male lion, then a female lion. A young lion is not a good hunter. Male lions do not hunt much. Female lions are expert hunters. The other figure of speech used is metaphor and simile. Judah is compared to a young lion, that imitates the male lion and the lioness. In the lion kingdom, the young lion learns the skills of hunting from the male and female lions. The behaviour of a lion ready to jump on a prey is well presented. For Sesotho users, the lion is a symbol of danger and royalty. The 1909 and 1989 Sesotho translations have presented the symbolic use of a young lion, a male lion, and a female lion, well. The figures of speech (climax, metaphor, simile) are also well presented in the Sesotho translations (1909 and 1989). The Sesotho users can conceptualise and understand this verse well.

Suggested Sesotho translation

V9. Juda ke ledinyane la tau! O nyolohetse thabeng ho tsoma, mora wa ka, o tla o hapile; o paqama ka mpa fatshe, mme o nanara jwaloka tau, mme jwaloka tauhadi, ke mang ya ka o tsosang?/ *Judah is a whelp of a lion! He went up the mountain to hunt, my son comes back with a catch; he crouches down on his stomach, and stalks like a lion, he is like a lioness, who can make him rise?*

Footnote:

Temaneng ena, tau ke letshwao la matla, bohale, le borena/*In this verse lion symbolises strength, ferociousness and royalty.*

5.2.17.2 Use of אַרְיֵה in Jeremiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
אַרְיֵה	Jeremiah 4:7	Lion	<i>tau/ lion</i>	<i>tau/ lion</i>

Hebrew text

עָלָה אַרְיֵה מִסִּבְכוֹ וּמִשְׁתַּחֲתִית גּוֹלִים נָסַע יֵצֵא מִמְקוֹמוֹ לְשׂוֹם אֶרֶצְךָ לְשַׂמָּה

A lion has gone up from his bush, a destroyer of nations has set out; he has gone out from his place to destroy your land

1909 Sesotho Translation

V7. Tau e tswile letsabeng la yona, mosenyi wa ditjhaba o futuhile, o tswile nqalong ya hae ho senya lefatshe la hao/ *a lion left its thicket, a destroyer of nations has attacked, he left his place to destroy your land.*

1989 Sesotho Translation

V7. Tau e tswile selaong sa yona, motimetsi wa ditjhaba o futuhile; o tswile hae ho senya naha ya hao/ *a lion has left its lair, a destroyer of nations is attacking, he left his home to destroy your land.*

The use of lion (אַרְיֵה) is symbolic. It symbolises danger posed by Canaanite nations to Israel. אַרְיֵה /lion represents the enemies of the people of God (Judah) (Laetsch 1952: 69). אַרְיֵה /lion also represents danger. The prophet is informing the people of Judah of the impending danger from their northern enemies: “For the Hebrews the north was always ominous, partly because most invasions of Palestine were by northern powers (Assyrians, Babylonians, Scythians)” (Ackroyd et al. 1983: 141). The 1909 and 1989 Sesotho translations have presented this verse well and the symbolic use of lion (אַרְיֵה) is clear. The Sesotho users can conceptualise the use of אַרְיֵה/lion. Understanding of the use of אַרְיֵה/lion is subject to interpretation. To assist with interpretation, a footnote explaining that lion/tau represent the enemies of Juda should be included.

Footnote:

Temaneng ena tau e emetse dira tsa baIseraele mme ke letshwao la kotsi le tshenyo/*In this verse lion is a symbol for enemies of Israel, danger and destruction.*

5.2.18 Mole קָפָר פְּרוֹת

The ethical relationship between Sesotho users and moles is social. Moles are scarce animals, and it will be helpful that translators using a complexity theory translation approach should use additional information to help Sesotho users to understand their symbolic and metaphoric use. The mole was used once in the Old Testament. This sub-section deals with the symbolic and metaphoric use of קָפָר פְּרוֹת/mole in the Hebrew text and the 1909 and 1989 Sesotho translations. of קָפָר פְּרוֹת/mole is discussed below.

5.2.18.1 Use of קָפָר פְּרוֹת/mole in Isaiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
לְקַפֵּר פְּרוֹת	Isaiah 2:20	mole	<i>Dikgwiti/moles</i>	<i>Dikgwiti/moles</i>

Hebrew text

בַּיּוֹם הַהוּא יִשְׁלִיךְ הָאָדָם אֶת אֱלִילָיו כַּסָּפוֹ וְאֶת אֱלִילָיו זָהָב וְאִשֶּׁר עָשׂוּ-לָוֹ לְהִשְׁתַּחֲוֹת לְקַפָּר פְּרוֹת וְלַעֲטָלָיִם:

In that day men will throw off their idols of silver and their idols of gold, which they made for themselves to worship, to the moles and to the bats.

1909 Sesotho Translation

V20. Mohlang oo, motho o tla lahlela dikgwiti le bommankgane ditshwantsho tsa hae tsa silifera le tsa kgauta, tseo a neng a iketsetsa tsona hore a di kgumamele/ *in those days, a person will throw to the moles and bats his silver and gold idols, that he made for himself to worship*

1989 Sesotho Translation

V20. Mohlang oo medingwana ya bohata ya silifera, le ya kgauta, eo batho ba e etseditseng ho e kgumamela, ba tla e akgella digkwiti le bommankgane/*In those days idols of silver and gold, that people made for worship, they will throw to the moles and bats.*

The use of *הַפָּר פְּרוֹת* (moles) with bats (*עֲטֻלָּיִים*) is symbolic. Moles and bats are blind. Moles stay underground in dark holes whilst bats stay in dark caves. Moles and bats symbolise uncleanness and dark places. Moles and bats are regarded as unclean animals (Oswalt 2003: 97). This verse is prophetic. The verse means that during those days (in the future), people worshipping idols will throw their idols into dark places where people will not see/find them i.e. they will throw them away for good (Leupold 1971: 85). For Sesotho users, bats are associated with witchcraft (Niehaus, Mohlala and Shokane 2001: 45; Setiloane 1976: 51; Ellenberger 1912: 252). The symbolic use of *הַפָּר פְּרוֹת* mole/*mokunyane* is not well presented in the 1909 and 1989 Sesotho translations for Sesotho users. A better Sesotho word is *mokunyane* since *dikgwiti* is an unknown word for most Sesotho users. The conceptualisation and understanding of the verse as presented can be problematic for Sesotho users. A footnote explaining the symbolic use of mole/*mokunyane* is needed.

Suggested Sesotho translation

V20. Mohlang oo medingwana ya bohata ya silifera, le ya kgauta, eo batho ba e etseditseng ho e kgumamela, ba tla e lahlela mekoteng e lefifi ya mekunyane le mahaheng a lefifi a bommankgane/*In those days idols of silver and gold, that people made for worship, they will throw them into dark holes of moles and dark caves of bats.*

Footnote:

Temaneng ena mekunyane/dikgwiti le bommankgane ke letshwao la bofofu, ho silafala, le lefifi/*In this verse moles and bats are a symbol of uncleanness, blindness and dark places.*

5.2.19 Mules (פָּרָד)

Mules (a cross-breed of a horse and a donkey) are scarce animals. This sub-section deals with the symbolic and metaphoric use of פָּרָד /mules in the Hebrew text and the 1909 and 1989 Sesotho translations. The symbolic and metaphoric use of פָּרָד /mule is discussed below.

4.2.19.1 Use of פָּרָד in Psalms

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
פָּרָד	Psalm 32:9	mule	<i>Esele/ass</i>	<i>Mmeile/mule</i>

Hebrew text

אל־תִּהְיוּ כָסוּם כְּפָרָדְ אִין הָבִין בְּמִתְגַּנְרָסוֹ עֲדִינוּ לְבָלוֹם בְּלִ קָרֵב אֵלֶיךָ:

Do not be like a horse or a mule, that do not have understanding, that must be curbed with bit and bridle, else it will not come to you

1909 Sesotho Translation

V9. Le se ke la ba jwaloka pere le esele tse se nang kutlwisiso, tseo hojane e se be ka tomo eo di thapiseditswang ka yona, di neng di ke ke tsa o atamela/*do not be like a horse and an ass that lack understanding, that if it was not because of the bridle that they were tamed with, they would not come nearer to you.*

1989 Sesotho Translation

V9. O se ke wa tshwana le pere kapa mmeile, tsona di hloakang kelello, di thapiswang ka tomo le marapo, ho seng jwalo o ke ke wa di laola/ *Do not be like a horse or a mule, that lack understanding, that are tamed by the bit and the bridle, if not you would not control.*

Mules are associated with stubbornness and lack of understanding (Hope 2005: 89). The use of פָּרָד /mule is symbolic of stubbornness and obstinacy (Cansdale 1970: 80; Pinney 1964: 93). The psalmist is appealing to the people to accept instruction and not be as stubborn as mules that need the application of force to comply (Weiser 1975: 286, 287). The figure of speech used is simile. The 1909 Sesotho translation translates פָּרָד as “ass”. The reason can be because mules are scarce and are unknown to most Sesotho users. An ass is an animal closer to a mule (פָּרָד) and they belong to the same zoological family. The 1989 Sesotho translation translates פָּרָד as *mmeile* (mule). It can be easy for Sesotho users to conceptualise פָּרָד /ass/esele in the 1909 Sesotho translation because an ass is a known animal amongst Sesotho users. Conceptualising the mule in the 1989 Sesotho translation can be problematic to most Sesotho users who have not seen a mule. When פָּרָד is translated as mule, a footnote will be necessary explaining what a mule is and its symbolic and metaphoric use. The simile is presented well in the 1909 and 1989 Sesotho translation.

Suggested Sesotho translation

V9. O se ke wa tshwana le pere kapa mmeile/esele, tse hloakang kelello, mme hore o di atametse pela hao o lokelang ho di kenya ditomo tseo o di thapisitseng ka tsona/ *Do not be like a horse*

or a mule, that lack understanding, that for you to bring them to you, you have to bridle them with the bridle that was used to tame them

Footnote:

Mmeili ke ledinyane la pere le tonki mme ke letshwao la manganga le ho hloka kelello/A mule is a crossbreed of a horse and a donkey and is a symbol of stubbornness and lack of understanding.

5.2.20 Swine/pig/boar (תַּזִּיר)

This subsection deals with the symbolic and metaphoric use of תַּזִּיר /pig/swine/boar in the Hebrew text and the 1909 and 1989 Sesotho translations. The Hebrew name תַּזִּיר refers to domestic pigs or wild pigs. The symbolic and metaphoric use of תַּזִּיר /pig/kolobe is discussed below.

4.2.20.1 Use of תַּזִּיר in Proverbs

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
תַּזִּיר	Proverbs 11:22	Pig/swine/boar	Kolobe/pig/swine	Kolobe/pig/swine

Hebrew text

גִּזְמֵם זָהָב בְּאַף חֲזִיר אִשָּׁה לְפָה וְסִרְתַּ טַּעַם:

Like a gold ring in a pig's snout, so is a beautiful woman without discretion

1909 Sesotho Translation

V22. Mosadi ya sefahleho se setle, empa a hloka kelello, ke lesale la kgauta nkong tsa kolobe/A woman with a beautiful face, but lacking understanding, is like a ring in the snout of a pig/swine.

1989 Sesotho Translation

V22. Mosadi ya hlokang boitshwaro, le ha a le motle; o jwaloka sale la kgauta nkong ya kolobe/a woman without discipline, even when beautiful; is like a ring of gold in the snout of a pig/swine.

During Biblical times, pigs were regarded as unclean animals (Hope 2005: 92). Their uncleanness is due to them being forbidden food to Israelites (Leviticus 11:27) and them living off garbage and rolling in dirt. In this verse (Proverbs 11:22), תִּזְיֹר /pig is used to symbolise uncleanness. The snout of a pig is the most unclean part of a pig because it uses it to dig through mud and garbage. Simile and sarcasm are used. The meaning of the verse is that “Beauty in a woman who lacks the additional qualities of intelligence, discernment, and understanding, is a combination as ridiculous as a golden nose ring in a pig’s snout” (Forti 2008: 52). The 1909 and 1989 Sesotho translations have presented the figures of speech and the symbolic use of תִּזְיֹר well. Sesotho users can conceptualise and understand this verse well.

Suggested Sesotho translation

V22. Mosadi e motle, ya hlolehang ho kgetholla botle ho bobbe, o jwaloka lesale la kgauta le kentsweng nkong ya kolobe/ *a beautiful woman without discretion, is like a ring put in a snout of a pig/swine.*

5.2.20.2 Use of תִּזְיֹר in Psalms

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
תִּזְיֹר	Psalms 80:13	Pig/swine/boar	<i>Kolobe/pig/swine</i>	<i>Kolobe/pig/swine</i>

Hebrew text

יְכַרְסֵם מִמֶּנָּה תִזְיֹר מִיַּעַר וְזֵיז שְׂדֵי יִרְעֶנָּה:

The boar from the forest dismantled it (vine), and all that move in the field ate it.

1909 Sesotho Translation

V14 (13). O sohlokannwa ke dikolobe tsa meru, diphoofolo tsa naha di tlike ho hakolela teng/ *it is being messed up by the wild pigs, animals of the field have come to feed on it.*

1989 Sesotho Translation

V14 (13). O tle o fatakwe ke kolobemoru, o jewe ke batana tsa naha?/ *for it to be dug up by the wild peags, and be eaten by the beasts of the field?*

Israel is compared to a vine being messed up by the wild pigs and beasts of the field. The use of wild pigs (רָגִיר) symbolises uncleanness and destruction (Pinney 1964: 93; Hart 188: 42). Wild pigs are known for messing up and destroying vegetation. Wild pigs are associated with ferociousness and aggression (Hope 2005: 101). The vine that is messed up by the wild pigs, represents Israel (see verse 8; Weiser 1975: 549). The wild pig (רָגִיר) is a metaphor for the enemies of Israel whom according to the psalmist, are messing up and destroying her (Israel). The symbolic use of רָגִיר/wild pig/*kolobemoru* has been presented well by both the 1909 and 1989 Sesotho translations. For Sesotho users, pig can symbolise uncleanness, greediness, and is a totem of Bakolobeng tribe (see 4.6.2.9). The Sesotho users can conceptualise רָגִיר /wild pig/*kolobemoru* but understanding it is subject to interpretation. To assist Sesotho users with conceptualisation, a footnote should be included that explains that wild pigs and beasts of the field represent enemies of Israel and the vine represented Israel.

Suggested Sesotho translation

V14. Sefate sena sa morara se tle se senngwe le ho fatakwa ke kolobemoru, se jewe ke batana tsa naha?/*for the vine to be messed up and dug up by the wild pig, and be eaten by beasts of the field*

Footnote:

Temaneng ena kolobemoru ke letshwao ho silafala, tshenyoo mme e emetse dira tsa Iseraele/*In this verse bushpig is a symbol of uncleanness, destruction and is a symbol of enemies of Israel*

5.2.21 Sheep (אֵילִם, טֶלְאִים, הֶרְתְּלִים)

The Hebrew language has more than one name meaning sheep. This sub-section deals with the symbolic and metaphoric use of sheep (אֵילִם, טֶלְאִים, הֶרְתְּלִים) in the Hebrew text and the 1909 and 1989 Sesotho translations. The symbolic and metaphoric use of these terms are discussed below.

4.2.21.1 Use of אֵילִם in Daniel

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
אֵילִם	Daniel 8:3, 20	Ram	<i>Pheleu/ram</i>	<i>Pheleu/ram</i>

Hebrew text

וַאֲשָׂא עֵינַי וַאֲרָאָה וְהִנֵּהוּ אֵיל אֶזְרָח עֹמֵד לְפָנַי הָאֵבֶל

I lifted my eyes and saw, and behold, a ram standing on the bank of the river

1909 Sesotho Translation

V3. Ka emisa mahlo, ka tadima, mme bonang, pheleu, e ne e eme pela noka/ *I lifted my eyes, I looked, and behold, a ram was standing near the river.*

1989 Sesotho Translation

V3. Ha ke lelatsa mahlo a ka, ke tadima, ka bona pheleu e eme lebopong la noka/*when I lifted my eyes, I looked, I saw a ram standing on the banks of the river.*

The use of ram (אֵיל) is metaphoric and symbolic. It symbolises strength. The ram represents the nations of Mede and Persia (Church 1960: 1096; Hammer 1976: 84; see Daniel 8: 20). The figure of speech used is metaphor. Without reading verse 20, it is difficult to understand verse 8. For Sesotho users, the sheep is a religious symbol, and a symbol of docility, meekness, and fortitude (see 4.6.2.5). For Sesotho users, conceptualising a ram standing on the riverbanks is easy but understanding what the ram symbolises is difficult. To assist the Sesotho users to understand the symbolic use of אֵיל ram/*pheleu*, a footnote should be included explaining what the ram represents or the reader should be referred to verse 20.

Footnote:

Temaneng ena pheleu e emetse setjhaba ya BaMede le Persia mme ke letshwao la bonna le matla/*In this verse the ram stands for the nations of Mede and Persia and is a symbol of masculinity and power.*

5.2.21.2 Use of טָלָאִים in Isaiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
טָלָאִים	Isaiah 40:11	lamb	<i>Konyana/lamb</i>	<i>Konyana/lamb</i>

Hebrew text

כָּרְעָה עֲדָרוֹ יִרְעָה בְּזֶרְעוֹ יִקְבֹּץ טָלָאִים וּבְחִיקוֹ יִשָּׂא עֲלוֹת יְהוָה:

He will feed his flock like a shepherd, he will gather the lambs in his arms, he will carry them in his bosom

1909 Sesotho Translation

V11. O tla alosa mohlape wa hae ka mokgwa wa modisa, o tla bokella dikonyana matsohong a hae, a di jare sefubeng sa hae/ *he will shepherd his flock like a shepherd, he will gather the lambs in his arms, and carry them in his bosom*

1989 Sesotho Translation

V11. O katla mohlape wa hae jwaloka modisa, dikonyana o di sika ka matsoho a hae, a di sikele sefubeng sa hae/ *he shepherd his flock like a shepherd, the lambs he carries with his hands and carries them in his bosom*

In the Bible “sheep are a common metaphor for the people of Israel and perhaps for the people in general” (Hope 2005: 95). The use of עֶדְרָה (flock) in the verse, is symbolic and refers to the people of God (Israel). The use of טְלָאִים (lambs) in the verse is also symbolic and symbolises the most gentle and vulnerable of the people of God: “God is described as a shepherd who steadfastly and diligently guards His flock and cares for each and every individual ewe and lamb” (Oswalt 2003: 137). God is the shepherd and Israel his flock. The Shepherd was “a figure often used in the Old Testament to describe God’s relation to his people” (Leopold 1971: 28). Simile is used. The 1909 and 1989 Sesotho translations have presented symbolic use of טְלָאִים /lambs/dikonyana well. The Sesotho users will not experience any difficulty in conceptualising and understanding this verse.

Suggested Sesotho translation

V11. Morena o alosa mohlape wa hae jwaloka modisa, mme dikonyana o di sika ka matsoho a hae, mme o di sika sefubeng sa hae/ *the Lord shepherd his flock like a shepherd, the lambs he carries with his hands and carries them in his bosom.*

Footnote:

Temaneng ena konyana e emetse setjhaba sa Iseraele/*In this verse lamb is a metaphor for Israel.*

5.2.21.3 Use of רְחֵלִים in Song of Songs

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
רְחֵלִים	Songs 6:6	Ewes	Dinku/ewes	Dinku/ewes

Hebrew text

שִׁנְיֹךְ כַּעֲדָר הָרְחֵלִים

Your teeth are like a flock of ewes

1909 Sesotho Translation

V6. Meno a hao a jwaloka mohlape wa dinku/ *Your teeth are like a flock of sheep*

1989 Sesotho Translation

V6. Meno a hao a ka mohlape wa dinku/ *Your teeth are like a flock of sheep*

The use of רְחֵלִים/sheep/*dinku* is symbolic. It symbolises whiteness, tenderness, and bunching together (Hope 2005: 95). Simile is used. The writer compares the white teeth of his lover to a flock of sheep that has just had its white wool washed. Unlike goats that scatter during grazing, the sheep bunch together (Hope 2005: 95). Teeth are also bunched together and white like sheep. The simile is well presented by both the 1909 and 1989 Sesotho translations. The Sesotho users can conceptualise and understand the metaphoric use of רְחֵלִים/ewe/*dinku*.

Footnote:

Temaneng ena nku e emetse bohleweki le bosweu./ *In this verse sheep is a symbol of cleanliness and whiteness.*

5.2.22 Wild ass (פָּרָא)

This sub-section deals with the symbolic and metaphoric use of wild ass (פָּרָא) in the Hebrew text and the 1909 and 1989 Sesotho translations. The symbolic and metaphoric use of פָּרָא /wild ass/*tonki/pitsi* is discussed below.

5.2.22.1 Use of פָּרָא in Job

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
פָּרָא	Job 6:5	Wild ass	<i>Pitsi/horse/zebra</i>	<i>Tonki/donkey/ass</i>

Hebrew text

הֲנִהְיֶה עֲלֵי-דְבָרָא עֲלֵי-דְבָרָא

Does the wild ass bray over its grass?

1909 Sesotho Translation

V5. Na pitsi e ka lla pela jwang?/ *Can a zebra neigh near grass?*

1989 Sesotho Translation

V5. Na tonki e ka lla kgulo le le lengata? / *Can a donkey bray when pastures are abundant?*

The wild ass is “a symbol of untamable wildness, and thus the metaphor “wild ass” is used to describe anyone with wild behavior” (Hope 2005: 99). The use of עֲלֵי-דְבָרָא is symbolic and symbolised wildness and untamable (Cansdale 1970: 95). The wild ass is also a symbol of the steppe and wasteland (Rimbach 1972:115). Job compares himself to a donkey/ass. The verse symbolises “abundance”. Job is telling his friends that it was not necessary for him to complain when he had everything in abundance (Church 1960: 524). According to Habel (1985: 146), wild ass symbolises Job and fodder symbolises the advice from his friends (he would complain/cry if the advice from his friends is wrong). The 1909 Sesotho translation translates עֲלֵי-דְבָרָא as *pitsi/zebra* whilst the 1989 translation translates it as *tonki/donkey*. The 1909 and 1989 Sesotho translations has presented this symbolism well. Sesotho users can conceptualise the symbolic and metaphoric use of עֲלֵי-דְבָרָא/ass/donkey/*esele/tonki* but understanding its use is subject to interpretation. A footnote is necessary.

Suggested Sesotho translation

V5. Na tonki e hlaha ya naha e ka lla e potapotilwe ke jwang? / *Can a wild donkey of the field cry when surrounded by grass?*

Footnote:

Temaneng ena tonki e hlaha ke letshwao la bohlahah/In this verse wild donkey is a symbol of wildness.

5.2.22.2 Use of פָּרָא in Job

Hebrew word	Verse		English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
פָּרָא	Job 11:12		Wild ass	<i>Pitsi/horse/zebra</i>	<i>tonki/donkey/ass</i>

Hebrew text

וְאִישׁ גִּבּוֹב יִלְבֵּב וְעֵזֶר פָּרָא אָדָם יוֹלֵד:

But a stupid man will get understanding when a wild ass's colt is born a man.

1909 Sesotho Translation

V12. Empa motho ya se nang kutlwisiso, o sitwa ho fihlella keello, o hlahile jwalo ka petsana ya pitsi/ *but a person lacking understanding, cannot make sense, he is born like a wild ass colt.*

1989 Sesotho Translation

V12. Empa sethoto se ke ke sa hlalefa, jwalokaha petsana ya tonki, e ke ke ya ba ya tswalwa e le motho/ *but a foolish person will not be wise, like a colt of a donkey that cannot be born a human.*

This verse may be a proverb (Howley 1976:89). The use of the wild ass (פָּרָא) is symbolic and symbolises an untamable person (Hope 2005: 99). Literally it means that a foolish person cannot be tamed (changed) like a wild ass. The figures of speech used is simile, sarcasm (Howley 1976:89), and exaggeration. The extent of foolishness is exaggerated through using a wild ass giving birth to a human being. Under Jewish law, bestiality is punishable by death (Exodus 22:19-20) and since a wild ass cannot be tamed, it is impossible for humans to mate with it. What Zophar is telling Job is that a foolish person (Job) cannot change (Howley 1976: 89; Habel 1985: 209). The 1909 Sesotho translation states that a foolish person cannot change because he is born stupid (is born an ass). In the English language, an ass resembles dumbness (as dumb as an ass). The 1989 Sesotho translation states that just as it is impossible for a wild ass to give birth to a human, a foolish person is impossible to change. Conceptualisation of the symbolic and metaphoric use of פָּרָא /ass/donkey/tonki/esele in the 1909 and 1989 Sesotho translations cannot be the same as it is presented differently.

For Sesotho users to conceptualise and understand the symbolic and metaphoric use of אָרֶס /ass/donkey/tonki/esele, a footnote is needed.

Suggested Sesotho translation

V12. Jwaloka ha ho le thata hore tonki e hlaha ya naha e ka tswala motho, ho thata jwalo hore motho ya sethoto a ka ba le kelello / *Just as it is difficult for a wild ass to give birth to a human, it is as difficult as such for a foolish person to have understanding*

Or

V12. Setsung ho hole ho motho ya sethoto hore a ka fetoha a ba le kelello/ *pigs will grow wings if a foolish person can change and have understanding.*

Footnote:

Temaneng ena tonki e hlaha ke letshwao la bohlahla le bothoto/*In this verse wild donkey/ass is a symbol of wildness and foolishness.*

5.2.23 Wild ox (אָרֶס)

This sub-section deals with the symbolic and metaphoric use אָרֶס /wild ox/nare in the Hebrew text and the Sesotho translations. The symbolic and metaphoric use of אָרֶס /wild ox is discussed below.

5.2.23.1 Use of אָרֶס in Numbers

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
אָרֶס	Numbers 23:22	Wild ass	Nare/buffalo	Nare/buffalo

Hebrew text

אֵל מוֹצִיאֵם מִמִּצְרָיִם כְּתוֹעַפֹת רְאָם לוֹ:

God brings them out of Egypt; they have as it were the horns of the wild ox.

1909 Sesotho Translation

V22. Modimo o ne a mo ntshe Egepeta; o na le matla a kang a nare/ *God took him out of Egypt, he was as strong as a buffalo.*

1989 Sesotho Translation

V22. Modimo ya ba ntshitseng Egepeta, o matla jwaloka nare/ *God who took them out of Egypt, is as strong as a buffalo.*

During Biblical times, a wild ox (םרע) symbolised strength, wildness, and power (Hope 2005: 104; Marcus 1977: 87). The use of םרע is symbolic. The wild ox (םרע) symbolises the power and strength of God of Israel. The figure of speech used in this verse is simile. The strength and power of God is likened to that of a wild ox (םרע). The 1909 and 1989 Sesotho translations translate םרע as *nare/buffalo*. Both translations have omitted (קַרְנֵי עֲצֵמֹת) which means large, and towering horns. Buffalo bulls are heavily built, have large horns, and are muscular, wild, strong, powerful, and dangerous. The 1909 and 1989 Sesotho translations have presented the symbolic use and simile well. For the Sesotho users, it will be easy to conceptualise and understand the symbolic and metaphoric use of םרע /buffalo/wild ox/nare.

Suggested Sesotho translation

V22. Modimo ya ba ntshitseng Egepeta, o matla jwaloka dinaka tse kgolo tse okametseng lefatshe tsa nare/ *God who took them out of Egypt, is as strong as towering horns of a buffalo.*

Footnote:

Temaneng ena nare e emetse kotsi, bonna, matla, le bohlaho/ *In this verse wild ox/buffalo is a symbol of danger, masculinity, strength and wildness.*

5.2.23.2 Use of םרע in Job

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
םרע	Job 39:9	Wild ox	<i>Nare/buffalo</i>	<i>Nare/buffalo</i>

Hebrew text

הֲנִיאֲבֶה גַּיִם עֲבָדָה אִם-לְיִן עַל-אֲבוֹסָה:

Is the wild ox willing to serve you? Will he spend the night at your crib?

1909 Sesotho Translation

V9. Na nare e tla dumela ho o sebeletsa? Na e tla robala pela sejelo sa hao?/ *will the buffalo agree to serve you? Will it agree to lie next to your crib?*

V9. Na nare e ka thapa, ya e ba pelesa ya hao? Kapa ya robala e bothile pela sejelo sa hao? / *Will the buffalo be tamed and become a riding animal for you? Will it lie down next to your crib?*

The use of the buffalo (אֲבֶה) is symbolic. It symbolised wildness, power and strength that are more than that of a human being (Hope 2005: 104). Wild oxen are very powerful and dangerous (Howley 1976:249). God is asking Job whether Job has more strength and power to tame a wild ox. The figure of speech used is interrogation. God asks Job a question that He knows the answer. Taming a wild ox can be dangerous for the person taming it. Wild oxen are untamable (Howley 1976: 249). Symbolism and interrogation in the 1909 and 1989 Sesotho translation are well presented. Sesotho users can conceptualise the verse but understanding it is subject to understanding. A footnote is necessary.

Suggested Sesotho translation

V9. Na o na le matla a ho thapisa nare mme wa e etsa hore e o sebeletse? Na o ka kgona ho tlamella nare wa e bothisa pela sejelo sa hao? *Do you have the ability to tame a buffalo, and make it work for you? Can you be able to tie a buffalo and make it lie next to your crib?*

Temaneng ena nare e emetse kotsi, bonna, matla, le bohlahah/ *In this verse wild ox/buffalo is a symbol of danger, masculinity, strength and wildness.*

5.2.24 Wolf (כֶּלֶב)

This sub-section deals with the symbolic and metaphoric use of כֶּלֶב/wolf/phiri in the Hebrew text and the 1909 and 1989 Sesotho translations. The symbolic and metaphoric use of כֶּלֶב/wolf/phiri is discussed below.

5.2.24.1 Use of זָבַח in Genesis

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
זָבַח	Genesis 49:27	wolf	<i>Phiri/wolf</i>	<i>Phiri/wolf</i>

Hebrew text

בְּנִימִין זָבַח יִטְרֹף

Benjamin is a ravenous wolf

V27. Benjamine ke phiri e rusollang/*Benjamin is a ravenous wolf*

1989 Sesotho Translation

V27. Benjamin ke phiri e harolakang /*Benjamin is a ravenous wolf*.

The wolf “o the Biblical writers, was a symbol of roaming, opportunistic, dangerous, fierce, and clever banditry” (Hope 2005: 106). Wolves are dangerous animals that move around in packs. They eat their prey alive and are not like a lion that suffocates its prey before eating it. The eating of a wolf is best described by the word יִטְרֹף meaning tearing to pieces. The use of a wolf (זָבַח) is symbolic. It symbolises danger and clever banditry (Hope 2005: 107). The writer uses a metaphor. Benjamin is given all the qualities of a wolf and its behaviour. Jacob foretells that the tribe of Benjamin will be warlike, strong, and daring and will be feared by its neighbours (Church 1960: 70-71). For Sesotho users, a wolf is a symbol of dumbness, witchcraft, and national matters of importance. The 1909 and 1989 translations translate זָבַח as *phiri/wolf*. The metaphor is well presented by both the 1909 and 1989 Sesotho translations. The Sesotho users can conceptualise the metaphor but understanding it is subject to interpretation.

Suggested Sesotho translation

V27. Benjamine ke phiri e harolakang phofu e se na mohau le qenehelo/*Benjamin is a wolf that tears its prey without mercy.*

Footnote:

Temaneng ena phiri ke letshwao la ho hloka mohua le bohale/*In this verse wolf is a symbol of cruelty and ferociousness.*

5.2.24.2 Use of Wolf (זָב) / Phiri in Habakkuk

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
זָב	Habakkuk 1:8	wolf	<i>Phiri/wolf</i>	<i>Phiri/wolf</i>

Hebrew text

וְקִלּוֹ מִנְמָרִים סוּסָיו וְחֲדָוּ מִזְאָבֵי עֶרֶב

Their horses are swifter than leopards, fiercer than the evening wolves;

V8. Dipere tsa bona di bobeba ho fetisa mangau, di lebelo ho fetisa diphiri tsa phirimana/*their horses are lighter than the leopards, and are faster than wolves*

1989 Sesotho Translation

V8. Pere tsa sona di lebelo ho feta mangau, di bohale ho feta diphiri ka phirimana/*their horses are faster than leopards, are fiercer than wolves in the evening*

The 1909 Sesotho translation translates וְחֲדָוּ as *lebelo*/faster whilst the 1989 translates it as *bohale*/fierce. A pack of wolves in the evening are more dangerous as they hunt during the night. זָב /wolves symbolise fierceness, sharpness, cunningness, and keenness (Laetsch 1956: 322). To say the horses are fiercer than a pack of wolves in the evening is saying the Chaldeans are more dangerous than wolves (see Habakkuk 1:6). This is an exaggeration. Horses are not dangerous animals. Horses represent Chaldean soldiers riding those horses. Metonymy (horses representing Chaldean warriors) is used. Metaphorically the prophet is saying the Chaldeans have employed clever banditry tactics that are better than those of wolves (Laetsch 1956: 322). The presentation of *diphiri*/wolves is different in the 1909 and 1989 Sesotho translations. Conceptualisation of the symbolic and metaphoric use of זָב /wolves/*diphiri* in 1909 and 1989 translations is different because of different translations of וְחֲדָוּ (*lebelo*/faster 1909; *bohale*/fiercer 1989). For Sesotho users to understand the verse is subject to interpretation. A footnote explaining the symbolic use of wolves/*diphiri* (זָב) is needed.

Suggested Sesotho translation

V8. Pere tsa sona di lebelo ho feta mangau a tsohang, di bohale ho feta mokgopi wa diphiri ha di tsoha ka phirimana/*their horses are faster than leopards, are fiercer than a pack of hunting wolves in the evening.*

Footnote:

Temaneng ena phiri e emetse kotsi, bohale le maqiti *In this verse wolf is a symbol of danger, fierceness, and craftiness.*

5.3. CONCLUSION

Animal symbolism and metaphors dealt with in this chapter show that they are mainly used in Proverbs, Job, Psalms, and the books of the Prophets (the Major and Minor Prophets). According to Borowski (1998: 184), “Biblical references to wild fauna are numerous, as are those to hunting of several of these animals”. The knowledge of animals, their behaviour, and their habitat is demonstrated in how the writers of the books of Job, Psalms, Prophets, and others use animal symbolism and metaphorism in their writings. The Psalms and Wisdom Literature (Proverbs, Job and Ecclesiastes), “make use of faunal imagery both realistically and metaphorically in order to convey their teaching-fear of God, mutual fellowship, and interpersonal compassion” (Breier 2022b: 233). To understand metaphors used in biblical texts the reader needs to have an

...informed knowledge both of the reality of animal behaviours and capabilities and the larger associations connected to particular animals in the ancient Near East...

(and that) ... the messages of the prophets are inseparable from the lives of animals (Sherman 2020: 43).

The psalmists’ knowledge of the animal world “can be presumed to derive from sources similar to those that nourished the sages and prophets-namely, encyclopaedic knowledge, empirical observation, and a reservoir of poetic traditions and figurative language” (Forti 2018: 4). The psalmists “also adduce fauna in order to exemplify the fact that human beings should put their faith and trust in God” (Breier 2022a: 212). Job uses animal metaphors to explain his pain and sufferings. The Prophets use wild animals to explain to their audience, the power of God, His strength, His love, and care for His people. They also use wild animals

to show the anger of God towards His people and how He punishes them. They also use wild animals to symbolise the danger the people of God face from their enemies and as metaphors for enemies of Israel. Proverbs uses wild animals as metaphors to educate, instruct, and correct bad behaviour. Other wild scavenging animals like jackals are used to symbolise death and desolation of cities of Israel. Wild animals embody “divinity... [and] the use of domesticated animals as similes and metaphors for Yahweh would disparage him, as it would identify the divine with creatures that the Israelites understood as controllable” (Noegal 2019: 153). Domesticated animals like cattle, horses and sheep are used as metaphors for human behaviour.

The symbols and metaphors from the incipient text (Hebrew) and the subsequent texts (1909 and 1989 Sesotho translation) are closely related. This is an indication that the subsequent texts (especially the 1909 Sesotho translation) use mainly literal translation of Hebrew symbols and metaphors. The environment and context of the Sesotho users are not considered very much by Sesotho translators. The 1989 Sesotho translators also did not do much in accommodating the symbols and metaphors of Sesotho users when translating Hebrew symbols and metaphors. Metaphors are a symbolic use of words/names (see 4.3.1). To be able to use and interpret them, one needs to understand the cultural systems that produced them. For the use and interpretation of the use of animals as symbols, in addition to cultural systems that produced them, one needs to understand the animal ethics of incipient and subsequent readers. Meaning of animal symbols and metaphors cannot be separated from their cultural systems and animal ethics. The exclusion of cultural systems and animal ethics of Sesotho readers in the translation of incipient biblical text into Sesotho, made the translations alien to them (see 2.5). The focus of complexity theory approach is on including the cultural systems and subsystems together with animal ethics of subsequent readers when translating incipient texts.

The following chapter (Chapter 6) will deal with the symbolic and metaphoric use of all types of birds viz. birds of prey and seed-eating birds in the Hebrew text and the 1909 and 1989 Sesotho translations. The ethical relationship of Sesotho users with different birds will be briefly highlighted.

CHAPTER 6

TRANSLATIONS OF HEBREW NAMES OF BIRDS INTO SESOTHO AND THEIR METAPHORIC AND SYMBOLIC PRESENTATION

6.1 INTRODUCTION

This chapter deals with two major components. First, the translation of Hebrew birds' names into Sesotho and second, the symbolic (use of animals in texts representing something else) and metaphoric (figurative) presentation of these names in both the 1909 and 1989 Sesotho translations. The chapter discusses the symbolic and metaphoric use of birds such as swallow, crane, raven, dove, eagle, vulture, jackdaw, pelican, ostrich, owl, partridge, sparrow, and stork. As as the case with wild and domestic animals, Sesotho users will understand the incipient Biblical text if their cultural systems and animal ethics are included in the Sesotho translations (see 5.1). Animal ethics, which are important in animal symbolism and metaphorism, are discussed in full in Chapter 8.

6.2 BIRDS (בְּעַל כַּנְוָה, עוֹף, עֵיט, צִפּוֹר, צִפְרִי)

This section deals with the symbolic and metaphoric use of all kinds of birds that appeared in the Hebrew text and the 1909 and 1989 Sesotho translations. The Hebrew language had several generic names, that were used for birds (birds of prey and birds that live on seedlings and worms). The Hebrew name עֵיט was generic but referred only to birds of prey. Insects that were found in Southern Africa by 1952 were cockroaches, grasshoppers, crickets and their kin, locusts, termites, bugs, scale insects and aphides, butterflies, fleas, ants, bees, and wasps (Skaife 1961: 244). The symbolic and metaphoric use of all types of birds in the Hebrew text and the Sesotho translations are discussed below.

6.2.1 Swallow/crane (עֵגוֹר / קוֹס)

This sub-section deals with the symbolic and metaphoric use of swallow/crane in the Hebrew text and Sesotho translations. The symbolic and metaphoric use of the swallow/crane (עֵגוֹר / קוֹס) is discussed below.

6.2.1.1 Use of קוֹס / עָגוּר in Isaiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
קוֹס עָגוּר	Isaiah 38:14	swallow	<i>Lefokotsane, moholodi/ swallow, crane</i>	<i>Lefokotsane, moholodi/ swallow, crane</i>

Hebrew text

V14. אֶצְפָּצְרִי כִּן עָגוּר קוֹס.

Like a swallow or a crane I cry.

1909 Sesotho Translation

V14. Ka ba ka lla jwaloka moholodi le lefokotsane/ *I then cried like a crane and swallow*

1989 Sesotho Translation

V14. Ka lla sa lefokotsane kapa sa moholodi/ *I cried like a swallow or crane*

The 1989 and 1909 Sesotho translations translate קוֹס / עָגוּר as either lefokotsane/*swallow* (קוֹס) or crane/*moholodi* (עָגוּר). These two terms refer to one bird not two birds and context suggests a crane not a swallow (Hope 2005: 120). The crane symbolises migrations from a cold climate to a warmer climate and vice versa, whilst a swallow symbolises regular migration and unending flight (Hope 2005: 121, 166). In this verse, the two terms symbolise anguish, sadness, and mourning (Leupold 1971: 586; Hailey 1985: 318). For the Sesotho people, a swallow is a bird known for its swiftness and continuous flight and is a sign of impending rain. The Hebrew word אֶצְפָּצְרִי refers to the noise that is made by the crane or swallow when frightened and when used figuratively, it refers to a groaning sound of conquered people (Church 1960: 881). The use of קוֹס עָגוּר in the Hebrew text is symbolic. It symbolises sadness (with a sad sounding noise). Most of the verses where the sounds of birds are mentioned refer to “the sounds of distress and lament” (Rimbach 1972:58). In Sesotho folklore or proverbs, the crane is presented as an intelligent bird, a symbol of flight and no reference is made of the crying of either of these two birds (see 4.7.1.2). Both Sesotho translations have used *lefokotsane/swallow* and *moholodi/crane* to symbolise sadness. The Sesotho translations translate אֶצְפָּצְרִי as *lla/cry*. *Ho lla/to cry* refers to sound a person/animal makes when in pain.

The figure of speech used is simile. Symbolic and metaphoric use of *lefokotsane*/swallow or *moholodi*/crane is well presented by both Sesotho translations (1909 and 1989) but the context is Hebraic. Sesotho users can conceptualise a crying *lefokotsane*/swallow and or *moholodi*/crane. Understanding the symbolic and metaphoric use of *lefokotsane*/swallow and or *moholodi*/crane in the verse, can be aided by a footnote.

Suggested Sesotho translation

V14. Ke etsa pobodi jwaloka moholodi/ *I cry in pain like a crane*

Footnote:

Temaneng ena moholodi ke letshwao la motho ya llang habohloko/*In this verse the crane is a symbol of someone crying in pain.*

6.2.1.2 Use of קוֹס / עֲגוּר in Jeremiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
קוֹס וְעֲגוּר	Jeremiah 8:7	Swallow, crane	<i>Lefokotsane/ swallow</i> <i>Moholodi/crane</i>	<i>Lehaqasi/ swallow</i> <i>Moholodi/crane</i>

Hebrew text

קוֹס וְעֲגוּר שְׁמְרוּ אֶת־עֵת בָּאָנָה

The swallow, and the crane keep the time of their coming back

1909 Sesotho Translation

V7. Le lefokotsane, le moholodi, di nne di lemohe nako ya ho boela ha tsona/ *and the swallow, and the crane, continue to observe time to go back to their home.*

1989 Sesotho Translation

V7. Le lehaqasi le moholodi, le tsona di tseba nako ya ho oroha/ *and the swift and the crane, both know their time to go back home.*

In this verse, some translations view the two terms as separate birds (e.g. NJPS); this is the view that is accepted here. The use of the two terms is symbolic. They swallow symbolise obedience to the will of the Maker demonstrated by their timed migration from a cold area when winter starts, to a warmer area when summer starts (Laetsch 1952: 107). Sarcasm/irony is used. The consistency and commitment of these two birds to migration are compared to the erratic adherence and knowledge of the law of the people of God. “Unbelieving, impenitent Jerusalem has sunk below the level of these lower creatures” (Laetsch 1952: 107). The 1909 Sesotho translation translates סוּס and עֲגוּרִי as *lefokotsane*/swallow and *moholodi*/crane, respectively, whilst the 1989 translation translates them as *lehaqasi*/swift and *moholodi*/crane, respectively. In Sesotho folklore, the crane is presented as an adviser and intelligent bird (Jacottet 1968: 19-23) and a Sesotho proverb on the crane presented it as a bird known for its flight. Sesotho users can conceptualise a group of *lefokotsane*/swallows and *moholodi*/crane flying over to a warmer place and coming back when the weather gets warmer. To assist the users with understanding the symbolic and metaphoric use of these birds, a footnote is needed.

Suggested Sesotho translation

V7. Le lefokotsane/lehaqasi, le moholodi di a tseba hore ha mariha a kena, ha tsona ke selemo mme ke nako ya ho kgutlela hae/ *the swallow/swift and the crane know that when winter sets in, at home it is summer and is time to return home*

Footnote:

Temaneng ena lefokotsane/lehaqasi le moholodi ke letshwao la bohla le phallo/*In this verse the swallow/swift and the crane are a symbol of intelligence and migration.*

6.2.2 Raven (עֲרָב)

This sub-section deals with the symbolic and metaphoric use of raven (עֲרָב) in the Hebrew text and the 1909 and 1989 Sesotho translations. The symbolic and metaphoric use of the raven (עֲרָב) is discussed below.

6.2.2.1 Use of עֵנָב in Proverbs

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
עֵנָב	Proverbs 30:17	ravens	<i>Makgwaba/ ravens</i>	<i>Makgwaba/ ravens</i>

Hebrew text

עֵינֹו תִלְעַג לְאֵב וְתִכְוֹז לְיִקְהָת־אֵם יִקְרוּהָ עֵרְבֵי־נַחַל וַיֹּאכְלוּהָ בְנֵי־נֶשֶׁר:

The eye that mocks a father and scorns to obey a mother will be plucked out by the ravens of the valley and eaten by the vultures.

1909 Sesotho Translation

V17. Leihlo la motho ya somang ntatae, ya nyedisang thuto ya mmae, makgwaba a molapo a tla le honya, madinyane a ntsu a le je./ *The eye of a person who mocks his father, who despises his mother's instruction, the ravens of the streams will pluck it out and the chicks of the vultures will devour it.*

1989 Sesotho Translation

V17. Leihlo le tshehang ntata lona, le nyedisang taelo ya mma lona, makgwaba a dikgohlo a tla le honya, madinyane a ntsu a le je./ *The eye that laughs at its father, that despises instructions of its mother, the ravens of the valley will pluck it out and the chicks of the vultures will devour it.*

Ravens are associated with death because they are known for plucking out eyes of dead bodies and are also a symbol of God's kindness (Hope 2005: 123). Forti states that "ravens appear along with other predatory birds, with their negative connotations, in several prophetic scenes of desolation". The use of עֵנָב/raven is symbolic. It symbolises death. This means that those people who are mocking their fathers and ignoring their mothers' instruction will die. The plucking of eyes symbolises death as ravens plucked out eyes of dead bodies not of living bodies. Literally this means that those mocking their parents will be punished heavily by God (see Exodus 20:12). The figure of speech used is synecdoche. Sesotho users especially those who stay in rural areas, are familiar with ravens plucking out eyes of dead bodies of animals.

Both the 1909 and 1989 Sesotho translations have presented symbolism and metaphorism well. For Sesotho users, conceptualising the symbolic and metaphoric use of עֲנָרָב/raven/*makgwaba* cannot be a problem but understanding it is subject to interpretation. To assist the Sesotho users with understanding the verse, a footnote explaining the symbolic meaning of a raven is necessary.

Footnote

Temaneng ena lekgwaba ke letshwao la lefu/*In this verse, the raven is a symbol of death.*

6.2.2.2 Use of עֲנָרָב in Song of Solomon

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
עֲנָרָב	Song of Solomon 5:11	raven	<i>Mokgwabane/crow</i>	<i>Mokgwabane/crow</i>

Hebrew text

ראשו כָּתָם פֶּזָ קוֹצוֹתָיו תְּלַמְלִים שְׁחֹרוֹת כְּעֲנָרָב:

His head is the finest gold; his locks are wavy, black as a raven

1909 Sesotho Translation

V11: Hlooho ya hae ke kgauta e tshekehileng, thitsane e forehileng ya hae e tshwana jwaloka lepheo la mokgwabane?/ *Her head is pure gold, her hair locks are like a wing of a crow.*

1989 Sesotho Translation

V11. Hlooho ya hae e ka kgauta e hlwekisitswe, moriri o ririetse, o motsho sa mokgwabane/ *Her head is like purified gold, the hair is thick, and black like a crow.*

The 1909 and 1989 Sesotho translation translate עֲנָרָב as *mokgwabane/crow*. Unlike ravens that are of different colours, a crow has pitch-black, shiny feathers and a pitch-black beak. The crow symbolises blackness. Simile is used by both the 1909 and 1989 Sesotho translations. The hair of the lover is compared to the black feathers of a crow. The Sesotho users can conceptualise and understand the metaphoric use of עֲנָרָב/crow/*mokgwabane*.

Footnote:

Temaneng ena mokgwabane ke letshwao la botsho bo kganyang. /*In this verse crow is a symbol of shiny blackness.*

6.2.2.3 Use of עֹרָב in Isaiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
עֹרָב	Isaiah 34:11	raven	<i>Lekgwaba/raven</i>	<i>Lekgwaba/raven</i>

Hebrew text

וַיֵּשְׁבוּ עֹרָב וְיִשְׁכְּנוּ בָהּ

the owl and the raven shall live in it

1909 Sesotho Translation

V11. Sephooko le lekgwaba di tla aha teng/*the owl and the raven will live in there*

1989 Sesotho Translation

V11. Makgohlo le lekgwaba di etse dihlaho ho yona/*the owl and the raven will make their nests on it*

Owls and ravens make their nests in ruins and deserted places (Rom-Shiloni 2020). The use of the owl and the raven is symbolic. Ruins are a result of war. The owl and raven symbolise desolation, ruins, deserted places, and death (Hope 2005: 148). “The cities shall become like old, decayed houses, deserted, being commonly possessed by beasts of prey or birds of ill omen” (Church 1960: 877). The 1909 and 1989 Sesotho translations have presented the symbolic use of *lekgwaba/raven* well. Sesotho users can conceptualise the symbolic use of *lekgwaba/raven* but understanding it is subject to interpretation. In Sesotho culture, the owl is a symbol of witchcraft (Ellenberger 1912: 252). The use of raven and owl can give a meaning of a bewitched place to Sesotho users. To assist the Sesotho users to understand the symbolic use of raven in the Hebrew text, a footnote is needed.

Footnote:

Temaneng ena lekgwaba ke letshwao la lefu le masupi/*In this verse the raven is a symbol of death and desolation.*

6.2.3. Dove תור, יונה

This sub-section deals with the symbolic and metaphoric use of dove (תור, יונה) in the Hebrew text and the Sesotho translations. There are two classes of dove, wild doves, and domesticated doves. The symbolic and metaphoric use of dove (תור, יונה) is discussed below.

6.2.3.1 Use of יונה in Psalms

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
יונה	Psalms 55:6/7	Dove/pigeon	<i>Leebanakgorwana/dove</i>	<i>Leeba/dove</i>

Hebrew text

וְאָמַר מִי־יִתְּנֶנּוּ לִי אֲבָר כַּיּוֹנָה אֲעוֹפָה וְאֶשְׁכָּנָה:

And I say, "If I had wings like a dove! I would fly away and be at rest..."

1909 Sesotho Translation

V6. Ka re: Ke mang ya ka mphang mapheo a jwaloka a leebanakgorwana / *and I said: Who can give me wings like those of a dove*

1989 Sesotho Translation

V6. Ke bile ka re: Ke mang ya tla mpha mapheo, mapheo a kang a leeba, ke tle ke fofe, ke yo phomola?/*And I said: Who will give me wings, wings that are like those of a dove, so that I can fly to rest*

According to Hope (2005: 126), doves symbolise speed, affection, and sexuality and in prophetic writings they symbolise pain and sorrow. Hart (1888: 76) states that a dove was a "symbol of pureness and innocence...[and] is a defenceless creature unable to take care of itself and easily becoming a victim to persecution". Gunter (1999: 1) and Lewis and Llewellyn-

Jones (2018: 254) states that in many cultures the dove is regarded as a symbol of purity and faithfulness. In this verse, the dove (יֹנָה) symbolises speed, pain, and sorrow. The cooing of a dove is associated with groaning in pain. In Sesotho folklore and proverbs, the dove is presented as a dumb, peaceful, and a bird that is always mourning when its chicks are eaten by other animals (see 4.7.2.1). In this verse, the psalmist is complaining about the wicked people surrounding him. He wants wings to fly away from them into the desert (Weiser 1975: 419). The Hebrew words אָרַח־תֵּיִק נָגַד in the following verse, mean to “quickly flee to a distant place” and confirm that the dove symbolises speed. Simile is used by the 1909 and 1989 Sesotho translations. Sesotho users can conceptualise a fleeing dove but understanding the symbolic and metaphoric use of יֹנָה /dove/leeba is subject to interpretation. To assist Sesotho users with understanding the verse, a footnote is needed.

Suggested Sesotho translation

V6. Ke bile ka re: Ke mang ya tla mphang mapheo a jwaloka a leeba, ke tle ke tsebe ho fofela hole le bakgopo, ke yo phomola? /*And I said: Who will give me wings like a dove, that I can be able to fly far away from the wicked to rest,*

Footnote:

Temaneng ena leeba ke letshwalo la lebelo/*In this verse dove symbolised speed.*

6.2.3.2 Use of יֹנָה in Song of Solomon

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
יֹנָה	Song of Solomon 2:14	dove	<i>Leebana/dove</i>	<i>Leebana/dove</i>

Hebrew text

יֹנָתִי בְּחַגְגֵי הַסֵּלֶעַ

O my dove, in the clefts of the rock

1909 Sesotho Translation

V14. Leebana la ka, le ikahetseng mafarung a mafika/ *My dove, staying in the clefts of the rock.*

1989 Sesotho Translation

V14. Wena leebana la ka le ipatile mafarung/ *you my dove, hiding in the clefts*

The use of dove (יוֹנָה) is symbolic; it symbolises affection, sexuality, and fertility (Exum 2005: 127). תְּגִימִים /*Mafarung*/clefts refer to the house of the female lover (Exum 2005: 128). It also symbolised peace and gentleness. The figure of speech used was metaphor. The 1909 and 1989 Sesotho translations present the symbolic and metaphoric use of dove (יוֹנָה) well. The dove was presented hiding in peace far from danger. The Sesotho users can conceptualise a dove between the rocks but understanding its symbolic and metaphoric use, a footnote is necessary.

Footnote:

Temaneng ena leeba ke letshwalo la lerato mme le emetse moratuwa/ *In this verse dove symbolises love and stands for the lover.*

6.2.3.3 Use of תור in Psalms

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
תור	Psalms 74:19	dove	<i>Leebanakgorwana/ dove</i>	<i>Leeba/ dove</i>

Hebrew text

אַל־תִּתֵּן לְחַיֵּי תוֹרָה

Do not hand over the soul of your dove to the wild animals.

1909 Sesotho Translation

V19. O se ke wa neela selalome moya wa leebanakgorwana la hao/ *Do not give to the wild beasts the soul of your dove.*

1989 Sesotho Translation

V19. Se neele sebata moya wa leeba la hao/ *Do not give to the wild meat-eating beast, the soul of your dove.*

The use of dove (תור) is symbolic. The dove symbolises defencelessness (Weiser 1975: 520). The dove represents Israel and the wild beasts represent the (wicked) enemies of Israel (see rest of verse). The 1909 and 1989 Sesotho translations have presented the symbolic use of dove (תור) well. תור refers to a turtle dove which is a smaller dove. A dove cannot fight a wild beast. By referring to Israel as a smaller dove, the psalmist is indicating the vulnerability of Israel, hence the importance of God's protection. The Sesotho idiom, *Ho jela kgwebeleng jwaloka leeba* (to eat in fear like a dove), shows that in Sesotho culture, the dove is a symbol of defencelessness and vulnerability. Sesotho users can conceptualise the use of dove in this verse but understanding it without a footnote explaining the symbolic use of dove, will be difficult.

Footnote:

Temaneng ena leeba ke letshwalo la ho hloka matla a ho itwanela mme le emetse Iseraele/*In this verse the dove symbolises defencelessness and is a metaphor for Israel.*

6.2.4 Eagle, vulture (נָשָׂר, עֵיט, עֵיטוֹת, צִרְס, רְחֵם, רְחֵמָה)

This sub-section deals with the symbolic and metaphoric use of eagles/ vultures/*lenong/ntsu* in the Sesotho translations. The Hebrew text has a number of terms that are translated as eagle or vulture. Some of the terms for eagle/vulture like עֵיט refer to the screaming sound these birds make. Their translation as eagle or vulture is guided by the context of their use (Hope 2005: 128). The symbolic and metaphoric use of eagle/vulture in the Hebrew text and the 1909 and 1989 Sesotho translations are discussed below.

6.2.4.1 Use of נָשָׂר in Exodus

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
נָשָׂר	Exodus 19:4	Eagle, vulture	<i>Ntsu/ vulture</i>	<i>Ntsu/ vulture</i>

Hebrew text

אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרָיִם וְאֲשָׂא אֶתְכֶם עַל־כַּנְּפֵי נְשֹׁרִים

You have seen what I did to the Egyptians, and how I carried you on the wings of the eagles

1909 Sesotho Translation

V4. Le bone seo ke se entseng ho Baegepeta, le kamoo ke le pepileng ka teng ka mapheo a ntsu/ *You saw what I did to the Egyptians, I carried you on the wings of the vulture.*

1989 Sesotho Translation

V4. Le bone tseo ke di entseng Egepeta, le kamoo ke ileng ka le pepa kateng ka mapheo a ntsu/ *You saw what I did in Egypt, and how I carried you on the wings of a vulture.*

Eagles and vultures are associated with large size, great strength, ability to fly great distances at great speed even gliding (Hope 2005: 131; Church 1960: 92). The eagle and vultures feed on dead bodies and leftovers of other animals such as lion. The eagles and vultures are also regarded as a symbol of death and long life as they (eagles, vultures) live longer (Hope 2005: 131). “The eagle is used to symbolize the ‘anti-God’ to be identified with the Babylonians, as individualized in Nebuchadnezzar, their king” (Pinney 1964: 28). The use of נְשֹׁר (vulture) in this verse (Exodus 19: 4) is symbolic. It symbolises capacity (large size) and great strength. The Lord compares his large size that can fit all his people and great strength to carry them to that of a large vulture (נְשֹׁר) with stretched wings gliding in the air at great speed. The figure of speech used is metaphor. The 1909 and 1989 Sesotho translation has presented the symbolic and metaphoric use of נְשֹׁר/ntsu/vulture well. Sesotho users can conceptualise a big vulture with people on its back but understanding the symbolic and metaphoric use of נְשֹׁר/vulture/ntsu is subject to interpretation. A footnote is needed.

Footnote:

Temaneng ena ntsu ke letshwao la boholo le matla/*In this verse the vulture symbolises capacity and great strength.*

6.2.4.2 Use of נָשָׂר in Deuteronomy

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
נָשָׂר	Deuteronomy 28:49	Eagle, vulture	<i>Ntsu/ vulture</i>	<i>Ntsu/ vulture</i>

Hebrew text

יֵשָׂא הַיְהוָה עָלֶיךָ גּוֹי מֵרְחוֹק מִקְצֵה הָאָרֶץ כַּאֲשֶׁר יִדְאָה הַנְּשָׂר

The LORD will bring a nation against you from afar, from the end of the earth, as swift as the eagle flies.

1909 Sesotho Translation

V49. Jehova o tla lata setjhaba se hole se qetellong ya lefatshe, se lebelo jwaloka ntsu e fofang/
The Lord will fetch a nation that is far away at the end of the earth, that is as fast as a vulture

1989 Sesotho Translation

V49. Morena o tla o tlisetsa setjhaba se tswang hole, pheletsong ya lefatshe, se etla jwaloka ntsu ha e fofa/
The Lord will bring to you a nation that comes from far away from the end of the earth, it will come like a flying vulture.

The use of נָשָׂר /vulture/ntsu is symbolic – it is used to symbolise great speed and strength (Hope 2005: 135). A simile is used. The 1909 Sesotho translation translates יִדְאָה as *lebelo/run* fast and the 1989 Sesotho translation translates it as *fofang/flying*. Both the Sesotho translations have presented the symbolic and metaphoric use of נָשָׂר /vulture/ntsu well. The Sesotho users can conceptualise the symbolic and metaphoric use of נָשָׂר /vulture/ntsu. To assist the understanding of the symbolic and metaphoric use of נָשָׂר /vulture/ntsu, a footnote is needed.

Footnote:

Temaneng ena ntsu ke letshwao la boholo, matla, le lebelo mme e emetse dira tsa Iseraele/
In this verse vulture symbolised capacity and great strength and is a metaphor for enemies of Israel.

6.2.4.3 Use of נָשֹׂר in Ezekiel

Hebrew word	Verse		English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
נָשֹׂר	Ezekiel 17:3		Eagle, vulture	<i>Ntsu/ vulture</i>	<i>Ntsu/ vulture</i>

Hebrew text

הַנְּשֹׂר הַגָּדוֹל הַגְּדוֹל הַכְּנָפַיִם אָרָד הָאֵבֶר מְלֵא הַנּוֹצָה אֲשֶׁר-לּוֹ הָרִקְמָה בָּא אֶל-הַלְבָּנוֹן וַיִּקַּח אֶת-צֶמְרַת הָאֶרֶז:

A great eagle with great wings and long pinions, rich in plumage of many colors, came to Lebanon and took the top of the cedar.

1909 Sesotho Translation

V3. Ntsu e kgolo e dipheo di telele, e setono se selele, e masiba a teteaneng, e mebalabala, e ne e tle Lebanone, mme ya nka ntlha ya kedare/ *A big vulture with big wings, and long tail feathers, with thick plumage, with different colours, came to Lebanon and settled on the end of the cedar.*

1989 Sesotho Translation

V3. Ntsu e kgolo, e mapheo a maholo, a malelele, a thataletseng, a masiba a mangata, a mebalabala, ya fihla Lebanone, ya dula kaleng la kedare, kaleng le hodimodimo/ *A big vulture, with big, tall wings, with thick plumage, with different colours, came to Lebanon and settled on a branch of cedar, the top branch.*

The use of נָשֹׂר /vulture/ntsu is symbolic. In this verse it is described as a big vulture (הַנְּשֹׂר הַגָּדוֹל) and symbolises great strength, power, speed, and death (Carley 1974: 110). The big vulture is a metaphor for the enemies of the people of God (Judah). The big vulture mentioned in the verse is Nebuchadnezzar, the powerful king of Babylon (see Ezekiel 17:12; Vawter and Hoppe 1991: 97; Taylor 1969: 143). The cedar on whose branch the big vulture settled, represents Judah whilst the branch represents king Jehoiachin and the princes of Judah who are taken to exile in Babylon (see Ezekiel 17:12; Vawter and Hoppe 1991: 97; Taylor 1969: 144; Carley 1974: 110). The figure of speech used is a metaphor because the king of Babylon is equated to a big vulture. The 1909 and 1989 Sesotho translations have presented the symbolic and metaphoric use of הַנְּשֹׂר הַגָּדוֹל well. The Sesotho users can conceptualise the big

vulture settling on a branch but understanding its symbolic and metaphoric use is subject to interpretation. The use of a footnote explaining the symbolic and metaphoric use of *ntsu e kgolo*/big vulture (הַגְּדֹלֵי הַטְּשָׁר) in the verse is needed.

Footnote:

Temaneng ena ntsu ke letshwao la boholo le matla mme e emetse Nebukadnesara morena wa Babilona/*In this verse vulture symbolised capacity and great strength and is a metaphor for Nebuchadnezzar king of Babylon.*

6.2.5 Jackdaw/ pelican (קָצַת)

This sub-section deals with the symbolic and metaphoric use of קָצַת /jackdaw /pelican /*moholodi/letata* in the Hebrew text and the 1909 and 1989 Sesotho translations. The symbolic and metaphoric use of jackdaw/ pelican (קָצַת) is discussed below.

6.2.5.1 Use of קָצַת in Psalms

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
קָצַת	Psalms 102:6/7	Jackdaw/pelican	Moholodi/blue crane	Letata/duck/pelican

Hebrew text

דָּמִיתִי לְקָצַת מִדְבָּר הָיִיתִי כְּכֹס הַרְבֹּת:

I am like a vulture of the wilderness, like a pelican/jackdaw of the waste places.

1909 Sesotho Translation

V7. Ke tshwana le moholodi wa lefeella, ke jwaloka sephooko sa dithako/*I am like a crane of the desert, I am like an owl of the ruins.*

1989 Sesotho Translation

V7. Ke tshwana le letata la lehwatata, ke tshwana le sephooko sa dithako/*I am like a duck/pelican of the wilderness, and I am like an owl of the ruins*

Hope (2005: 142) suggests that due to the context of the verse, קָצַת should be translated as jackdaw, a bird belonging to the same family as ravens that lived in ruins. The 1909 Sesotho translation translates קָצַת as *moholodi* (blue crane) and 1989 as *letata* (duck/pelican). The

symbolic use of jackdaw is the same as that of ravens and it symbolises “uncleanness, death and desolation” (Hope 2005: 142). It also symbolises loneliness (Weiser 1975: 654). The pelican is a bird that spends most of its time in water and cannot survive in the desert. The pelican/blue crane symbolises loneliness experienced by the bird when lying on its eggs in an open field. The Hebrew word מְדִבָּר can mean wilderness, uninhabited land or land used as pasture for domesticated animals. If קָצַת is translated as pelican, then מְדִבָּר should be translated as uninhabited land or open land that surrounds dams. If קָצַת is translated as jackdaw, then מְדִבָּר should be translated as wilderness. Though conceptualisation of the verse in the 1909 and 1989 Sesotho translations may be different to Sesotho users, the meaning of the verse can be the same. Simile is used. Both the 1909 and 1989 Sesotho translations have presented the symbolic and metaphoric use of *moholodi/* blue crane and *letata/duck/pelican* well. The understanding of the verse is subject to interpretation and to assist the Sesotho users in understanding the verse, the use of a footnote that explains the symbolic and metaphoric use of *moholodi/crane* and *letata/pelican/duck* in this verse is needed.

Suggested Sesotho translations

V7. Ke bodutu jwaloka moholodi, o fuameng mahe lefeelleng, ke jwaloka sephooko sa dithako/
I am like the lonely blue crane, lying on its eggs in the open field, I am like an owl of the ruins.

Or

V7. Ke tshwana le lekgwaba la lehwatata, ke jwaloka sephooko sa dithako/
I am like the jackdaw/raven of the desert, I am like an owl of the ruins.

Footnote:

Temaneng ena moholodi/lekgwaba la lehwatata ke letshwao la ho ba sala powaneng o aparetswe ke bodutu le ho hlora/
In this verse jackdaw/pelican is a symbol of extreme loneliness and exposure.

6.2.5.2 Use of קָצַת in Isaiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
קָצַת	Isaiah 34:11	Jackdaw/pelican/ hawk	<i>Moholodi/</i> blue crane	<i>Morubisi/</i> owl

Hebrew text

וירשונה קצת וקפור

But the hawk and the porcupine shall possess it

1909 Sesotho Translation

V11. E tla ruwa ke moholodi le ke hlong/ *the blue crane and the porcupine shall possess it*

1989 Sesotho Translation

V11. Morubisi le sephookwana di tla hahela ho wona/ *the owl and the small owl will live in it.*

The 1909 Sesotho translation translates קצת as *moholodi*/blue crane whilst the 1989 translates it as *morubisi*/owl. The use of קצת /*morubisi/moholodi* is symbolic and it symbolises uncleanness, a deserted and desolate place. The prophet Isaiah uses unclean birds like *morubisi*/owl or *moholodi*/blue crane to symbolise the uninhabitability of the desert (Oswalt 2003: 387). The symbolic and metaphoric use of קצת in both the 1909 and 1989 Sesotho translations are well presented. Due to the different choice of Sesotho names for קצת by the 1909 (*Moholodi*/blue crane) and 1989 (*morubisi*/owl), conceptualisation of the verse will be different for Sesotho users. Sesotho users will understand the use of קצת in the 1989 Sesotho translation as symbolising witchcraft, which is not the case in the 1909 Sesotho translation. The owl and the pelican belong to different zoological families. The understanding of the verse is subject to the interpretation. To assist understanding and interpretation of the verse, a footnote explaining the symbolic use of *morubisi*/owl and *moholodi*/blue crane is needed.

Footnote:

Temaneng ena moholodi/morubisi ke letshwao la ho silafala mme di emetse masupi/*In this verse jackdaw/pelican is a symbol of uncleanness and ruins.*

6.2.6 Ostrich / יענים / רננים

Ostriches are known to Sesotho users, but the symbolic and metaphoric uses of the Hebrew incipient text are not found in Sesotho culture. This sub-section deals with the symbolic and metaphoric use of ostrich (יענים, רננים) in the Hebrew text and the 1909 and 1989 Sesotho translations. The symbolic and metaphoric use of ostrich (יענים, רננים) are discussed below.

6.2.6.1 Use of יְעֲנִיָּם in Lamentations

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
יְעֲנִיָּם	Lamentations 4:3	Ostrich	<i>Dimpshe/ ostriches</i>	<i>Dimpshe/ ostriches</i>

Hebrew text

בַּת־עַמִּי לְאֶזְרָר כַּיְעֲנִיָּם בַּמִּדְבָּר:

but the daughter of my people has become cruel, like the ostriches in the wilderness.

1909 Sesotho Translation

V3. Empa moradi wa setjhaba sa ka, yena o thatathata jwaloka dimpshe tsa lefeella/ *but the daughter of my people, she is hard-hearted like ostriches of the wilderness.*

1989 Sesotho Translation

V3. Empa tjhaba sa heso se sehloho haholo, se tshwana le dimpshe tsa lehwatata/*but our people are very cruel, they are like ostriches of the wilderness.*

Both the 1909 and 1989 Sesotho translations have translated יְעֲנִיָּם as *dimpshe*. Ostriches symbolise cruelty as they leave their eggs in the open unguarded and chicks are left with no ostrich to take care of them (Hope 2005: 146; Shemesh 2018: 13). The use of יְעֲנִיָּם /*dimpshe* in Lamentations 4:3 is symbolic. The figure of speech used is simile. The behaviour of Judah is likened to that of an ostrich that deserts its eggs and chicks. The 1909 and 1989 Sesotho translations have presented the symbolic and metaphoric use of יְעֲנִיָּם well. Sesotho users can conceptualise the use of יְעֲנִיָּם in this verse. The understanding of the verse is subject to interpretation and a footnote explaining the symbolic meaning of ostriches is needed.

Suggested Sesotho translation

V3. Empa tjhaba sa heso se sehloho haholo, se tshwana le dimpshe tsa lehwatata tse nyahlatsang mahe le ditsuonyana tsa tsona/*but our people are very cruel, they are like ostriches of the wilderness that desert their eggs and chicks.*

Footnote:

Temaneng ena mpshe ke letshwao la ho se tsotelle le bokgopo/*In this verse ostrich is a symbol of cruelty and lack of proper care.*

6.2.6.2 Use of רְנָנִים in Job

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
רְנָנִים	Job 39:13	Ostrich	<i>Dimpshe/ ostriches</i>	<i>Dimpshe/ ostriches</i>

Hebrew text

כְּנִפְי־רְנָנִים נִעְלָסָה אִם־אֶבְרָהּ חֲסִידָהּ וְנִצָּה:

The wings of the ostrich wave proudly; but are they the pinions and plumage of love?

1909 Sesotho Translation

V13. Mpshe e pheretla ka mapheo e thabile, e ntle ka masiba le mapheo, empa ha e na lerato/*the ostrich flaps its wings in joy, its feathers and wings make it beautiful, but it lacks love.*

1989 Sesotho Translation

V13. Mapheo a dimpshe a phuphusela ka thabo, empa e ke ke ya fofa jwaloka mokotatsie/ *the wings of ostriches are flapping due to joy, but they cannot fly like a stork.*

The use of רְנָנִים /ostrich in the Sesotho translations is symbolic. The ostrich is a symbol of cruelty due to it deserting its eggs and chicks (Church 1960: 571). The ostrich is also a symbol of boasting whilst it lacks care for its eggs and chicks. Habel (1985: 546) states that an ostrich is a symbol of stupidity because it lays its eggs on the open exposed to predators. The figure of speech used is sarcasm. Though the ostrich is running up and down flapping its beautiful wings, it lacked love (1909 Sesotho translation) or cannot fly like the stork (1989 Sesotho translation). Sesotho users can conceptualise this verse but understanding it is subject to interpretation. A footnote explaining the symbolic and metaphoric use of ostrich is needed.

Suggested Sesotho translation

V13. Le ha dimpshe di matha ho ya hodimo le tlase ke thabo mme di qhosha ka mapheo le masiba a tsona a matle, na a tshwana le a mokotatsie di tseba ho fofa?! *even though ostriches are running up and down due to joy, boasting with their beautiful wings and feathers, are they like those of a stork and can fly?*

Footnote:

Temaneng ena mpshe ke letshwao la ho se tsotelle le bokgopo/*In this verse the ostrich is a symbol of cruelty and lack of proper care.*

6.2.7 Owl (בַּת יַעֲנָה, יְנִישׁוּף, כּוֹס, לַיְלִית, קַפּוֹד, קַפּוֹז, תְּחֻמָּס, וְהַתְנַשְּׁמַת)

When translating symbolic and metaphoric use of owls from the incipient Hebrew text into Sesotho, complexity theory translators need to be mindful that Basotho people associate owls with witchcraft. This sub-section deals with the symbolic and metaphoric use of owl in the Hebrew text and the 1909 and 1989 Sesotho translations. The Hebrew text uses a number of terms that have been translated as owl to refer to different types of owls in the biblical world – יְנִישׁוּף – to refer to different types of owls known to biblical people. The symbolic and metaphoric use of owls are discussed below.

6.2.7.1 Use of יְנִישׁוּף in Isaiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
יְנִישׁוּף	Isaiah 34:11	Owl	<i>Sephooko/owl</i>	<i>Makgohlo/owl</i>

Hebrew text

יְנִישׁוּף וְעֵרָב יִשְׁכְּנוּ-בָהּ

the owl and the raven shall live in it

1909 Sesotho Translation

V11. Sephooko le lekgwaba di tla aha teng/ *the owl and the raven shall dwell there.*

1989 Sesotho Translation

V11. Makgohlo le lekgwaba di etse dihlaho ho yona/ *the owl and the raven shall build their nests on it.*

During biblical times, owls were associated with “uncleanness, death, mourning and desolation/ruin” (Hope 2005: 148). Owls inhabit ruins and dark forests. The use of יְנִשׁוּף /owls/sephooko/makgohlo is symbolic. It symbolises death and desolation of Edom (see Isaiah 34:9). In Sesotho culture, an owl is a symbol of witchcraft (Niehaus, Mohlala and Shokane 2001: 45). The use of the owl and the raven by the 1909 and 1989 Sesotho translations indicate a bewitched place. The 1909 and 1989 Sesotho translations have presented the symbolic use of יְנִשׁוּף /owls/sephooko/makgohlo well and the Sesotho users can conceptualise this verse. Understanding the symbolic use of יְנִשׁוּף/owls/sephooko/makgohlo is subject to interpretation. A footnote explaining the symbolic use of יְנִשׁוּף/owls/sephooko/makgohlo is needed.

Footnote:

Temaneng ena sephooko ke letshwao la lefu le masupi/*In this verse the owl symbolises death and desolation.*

6.2.7.2 Use of כּוֹס in Psalms

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
כּוֹס	Psalms 102:6/7	Owl	<i>Sephooko/ owl</i>	<i>Sephooko/ owl</i>

Hebrew text

דְּמִיתִי לְקַצֵּת מִדְבָּר הָיִיתִי כְּכּוֹס הַדְּרָבוֹת:

I am like a vulture of the wilderness, like an owl of the waste places.

1909 Sesotho Translation

V6. Ke tshwana le moholodi wa lefeella, ke jwaloka sephooko sa dithako/ *I am like a blue crane of the wilderness, I am like the owl of the wilderness.*

1989 Sesotho Translation

V7. Ke tshwana le letata la lehwatata, ke tshwana le sephooko sa dithako/*I am like a pelican of the wilderness, I am like an owl of the ruins.*

The 1909 and 1989 Sesotho translations translate כּוֹס as owl. The use of owl in the Hebrew text and the 1909 and 1989 Sesotho translations is symbolic. The owl/*sephooko*/ כּוֹס symbolises death and desolation and symbolises witchcraft for Sesotho users. The owl lives in ruins (deserted places). The figure of speech used is simile. The psalmist liken himself to an owl living in ruins i.e. the psalmist is saying he lives far from people in places that have been destroyed and deserted by people because of war. Sesotho users can conceptualise the use of כּוֹס in this verse but understanding the verse depends on interpretation. For Sesotho users to say: I am like an owl of the ruins, can mean that “I am a witch” or “I am bewitched” which is not what the verse means. To assist with interpretation, a footnote is needed.

Suggested Sesotho translation

V6/7. Ke bodutu jwaloka moholodi o fuameng mahe lefelleng, ke tshwana le sephooko se phelang dithakong tse furalletsweng ke batho/*I am lonely like the crane lying on its eggs in the open field, I am like an owl that lives in ruins deserted by people*

Footnote:

Temaneng ena sephooko ke letshwao la lefu le masupi/*In this verse owl symbolised death and desolation.*

6.2.8 Partridge/ (קָרָא)

This sub-section deals with the symbolic and metaphoric use of קָרָא (partridge) in the Hebrew text and the Sesotho translations (1909 and 1989). Below is the discussion of the symbolic and metaphoric use of קָרָא (partridge/*kgwale*).

6.2.8.1 Use of קָרָא in Jeremiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
קָרָא	Jeremiah 17:11	partridge	<i>Kgwale</i> /partridge	<i>Nonyana</i> / bird

Hebrew text

קָרָא דָּגֵר וְלֹא יֵלֵד עֲשָׂה עֶשֶׂר וְלֹא בְּמִשְׁפָּט

Like the partridge that gathers the chicks she did not hatch, so is he who gets riches that are not his.

1909 Sesotho Translation

V20. Ya bokellang maruo ka ho se loke, ke kgwale e alamang se sa beweng ke yona/ *a person who gathers riches deceitfully, is a partridge sitting on eggs not laid by her.*

1989 Sesotho Translation

V20. Jwaloka nonyana e fuamang mahe e se a yona, ya ruang ka mano le yena o jwalo/ *like a bird that sits on eggs that are not hers, so is the one who deceitfully make riches.*

The 1909 Sesotho translation translates קָרָא as *kgwale*/partridge whilst the 1989 translates it as *nonyana*/bird. Hope (2005: 158), states that rock partridges' hens have a tendency of caring for many chicks that are not hers and as time goes the chicks desert her. The implied meaning of this verse is that riches that have been gained deceitfully will not last just like the chicks of other partridges taken care by one hen will desert her. The use of קָרָא /partridge/*kgwale* /*nonyana* is symbolic. קָרָא/partridge /*kgwale*/ *nonyana* symbolises desertion (Laetsch 1952: 163) and deserting someone who has taken care of you or trusted you. The figure of speech used by the 1909 Sesotho translation is metaphor whilst the 1989 Sesotho translation uses simile. Sesotho users can conceptualise a bird/partridge hatching eggs, but the understanding of the verse is subject to interpretation. The Sesotho proverbs on the partridge/*kgwale* use its chicks to symbolise support that exists amongst siblings and synergy when people support each other (see 4.7.2.3). To assist with understanding, a footnote explaining the symbolic use of קָרָא/*nonyana*/bird and קָרָא / partridge/*kgwale* is required.

Suggested Sesotho translations

V11. Motho ya bokellang maruo ka thetso, o tshwana le kgwale e alamang mahe ao eseng a yona e re a qhotsa ditsuonyana di e nyahlatse/ *The person who deceitfully gathers riches, is like a partridge that hatches the eggs that are not hers and after hatching the chicks desert her.*

Footnote:

Temaneng ena kgwale ke letshwao la thetso/*In this verse the partridge symbolise deceit.*

6.2.9 Sparrow (צפור)

This sub-section deals with the symbolic and metaphoric use of צִפְּוֹר /sparrow/nonyana in the Hebrew text and the Sesotho translations. Below is the discussion of the symbolic and metaphoric use of צִפְּוֹר /sparrow/nonyana.

6.2.9.1 Use of צפור in Psalms

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
צפור	Psalms 102:7/8	Sparrow/bird	Nonyana/ bird	Nonyana/ bird

Hebrew text

V8. שְׁקִדְתִּי וְאַהֲנֶה כְּצִפּוֹר בְּיָדַי עַל-גֵּגֶג:

I lie awake, I am like a lonely bird on the roof

1909 Sesotho Translation

V8. Ke timeletswe ke boroko, ke tshwana le nonyana e emeng e innotshi sehlohlolong sa ntlo/
I am sleepless, I am like a bird standing alone on the roof top.

1989 Sesotho Translation

V8. Ke a hlobaela, mme ke a fehelwa, ke ka nonyana e dutseng e inotshi, e dutseng hodima sehlohlolo/ *I am sleepless, I am tired, I am like a bird sitting alone, sitting on the rooftop.*

The 1909 and 1989 Sesotho translations translated צִפּוֹר as *nonyana/bird*. Hope (2005: 162) stated that צִפּוֹר referred to birds the size of the sparrow. If צִפּוֹר referred to birds the size of the sparrow, then the Sesotho name *nonyana/bird* is too general and can include smaller and medium sized birds. Hope (2005: 162) stated that sparrows symbolised the poor and sparrows were always in groups. For the psalmist to say that he was like a צִפּוֹר sitting alone on the roof top was an indication of serious loneliness (Hope 2005: 162; Forti 2018: 76; Weiser 1975: 654). Both the 1909 and 1989 Sesotho translations used simile. Sesotho readers can

conceptualise a lonely bird sitting alone on the roof top. To understand the symbolic and metaphoric use of צפור /bird/sparrow/nonyana, a footnote is needed.

Footnote:

Temaneng ena nonyana ke letshwao la bofutsana le ho hloka beng/*In this verse bird symbolised poverty and loneliness.*

6.2.9.2 Use of צפור in Amos

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
צפור	Amos 3:5	Sparrow/bird	Nonyana/ bird	Nonyana/ bird

Hebrew text

V5. הַתְּפֹל צִפּוֹר עַל-פֶּה הָאָרֶץ וּמוֹקֵשׁ אֵין.

Does a bird fall in a trap on the earth, when there is no trap for it?

1909 Sesotho Translation

V5. Na nonyana e ka wela lerabeng le fatshe, ho se ntho e tjehileng? *Can a bird fall into a trap if there is no bait?*

1989 Sesotho Translation

V5. Na nonyana e ka tshwaswa ke leraba, la e tshwasa le sa tjehwa ke motho? / *Can a bird be caught by a trap, trapping it without being set by a person?*

צפור /bird/nonyana is a metaphor for Israel and פֶּה /bird-trap, a metaphor for sin (Church 1960: 1130). The implied meaning of the verse is that Israel/ צפור is falling into traps/ פֶּה (idol worship, sin) set for it by other people. The 1909 and 1989 Sesotho translations translate צפור as nonyana/bird. The figure of speech used by the 1909 and 1989 Sesotho translations is metaphor and interrogation. The prophet asks a question he knows the answer. Sesotho readers can conceptualise a bird falling into a trap but understanding the symbolic and metaphoric use of צפור /bird/nonyana is subject to interpretation. To assist Sesotho readers with understand the verse, a footnote is needed.

Footnote:

Temaneng ena nonyana e emetse Iseraele/*In this verse bird is a metaphor for Israel.*

6.2.10 Stork (הַסִּידָה)

This sub-section deals with the symbolic and metaphoric use of הַסִּידָה /stork/ *mokotatsie* in the Hebrew text and the 909 and 1989 Sesotho translations. The symbolic and metaphoric use of הַסִּידָה /stork/ *mokotatsie* is discussed below.

6.2.10.1 Use of הַסִּידָה in Zechariah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
הַסִּידָה	Zechariah 5:9	Stork	<i>Mokotatsie/ stork</i>	<i>Mokotatsie/ stork</i>

Hebrew text

V9. וְלָהֶנָּה כַּנְּפִים כְּנְפֵי הַסִּידָה.

they had wings like the wings of a stork

1909 Sesotho Translation

V9. Ba ne ba na le mapheo a jwaloka mapheo a mokotatsie/ *they had wings that looks like the wings of a stork.*

1989 Sesotho Translation

V9. Mapheo a bona a kang a mokotatsie a kgile moya/ *their wings that look like those of the stork were filled with wind.*

Hope (2005: 163) and McComiskey (2000: 1103) state that storks are a symbol of kindness because they provide good care for their chicks and are known for their ability to fly high and glide in the air. The 1909 and 1989 Sesotho translations translate הַסִּידָה as *mokotatsie/stork*. The figure of speech used is simile. Sesotho users can conceptualise a flying stork but understanding its symbolic and metaphoric use is subject to interpretation. Sesotho folklore presents the stork/*mokotatsie* as a symbol of speed, beauty, pride (looking down on other animals because of its beauty and speed), and vaunting (Jacottet 1963:19-23). For Sesotho

users, this verse can mean vaunting. A footnote explaining the symbolic and metaphoric use of תְּסִידָה /stork/mokotatsie is needed.

Footnote:

Temaneng ena mokotatsie ke letshwao la botswadi, le ho fofela hodimo. *In this verse the stork symbolised good parenting and flying high.*

6.2.11 Swallow (דָּרוֹר)

This sub-section deals with the symbolic and metaphoric use of דָּרוֹר/swallow/ *lefokotsane* in biblical texts. Below is the discussion of the דָּרוֹר/swallow/ *lefokotsane* in the Hebrew and the 1909 and 1989 Sesotho translations.

6.2.11.1 Use of דָּרוֹר in Psalms

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
דָּרוֹר	Psalm 84:3/4	Swallow	<i>Lefokotsane/ swallow</i>	<i>Lefokotsane/ swallow</i>

Hebrew text

V3. וְדָרוֹר אֶת־בֵּיתָהּ אֶת־מִזְבְּחוֹתַיִךְ וְלָהּ אֶשְׁרָאֵלָהּ וְשָׂתָהּ אֶפְרָתֶיהָ

and the swallow made a nest for herself, where she may lay her young, at thy altars

1909 Sesotho Translations

V3. Esita le serobele se na le sehlahla, le lefokotsane le na le ntlo, moo le beang madinyane a lona teng/ *even the sparrow has a nest, and the swallow has a house where it keeps its chicks*

1989 Sesotho Translation

V4. Esitana le serobele se iphumanela leaho, le lefokotsane le iphumanela sehlahla, moo le behang madinyane a lona teng/ *even the sparrow gets a home for itself, and the swallow gets a nest for itself where it keeps her chicks*

According to Hope (2005: 166), swallows and swifts are known for their migration habit, unending flying, building their nests in human dwellings and sad-sounding noise (swift). The sparrow (צָפּוֹר) and the swallow (דָּרוֹר) do find a way of building their nests in human dwellings.

Weiser (1975) stated that the psalmist feels like a bird in need of a sanctuary. The psalmist is saying his/her soul was longing for the house of the Lord where sparrows and swallows had managed to build their nests. If God had allowed the sparrow and the swallow to build their nests inside the temple, God should also allow the psalmist to enter and stay in the temple permanently for safety (Weiser 1975: 567). The use of the sparrow and the swallow is symbolic, and they symbolise insignificance. The two birds (sparrow and swallow) were insignificant small birds but were allowed to enter and stay in the temple permanently. The psalmist implies that though he himself was insignificant like the sparrow and the swallow, he should also be allowed to enter and stay in the temple permanently. The 1909 and 1989 Sesotho translations present the symbolic use of קָרוֹר/swallow/lefokotsane well. Sesotho readers can conceptualise the swallow building a nest inside a temple, but the understanding of the symbolic and metaphoric use of קָרוֹר swallow/lefokotsane is subject to interpretation. A footnote is necessary.

Footnote:

Temaneng ena serobebe ke letshwao la ho nyatsheha le mohua wa Modimo/*In this verse the sparrow symbolised insignificance and God’s mercy.*

6.2.11.2 Use of קָרוֹר in Proverbs

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
קָרוֹר	Proverbs 26:2	Swallow	Lefokotsane/ swallow	Lefokotsane/ swallow

Hebrew text

כַּצִּפּוֹר לְנוֹד כְּדָרוֹר לְעוֹף בֵּן קָלֵלֶת הַזֵּם לוֹ תְּבֵא:

Like a sparrow in its flitting, like a swallow in its flying, is a curse that is causeless does not alight.

1909 Sesotho Translation

V2. Jwaloka nonyana ha e fofafofela mona le mane, le lefokotsane ha le okaokela feela, ho jwalo ka thohako ya lefeela, ha e sebetse letho/ *Like a bird flying here and there, and the sparrow flying around, a causeless curse is like that.*

1989 Sesotho Translation

V2. Jwaloka serobele se phuphuselang, kapa lefokotsane le okaokelang, motho ha a silafatswe ke thohako ya lefeela/ *Like the sparrow flying here and there, or the swallow flying around, a person cannot be affected by a causeless curse.*

The use of the swallow (דָּרוֹר) is symbolic. The swallow symbolises continuous flying around (Hope 2005: 166). The implied meaning is that the causeless curse (קִלְלָה) would bump off and fly around continuously without harming the person being cursed. The figure of speech used in this verse is simile. The 1909 and 1989 Sesotho translations have translated the symbolic and metaphoric use of דָּרוֹר literally. For Sesotho readers to understand the verse, rephrasing is necessary. Sesotho readers can conceptualise a swallow flying around continuously but will find it difficult to link it with the curse as presented. A footnote explaining the symbolic and metaphoric use of קִלְלָה /*lefokotsane*/swallow is necessary.

Suggested Sesotho translation

V2. Thohako ya lefeela e ke ke ya silafatsa motho, e jwaloka serobele se fofang feela le lefokatsane le fofang le potoloha/ *A causeless curse cannot affect a person, it is like a sparrow flying without cause and a swallow flying around.*

Footnote:

Temaneng ena lefokotsane le emetse ho solla o sa tsebe moo o yang/ *In this verse the swallow symbolises moving around not knowing where one is going.*

6.3 CONCLUSION

As evident in this chapter, bird symbolism and metaphorism appear mainly in the books of Prophets, Psalms, Songs of Solomon, and Proverbs. Birds of prey like eagles and vultures are used as symbols of God's strength when caring for His people. Birds of prey are also used as metaphors for the enemies of Israel. Birds such as the pelican, and the sparrow are used as symbols and metaphors for loneliness. Birds like the ostrich and the partridge are used as symbols and metaphors for poor parenting. Birds like the swallow and the crane are used as symbols and metaphors for pain and consistency (migrations). The dove is used as a symbol and metaphor for love and mourning. Exotic birds like parrots symbolised luxury and prestige (see 1 Kings 10:22) (Borowski 1998: 155).

The bird symbolism and metaphorism in the Hebrew text and the 1909 and 1989 Sesotho translations is very similar. This shows that the translators of the Hebrew text into Sesotho (1909 and 1989) translated Hebrew bird symbols and metaphors literally. The context and environment of the subsequent text is ignored. Bird symbols and metaphors in the Sesotho language were not used during translation. The ethical relationship between Sesotho users and different types of birds is based on cultural systems like *badimo*/ancestral worship, witchcraft and religion, as discussed in Chapter 3. To be able to interpret the symbolic and metaphoric use of birds in the incipient text and subsequent text, translators and users need to understand these cultural systems and subsystems and animal ethics of both incipient readers and subsequent users. When using complexity theory translation approach to translate into Sesotho, translators should be mindful of the Sesotho cultural systems and subsystems including animal ethics as they have an influence on its animal symbols and metaphors.

The symbolic and metaphoric use of reptiles, fish, mollusca, insects, and mythical monsters, in the Hebrew text and the 1909 and 1989 Sesotho translations are discussed in the next chapter (Chapter 7).

CHAPTER 7

TRANSLATIONS OF HEBREW NAMES OF CRAWLING AND MYTHICAL CREATURES INTO SESOTHO AND THEIR METAPHORIC AND SYMBOLIC PRESENTATION

7.1 INTRODUCTION

There are Sesotho animal symbols and metaphors involving reptiles, insects, and mythical creatures. The use of reptiles, insects, and mythical creatures as symbols and metaphors is informed by the cultural systems and sub-systems including the animal ethics of Sesotho readers. This chapter deals with the symbolic and metaphoric use of six classes of animals viz. reptiles, insects, arachnida, the mollusca, worms (e.g., the “crawling/small creatures” mentioned in Psalms 148:10) and mythical creatures (e.g. leviathan and the dragon). The symbolic (use of animals in texts representing something else) and metaphoric (figurative) use of these animals in the Hebrew text and their translations into Sesotho by the 1909 and 1989 Sesotho translations are explained. The ethical relationship that exists between Sesotho users and these animals is described in Section 8.9.

7.2 REPTILES (זוחל, גמל, השׂרָפָה)

Some Sesotho people do not like snakes due to fearing them as well as their association with witchcraft. This section deals with the symbolic and metaphoric use of reptiles in the 1909 and 1989 Sesotho translations. The Hebrew word that is translated as reptiles is *לָחָל* and literally it means “crawling things”. The Sesotho word for reptiles is *dihahabi*/crawling animals and is an equivalent for *לָחָל*. The snakes that were found in Southern Africa by 1952 are the veripidae (adders), hydrophidae (sea snakes), Elapidae (mambas, cobras), Colubridae (boomslang, bird snake), Boidae (python), leptotyphlopidae (worm snake), and typhlopidae (blind snake) (Pringle 1961:479). Below the symbolic and metaphoric use of reptiles are discussed.

7.2.1 Crawling things (גמל, זוחל)

This sub-section deals with the symbolic and metaphoric use of crawling things (*גמל, זוחל*) in the Hebrew text and the 1909 and 1989 Sesotho translations. The symbolic and metaphoric use of crawling things (*גמל, זוחל*) is discussed below.

7.2.1.1 Use of לָחָץ in Micah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
לָחָץ	Micah 7:17	Crawling things	<i>Dihahabi/ Crawling things</i>	<i>Dihahabi/ Crawling things</i>

Hebrew text

V17. יִלְחָצוּ עָפָר כַּנָּחָשׁ כְּזִחְלֵי אֲרָץ.

They shall lick the dust like a serpent, like the crawling things of the earth

1909 Sesotho Translation

V17. Di tla nyeka lerole jwaloka noha, jwaloka dihahabi tsa lefatshe/ *they will lick the dust like a snake, like crawling things of the earth*

1989 Sesotho Translation

V17. Di tla nyeka lerole jwaloka dinoha, di le nyeke sa dihahabi di holoba fatshe/ *they will lick the dust like snakes, they lick it like crawling things crawling on the ground*

Crawling things symbolise uncleanness (Hope 2005: 169). The use of לָחָץ/crawling things alongside נָחָשׁ /snakes symbolises uncleanness. Crawling animals and snakes are being made dirty by crawling on the dust. לָחָץ/crawling things, symbolise enemies of people of God (Israel) who are regarded as unclean (they did not live according to the Law of Moses): “The figure of licking the dust alludes to the traditional custom of defeated enemies kissing the feet of their new overlord in token of vassalage” (Allen 1976: 401). Licking the dust means that the enemies of the people of God are submitting themselves to the supremacy of God (Allen 1976: 401). The figure of speech used is simile. The behaviour of the enemies of Israel before God is likened to that of crawling things (they will be afraid to face God). The 1989 Sesotho translation has presented the symbolic and metaphoric use of לָחָץ/crawling things better than the 1909 Sesotho translation. Sesotho users can conceptualise the symbolic and metaphoric use of לָחָץ/crawling things/*dihahabi* in the 1989 Sesotho translation better than in the 1909 Sesotho translation. The understanding of the symbolic and metaphoric use of לָחָץ/crawling things is subject to interpretation. In Sesotho culture, crawling animals are associated with witchcraft (Niehaus, Mohlala and Shokane 2001:45). The meaning of this verse to Sesotho users can mean being bewitched which is not what the verse implied. To assist the Sesotho

users in understanding the symbolic and metaphoric use of *לָחַל*/*crawling things/dihahabi*, a footnote is required.

Footnote:

Temaneng ena dihahabi ke letshwao la ho silafala mme e emetse dira tsa setjhaba sa Iseraele/*In this verse crawling things symbolised uncleanness and is a metaphor for the enemies of Israel.*

7.2.2 Snakes/venomous snakes

This sub-section deals with the symbolic and metaphoric use of snakes in the Hebrew text and the 1909 and 1989 Sesotho translations. The snakes that are dealt with below are egg-laying snakes (oviparous).

7.2.2.1 Cobra (פְּתָנִים)

This sub-section deals with the symbolic and metaphoric use of *פְּתָנִים* /*cobra/marabe/ masumu* in the 1909 and 1989 Sesotho translations. The symbolic and metaphoric use of Cobra (פְּתָנִים) is discussed below.

i. Use of פְּתָנִים in Job

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
פְּתָנִים	Job 20:14	Cobra/venomous snake	<i>Marabe/adder</i>	<i>Marabe/adder</i>

Hebrew text

V14. לַחֲמוֹ בְּמַעֲיוֹ נִהְפֵּךְ מְרוֹת פְּתָנִים בְּקִרְבוֹ: .

Food shall turn in his intestines, will become poison of cobra in his body.

1909 Sesotho Translation

V14. Dijo tseo di tla fetoha maleng a hae, e be mahloko a marabe kahare ho yena./that food will change in his intestines and become the poison of adders in him.

1989 Sesotho Translation

V14. Dijo tseo di a hlasa ha di fihla ka mohodung, di iphetole mahloko a bo-marabe/that food will ferment when they reach his stomach, and turn into poisons of adders.

The cobra symbolised imminent danger and was associated with Egypt (Hope 2005: 172). The 1909 and 1989 Sesotho translations translated פִּתְּנָיִם as *marabe/adder*. The Sesotho cognate of פִּתְּנָיִם is masumu/cobra. פִּתְּנָיִם /cobra/marabe is used to symbolise imminent danger. To have cobra's poison in once stomach is an indication of imminent death. According to Forti (2008: 36), “snakes are sworn enemies of human beings... [and their] venom symbolises the malicious intentions of evildoers and is turned against them in retribution”. The destructive power of evil deeds symbolised snake poison (Habel 1985: 317). In Sesotho culture, snakes are a symbol of danger and witchcraft (Niehaus, Mohlala and Shokane 2001:45). The figure of speech used is metaphor. The metaphoric use of פִּתְּנָיִם /cobra/marabe was well presented in the 1909 and 1989 Sesotho translations. The Sesotho readers can conceptualise and understand the verse.

Footnote:

Temaneng ena masumu/marabe ke letshwao la diketso tse mpe tsa lefifi/*In this verse cobra symbolises evil deeds.*

ii. Use of פִּתְּנָיִם in Psalms

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
פִּתְּנָיִם	Psalms 58:4/5	Cobra/venomous snake	<i>Marabe/adder</i>	<i>Marabe/adder</i>

Hebrew text

V5. כְּמֹר־פִּתְּנָיִם חָרְשׁ יֶאֱטָם אָזְנוֹ:

Like deaf cobra shutting up its ears.

1909 Sesotho Translations

V5. Ba tshwana le marabe a ithibanyang ditsebe/ *they are like the adder that shut up its ears.*

1989 Sesotho Translation

V5. Ba ithibile ditsebe sa marabe ya manganga/ *they have blocked their ears like a stubborn adder.*

Snakes do not have external ears. In the verse, the wicked rulers are said to refuse good counsel (see v4). Their refusal is compared to the cobra that does not have external ears. Without external ears, sound cannot be transferred into the inner ear for processing. The hardness of the heart of the people is like a deaf adder refusing to obey its charmer (Weiser 1975: 431). The use of מָרָבֵי/*marabe/cobra* is symbolic. It symbolises imminent danger posed by wicked rulers (Rimbach 1972:40). Weiser (1975: 431) states that the adder is a symbol of the fall of Adam and Eve. The figure of speech used is simile. The failure of the wicked rulers to listen to good counsel, is compared to a מָרָבֵי/*cobra/marabe* that do not have an external ear. The 1909 and 1989 Sesotho translators should have used *masumu* for מָרָבֵי, not *marabe/adder*. In Sesotho culture, to call someone a snake, is saying the person is dangerous and untrustworthy. Sesotho users can conceptualise and understand the symbolic and metaphoric use of מָרָבֵי/*cobra/marabe* in the verse.

Footnote:

Temaneng ena masumu/marabe ke letshwao la kotsi ya babusi ba kgopo le manganga/*In this verse cobra symbolises the danger of wicked rulers and stubbornness.*

7.2.2.2 Venomous snake (נֹחָה עַמְּלֹקָה)

This sub-section deals with the symbolic and metaphoric use of נֹחָה עַמְּלֹקָה/*venomous snake/noha e mahloko a mabe* in the Hebrew text and the 1909 and 1989 Sesotho translations. The venomous snake (נֹחָה עַמְּלֹקָה) is discussed below.

i. Use of נֹחָה עַמְּלֹקָה in Isaiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
נֹחָה עַמְּלֹקָה	Isaiah 14:29	venomous snake	Qowane/snake	Qowane/snake

Hebrew text

V29. כִּי־מִשָּׂרָשׁ נִחַשׁ יֵצֵא זָפַע וּפְרִיָּו שָׂרָף מֵעוֹפָף:

From the root of the serpent, came out a venomous snake, the fruit of the fiery flying serpent.

1909 Sesotho Translation

V29. Hobane motsong wa noha ho tla tswa qowane, mme tholwana ya yona e tla ba drakone e fofang./because from the root of the snake a venomous serpent shall be born, and its fruit will be a flying dragon.

1989 Sesotho Translation

V29. Hobane lelokong la noha eo ho tla tswalwa qowane, yona e tswale kganyapa e fofang ka setsokotsane./because from the descendants of that serpent, a venomous snake shall be born, and it will give birth to a dragon that flies in fiery wind

The use of זָפַע /venomous snake/qowane is symbolic. It symbolises imminent danger that the kings of Assyria (Shalmanezer V, Sargon, Senacherib) pose to the Philistines (Oswalt 2003: 219). The figure of speech used is climax. The serpent (שָׂרָף) which is a general term for snakes, is followed by זָפַע /venomous snake, followed by שָׂרָף /fiery snake qualified by מֵעוֹפָף /flying. A flying fiery snake is more dangerous than a crawling snake. שָׂרָף is dangerous (Shalmanezer V, current king of Assyria), זָפַע more dangerous (Sargon successor to Shalmanezer V king of Assyria), and שָׂרָף was worst (Sennacherib successor to Assyrian king Sargon referred to as זָפַע). The verse indicates that “Assyria’s period of greatest strength is still in its youth and will continue to grow for another sixty years” (Oswalt 2003: 219). The 1909 and 1989 Sesotho translations choose *qowane*/venomous snake for זָפַע. The Sesotho people understand *kganyapa*/big fierce water snake, as a strong fiery wind (tornado) that is believed to be caused by an angry fierce water snake that is flying inside the whirlwind. Sesotho users can conceptualise *kganyapa*/tornado. *Qowane*/ venomous snake is an unknown word to most Sesotho users. A better word can be *noha e mahloko a mabe*/venomous snake. A footnote explaining the symbolic and metaphoric use of זָפַע /venomous snake is needed.

Suggested Sesotho translation

V29. Hobane lelokong la noha eo ho tla tswalwa noha e tjhefu e bolayang, yona e tswale noha e bohale e tjhefu e bohalehale e fofang ka setsokotsane./because from the descendants of that

serpent, a venomous snake shall be born, and it will give birth to a very venomous flying snake that flies in a fiery wind.

Footnote:

Temaneng ena noha e mahloko a mabe ke letshwao la kotsi e tlo tliswa ke marena a Asiria/*In this verse venomous snake symbolise danger posed by the Assyrian kings.*

ii. Use of צָפְעוֹנִי in Isaiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
צָפְעוֹנִי	Isaiah 59:5	venomous snake	Marabe/adder	Marabe/adder

Hebrew text

V5. בִּיצֵי צָפְעוֹנִי בִקְעוּ

They break open the eggs of the snake

1909 Sesotho Translation

V5. Ba alama mahe a marabe/*they lie on adders' eggs*

1989 Sesotho Translation

V5. Ba qhotsisa mahe a marabe/*they hatch adders' eggs*

The prophet “compares the misdeeds of the evildoers to the eggs that poisonous snakes hatch” (Paul 2012: 501). These hatchlings (cockatrice), people feared them more than leviathan and behemoth and are mythical (Pinney 1964: 206). The use of vipers in this verse symbolises an “abundance of evil fruits that evil hearts produce” (Leupold 1971: 298). The 1909 and 1989 Sesotho translations translate צָפְעוֹנִי as *marabe/adder* and בִּיצֵי as *mahe/eggs*. *Marabe/adders* do not lay eggs. The 1909 and 1989 Sesotho translations choice of *marabe/adder* for צָפְעוֹנִי is nonsensical. *Masumu/cobra* is a better word as it lay eggs. The use of צָפְעוֹנִי /*marabe/adder/masaumu/cobra* is symbolic. It refers to the danger posed by false and wicked teachings to the people of God (Judah). The teachings are as dangerous as lying on top of eggs of a venomous snake that when they hatch, they will bite and kill the person lying on them.

The figure of speech used is metaphor. The false and wicked teachings are referred to as צָפְעוֹנָי /mahe a marabe/eggs of adder. The 1909 and 1989 Sesotho translation have not presented the symbolic use of צָפְעוֹנָי /marabe/adder well because the snake referred to in the verse lay eggs. This will confuse Sesotho users who know that marabe/adder does not lay eggs. Sesotho users can conceptualise a person lying on eggs of a snake. Understanding the verse is subject to interpretation and a footnote is necessary to assist the Sesotho users with understanding.

Suggested Sesotho translation

V5. Ba futhumatsa le ho qhotsisa mahe a masumu/*they warm and hatch the cobra's eggs.*

Footnote:

Temaneng ena masumu/marabe ke letshwao la kotsi ya dithuto tsa bath oba kgopo./*In this verse cobra/adder symbolises danger posed by teaching of evil doers.*

iii. Use of צָפְעוֹנָי in Jeremiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
צָפְעוֹנָי	Jeremiah 8:17	venomous snake	<i>Qowane/venomous snake</i>	<i>Qowane/venomous snake</i>

Hebrew text

V17. כִּי הִנְנִי מְשַׁלְּחִים בְּכֶם נָחָשִׁים וְצָפְעוֹנָיִם

For behold, I will send among you snakes and poisonous snakes

1909 Sesotho Translation

V17. Hobane, bonang, ke romela hara lona dinoha le diqowane/ *For behold, I send within you snakes and venomous snakes*

1989 Sesotho Translation

V17. Ke tla romela dinoha hara lona, ke romele diqowane/*I will send snakes amongst you, I will send venomous snakes.*

The 1909 and 1989 Sesotho translations translate צָפְעוֹנָי as *qowane/venomous snakes*. The use of צָפְעוֹנָי as *qowane/venomous snakes* is symbolic. It symbolises imminent danger. צָפְעוֹנָי /*qowane/venomous snakes* symbolises danger and represents the Chaldeans, and the nations in war with Judah (Church 1960: 953; Laetsch 1952: 110). The figure of speech used is metaphor. Sesotho users can conceptualise snakes invading the area inhabited by people. For Sesotho users to understand the symbolic and metaphoric use of צָפְעוֹנָי as *qowane/venomous snakes* in the verse is subject to interpretation and a footnote is necessary.

Suggested Sesotho Translation

V17. Ke tla romela dinoha hara lona, ke romele bomasumu/*I will send snakes amongst you, I will send venomous snakes/cobras.*

Footnote:

Temaneng ena masumu/marabe ke letshwao la kotsi mme e emetse naha ya Bakalde/*In this verse cobra/adder symbolised danger and is a metaphor for the Chaldeans.*

7.2.2.3 Snake (שָׁחָ) (שָׁחָ)

This sub-section deals with the symbolic and metaphoric use of שָׁחָ /*snake/noha* in the Hebrew text and the 1909 and 1989 Sesotho translations. The snake called שָׁחָ in Hebrew is discussed below.

i. Use of שָׁחָ in Genesis

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
שָׁחָ	Genesis 49:17	snake	<i>Noha/snake</i>	<i>Noha/snake</i>

Hebrew text

V17. דָּן יִהְיֶה אֶלֶי שָׁחָ בְּדַרְבֵּי הַדֶּרֶךְ

Dan will be the snake by the wayside

1909 Sesotho Translation

V17. Dane e tla ba noha tseleng/*Dan will be a snake on the way*

1989 Sesotho Translation

V17. Dane e tla ba noha e ka tseleng/*Dan will be a snake on the way*

The 1909 and 1989 Sesotho translation translate שָׂרָפָה as *noha/snake*. The name *noha/snake* is generic, and it includes all snakes. The use of שָׂרָפָה /snake/noha is symbolic. It symbolises looming danger. The use of שָׂרָפָה with אֶרֶב־שָׂרָפָה (venomous snake) shows the danger that the snakes posed. Dan will be as subtle as a dangerous snake (Church 1960: 69). The figure of speech used is metaphor and climax. Dan is equated with שָׂרָפָה /snake/noha. The 1909 and 1989 Sesotho translations have presented the symbolic and metaphoric use of *noha/snake/ שָׂרָפָה* well. Sesotho users can conceptualise the verse but understanding it is subject to interpretation. The use of a footnote explaining the symbolic and metaphoric use of *noha/snake/ שָׂרָפָה* is necessary.

Footnote:

Temaneng ena noha ke letshwao la kotsi mme e emetse morabe wa Dane/*In this verse snake symbolised danger and is a totem of the tribe of Dan.*

ii. Use of שָׂרָפָה in Psalms

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
שָׂרָפָה	Psalms 140:3/4	snake	<i>Dinoha/snakes</i>	<i>Dinoha/snakes</i>

Hebrew text

שָׂרָפָה לִישׁוֹנָם כְּמִוֶּשֶׁת

They have sharpened their tongue like a snake.

1909 Sesotho Translation

V3. Ba tjhadisa maleme a bona jwaloka dinoha/*they flick their tongues like snakes*

1989 Sesotho Translation

V4. Ba leotsa maleme a bona a be jwaloka a dinoha/*they sharpen their tongues like snakes*

The use of שָׂרָפָה/snake/noha is symbolic. It symbolises looming danger. The use of שָׂרָפָה with אֶרֶב־שָׂרָפָה/viper show the seriousness of the danger the wicked people posed to the psalmist. The

figure of speech used is simile and climax. The 1909 Sesotho translation translates *שָׁנְנָו*/sharpen as *tjhadisa*/flick whilst the 1989 Sesotho translation translates it as *leotsa*/sharpen. Sesotho users' conceptualisation of the verse will be affected by the translation of *שָׁנְנָו*. The understanding of the verse depends on how the Sesotho users interpret it. A footnote explaining the symbolic and metaphoric use of *noha*/snake is necessary.

Footnote:

Temaneng ena noha ke letshwao la kotsi/*In this verse snake symbolises danger.*

7.2.2.4 Viper (שָׁפִילָן, שֵׁרָף, אֶפְעָה)

This section deals with the symbolic and metaphoric use of viper (שָׁפִילָן, שֵׁרָף, אֶפְעָה) in biblical texts. The term שָׁפִילָן “represented the entire family Viperidae ... and the viper lives near human habitats and its bite is considered dangerous” (Forti 2008: 36). The 1909 and 1989 Sesotho translations translate viper as *marabe*/adder which is a type of viper. In the Bible “there are a large number of snakes species belonging to the viper family... and vipers are different from other snakes mainly in that they give birth to live offspring” (Hope 2005: 181). Vipers are viviparous (carry their young inside their bodies). The symbolic and metaphoric use of viper is discussed below.

i. Use of אֶפְעָה and שֵׁרָף in Isaiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
אֶפְעָה	Isaiah 30:6	Viper	<i>Qowane/venomous snake</i>	<i>Bomarabe/ vipers</i>
שֵׁרָף		Fiery snake	<i>Noha e fofang/ flying snake</i>	<i>Noha e mahloko/venomous snake</i>

Hebrew text

V6. מִשָּׂא בְהֵמוֹת גִּגְבַּב בְּאַרְצוֹ צָרָה וְצוֹקָה לְבֵיא וְלִישׁ מִהֶם אֶפְעָה וְשֵׁרָף.

The burden of the beasts from the South in the land of distress, distress of lioness and lion, the viper and fiery serpent

1909 Sesotho Translation

V6. Boporofeta hodima diphoofolo tsa borwa. Naheng ya tsietsi, ya mahlomola, ya tau e tshohadi le tau e tona, ya qowane le noha e fofang/*prophecy about the beasts of the south. The land of trouble, of distress, o the lioness and the lion, of the venomous snake and the flying serpent*

1989 Sesotho Translation

V6. Bona ke boporofeta malebana le dibatana tsa naha e ka Borwa. Naheng ya ditsietsi le ya mahlomola, naheng ya ditau le ditauhadi, ya bomarabe le ya noha tse mahloko /*prophecy about the beasts of the land in the South. The land of trouble and distress, the land of the lion and the lioness, of the vipers and the venomous snake.*

The use of אֶפְרַיִם/viper/qowane/marabe in this verse is symbolic. It symbolises severe imminent danger (Leupold 1971: 470; Hailey 1985: 251). The use of אֶפְרַיִם/viper/ qowane/marabe with לִיִּיִּי /lioness/tauahadi and לִיִּיִּי /lion/tau, שֵׁרָפִים /fiery snake/noha e bohale, shows the severity of the danger that the people of God expose themselves to by going to Egypt (beast of the south) to look for help. The danger they expose themselves to (symbolised by the viper, the lion, and the lioness) may be the Assyrians who are present in the Philistine plain (Oswalt 2003: 344) or real snakes (Leupold 1971: 470; Hailey 1985: 251)). The figure of speech used is exaggeration and climax. The symbolic and metaphoric use of marabe/qowane/ אֶפְרַיִם /viper is well presented in the 1909 and 1989 Sesotho translations. Sesotho users can conceptualise a land filled with lions and dangerous snakes with people travelling with their assets through it. The understanding of the symbolic and metaphoric use of אֶפְרַיִם/viper/qowane/marabe and שֵׁרָפִים /fiery snake/noha e mahloko a mabe is subject to interpretation. A footnote explaining the symbolic and metaphoric use of אֶפְרַיִם /viper/qowane/marabe and שֵׁרָפִים /fiery snake/noha e mahloko a mabe is necessary.

Footnote:

Temaneng ena marabe ke letshwao la kotsi/*In this verse viper symbolises danger.*

7.3 WATER ANIMALS

This section deals with water animals that appear in the biblical texts such as fish. The focus is on the symbolic and metaphoric use of fish in the Hebrew text and the 1909 and 1989

Sesotho translations. The symbolic and metaphoric use of water animals such as fish (אִי, אִיִּי) is discussed below.

7.3.1 Fish (אִי, אִיִּי)

Complexity theory translators should be mindful of the fact that Sesotho symbols and metaphors on fish are mainly totemic and religious. This sub-section deals with the symbolic and metaphoric use of fish in the Hebrew text and the 1909s and 1989 Sesotho translations. Below the symbolic and metaphoric use of fish (אִי) is discussed.

7.3.1.1 Use of אִי in Job

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
אִי	Job 12:8	fish	<i>Dihlapi/fish</i>	<i>Tlhapi/fish</i>

Hebrew text

V8. וְיִסְפְּרוּ לָךְ דְּגַי הַיָּם.

And with regard of the fish of the sea to talk to you

1909 Sesotho Translation

V8. Le dihlapu tsa lewatle, di tle di o qaqisetse/ *and the fish of the sea, that they can explain to you*

1989 Sesotho Translation

V8. Le tlhapi tsa lewatle di ke di o qoqele/ *and the fish of the sea that they will relate to you.*

Job is telling his friend that they should ask the fish (אִי) to relate to them that everything is controlled by God. Fish symbolise dumbness (Habel 1985: 219). The figure of speech used is sarcasm and personification. The fish are given the characteristics of human beings (talking). Job is mocking his friends that they are human beings but are not aware that everything is controlled by God whilst animals like fish who are dumb, know. Sarcasm and personification are well presented by the 1909 and 1989 Sesotho translations. Sesotho users can conceptualise fish (אִי /*tlhapi*) in the sea and it talking to people. Understanding the metaphoric use of *tlhapi/אִי/fish* is subject to interpretation.

Footnote:

Temaneng ena tlhapi ke letshwao la bothoto/*In this verse fish symbolises dumbness.*

7.3.1.1.2 Use of גָּד in Ezekiel

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
גָּד	Ezekiel 29:5	fish	<i>Dihlapi</i> /fish	<i>Tlhapi</i> /fish

Hebrew text

V5. וְנִטְשָׁתִיךְ הַמִּדְבָּרָה אֹתְךָ וְאֵת כָּל־דְּגַת יְאֲרֶיךָ

I will leave you in the wilderness, with all the fish of your streams

1909 Sesotho Translation

V5. Ke tla o lahlela lefeelleng, wena le dihlapu tsohle tsa dinoka tsa hao/*I will throw you in the wilderness, you and all the fish of your rivers.*

1989 Sesotho Translation

V5. Ke tla o akgela ka hara lehwatata, wena le ditlhapi tsohle tsa dinoka tsa hao/*I will throw you into the wilderness, you and all the fish of your rivers*

Pharaoh was likened to הַתַּנִּינִים הַגְּדֹלִים /a mythological great monster/crocodile that lived in rivers (Taylor 1969:199). According to Vawter and Hoppe (1991: 137), “Egyptian prayers encouraged the pharaoh to be a crocodile to his enemies... [and] the prophet promises that God will treat Pharaoh like a crocodile”. Fish was a metaphor for the Egyptians (Taylor 1969:201). The Egyptians were equated with fish/ גָּד (Douglas et al. 1982: 692). Most of Egypt is predominantly desert and the area in the Nile Delta is fertile (Rosalie, 1997:14). Taking fish from the river Nile in the fertile Nile Delta into the desert part of Egypt, is symbolic for the killing of the fish or exposing them to wild animals and birds of prey (Zimmerli 1983: 112). The use of wilderness/ מִדְבָּרָה is symbolic, and it symbolised a place of death and desperation. Fish were a staple food of the Egyptians during biblical times (Hope 2005:186). The use of גָּד /fish/*tlhapi* is symbolic and metaphoric. It symbolises the people of Egypt. The other figure of speech used was antithesis (contrasting water with desert) (Zimmerli 1983: 112). The 1909 and 1989 Sesotho translations present the metaphoric use of גָּד /fish/*tlhapi* well. Sesotho readers

can conceptualise a wilderness with a great monster surrounded by fish desperate for oxygen. The understanding of the verse is subject to interpretation and a footnote explaining the metaphoric use of דג /fish/*tlhapi* is needed.

Footnote:

Temaneng ena tlhapi e emetse batho ba Egepeta/*In this verse fish is a metaphor for the people of Egypt.*

7.4 SNAIL שָׂבָלִיּוֹל

The ethical relationship between Sesotho readers and the snail is social. It is important for complexity theory translators to note that snails are known to Sesotho users but are not used as symbols and metaphors. This sub-section deals with the metaphoric use of snail/שָׂבָלִיּוֹל in the Hebrew text and the 1909 and 1989 Sesotho translations.

7.4.1 Use of שָׂבָלִיּוֹל in Psalms

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
שָׂבָלִיּוֹל	Psalms 58:8/9	Snail	Kgofu/snail	Kgofu/snail

Hebrew text

V8. כִּמּוֹ שָׂבָלִיּוֹל תִּמְסַ יִהְיֶה.

Let them be like the snail that melt and walk away

1909 Sesotho Translation

V8. Ba be jwaloka kgofu e menyelang e ntseng e ya/*let them be like a snail that melts as it moves on*

1989 Sesotho Translation

V9. Ba ke ba qhibidihe sa kgofu ha e ntse e tsamaya/ *let them melt like a snail as it moves on.*

The use of the snail is symbolic and symbolises shriveling/melting (Hope 2005:189). The figure of speech used is simile. The psalmist asks God to make the wicked to melt in his presence like snails. When snails move, they secrete a mucus like substance, and they stretch. The body of a snail is soft and flexible and has no bones. When the weather is hot, snails

shrivel and die leaving behind hard shells. Making the wicked who are hard-hearted melt like snail, means making them shrivel and disappear (Church 1960: 637). Both the 1909 and the 1989 Sesotho translations have presented the simile well. Sesotho users can conceptualise a moving snail, but understanding its metaphoric use is subject to interpretation. A footnote explaining the metaphoric use of שְׂבַלִּיל /snail/kgofu is needed.

Footnote:

Temaneng ena kgofu ke letshwao la bofokodi le ho qhibidia/*In this verse snail symbolises weakness and melting.*

7.5 INSECTS

Most insects are perceived as pests. This has affected how Sesotho users relate to different insects. It is important that complexity theory translators should have this in mind during the translation of incipient text into Sesotho. Though insects are many, Sesotho has few symbols and metaphors that employ insects (see 4.7.6). This sub-section deals with the symbolic and metaphoric use of insects such as ants, bees, gadfly, flea, and hornet, in Hebrew text and the 1909 and 1989 Sesotho translations.

7.5.1 Ants (נְמִלָּה)

The ethical relationship that exists between Sesotho readers and ants is social (see 4.7.6.1) and depends on the type of ants. This sub-section deals with the symbolic and metaphoric use of ants (נְמִלָּה) in Hebrew text and the 1909 and 1989 Sesotho translations. The ants (נְמִלָּה) are discussed below.

7.5.1.1 Use of נְמִלָּה in Proverbs

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
נְמִלָּה	Proverbs 6:6	ant	<i>Bohlwa/termite</i>	<i>Bohlwa/termites</i>

Hebrew text

לְךָ־אֵל־נְמִלָּה עֲצֵל רְאֵה דְרָכֶיהָ וְחָכָם:

Go to the ant you lazy, see her manner and be wise.

1909 Sesotho Translation

V6. Hela sekgoba, e ya ho bohlwa, o qamake mekgwa ya bona, o tle o hlalefe/*You sluggard, go to the termite, look around at its behaviour.*

1989 Sesotho Translation

V6. Hela! Wena sekgoba, tsamaya o ye ho bohlwa! Hlahloba mekgwa ya bona o tlo hlalefe /
Hei! You sluggard, go to the termite! Look at its behavior that you become wise

The 1909 and 1989 Sesotho translations translate נְמִלָּה as *bohlwa*/termite. Termites are common ants known to Sesotho users for building anthills where they store their food for winter. The ant "... is the symbol of diligence and hard work" (Hope 2005: 191; see also United Bible Societies 1980: 1). The ant is active throughout the year (Forti 2008: 101). The נְמִלָּה /ant/termite/*bohlwa* is used to symbolise diligence, wisdom, and hard work. The figure of speech used is sarcasm. The author mocks the sluggard for lying the whole day without preparing him/herself for rainy days. The 1909 and 1989 Sesotho translations have presented the symbolism and sarcasm well. Sesotho users can conceptualise the termite/*bohlwa*/נְמִלָּה moving one after the other carrying food to their anthills. Sesotho users can also conceptualise a lazy person lying down the whole day doing nothing. The Sesotho users can understand the verse easily but a footnote indicating the symbolic and metaphoric use of *bohlwa*/נְמִלָּה is needed.

Suggested Sesotho Translation

V6. Hela! Wena rabotswa, tsamaya o ye ho bohlwa! Hlahloba mekgwa ya bona o tlo hlalefe /
Hei! You sluggard, go to the termite! Look at its behavior that you become wise

Footnote:

Temaneng ena bohlwa ke letshwao la bohlale, ho sebetša ka thata le makgethe/*In this verse ant/termite symbols wisdom, hard work, and diligence.*

7.5.2 Bees (דְּבָרִים)

This section deals with the symbolic and metaphoric use of דְּבָרִים /bees/*dinotshi* in the Hebrew text and the 1909 and 1989 Sesotho translations. The symbolic and metaphoric use of bees is discussed below.

7.5.2.1 Use of דְּבָרִים in Deuteronomy

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
דְּבָרִים	Deuteronomy 1:44	Bees	<i>Dinotshi/bees</i>	<i>Dinotshi/bees</i>

Hebrew text

V44. וַיֵּצֵא הָאֱמֹרִי הַיֵּשֵׁב בְּהַר הַהוּא לְקִרְאוֹתְכֶם וַיִּרְדְּפוּ אַתְּכֶם כַּאֲשֶׁר מַעֲשֵׂינָה הַדְּבָרִים.

The Amorites that dwell in the hill country, fall on you and chased you, like bees

1909 Sesotho Translation

V44. *Baamore ba neng ba ahile thabeng eo, ba le kgahlanyetsa, ba le phallela jwaloka hoja ke dinotshi/the Amorites who dwelled on the mountain, came to you and chased you like bees.*

1989 Sesotho Translations

V44. *Baamore ba ahileng naheng eo e maralla ba ile ba le futuhela jwaloka sekgakgatha sa dinotshi/ the Amorites who dwelled in the hill country, attacked you like a swarm of bees.*

In Exodus 3:8, God tells Moses that he will deliver the children of Israel to a land full of milk and honey and it means that this land is fertile (Hope 2005: 192). The presence of bees symbolise abundance (of vegetation and flowers needed for bees to make honey) and good life. When provoked, bees are dangerous and they attack in large numbers. In this verse, the bees symbolise danger and a big army. The species of bee “found in biblical times was obviously a fierce strain, since most of the references are to it swarming around and attacking people” (Hope 2005: 192). This may be the reason why bees are used as a metaphor for an attacking army. The Amorites symbolise danger to the Israelites. They outnumbered the Israelites. Simile is used. The 1909 and 1989 Sesotho translations translate דְּבָרִים/bees as *dinotshi*. The translations present the symbolic use of דְּבָרִים/bees/*dinotshi* (danger) well. The translations also present the simile well. Sesotho users can conceptualise and understand the symbolic (danger) and metaphoric (simile) use of דְּבָרִים/bees/*dinotshi*. A footnote explaining the symbolic and metaphoric use of דְּבָרִים/bees/*dinotshi* is needed.

Footnote:

Temaneng ena dinotshi ke letshwao la kotsi le sekgakgatha/*In this verse bees symbolise danger and an innumerable number.*

7.5.2.2 Use of דְּבָרִים in Isaiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
דְּבָרִים	Isaiah 7:18	Bees	<i>Dinotshi/bees</i>	<i>Dinotshi/bees</i>

Hebrew text

V18. וְלִדְבוּרָה אֲשֶׁר בְּאַרְצֵי אַשּׁוּרִים:

And for the bees that are in Assyria

1909 Sesotho Translation

V18. Le dinotshi tse lefatsheng la Assiria/*and the bees in the land of Assyria*

1989 Sesotho Translation

V18. Le dinotshi tse tswang naheng ya Assiria/*and the bees from the land of Assyria.*

The use of דְּבָרִים/bees/*dinotshi* is symbolic. It symbolises danger and aggression and is a symbol for a fertile land (Hope 2005: 192). In this verse, דְּבָרִים/bees/*dinotshi* is a metaphor for Assyrian warriors (Church 1960: 838; Hailey 1985: 90; Borowski 1998:161). The figure of speech used is metaphor. The Assyrian warriors are equated with bees which means they are as many and aggressive as bees. The 1909 and 1989 Sesotho translations have presented the symbolic and metaphoric use of דְּבָרִים/bees/*dinotshi* well. Sesotho users can conceptualise bees in Assyria but understanding the symbolic and metaphoric use of דְּבָרִים/bees/*dinotshi*, is subject to interpretation. A footnote explaining the symbolic and metaphoric use of דְּבָרִים/bees/*dinotshi*, is needed.

Footnote:

Temaneng ena dinotshi ke letshwao la kotsi le sekgakgatha mme di emetse masole a Asiria/*In this verse bees symbolises danger and an innumerable number and is a metaphor for Assyrian warriors.*

7.5.3 Flea (פְּרָעָשׁ)

Due to their parasitic nature, the relationship between Sesotho readers and fleas is social. This sub-section deals with the symbolic and metaphoric use of פְּרָעָשׁ/flea/letsetse in the Hebrew text and the 1909 and 1989 Sesotho translations. The symbolic and metaphoric use of flea (פְּרָעָשׁ) is discussed below.

7.5.3.1 Use of פְּרָעָשׁ in Samuel

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
פְּרָעָשׁ	1 Samuel 24:14	flea	<i>Letsetse/flea</i>	<i>Letsetse/flea</i>

Hebrew text

V14. אֶחָרִי בְּלֵב מֵת אֶחָרִי פְּרָעָשׁ אֶחָד:

Chasing a dead dog, chasing one flea?

1909 Sesotho Translation

V14. O phalletse ntja e shweleng, kapa letsetse?/*you are after a dead dog, or a flea?*

1989 Sesotho Translation

V14. E phaladisa, ntja e shweleng, kapa letsetse?/*he is chasing a dead dog, or flea?*

The flea "... was a symbol for an insignificant troublemaker, a nuisance who was of no great importance" (Hope 2005: 193; see also United Bible Societies 1980: 29). David compares himself to a dead dog (which was of no use) and a flea (insignificant). A flea is so small that you cannot easily see with a naked eye. You can only feel it as it jumps on your body. Fleas are parasites that live on dogs and when a dog dies, fleas leave it. The use of פְּרָעָשׁ/flea/letsetse is symbolic. It symbolises an unnoticeable, insignificant person. The insignificance of David

to Saul (king of Israel) is complimented through using ‘dead dog’. The figure of speech used is metaphor. David compares himself to a flea. The understanding of symbolic meaning of פִּרְעֵשׁ/flea/letsetse for Sesotho speakers is like the Hebrew one. The 1909 and 1989 Sesotho translations have presented the symbolic and metaphoric use of פִּרְעֵשׁ/flea/letsetse well. Sesotho users can conceptualise a dead dog and a פִּרְעֵשׁ/flea/letsetse but understanding their symbolic and metaphoric use is subject to interpretation. A footnote explaining the symbolic and metaphoric use of פִּרְעֵשׁ/flea/letsetse, is needed.

Footnote:

Temaneng ena letsetse ke letshwao le emetseng motho ya sa tsebisahaleng/*In this verse flea is a metaphor for an insignificant person.*

7.5.4 Gadfly (קֶרֶץ)

The ethical relationship between Sesotho readers and the gadfly is social. This sub-section deals with the symbolic and metaphoric use of gadfly/seboba/ קֶרֶץ in the Hebrew text and the 1909 and 1989 Sesotho translations. The קֶרֶץ /gadfly/seboba is discussed below.

7.5.4.1 Use of קֶרֶץ in Samuel

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
קֶרֶץ	Jeremiah 46: 20	Gadfly	Monwang/mosquito	Seboba/wasp

Hebrew text

V20. עֵגֶלָה יְפֵה־פִיָּה מִצְרַיִם קֶרֶץ מִצְפּוֹן בָּא בָּא:

Egypt is a beautiful heifer, a gadfly from the north will fall on it.

1909 Sesotho Translation

V20. Egepeta ke sethole se setlesetle. Monwang o tswa nqa leboya, o a tla/ *Egypt is a beautiful heifer. A mosquito from the north is coming.*

1989 Sesotho Translation

V20. Egepeta e ka sethole se setlesetle, empa seboba se tswang leboya se tla e lomaka/*Egypt is like a beautiful heifer, but a gadfly from the north will sting it.*

A gadfly is an insect “that stings oxen and drives them to madness... [and represents] destruction” (Laetsch 1952: 328). The 1909 Sesotho translation translates קָרַץ /gadfly as *monwang*/mosquito whilst the 1989 Sesotho translation translates it as *seboba*/gadfly (see 9.2.6). A gadfly “...represents a minor enemy that succeeds in creating trouble” (Hope 2005: 195). One gadfly can make a horse or heifer to run berserk. The use of קָרַץ /gadfly is symbolic. It symbolises an insignificant, troublesome enemy. The heifer represents Egypt and the gadfly represents Babylon (see Jeremiah 46:13). The figure of speech used is metaphor. Babylon is equated to a gadfly. The 1909 Sesotho translation has not presented the symbolic use of קָרַץ /gadfly well because of translating it as *monwang*/mosquito. The bite of a mosquito is not painful. The 1989 Sesotho translation has presented the symbolic use of קָרַץ /gadfly well by translating it as *seboba*/gadfly. The sting of *seboba*/gadfly is painful and burning and it makes cattle and horses to run amok. Sesotho users can conceptualise the heifer running amok after being stung by קָרַץ /gadfly better in the 1989 Sesotho translation than in the 1909 Sesotho translation. Sesotho users, especially those in rural areas are familiar with *seboba*/gadfly and how it makes horses and cattle to run amok. Understanding the symbolic and metaphoric use of קָרַץ /gadfly/*seboba* is subject to interpretation and a footnote explaining its use of is needed.

Suggested Sesotho translation

V20. Egepeta ke sethole se setlesetle, empa se tsietsing hoba seboba se a tla ho tswa leboya ho tla se loma/*Egypt is a beautiful heifer, but is in trouble because a gadfly from the north is coming to sting it.*

Footnote:

Temaneng ena seboba se emetse naha ya Babilona mme se bolela motho ya sa tsebisahaleng ya hlophang/*In this verse gadfly symbolises a troublesome insignificant person and is a metaphor for Babylon.*

7.5.5 Hornet, wasp (צִרְעָה)

The ethical relationship that exists between the hornet/wasp and Sesotho readers is social. This sub-section deals with the symbolic and metaphoric use of צִרְעָה/hornet/bobi in the Hebrew text and the 1909 and 1989 Sesotho translations. The צִרְעָה/hornet/wasp is discussed below.

7.5.5.1 Use of צִרְעָה in Deuteronomy

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
צִרְעָה	Deuteronomy 7:20	Hornet, wasp	<i>Bobi/hornet</i>	<i>Diboba/gadfly</i>

Hebrew text

V20. וְגַם אֶת־הַצִּרְעָה יִשְׁלַח יְהוָה.

God will send hornets among them

1909 Sesotho Translation

V20. Hape, Jehova, Modimo was hao, o tla romela diboba ho ya lwantsha ditjhaba tseo/*again the Lord, your God, will send gadflies to go and fight those nations*

1989 Sesotho Translation

V20. Hape Morena Modimo wa lona, o tla romela bobi hara tsona/ *again the Lord your God, will send hornets amongst them*

The צִרְעָה/hornet/*bobi/seboba* “symbolises a dangerous enemy or attacking army” (Hope 2005:199). The use of צִרְעָה /hornet/*bobi/seboba* is symbolic. It symbolises danger to the tribes that stood on the way of the children of Israel to Canaan. The use of צִרְעָה/hornet/*bobi/seboba* is metaphoric. The 1909 and 1989 Sesotho translations have presented the symbolic and metaphoric use of צִרְעָה/hornet/*bobi/seboba* well. Sesotho users can conceptualise hornets as they build their nests in homes of people. The understanding of the verse is subject to interpretation. A footnote explaining the symbolic and metaphoric use of צִרְעָה/hornet/*bobi/seboba* is needed.

Footnote:

Temaneng ena seboba/bobi di bolela motho ya sa tsebisahaleng ya hlophang mme di emetse dinaha tsa BaKanana/*In this verse hornet/wasp symbolises a troublesome insignificant person and is a metaphor for Canaanite tribes.*

7.5.6 Worm

This section deals with the symbolic and metaphoric use of worm/*seboko* in the Hebrew text and the 1909 and 1989 Sesotho translations and is discussed below.

7.5.6.1 Use of לְעִלְזָה in Proverbs

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
לְעִלְזָה	Proverbs 30:15	leech	<i>Kwidi/leech</i>	<i>Kwidi/leech</i>

Hebrew text

V15. לְעִלְזָה אִשְׁתֵּי בְנוֹתָי הָבָה הָבָה

The leech had two daughters who cried “Give, give”.

1909 Sesotho Translation

V15. Kwidi e na le baradi ba babedi, ba llang kamehla, ba re: Mphe! Mphe!/*the leech had two daughters, who always cried, saying: Give! Give!*

1989 Sesotho Translation

V15. Koidi e na le madinyane a le mabedi, a kopang a re: ‘Re fepe! Re fepe!’/*the leech had two babies, that were asking: ‘Feed us! Feed us!’*

A leech is a symbol of greediness (Hope 2005: 201). The leech is a worm that sucks blood from its victims. The 1909 and 1989 Sesotho translations translate לְעִלְזָה /leech as *kwidi/leech*. The use of לְעִלְזָה /leech/*kwidi* is symbolic. It symbolises greediness and insatiable appetite as demonstrated by the leech’s daughters who continued to ask for more (הָבָה הָבָה /give, give)]. The figure of speech used is personification and apostrophe (use of direct speech for something not human). The Sesotho name used for לְעִלְזָה /leech is *kwidi* and it is not a common name. The presentation of the symbolic and metaphoric use of *kwidi/ לְעִלְזָה* /leech in the 1909 and

1989 Sesotho translations is subject to the interpretation of the verse. Rephrasing the verse is necessary. For Sesotho users to conceptualise and understand the symbolic and metaphoric use of *kwidi* will not be easy because the Sesotho name is not common. A footnote explaining לְעֵלְלֵךְ /leech/*kwidi* and its symbolic and metaphoric use is necessary.

Suggested Sesotho Translation

V15. Kwidi, seboko se phelang ka ho nwa madi, se na le baradi ba babedi ba sa kgoreng, ba dulang ba lla ba re: Mphe! Mphe! / *the leech, the worm that lives by sucking blood, had two daughters who are never satisfied, who always cried, Give! Give!*

Footnote:

Temaneng ena kwidi ke letshwao la meharo. / *In this verse leech is a metaphor for greed.*

7.6 LOCUSTS, CATERPILLAR, GRASSHOPPER, CRICKET

This section deals with the symbolic and metaphoric use of locust, caterpillar/grasshopper in Hebrew text and the 1909 and 1989 Sesotho translations and is discussed below.

7.6.1 Locusts אַרְבֵּה

The ethical relationship between Sesotho readers and locusts is social (see 4.7.6.4). This subsection deals with the symbolic and metaphoric use of אַרְבֵּה /locust in the Hebrew text and the 1909 and 1989 Sesotho translations. The use of locusts (אַרְבֵּה) is discussed below.

7.6.1.1 Use of אַרְבֵּה in Judges

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
אַרְבֵּה	Judges 6:5	locusts	<i>Ditsie/locust</i>	<i>Ditsie/locust</i>

Hebrew text

V5. כַּדְיִּי אַרְבֵּה לָרֹב.

Like a swarm of locusts

1909 Sesotho Translation

V5. Ba tle ba le ka ka ditsie/ *they came like a swarm of locusts*

1989 Sesotho Translation

V5. Ba tle jwaloka boiyane ba ditsie/ *they came like a swarm of locusts*

Locusts “were a symbol of a vast attacking army against which there is no defense... and... [also] a symbol of divine punishment” (Hope 2005: 204). Locusts are also a symbol of destruction and an innumerable number (Hart 1888: 152; Rimbach 1972:10-12). לָרֹב קְדַי־אַרְבֵּה /swarm of locusts/*boiyane ba ditsie* symbolises destruction and an innumerable number. Like locusts eating up and destroying grass and crops, the Midianites during harvest times will come and seize the crops of the Israelites and eat them up and destroy grass (Church 1960: 249). The figure of speech used is exaggeration and simile. The size of the Midianites’ army is compared to a devastating, and innumerable swarms of locusts. The symbolic and metaphoric use of לָרֹב קְדַי־אַרְבֵּה /swarms of locusts/*boiyane ba ditsie*, is well presented in the 1909 and 1989 Sesotho translations. In Sesotho culture, locusts are used to symbolise synergy of people working together and also to indicate civil war (*tsie di jana seropong*). Sesotho users can conceptualise a land being overwhelmed by a swarm of locusts. For Sesotho users to understand the symbolic and metaphoric use of לָרֹב קְדַי־אַרְבֵּה /swarms of bees/*boiyane ba ditsie*, a footnote is necessary.

Footnote:

Temaneng ena ditsie di emetse tshenyo le sekgakgatha mme ke letshwao la bahlabani ba Midiane/*In this verse locusts symbolise destruction and an innumerable number and is a metaphor for the warriors of Midian.*

7.6.1.2 Use of אַרְבֵּה in Jeremiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
אַרְבֵּה	Jeremiah 46:23	locusts	<i>Ditsie/locusts</i>	<i>Ditsie/locusts</i>

Hebrew text

V23. כִּי לֹא יִתְקַר כִּי רַבּוֹ מֵאַרְבֵּה וְאֵין לָהֶם מִסְפָּר:

For they have become many like locusts and without number

1909 Sesotho Translation

V23. Hobane ba bangata ho fetisa ditsie, palo ya bona ha e balwe/ *because they are more than locusts in number, they cannot be counted.*

1989 Sesotho Translation

V23. Hobane ba feta le ditsie ka boiyane, palo ya bona ha se e ka ba ya balwa/ *because they are more than a swarm of locusts, their number cannot be counted.*

The use of אַרְבֵּה /locusts/ditsie is symbolic. It symbolises a huge innumerable Babylonian invading army (Laetsch 1952: 329). The figure of speech used is exaggeration. The 1909 and 1989 Sesotho translations presented the symbolic and metaphoric use of אַרְבֵּה /locusts/ditsie well. Sesotho users can conceptualise a swarm of locusts devouring a forest but understanding the symbolic and metaphoric use of אַרְבֵּה /locusts/ditsie is subject to interpretation. A footnote explaining the symbolic and metaphoric use of אַרְבֵּה /locusts/ditsie is necessary.

Footnote:

Temaneng ena ditsie di emetse tshenyo le sekgakgatha mme ke letshwao la bahlabani ba Babilona/*In this verse locusts symbolise destruction and innumerable number and is a metaphor for the warriors of Babylon.*

7.6.1.3 Use of גֹּב in Nahum

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
גֹּב	Nahum 3:17	locusts	<i>Ditsie/locust</i>	<i>Ditsie/locusts</i>

Hebrew text

V17. מִנְזִירֶיךָ כְּאַרְבֵּה וְטַפְסָרֵיךָ כְּגֹב.

Your princes are like locusts, your marshals like grasshoppers

1909 Sesotho Translation

V17. Bakgethehi ba hao ba jwaloka tsie, le bahlabani ba hao ba jwaloka makgotla a ditsie./*your honoured people are like locusts, your warriors are like swarms of locusts.*

1989 Sesotho Translation

V17. Balebedi ba hao, ba itshwanela le ditsie, bangodi ba hao ba ka boiyane ba ditsie/*your guards are like the locusts, your scribes are like swarms of locusts.*

The use of גֹּב /locusts/ditsie is symbolic. It symbolises an innumerable number and an invasion. The honourable people of Nineveh devour the resources of their city because peace prevails (the city is not involved in wars) (Laetsch 1956: 311). The figure of speech used is simile. The behaviour of the locusts to fly away from place to place is used to show the untrustworthiness of the honourable people of Nineveh that they too when things get bad, they will run away and disappear like the locusts. The 1909 and 1989 Sesotho translations have presented the symbolic and metaphoric use of גֹּב/locusts/ditsie well. Sesotho users can conceptualise the use of גֹּב /locusts/ditsie but understanding its symbolic and metaphoric use is subject to interpretation. A footnote explaining the symbolic and metaphoric use of גֹּב /locusts/ditsie in the verse is necessary.

Footnote:

Temaneng ena ditsie di emetse tshenyo le sekgakgatha mme ke letshwao la bahlomphehi ba Nineveh/*In this verse locusts symbolise destruction and an innumerable large group and are a metaphor for noble people of Nineveh.*

7.6.2 Caterpillar/grasshopper (תְּסִיל, יִלֵּק, גְּזֵם)

This sub-section deals with the symbolic and metaphoric use of the caterpillar/grasshopper in the Hebrew text and the 1909 and 1989 Sesotho translations and is discussed below.

7.6.2.1 Use of יִלֵּק in Joel

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
גְּזֵם	Joel 1:4	Locust	<i>Bookgolanel/ hopper</i>	<i>Wa pele/first kind</i>
אֲרָבָה		locust	<i>Tsie/locust</i>	<i>Wa bobedi/ second kind</i>
יִלֵּק		hoppers	<i>Marutle/locust</i>	<i>Wa boraro/ third kind</i>
תְּסִיל		nymphs	<i>Seongwane/nymph</i>	<i>Wa bone/ fourth kind</i>

Hebrew text

V4. וַיֵּאָכְלוּ אֲבָלֵי הָאֲרָבָה וַיֵּאָכְלוּ אֲבָלֵי הַיְלָק וַיֵּאָכְלוּ אֲבָלֵי הַקְּסִיל: .

Locusts eat what remains, the other locusts eat what remains, and the other locusts eat what remains, what remains other locusts eat.

1909 Sesotho Translation

V4. Se siilweng ke bookgolane, se jelwe ke tsie, se siilweng ke tsie se jelwe e marutle, se siilweng ke marutle, seongwane se se jele/ *what the hopper did not eat, was eaten by the locusts, what the locusts did not eat, was eaten by other locusts, what other locusts did not eat was eaten by the nymph.*

1989 Sesotho Translation

V4. Ditsie tsa fihlellana ka mekgahlelo: wa pele wa eja dijalo, wa siya, wa bobedi wa eja, le wona wa siya, wa boraro wa eja, le wona wa siya, wa bone wa eja, wa kokona tsohle/*locusts arrived in groups: the first group ate the plants, and left some, the second group ate and left some plants, the third group ate and left some plants, and the fourth group ate all the remaining plants.*

There are four known types of locusts viz. nymphs (קְסִיל), hoppers (יְלָק), adult locust (אֲרָבָה) and swarming adult (גְּזָם) (Hope 2005: 203). Nymphs are immature form of locust that feed on vegetation and after a while they become hoppers then adult locusts. The use of יְלָק/*bookgolane* with nymphs (קְסִיל), adult locust (אֲרָבָה) and swarming adult (גְּזָם) symbolise complete destruction and catastrophe, an invasion by different enemies and sever punishment by God on his people. Joel uses different types of locusts to spell out the gravity of the catastrophe facing Israel (Allen 1976: 49). This is a prophesy of what will befall the people of God in the future. The figure of speech used is exaggeration, metaphor, and climax. The 1909 Sesotho translation has mentioned the locusts by name whilst the 1989 Sesotho translation refers to them as first kind of locust, second kind of locusts, third kind of locusts and fourth kind of locusts. The names used by the 1909 *bookgolane*/hoppers and *seongwane*/nymph are not common Sesotho names and this will make it difficult for Sesotho users to conceptualise the type of locusts these names refer to. Though the Sesotho users will find it difficult to differentiate the types of locusts as listed in the 1989 Sesotho translation, the introduction in

the verse make it known that there are four types of locusts. The 1909 and the 1989 Sesotho translations have presented the symbolic and metaphoric use of לִקְלָקְלָה/*bookgolane* with nymphs (לִקְלָקְלָה), adult locust (אֲרָבָה) and swarming adult (זָמַן) well, but a footnote is needed explaining their symbolic and metaphoric use to enable the Sesotho users to conceptualise and understand the verse. In addition to the footnote, a glossary with pictures of the stages of a locust is needed.

Footnote:

Temaneng ena mefuta ya ditsie di emetse tshenyo le sekgakgatha mme ke letshwao la dira tsa Iseraele/*In this verse types of locusts symbolise severe destruction and innumerable number and are a metaphor for the enemies of Israel.*

7.6.2.2 Use of לִקְלָקְלָה in Isaiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
לִקְלָקְלָה	Isaiah 33:4	locusts	<i>Bookgolane/</i> <i>hoppers</i>	<i>Ditsie/locust</i>

Hebrew text

V4. וְאִסְרָף שְׁלֵלְכֶם אֲסַף הַלִּקְלָלִים

And your booty gathers as caterpillars gathers.

1909 Sesotho Translation

V4. Letlotlo la lona leo le le hapileng, le tla hlakolwa ka mokgwa oo ditsie di hlakolwang ka wona/ *the booty that you gathered will be destroyed like the way locusts are destroyed.*

1989 Sesotho Translation

V4. Lona ditjhaba, kgapo ya lona e jelwe sa bookgolane ha bo kumola/ *you nations, your booty has been eaten like the way the hoppers eat.*

The use of לִקְלָקְלָה /locusts/*ditsie/bookgolane* is symbolic. It symbolises destruction and invasion by the people of God on their enemies (Hope 2005:204; Hailey 1985: 278). לִקְלָקְלָה /locusts /*ditsie / bookgolane* represent Judah (the people of God). This is a prophecy. The people of Judah (לִקְלָקְלָה /locusts/ *ditsie/bookgolane*) will in future plunder the spoils of their enemies (the

Assyrians) (Leopold 1971:512). The figure of speech used is simile and exaggeration. The 1909 and 1989 Sesotho translations have presented the symbolic and metaphoric use of *לִקְטָלִים*/locusts/ *ditsie/bookgolane* well. Sesotho users can conceptualise the use of *לִקְטָלִים* /locusts/*ditsie/bookgolane* but understanding it is subject to interpretation. A footnote explaining the symbolic and metaphoric use of *לִקְטָלִים* /locusts/*ditsie/bookgolane* is needed.

Footnote:

Temaneng ena ditsie di emetse tshenyo le sekgakgatha mme ke letshwao la dira tsa Iseraele/*In this verse locusts symbolise destruction and innumerable number and are a metaphor for the enemies of Israel.*

7.7 MOTH (שָׂדֵה)

This sub-section deals with the symbolic and metaphoric use of *שָׂדֵה*/moth/*tshwele* in the Hebrew text and the 1909 and 1989 Sesotho translations and is discussed below.

7.7.1 Use of שָׂדֵה in Job

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
שָׂדֵה	Job 4:19	moth	Ditshwele/moth	Tshwele/moth

Hebrew text

V5. אֶף | שִׁכְנֵי בְּתֵי-חִמָּר אֲשֶׁר-בְּעֶפְרָס יְסוּדָם יִדְכָּאוּם לְפָנַי-שָׂדֵה:

To those dwelling in the house of clay and whose foundation is in dust and are crushed in the face of a moth?

1909 Sesotho Translation

V5. Ho jwalo hakakang ho ba ahileng matlung a letsopa, ba hlahleng leroleng, ba ka rinngwang jwaloka ditshwele!*it is like that to those who built clay houses, who came from dust, who can be crushed like moth.*

1989 Sesotho Translation

V5. Ka tshepa jwang ba meqhemeng ya makwete, ba bopilweng ka lerole la lefatshe, ba phetselwang habonolo jwaloka tshwele/ *how can I trust those living houses of clay who are created with the dust of the earth, who are easily crushed like moth.*

Moths are “symbols of decay, ruin, and slow destruction (Hope 2005: 209). The house of clay symbolises human beings who were created from clay (Habel 1985: 129; see Genesis 2:7). The 1909 and 1989 Sesotho translations translate $\psi\upsilon$ as *tshwele*/moth. $\psi\upsilon$ /moth/*tshwele* is used to symbolise weakness and decay/rotting. The figure of speech used is simile and sarcasm. The weakness of the human body is likened to a moth (Howley 1976: 49-50). The 1909 and 1989 Sesotho translation have presented the symbolic and metaphoric use of $\psi\upsilon$ /moth/*tshwele* well. Sesotho users can easily conceptualise a moth being crushed but understanding the symbolic and metaphoric use of $\psi\upsilon$ /moth/*tshwele* is subject to interpretation. A footnote explaining the symbolic and metaphoric use of $\psi\upsilon$ /moth/*tshwele* is needed.

Suggested Sesotho Translation

V19. A ka tshepa jwang batho ba mmele e entsweng ka letsopa, ba entsweng ka lerole la lefatshe, ba phetselhang habonolo jwaloka tshwele?!/ *How can he trust people whose body were made from clay, who were made with the dust of the earth, who are easily crushed like a moth?*

Footnote:

Temaneng ena tshwele ke letshwao la ho bola kapa ho senyeha. / *In this verse the moth symbolises decay.*

7.7.2 Use of $\psi\upsilon$ in Hosea

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
$\psi\upsilon$	Hosea 5:12	moth	<i>Tswele</i> /moth	<i>Tswele</i> /moth

Hebrew text

V12. וְאִנִּי כְעֵשׂ לְאֶפְרַיִם

I am as a moth to Ephraim

1909 Sesotho Translation

V12. Mme nna, ke jwaloka tshwele ho Efraime / *as for me, I am like a moth to Ephraim*

1989 Sesotho Translation

V12. Ho ba ntlo ya Efraime, ke tshwana le tshwele/ *to the house of Ephraim, I am like a moth.*

Tshwele/moth/ שָׂרָף eats clothes and make them porous, weak, and easily tearing. Moths “do their destructive work silently, secretly” (Laetsch 1956: 52). Hosea compares God to a moth that will weaken Ephraim. The use of *tshwele/moth/* שָׂרָף is symbolic. It symbolises weakness and decay/rotting. The figure of speech used is simile. God’s actions are compared to the behaviour of a moth when it weakens garments. The symbolic and metaphoric (simile) use of *tshwele/moth/* שָׂרָף is well presented in the 1909 and 1989 Sesotho Translations. Sesotho users can conceptualise שָׂרָף/*tshwele/moth* eating a garment. Understanding the symbolic and metaphoric (simile) use of *tshwele/moth* שָׂרָף is subject to interpretation and a footnote is needed.

Footnote:

Temaneng ena tshwele ke letshwao la tshenyoo, ho bola kapa ho fokodisa./*In this verse moth symbolises decay, destruction and weaken.*

7.8 SCORPION (עֲקָרָב)

This sub-section deals with the symbolic and metaphoric use of עֲקָרָב/*scorpion/phepheng* in the Hebrew text and the 1909 and 1989 Sesotho translations and is discussed below.

7.8.1 Use of עֲקָרָב in Ezekiel

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
עֲקָרָב	Ezekiel 2:6	Scorpion	<i>Diphepheng/</i> scorpions	<i>Diphepheng/</i> scorpions

Hebrew text

V6. וְאֶל-עֲקָרִים אָתָּה יוֹשֵׁב.

And dwelling amongst scorpions

1909 Sesotho Translation

V6. Mme o ahile le diphepeng/ *and living amongst scorpions*

1989 Sesotho Translation

V6. Wa phela hara diphepeng/ *and you live amongst scorpions*

In the Hebrew Bible “the scorpion epitomizes harsh, inhospitable living conditions” (Hope 2005: 210). The use of עֲקָרִים/scorpions/*diphepeng* is symbolic. It symbolises the harsh and inhospitable living conditions. The use of עֲקָרִים/scorpions/*diphepeng* with סְרָפִים/brier/*meutlwa*, creates an image of a dry barren environment. The figure of speech used is metaphor. The עֲקָרִים/scorpions /*diphepeng* refer to hostile people who have rebelled against God whom Ezekiel will be living amongst (Keil and Delitzsch n.d: 50). The 1909 and 1989 Sesotho translations have presented the symbolic and metaphoric use of עֲקָרִים/scorpions/*diphepeng* well. Sesotho users can conceptualise a person living amongst scorpions but the understanding of the symbolic and metaphoric use of עֲקָרִים/scorpions/ *diphepeng* is subject to interpretation. To assist the Sesotho users with understanding the symbolic and metaphoric use of עֲקָרִים /scorpions/*diphepeng*, a footnote is required.

Footnote:

Temaneng ena diphepeng di bontsha tulo e sa bolokehang eo maemo a yona a leng boima mme ke letshwao la batho ba tletseng bora/*In this verse scorpion symbolises harsh living conditions and is a metaphor for people hostile to God.*

7.8.2 Use of עֲקָרִים in Chronicles

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
עֲקָרִים	2 Chronicles 10:11	Scorpion	<i>Diphepeng/ scorpions</i>	<i>Katse/cat</i>

Hebrew text

V11. וְאֲנִי בְעֶקְרָבִים:

And I with scorpions

1909 Sesotho Translations

V11. Ke tla le otlā ka diphepeng/*I will beat you with scorpions.*

1989 Sesotho Translation

V11. Nna ke tla le shapa ka katse/*I will beat you with a cat.*

The 1909 Sesotho translation translates עֶקְרָבִים as *diphepeng*/scorpions whilst the 1989 Sesotho translation translates it as *katse*/cat. The use of עֶקְרָבִים /*diphepeng*/ scorpions is symbolic. It symbolises harsh living conditions intended to inflict pain (scorpion sting is painful). It symbolises living conditions harsher than the ones under Solomon. Hope (2005: 210) is of the view that the scorpion in this verse may refer to a kind of whip. The 1989 Sesotho translation uses *katse*/cat instead of scorpions to indicate how harsh the conditions under Rehoboam will be. In the Sesotho language, a cat is used to symbolise the painful whip that is used to punish the incarcerated (prisoners). When a cat lands, it lands with its claws protruded. When you pull it, it uses its claws to resist. When it landed on flesh, the claws would tear the flesh. The approach used by the 1989 Sesotho translators is dynamic equivalence and complexity approach is incidental. The figure of speech used is metaphor. The treatment that the people will get from Rehoboam is likened to scorpions/ *diphepeng* or cat/*katse* (see 7.12; 9.2.8). Though the 1909 Sesotho translation uses the formal equivalence (literal approach) and the 1989 Sesotho translation uses the dynamic equivalence (focus on meaning to recipients), they both present the symbolic and metaphoric use of *diphepeng/katse*/scorpions/ עֶקְרָבִים well. Sesotho users can conceptualise the use of *diphepeng/katse*/scorpions/ עֶקְרָבִים but the understanding of its symbolic and metaphoric use is subject to interpretation. To assist Sesotho users with comprehension of the verse, a footnote explaining the symbolic and metaphoric use of *diphepeng/katse*/scorpions/ עֶקְרָבִים is needed.

Footnote:

Temaneng ena diphepeng/katse di bontsha kotlo e kenelletseng/*In this verse scorpion symbolises harsher punishment.*

7.9 SPIDER (עֲכָבִישׁ)

This sub-section deals with the symbolic and metaphoric use of בְּיַת עֲכָבִישׁ /spider's web/*bolepo ba sekgo* in the Hebrew text and the 1909 and 1989 Sesotho translations and is discussed below.

7.9.1 Use of בְּיַת עֲכָבִישׁ in Job

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
בְּיַת עֲכָבִישׁ	Job 8:14	Spider's web	<i>Bolepo ba sekgo/spider's web</i>	<i>Bolepo ba sekgo/spider's web</i>

Hebrew text

V14. אֲשֶׁר־יִקְוֶה כְּסֵלֹו וּבֵיַת עֲכָבִישׁ מִבְּטָחוֹ:

What they trust break, like the house of a spider is their confidence.

1909 Sesotho Translation

V14. Tshepo ya hae ke e thetsehang, o itshepisitse ka bolepo ba sekgo/ *his confidence is false, he trusts the web of the spider.*

1989 Sesotho Translation

V14. Tshepo ya hae e a thekesela, letshepa la hae le ka bolepo ba sekgo/ *His hope is shaking, his hope is like the web of a spider.*

Though the spider is frightening and venomous, it has a weakness. It cannot build a strong house. In the Bible “the spider’s web is viewed as something weak, temporary, and easily broken” (Hope 2005: 211). The use of בְּיַת עֲכָבִישׁ /spider's web/*bolepo ba sekgo* in the verse is symbolic. it symbolises weakness, and fragility (Rimbach 1972:25). Furthermore, בְּיַת עֲכָבִישׁ... /spider's web/*bolepo ba sekgo* symbolises lack of security and false confidence (Habel 1985: 177). The figure of speech used is metaphor (1909 Sesotho translation) and simile (1989 Sesotho translation). The 1909 and 1989 Sesotho translations had present the symbolic and metaphoric [metaphor (1909) and simile (1989)] well. Sesotho users can conceptualise a spider’s web but its symbolic and metaphoric use is

subject to interpretation. To assist Sesotho users with the comprehension of the symbolic and metaphoric use of עֲכָבִישׁ /spider's web/bolepo ba sekgo in the verse, a footnote is required.

Footnote:

Temaneng ena tepo ya sekgo ke letshwao la ho fokola/*In this verse the spider web symbolises weakness.*

7.10 WORM AND MAGGOTS (רָמָה, תּוֹלְעָה)

This sub-section deals with the symbolic and metaphoric use of worms and maggots in the Hebrew text and the 1909 and 1989 Sesotho translations. Below is the discussion on the symbolic and metaphoric use of worm and maggots (רָמָה, תּוֹלְעָה).

7.10.1 Use of רָמָה in Job

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
רָמָה	Job 17:14	Worm	Diboko/worms	Seboko/worm

Hebrew text

V14. לְשַׁחַת קָרָאתִי אָבִי אֶתֶּמָּה אִמִּי וְאָחֹתִי לְרָמָה:

To the pit I called: Father and mother and sister to the worm.

1909 Sesotho Translation

V14. Ke re ho lebitla: O ntate! Le ho diboko: le mme le ngwaneso! / *I say to the grave: You are my father! And to the worms: you are my mother and sister.*

1989 Sesotho Translation

V14. Haeba ke re ho lebitla: “Ke wena ntate” ho seboko ke re: “O mme, o kgaitsemi”.

The worm symbolises “uncleanness, decay and insignificance” (Hope 2005: 212). The use of worm (רָמָה) is symbolic. It symbolises decay and insignificance. The use of worm (רָמָה) alongside pit/grave (שַׁחַת) symbolises death (being mortal) and decay (Habel 1985: 279: Rimbach 1972:24). Job likenes himself to an insignificant worm and implies that he is mortal.

The figures of speech used is personification, apostrophe (worm addressed as if it is human) and pleonasm (use of pit/grave and worm even though they mean the same thing: death). The symbolic and metaphoric (personification, apostrophe and pleonasm) use of *seboko/ worm/ רָמָה* is well presented in the 1909 and 1989 Sesotho translations. Sesotho users can conceptualise the open grave/pit and worm but comprehending the symbolic and metaphoric use of *seboko/ worm/ רָמָה* is subject to interpretation. A footnote is required to assist Sesotho users with understanding the symbolic and metaphoric use of *seboko/ worm/ רָמָה* in the verse.

Footnote:

Temaneng ena seboko ke letshwao la ho lefu le ho bola/*In this verse the worm symbolises death and decay.*

7.10.2 Use of *רָמָה* in Job

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
רָמָה	Job 25:6	Worm	<i>Kokwanyana/ant</i>	<i>Popane/maggot</i>
וּלְעָה		Maggot	<i>Seboko/worm</i>	<i>Seboko/worm</i>

Hebrew text

V6. אָף כִּי־אֲנִי־אֶנְשׁ רָמָה וּבֶן־אָדָם הוּלְעָה:

When a person is a worm and son of man maggot?

1909 Sesotho Translations

V6. Ho ka ba jwang ka motho eo e leng kokwanyana feela, le ka ngwana wa motho eo e leng seboko? / *how will it be of a person who is just an ant, and the son of man who is a worm?*

1989 Sesotho Translation

V6. Motho a ka loka jwang e le popane, ya tswetsweng ke motho yena e le seboko?/ *how can a human manage whilst he is a maggot, and the one born of man a worm?*

The use of *רָמָה* (maggots) and *וּלְעָה* (worms) are symbolic. They symbolise insignificance and mortality and world of the dead (Habel 1985: 370). A human is likened to a maggot (*רָמָה*) and

worm (וּלְעָה) in the presence of God. The figure of speech used is metaphor. The symbolic use of *seboko*/ רָמָה / וּלְעָה are well presented in the 1909 and 1989 Sesotho translations. Sesotho users can conceptualise a human being as a worm but the understanding of the symbolic use of *seboko*/ רָמָה / וּלְעָה /worm is subject to interpretation. To assist Sesotho users with understanding the use of *seboko*/ רָמָה / וּלְעָה /worm, a footnote is required.

Footnote:

Temaneng ena seboko se emetse ho shwa, bofokodi le ho se tsebisahale./*In this verse worm is a metaphor for death, weakness and insignificance.*

7.11 MYTHICAL MONSTERS (בְּהֵמוֹת, תַּגְּיִן, לְוִיָּתָן)

Sesotho has its own mythical monsters and Sesotho users are aware of them. The challenge facing translators when they translate incipient text into Sesotho using a complexity theory translation approach, is to find mythological monsters in the Sesotho cultural systems and subsystems that they can use to create the otherness of those (mythological monsters) in the incipient text. The Jews, like the seafarers of the Levant, believed that

within the deep and murky waters of the raging sea there seemed to lurk many voracious monsters, including Yamm (creature of the sea), Leviathan or Lotan (an enormous sea creature), and Tanin (a giant dragon-like or serpent-like creature, each of which could roil the waters and threaten to devour sailors overboard or even swallow entire ships. (Hillel 2006: 165)

This section deals with the symbolic and metaphoric use of big imaginary animals whose existence cannot be proven. These animals only exist in oral and written stories, and folklore. Imaginary animals that exists in the Hebrew text and the 1909 Sesotho translations are לְוִיָּתָן/*levithian*, תַּגְּיִן /dragon/*kganyapa* and בְּהֵמוֹת /*Behemote*. The symbolic and metaphoric use of these mythical monsters is discussed below.

7.11.1 תַּגְּיִן /sea-monster/dragon/*kganyapa*

This sub-section deals with the symbolic and metaphoric use of תַּגְּיִן /seamonster/ dragon/*kganyapa* in the Hebrew text and the 1909 and 1989 Sesotho translations and is discussed below.

7.11.1.1 Use of תַּנְיִן in Psalms

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
תַּנְיִן	Psalms 148:7	Sea monster/dragon	Didrakone/dragons	Dikganyapa/sea monsters/dragons

Hebrew text

V7. הַלְלוּ אֶת־יְהוָה מִן־הָאָרֶץ מִן־הַיַּמִּים וּכְלֵי־תְהוֹמוֹת:

1909 Sesotho Translation

V7. Rorisang Jehova lefatsheng, lona didrakone, le lona madiba kaofela/*praise the Lord on earth, you dragons, and you deep waters*

1989 Sesotho Translation

V7. Rorisang Morena, lona ba lefatsheng, lona dikganyapa tsa mawatle le tsa madiba wohle/*praise the Lord, you on earth, you sea monsters and all deep waters.*

Ancient Israelites “...viewed the sea monster or dragon as the embodiment of the chaos that existed in the primary stages of creation and the symbol of the nations that were the enemies of Israel” (Hope 2005: 217). The use of תַּנְיִן/ dragons/sea monsters/*dikganyapa/didrakone* is symbolic. The use of תַּנְיִן with deep waters (וְהַיְמֹת) symbolises chaos that is usually seen when deep sea waters are churning (Weiser 1975: 838). The figure of speech used is personification (dragons glorifying God) and apostrophe (addressing תַּנְיִן/ dragons as though a person) (Weiser 1975: 838). The 1909 and 1989 Sesotho translations have presented the symbolic and metaphoric (personification and apostrophe) use of תַּנְיִן/ dragons/sea monsters /*dikganyapa/didrakone* well. Sesotho users can hardly conceptualise תַּנְיִן/ dragons/ *didrakone* but can conceptualise *kganyapa*/tornado/whirlwind. (Sesotho people believed that a dragon is a big angry water snake in a tornado/whirlwind). This is confirmed by Rakotsoane (2011:6) who states that the Basotho people

also believe that the movement of this snake in these deep lakes (*macholo*) causes spattering or splashing (*hlahla*) of water, thus turning it into rain (*keleli*). Heavy storms or tornadoes are explained by the *Basotho* as having been caused by the emigrating angry water snake... [and these water snakes are called] Mokebe, Fito, Tlatla-metsi and Koena.

Sesotho users can also conceptualise churning sea water. Understanding symbolic and metaphoric (personification and apostrophe) use of תַּגְיֹן/ dragons/sea monsters/*didrakone* /*kganyapa* is subject to interpretation and a footnote explaining this is necessary.

Footnote:

Temaneng ena dracone/kganyapa di emetse diphoofole tse tshabehang tse phelang lewatleng/*In this verse dragon/sea monster symbolises big animals living in great seas.*

7.11.1.2 Use of תַּגְיֹן in Isaiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
תַּגְיֹן	Isaiah 27:1	Sea monster/ dragon	Drakone/dragon	Sebata/ wild meat eating animal

Hebrew text

V1. וְהָרַג אֶת־הַתַּגְיֹן אֲשֶׁר בַּיָּם:

And kill the monster in the sea.

1909 Sesotho Translation

V1. A bolaye drakone e lewatleng/ *and kill the dragon in the sea.*

1989 Sesotho Translation

V1. Ke yena ya tla bolaya Sebata sa lewatleng/ *it is him who will slay the wild beast in the sea.*

The illustration “that is used in Isaiah 27:1 is almost certainly taken from Canaanite mythology, in which the chaos monster is a sea serpent named Leviathan (and) Leviathan is destroyed by one of the gods so that order can prevail” (Oswalt 2003: 301). The use of תַּגְיֹן/dragon/sea monster/*dikganyapa*/*drakone* is symbolic. It symbolises the enemies of the people of Israel (Assyria) (Douglas et al. 1982: 692; Hailey 1985: 219). The figure of speech used is metaphor. The 1909 and 1989 Sesotho translations have presented the symbolic and metaphoric use of *dikganyapa*/*drakone* /תַּגְיֹן/dragon/sea monster well. Sesotho users can hardly conceptualise the slaying of the sea monster and understanding the symbolic and metaphoric use of

dikganyapa/drakone /תַּגְיֹן/dragon/sea monster is subject to interpretation. A footnote explaining its symbolic and metaphoric use is required.

Footnote:

Temaneng ena dracone/kganyapa di emetse dira tsa Iseraele jwalo ka Asiria/*In this verse dragon/sea monster is a metaphor for enemies of Israel like Assyria.*

7.11.1.3 Use of תַּגְיֹן in Jeremiah

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
תַּגְיֹן	Jeremiah 51:34	Sea monster/dragon	<i>Drakone/dragon</i>	<i>Kgodumodumo/big monster</i>

Hebrew text

V34. בָּלַעַנִי כַתְּיֹן

He swallowed us up like the dragon

1909 Sesotho Translation

V34. O re metsitse jwaloka drakone/ *he swallowed us up like a dragon*

1989 Sesotho Translation

V34. O mmetsitse jwaloka kgodumodumo/ *he swallowed me like a monster*

The use of תַּגְיֹן/dragon/monster/*drakone/kgodumodumo* is symbolic. It symbolises chaos. it is a metaphor for Nebuchadnezzar the king of Babylon, who is the enemy of Judah (see beginning of verse 34). Simile is used. The 1909 Sesotho translation translates תַּגְיֹן as *drakone* whilst the 1989 Sesotho translation is contextual and uses *kgodumodumo* (a mythical monster in Sesotho folklore that swallowed the whole nation). The 1909 and 1989 Sesotho translation present the symbolic and metaphoric use of תַּגְיֹן/dragon/ monster/ *drakone/ kgodumodumo* well. Sesotho users can conceptualise the dragon as seen in pictures and movies and *kgodumodumo* as mentioned in Sesotho folklore. Understanding the symbolic and metaphoric use of *drakone/dragon* and *kgodumodumo/monster* is subject to interpretation. A footnote

explaining the symbolic and metaphoric use of תַּנִּינִן/dragon/ monster/*drakone/kgodumodumo* and a glossary with pictures are required.

Footnote:

Temaneng ena dracone/kganyapa di emetse dira tsa Iseraele jwalo ka morena Nebukadnesara wa Babilona/*In this verse dragon/sea monster is a metaphor for enemies of Israel like Nebuchadnezzar king of Babylon.*

7.11.2 Leviathan (לְוִיָּתָן)

This section deals with the symbolic and metaphoric use of leviathan (לְוִיָּתָן) in the Hebrew text and the 1909 and 1989 Sesotho translations. The context of Leviathan “indicates some form of aquatic monster ...[and] occurs only in five passages in the OT” (Douglas et al. 1982: 692). Gispén, Oosterhoff, Ridderbos, Van Unnik and Visser (1977: 419) state that “Bybelskrywers moes ook die- beskou het as ‘n monster wat die Babiloniërs en Feniciërs geglo het bestaan, maar vir die gelowige Israëliete moes dit hulle vyande aangedui het, bv. Egipte, veral aangesien- ook ‘krokodil’ kan beteken/*Bible writers must also have consideration of it as a monster that Babylonians and Phoenicians believed it exists but for the believers of Israel it represented their enemies, e.g. Egypt, sometimes it can mean a crocodile*”. The mythical monster, Leviathan (לְוִיָּתָן) is discussed below.

7.11.2.1 Use of לְוִיָּתָן in Job

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
לְוִיָּתָן	Job 41:1 [Hebrew 40:25]	Sea monster/ dragon	<i>Leviathane/ leviathan</i>	<i>Leviatane/ leviathan</i>

Hebrew text

תִּמְשֹׁךְ לְוִיָּתָן בְּחַבְלָהּ וּבְחֹבֶל תִּשְׁקִיעַ לְשׁוֹןָּ: 40:25

Can you catch and lift Leviathan with a fishhook and its tongue with a string?

1909 Sesotho Translation

V1. Na o ka tshwasa Leviathane (kwena) ka selope le ho tshwasa leleme la yona ka kgole na?/*can you catch Leviathan (crocodile) with a fishhook and catch its tongue with a string?*

1989 Sesotho Translation

V1. Na ka selope kganyapa o ka e tshwasa, kapa ka kgwele leleme la yona wa le tlama? / *Can you catch a monster with a fishhook, or tie its tongue with a string?*

The 1989 Sesotho translation translates לְוִיָּאֲתָן as *kganyapa*/sea monster whilst the 1909 Sesotho translation transliterates the Hebrew word לְוִיָּאֲתָן/*leviathane* and puts into brackets, *kwena*/crocodile (see 9.2.9). Leviathan symbolises the danger posed by powerful enemies of Israel such as Egypt, Assyria, and Babylon (Hope 2005: 220). In the Psalms, “the monsters of the deep are both the enemies of Yahweh and his subservient creations” (Hillel 2006: 166). לְוִיָּאֲתָן is a symbol of danger and a symbol for the enemies of God and his people. Leviathan may be a huge dangerous creature like a crocodile (Douglas et al.1982: 693; Howley 1976: 259). According to Pinney (1964: 205), leviathan is “a large sea monster usually described as a fish”.

The figure of speech used is interrogation (question that its answer was known was asked), sarcasm (only a fool could try to catch a dangerous monstrous crocodile with a fishhook), and metaphor. The 1909 and 1989 Sesotho translations have presented the symbolic use of לְוִיָּאֲתָן/sea monster/*leviathane*/ *kganyapa* well. The understanding of the symbolic and metaphoric (metaphor, interrogation, sarcasm) use of לְוִיָּאֲתָן /sea monster/*leviathane*/ *kganyapa* is subject to interpretation and a footnote explaining its use is needed.

Suggested Sesotho Translation

V1. Na o ka tshwasa kwena e tshabehang e kotsi Leviathane ka selope le ho tlama leleme la yona ka kgole na?/*can you catch a monstrous dangerous crocodile, Leviathan with a fishhook and tie its tongue with a string?*

Footnote:

Temaneng ena leviathane ekaba kwena e kgolo kapa kgodumodumo mme e emetse kotsi le dira tsa Jobo/Leviathan can be a huge crocodile or mythical monster and is a symbol of danger and metaphor for enemies.

7.11.2.2 Use of לִיָּתָן in Psalms

Hebrew word	Verse	English Equivalent	Sesotho 1909 Translation	Sesotho 1989 Translation
לִיָּתָן	Psalms 74:14	Sea monster/ dragon	<i>Leviathane/ leviathan</i>	<i>Dikganyapa/ sea monsters</i>

Hebrew text

V14. אִתָּהּ רָצַצְתָּ רֹאשׁוֹ לַיָּתָן.

You crushed the head of Leviathan

1909 Sesotho Translation

V14. Wa thumakanya hlooho ya Leviathane/ *you crushed the head of Leviathan*

1989 Sesotho Translation

V14. Wa di thuakanya dihlooho/ *you crushed the heads*

The use of לִיָּתָן /*Leviathane* in the verse is symbolic. It symbolises danger and is a metaphor for the powerful enemy of Israel viz. Egypt. The verse refers to the crossing of the Red Sea during the Exodus and the drowning of the Egyptians (לִיָּתָן /*Leviathane*) (Douglas et al. 1982: 692; Gispén et al. 1977: 419; Weiser 1975: 520)). The 1909 Sesotho translation transliterates the Hebrew לִיָּתָן /*Leviathane*. The 1989 Sesotho translation omits the use of לִיָּתָן and instead links verse 14 with verse 15 where תִּגְיָן /*kganyapa* is used. The figure of speech used here is metaphor (לִיָּתָן /*Leviathane* was likened to Egypt). Sesotho users cannot easily conceptualise the crushing of heads of Leviathan. The understanding of the verse is subject to interpretation. To assist the Sesotho users in conceptualising and understanding the symbolic and metaphoric use of לִיָּתָן /*Leviathane*, a footnote is needed.

Footnote:

Temaneng ena leviathane ekaba kwena e kgolo kapa kgodumodumo mme e emetse sera sa Iseraele Egepeta/Leviathan may be a huge crocodile or mythical monster and is a metaphor for Egypt as the enemy of Israel.

7.12 CONCLUSION

Symbolism and metaphors involving snakes are mainly used in the books of Prophets to symbolise danger posed by the enemies of Israel to her. Water animals such as fish are used as symbols and metaphors of nations like Egypt. Ants such as bees, fleas, hornets, gadflies are used as symbols and metaphors for enemies of Israel. Worms and maggots are used as symbols and metaphors for insignificance and death. In Proverbs, ants are used as symbols and metaphors for diligence and hard work. Biblically, some insects are a symbol of defilement whilst others like locusts are a source of food and others were used as dye (Borowski 1998: 159-160; see also Leviticus 11:20-44). Mythological creatures are used as symbols of danger and represent the enemies of Israel.

The symbolic and metaphoric presentation of reptiles, locusts, ants and mythological creatures in the incipient text and the subsequent text is the same. It is only in two instances where the 1989 Sesotho translation uses the context of the incipient text e.g. תַּנִּין is translated as *kgodumodumo*/monster instead of *dracone*/dragon (Jeremiah 51:34) and עֲקָרָה בַּיָּם /scorpion is translated as *katse*/cat (2 Chronicles 10:11; see Sections 7.8.2; 9.2.8). *Kgodumodumo* is a Sesotho mythical monster whilst *katse*/cat is a whip that was used to whip prisoners. The subsequent Sesotho texts (1909 and 19889) have presented the incipient text symbols and metaphors literally. The translators make little attempt to use the symbols and metaphors of the Sesotho users. The environment, the context and culture of Sesotho users are not considered when translation of animal symbols and metaphors into Sesotho are made. Like wild and domestic animals (discussed in chapter 5) and birds (discussed in chapter 6), the symbols and metaphors involving reptiles, insects and mythical monsters discussed in this chapter cannot be understood separately from Sesotho cultural systems and sub-systems with animal ethics included. Complexity theory encourages the use of words, symbols, metaphors, and figures of speech found in the cultural systems and subsystems of a people during translation as this will make it easier for subsequent users to comprehend. Because languages and their symbolic systems are not the same, the use of complexity theory as a translation approach is not easy. As this study is focused on names of animals in the incipient Hebrew text and subsequent Sesotho translations, animal ethics has a direct influence on the coining and interpretation of symbols and metaphors and is discussed in the following chapter (Chapter 8).

CHAPTER 8

ANIMAL ETHICS AND BIBLE TRANSLATION

8.1 INTRODUCTION

One important aspect of Bible translation that has been neglected previously involves the question of the ethics of translating animals. However, to achieve a translation that, based upon complexity theory, considers all of the dimensions of the incipient sign system and all of the dimensions of the subsequent sign system, animal ethics is critical. To produce an intersemiotic translation that the subsequent users can comprehend, the animal ethics of the incipient users as recorded in the Biblical text and the animal ethics of the subsequent users must be excluded (see 2.4 and 2.5). Animal ethics in the incipient Biblical sign-system is based on the tort and kosher laws stipulated in the Torah and has parallels in the ethical laws of the Ancient Near East (see 8.3). Animal ethics in the subsequent sign-system known to Sesotho users is unwritten and has existed for years in oral form. The animal ethics of Sesotho users is based on systems such as *badimo* (African traditional religion), *bongaka* (traditional doctors/diviners), *boloi* (witchcraft), totemism, royalty and religion, folklore, proverbs, and idioms (see Chapter 4). These systems are important dimensions to consider when translating biblical texts about animals into the Sesotho subsequent text.

Ethics is viewed “as a branch of philosophy that is concerned with good and bad and the choices human agents face ...[and] ethical choices are made on the basis of values, i.e. they are judgements concerning the importance of certain principles in relation to other principles” (Marais 2012). Ethics and morality can be differentiated as follows:

Morality is the idea that some behaviour is good or right and that other behaviour is bad or wrong...[and] ethics is generally taken to mean moral philosophy, that is, philosophical reflection and enquiry concerned with morality and its principles and values as well as with its judgments and problems. (Horsthemke 2014: 15)

In translation studies generally, ethics and morality “are generally understood to concern our ability to make decisions on the basis of what we believe to be morally right or wrong in a

specific context” (Baker 2011: 275). This implies that what is viewed as ethically or morally *wrong* in the Hebrew incipient users’ context, may be viewed as ethically and morally *right* in Sesotho subsequent users’ context. One of the specific contexts to consider involves the treatment of animals (either physically or as depicted in written texts) as prescribed (or proscribed) in unwritten cultural laws as well as written legislation. Although, according to Clark (2013: 16), “...it can be shown experimentally that some non-human primates have something like a ‘sense of justice’ and require fair play in their dealings with each other and with us”, in translating texts about animals, animal ethics is not about the ethical relationship between animals but rather the ethical relationship between human beings and animals

The issue of animal rights and animal welfare “has been dividing animal activists, farmers and society for decades” (Christou and Nikiforou 2020: 691). Like humans, animals “have biological as well as conative (volition) interests and a life that can be better or worse for them; they can be harmed and benefitted; and they deserve to be treated and given consideration in accordance with their particular characteristics” (Horsthembke 2018: 4). From an evolutionary viewpoint, evolutionists argue that humans are the same as animals (Sherry 2009: 1). This means that if animals are the same as humans, then they should have rights. However, “for people who embrace a more expansive view of rights, being human does not appear to be a critical requirement for deserving at least some rights...[and] for them, animals are people too” (Park and Valentino 2019: 63).

Animal ethics as understood by different cultures have an impact on how animals are used in symbolism (see 4.4.4). Symbols and metaphors have different meanings for different people because they are human inventions and are influenced by culture which differs from community to community (Chen 2009: 289; Whitehead 1959: 63). Furthermore, the treatment of animals in different cultures is evident in how they employ animals in symbolic and metaphoric usages as well as in proverbs and idioms. The use of animals by humans as symbols in their communication is helpful because “...there are realities and concepts that cannot be known through our biological senses... [and these] are love, fairness, justice, beauty and infinity” (Gellel 2018:110). Animal symbols help humans to “...be deeply connected with themselves, humanity, creation and God” (Gellel 2018: 112).

This chapter focuses on animal ethics and animal rights. It discusses the ecology and the ecosystem; human-animal relationships in the Ancient Near East, human responsibilities to animals; religion and animals; animal husbandry; African animal ethics; animals and pain; the

legal framework for the treatment of animals; universities and ethical clearance for research; the use of animals in this study; and ends with a conclusion in which the implications for Bible translation are indicated.

8.2 ECOLOGY AND THE ECOSYSTEM

Ecology and the ecosystem have a direct influence on cultural systems and subsystems and animal ethics – they help shape them in different societies. Communication between communities in the ecosystems is based on their cultural systems and subsystems. As a result, the use of animal symbols and metaphors to transmit information throughout the ecosystem is influenced by animal ethics. When translating Hebrew incipient text in a meaningful way into Sesotho subsequent text, translators using a complexity theory approach should be mindful of the influence the ecosystem on all of the complex cultural systems involved in the translation process. ecology and the ecosystem are defined.

8.2.1 Ecology

At its most basic, ecology means that “we share the world with other living beings who are, to varying degrees, sentient, intelligent, and self-aware” (Korsgaard 2018: 4) or “the study of relationships between organisms and their environment” (Molles 2016: 1). More precisely, ecology is “...the scientific study of the interactions between organisms and their environment...[It] deals with three levels: the individual organism, the population (individuals of the same species) and the community (consisting of a greater or lesser number of species populations)” (Begon, Townsend and Harper 2006: i); see also 2.3.3.4). Ecologists “...are concerned not only with communities, populations and organisms in nature, but also with manmade or human influenced environments (plantation forests, wheat fields, grain stores, nature reserves and so on)” (Begon, Townsend and Harper 2006: xii). From a religious point of view “monotheism sees all the interrelationships of organisms and their environments as forming a unity, created and set into motion by One Single Power...[and] it is the key, in fact, to understanding the full meaning of ‘ecology’ itself” (Hareuveni 1974: 7).

The relationship between animals and humans is unavoidable as they share the same space. Ecology scientifically studies the relationships that exist between humans and animals and other species including the abiotic environment (see 2.3.3.4).

8.2.2 Ecosystem

The term ecosystem “is used to denote the biological community together with the abiotic environment in which it is set” (Begon, Townsend and Harper 2006: 499). The ecosystem is made up of “primary producers, decomposers and detritivores, a pool of dead organic matter, herbivores, carnivores and parasites plus the physiochemical environment that provides the living conditions and acts both as a source and a sink for energy and matter” (Begon, Townsend and Harper 2006: 499). Thus, an ecosystem “includes all the organisms that live in an area and the physical environment with which those organisms interact” (Molles 2016: 6).

From a religious point of view, “the interdependence of all the elements of life on earth is one of the major cornerstones of the Biblical conception of the delicate balance in nature, with man seen as an organic element in that balance” (Hareuveni 1974: 8).

8.2.3 Novel/emerging Ecosystem

Novel ecosystem/emerging ecosystems can be defined as “... ecosystems that have new assemblages or combinations of species directly and indirectly from human action... [and] are called novel, or new, because species occur in combinations and in relative abundance unlike those that occurred previously within a given biome” (Marin-Spiotta 2022). The new or emerging ecosystem is the result of disturbances like fire, floods, volcanic eruptions, introduction of new species in an ecosystem where they were initially non-existent (Marin-Spiotta 2022). The interference of humans in the ecosystem has resulted in the ecosystem constantly changing and these changes to the ecosystem also affect the interrelations amongst the humans and non-human species with the environment. From a complexity viewpoint, the ecosystem is a complex system, which is dynamic (constantly changing), emergent, and multi-dimensional.

The movement of species from one ecosystem to the other in the past introduced Sesotho users to new species unknown to them. Bears, donkeys, horses and camels are not native South African animals and were brought to South Africa and Africa in general by humans (see 4.6.1.2(iii); 4.6.3.2; 4.6.3.4; 4.6.3.7). Sesotho users are forced to live side by side with these new species. Due to their interaction with Sesotho users in the ecosystem, new animal symbols using these new animals came into being. When translating the incipient Hebrew text into Sesotho subsequent text, translators using a complexity theory approach should also be mindful of the influence that these new species have had on animal symbols and metaphors.

8.2.4 The Anthropocene Epoch

The Anthropocene epoch was coined by Russian scientists, was popularised by Paul Crutzen and Eugene Stoermer in 2000 (Moore 2016: 3; Crutzen and Stoermer 2000; Northcott 2017: 19; Williams, Zalasiewics and Waters 2017: 16). The term Anthropocene is made up of two Greek words, *anthropos* meaning “human being” and *kainos* meaning “recent” (Angus 2016: 230-231). The term is used to refer to “...a time when humans had become agents of geological change, driving significant global chemical, physical and biological modifications to the atmosphere, landscape and oceans” (Williams, Zalasiewics and Waters 2017: 16; see also Crutzen and Stoermer 2000: 483-490; Crutzen 2002: 223)

The Anthropocene epoch “signals alarm bells over human-planetary ends” (Yusoff 2018: 23) because it is characterised by the brutal force that the humans apply on the non-human world (Heikkurinen 2017: 7). In the Anthropocene, human beings have altered the ecosystem, which is detrimental to living organisms that are dependent on it for survival (Heikkurinen 2017: 12; Cebalos et al. 2015: 1-5; Barnosky et al. 2011: 52-57).

There is no agreement amongst proponents of Anthropocene as to the beginning of this Anthropocene Epoch; the focus is on different facts that may have started this epoch (Williams, Zalasiewics and Waters 2017: 24; Northcott 2017: 20; Yusoff 2018: 23). Some proponents suggest that the Anthropocene Epoch should be linked with the Industrial Revolution of the nineteenth century as that is the time when industries started pumping carbon gases into the atmosphere and the human population increased drastically to the detriment of the environment (Williams, Zalasiewics and Waters 2017: 24; Crutzen and Stoermer 2000; Crutzen 2002; Angus 2016: 48, 52). Other proponents suggest that the Anthropocene Epoch started eight and five thousand years ago when humans started clearing forests to start agriculture (Kaplan et al. 2011; Williams, Zalasiewics and Waters 2017: 26; Angus 2016: 53). Still other proponents are of the view that Anthropocene Epoch started in the beginning of the twentieth century during the Great Acceleration i.e., the period after the end of World War II in the 1950s (Angus 2016: 39, 57). Climate change, industrialisation, population growth, urbanisation (building of cities), capitalism, global economic growth and wars are common in the Anthropocene Epoch and are having a negative impact on the planet earth as they displace humans and animals and destroy the environment (Ketola 2017: 31; Williams, Zalasiewics and Waters 2017: 22-25; Heikkurinen 2017: 1-2; Ruuska 2017: 51-52). The Anthropocene Epoch “...includes human-induced changes to animals and plants, through domestication, breeding

and genetic manipulation, such that humans can contemplate transplanting the photosynthetic systems of prokaryotic cells into those of higher plants to improve productivity” (Williams, Zalasiewics and Waters 2017: 21; Lin et al. 2014). Moore (2016: 5-6, 7) states that the term Anthropocene is inadequate as it raises alarms without providing answers; instead he supports the use of Capitalocene for Anthropocene because “...it signifies capitalism as a way of organizing nature – as a multispecies, situated, capitalist world-ecology” is driving the planet earth into a catastrophe that will result in the potential extinction of all species. The two concepts Anthropocene and Capitalocene complement one other: the Anthropocene as an epoch referring to the time when humans started making changes to the biosphere, the Capitalocene refers to one of the many human activities during the Anthropocene that resulted in the degrading (changes) of the biosphere.

The seriousness of human impact on the biosphere cannot be overlooked: “...the power of humankind over non-human nature has reached an enormous scale in which human beings are in the process of destroying the ecological balance which has been the basis of life so far” (Bedford-Strohm 2017: xi). Humans are “fundamentally, and to a significant extent irreversibly, changing the diversity of life on Earth, and most of these changes represent a loss of biodiversity” (Angus 2016: 40). To show the extent of damage humans have caused to the biosphere, Vince (2014: 4) states that “the changes humans have made in recent decades have been on such a scale that they have altered our world beyond anything...[O]ur planet is crossing a geological boundary and we humans are change-makers”. The continuous collapse of the ecosystem will bring an end to human civilisation and for the human species to survive, it should coexist peacefully with other species in the ecosystem (Heikkurinen 2017: 1, 22). Wildlife are “being hunted and dying because of habitat loss, climate change and species invasion, pushing the planet towards the sixth mass extinction in its history” (Vince 2014: 9). Humans have proliferated the different ecosystems with domesticated species, have disembowelled the earth of its minerals, and have littered the planet with novel compounds and materials (Vince 2014: 9). In short, the human beings are degrading and destroying the planet Earth. Much more needs to be done by humans to protect the ecosystems.

Humans should not cause ecological imbalance (see Bedford-Strohm 2017: ix); instead, the relationship between humans and other species, and humans and nature in the ecosystem should be ethical. Humans are “by definition ecosystem managers and with the role of ‘management’ comes ethical and practical responsibilities: humans must be the lead actors in

creating sustainability for planetary and local ecosystems” (Fuentes 2017: 117). Ethics in relation to the ecosystem is a specific kind of environmental ethics “...which not only formulates rules to protect certain entities of nature, like animals, plants, or landscapes, but also seeks to understand what it means to be human in natural and cultural contexts” (Vogt 2017: 235).

From a religious viewpoint, because living creatures “belong to ecosystems, delicately balanced communities...preserving biodiversity...ecosystems have to be the priority...” (Bauckham 2011: 217). In the Genesis narrative, after the flood, God entered into a covenant with people and all living animals and humans have “no right to evict members of the community from the home God has given us all to share” (Bauckham 2011: 223-224; see Genesis 9:9-10). Humans have the responsibility of “...caring responsibility for other creatures...” (Bauckham 2011: 6).

Environmental degradation affects all human beings but the marginalised people such as “indigenous people, women, children, the poor, mine workers, factory workers, farm workers and people of colour...[and] all other forms of life”, are affected more than the wealthy ones (Conradie 2006: 22, 23). Environmental concerns are thus especially important for Africa, in general, and South Africa, in particular.

The Anthropocene Epoch is understood as the period where the interaction between humans and the biosphere started to change the shape of the biosphere resulting in the degrading of the biosphere. During this period, the relationship between humans and the biosphere started to change for the worse. This change resulted in extinctions of some species such as plants and some animals (see 8.4). This change affected some of the existing animal symbols since the animals that were used to coin these symbols are extinct or have been misplaced. When translating Hebrew incipient texts into Sesotho, translators using a complexity theory approach should be mindful of this impact of the degrading of the biosphere has had on animal symbols and metaphors.

8.3 HUMAN-ANIMAL RELATIONSHIP IN THE ANCIENT NEAR EAST

The Levant in particular and the ancient Near East in general is “is a meeting place of different zones: the Palearctic, the Irano-Turanian, the Tropical, and the Saharo-Arabian, each with its own characteristic climate, flora, and fauna” (Firmage 1992). These three zones have had an impact on human-animal relationships in the area. The Irano-Turanian zone is semi-arid, the

tropical zone is found along the Jordan river is marshy, and the Saharo-Arabian zone is hot and arid (Firmage 1992). To be able to understand the use of animals as symbols, these three zones are important.

Human–animal relationships are defined “as mutually beneficial and dynamic relationships between a human and animal participant, formed through repeated, consistent, and positive human–animal interactions” (Brando and Norman 2023). The people living in Mesopotamia during the third millennium BCE, such as the Babylonians, lived in permanent settlements and were agriculturalists and were familiar with both wild and domesticated animals (Breier 2018b, Charvát 2013, Crawford 2004; and Postgate 1992). The people of Mesopotamia had close relations with wild animals and were expected to treat them well (Breier 2018b: 659). The tort laws of the Hebrew Bible are an indication that ancient people regard animals as valuable assets and these laws are intended to encourage people to be humane to animals (Breier 2018a). In the Old Testament, “an animal is not a thing, but a subject of law which is also liable, like any other human being” (Wittenberg 2008: 75). This is evident in Exodus 21:28-29:

When an ox gores a man or a woman to death, the ox shall be stoned; but the owner of the ox shall not be liable. If the ox has been accustomed to gore in the past, and its owner has been warned but has not restrained it, and it kills a man or a woman, the ox shall be stoned and its owner also shall be put to death.

Domesticated animals “have moral considerability because animals in rural communities belong, so to speak, to the family” (Wittenberg 2008: 75). Because of their proximity to humans, domesticated animals are viewed as social beings like humans and wild animals are excluded.

Breier (2018b) mentioned the following aspects about human-animal relations in the Hebrew Bible:

- The story of creation in Genesis indicates that all living beings including humans were created by God and He saw goodness in them.
- Humans are given the responsibility to care for other species.
- Humans are given restrictions that protected the animals.

- All species are created by God for a specific purpose.
- Animals are used as metaphors by biblical authors.
- The Pentateuch is full of laws that are meant to protect animals from harm.

In particular, there are “... various laws in the Hebrew Bible that ascribe genuine rights to animals, rights that are evidently not subject to suspension or modification under any circumstances” (Olyan and Rosenblum 2021: 7). Olyan and Rosenblum (2021: 7) mention the following biblical laws on rights of animals:

- The rights of an ox threshing grain – it cannot be muzzled while it is working.
- The killing of an ox is compared to the killing of man (see Isaiah 66:3).
- Initially after creation, humans like animals are vegetarians; the eating of animals by humans came after the flood (see Genesis 9:8-17).
- Animals are held legally liable for their actions like humans (see Exodus 21:28)

According to Wittenberg (2008: 83),

We have seen that the Hebrew Torah can offer us a new perspective. The Biblical law codes in ever widening circles, from the mixed community of humans and domestic animals to the biotic community of wild animals and the trees of the field, up to the outer circle of the community of life on the land, have shown that in all these levels of community nature has to be treated with respect. Plants and animals enjoy rights, not derived from humans, but from the creator himself.

The environment in which the ancient Hebrews lived has had a great influence on their cultural system and subsystem including animal ethics. To be able to understand and interpret animal symbols and metaphors in the Hebrew Bible, translators need to be mindful of the influence of the ancient environment on the coining of these symbols. In other words, the complex-adaptive system of culture and language in ancient Israel means that all dimensions relating to animals must be considered before translation.

8.4 HUMAN RESPONSIBILITIES TO ANIMALS

The effect of humans on the environment is often negative: “...humans have driven many species to extinction through overhunting, disease, habitat loss, and a breakdown of biological

interactions required for the survival of a species” (Marin-Spiotta 2022). This is also true in Israel: “In Israel, as in the world at large, the decline of biodiversity is largely a result of accelerated development, population increase and the resulting destruction of habitats” (Roumani 2013:10). Humans negative effect on the environment is not new, however. From time immemorial, birds, for example, have been exploited in the Levant (Spiciarich 2020).

Animals are important to humans – without animals, humans cannot survive. humans carry the responsibility of caring for the biosphere (Deely 2015; see 2.5). The importance of animals to humans is environmental, social, economic, totemic, royal, and religious. The relationship between humans and animals should be ethical. How humanity should perform their duties to animals has been described in five theoretical viewpoints which are summarised in the following sections – contrarianism, utilitarianism, animal rights, contextual approaches, and respect for nature (Palmer and Sandoe 2011: 2-11).

8.4.1 Contractarianism

The first view is about humanity being moral to other species for humanity’s own sake. This view stipulates that individuals have “a ‘contract in’ the moral community ...[and] any kind of animal use may be permissible inasmuch as it brings human benefits, such as income, desirable food and new medical treatments” (Palmer and Sandoe 2011: 2-3). In this theory, animals are excluded from the moral community contract because they cannot enter into any contract governing the moral community. Palmer and Sandoe (2011: 3) further state “...the contractarian view of animals is human centred: any protection of animals will always depend on, and be secondary to, human concerns”. According to this view, harming and taking care of animals will take place only if it benefits humans (such as income, food, and medical treatments) not because animals have legal or moral rights.

8.4.2 Utilitarianism

This view is “consequentialist in form...[and] consequences should be measured in terms of maximizing pleasures and minimizing pains” (Palmer and Sandoe 2011: 3). The meaning of this ethical view is that ethical decisions should be informed by the greatest number of beneficiaries of the decision. If inflicting pain on the animal will benefit people (as in a medical research), then there is nothing wrong with the pain

In opposition to this view, “pain is pain, wherever it occurs...[and] so a certain kind of equality is very important; the pains of every being should be taken into account, whatever the species of the being concerned” (Palmer and Sandoe 2011: 3). Singer (1989: 152) argues further that

animal pain is as important as human pain and “if a being can suffer”, it has an interest in voiding suffering, and its interests should be treated equally to the similar interests of other beings, whether they are human or not.

Singer’s conclusion about animal pain, is an argument “...that we should become vegetarians, because consumption of meat and other products from commercially reared animals creates animal suffering that is not outweighed by the human pleasure it generates” (Singer 1979: 152; see also Palmer and Sandoe 2011: 4).

8.4.3 Animal rights view

Animals are now “widely recognized as sentient, fully capable of experiencing pain and pleasure” (Lecorps, Weary, Von Keyserlingk 2021) and concern for animal welfare “stems from the recognition that animals are sentient being capable of experiencing emotions, such as fear, pain and frustration” (Jones and Boissy 2011: 78). If animals are sentient beings, then animals have both moral and legal rights. According to Palmer and Sandoe (2011: 5), “...some philosophers have extended the idea of moral rights beyond humans, arguing that animals also have moral rights...[as] it is not just being biologically human-a member of the species *Homo Sapiens*-that gives a being rights...[but] possession of particular capacities such as sentience or self-awareness” (see also Clark 2013: 16). Self-awareness or sentience “involves the ability to experience suffering...readiness to receive sensations...[or]...a state of elementary or undifferentiated consciousness” (Sherry 2009: 19; see also Park and Valentino 2019)

This view of self-awareness of non-human animals means that just like humans, animals have self-awareness/sentience and there they should have rights by birth and should not be harmed in any way. Olyan and Rosenblum (2018) argue that this view was also held in the ancient Near East: “From the perspective of the literate elite, animals seem to have been seen as sentient beings and were equal to people, even in cases of cruelty against them...[and] as for the farming community, animals may not have been ‘mere’ things, but they did remain a commodity, ‘animate property’” (Schwartz 2021).

Giving rights to animals has a direct influence on the use of animals as symbols and in metaphors. In a case where an animal symbol or metaphor is viewed as directly violating the rights of animals, translators should act cautiously by either excluding or replacing that symbol or metaphor with another relevant symbol or metaphor.

8.4.4 Contextual approaches

In the contextual approaches view, all known ethical views on humanity's duties to animals such as utilitarianism, animal rights, and contractarianism etc. are viewed together. Complexity theory views translations as complex. This complexity is the result of having to use all the systems and subsystems of the incipient sign-system and the subsequent sign-system and their communities/societies during translation.

Unlike complexity theory, reductionist approaches focus on one aspect of reality. An example of a reductionist approach is literal translation that focuses on language alone and ignores systems like culture and animal ethics. When using a complexity theory approach for translating the incipient Hebrew text into Sesotho, the use of these contextual approaches discussed in section 8.4.4 together is inevitable.

8.4.5 Respect for nature

This view stipulates that humanity should respect nature to prevent extinction of animals and plants. Some ethicists argue “that a species has value in itself, and therefore should be protected both from extinction, and from some kinds of ‘meddling’ in its genetic integrity” (Palmer and Sandoe 2011: 9). Humans are on the list of causes of extinction; therefore, the protection of fauna and flora from extinction is the legal and moral responsibility of humans (Begon, Townsend and Harper 2006: 202; Branch 2014: 29).

8.5 RELIGION AND ANIMALS

The killing of both wild and domestic animals for rituals has existed since time immemorial. Animals were sacrificed to celebrate “every sacred occasion or turning point in life, such as birth, purification, and death” (Firmage 1992). During Biblical times, much care was taken during animal sacrifices to ensure that an animal died quickly to avoid causing pain to it and animals were not killed for food except during sacrifices (Spiciarich 2020: 73). Under Jewish law, animals have rights and people are not allowed to cause them pain and kill them as they wish (Goldfeder 2016: 109). In the Judeo-Christian tradition, “theologians urged that

unnecessary suffering or cruelty not be inflicted on animals, an appeal which left much room for debate over which forms of suffering or cruelty were or were not unnecessary” (Horsthemke 2018: 4). The Catechism of the Catholic Church (1997: 581) states that “...we owe animals kindness, and it is immoral to cause them to suffer and die needlessly” (Camosy 2013: 265). Religions like Buddhism and Hinduism regard animals as sacred whilst Islam stipulates that killing of animals for unjustifiable reasons will invoke the wrath of Allah (Sherry 2009: 8-10)

The influence of religions like Judaism, Christianity, Buddhism, Hinduism, Islam, and many others including African Traditional religion on animal ethics is insurmountable. The influence of these religions on animal symbols and metaphors is also great. When translating Biblical Hebrew texts into other languages like Sesotho, a complexity theory approach considers religious as a complex system, which also must play a role in understanding what these religions prescribe as acceptable behaviour between humans and animals.

8.6 ANIMAL HUSBANDRY

The term husbandry covers both farm animals and animals in captivity (Lemasson et al. 2020: 223). This section briefly discusses rights of both farm animals and animals in captivity. Animal husbandry is an example of an ethical relationship between humans and animals.

8.6.1 Farm/domesticated animals

In the ancient Near East, “the need for a reliable source of meat is often cited as the primary stimulus for the domestication of herd animals” (Hesse 1995: 206). Animals included:

...sheep, goats, cattle, and pigs were domesticated during the Neolithic period (10000 BCE-2200 BCE) ...[whilst] a second major period of expansion and elaboration in the pastoral sector accompanied or perhaps just preceded the emergence of complex societies in Mesopotamia in the fourth millennium. (Hesse 1995: 204)

Husbandry has “biological and social consequences for both tamed and tamer” (1995: 206) – it affects the DNA, body shapes and behaviour of domesticated animals such that they can be differentiated from their ancestors in the wild (Hesse 1995: 205, 209; see also Hecht, Barton, Flattery and Meza 2023; Dance 2022). Hesse (1995: 210-212) identifies the following three structures of animal management in the Ancient Near East:

- Nomadism
- Agropastoralism
- State-run Enterprise

In the Ancient Near East, “many animals were slaughtered and redistributed by state and temple” (Hess 1995: 212). Animals that were domesticated as stock included sheep, goats, small cattle (goats and sheep), large cattle, water buffalo, pig, donkey, horse, mule, Bactrian camel, and dromedary (Hesse 1995: 210-217). Non-stock animals that were tamed in the Ancient Near East included the elephant, hyrax, hare, dog, cat, fallow deer, gazelle, chickens, ostrich, pigeon and dove, and goose (Hesse 1995: 271-220). Tables 8 and 9 below show where these animals mentioned by Hesse (1995: 210-220) appear in the Bible and the Apocrypha / Deuterocanonical books.

Table 8: Domesticated stock animals in the Bible

Animal	English/Sesotho	Verse	Usage	Cross reference
רֹמְשֵׁי	Sheep/ <i>dinku</i>	Genesis 31:38 Isaiah 53:7 Songs 6:6	Symbolic/ metaphoric	Section 5.2.20 Appendix A
Πρόβατον	Sheep/ <i>dinku</i>	Matthew 9:36	Symbolic/ metaphoric	Appendix B
ἀμνος	lamb/sheep <i>Konyana/nku</i>	Wisdom 19:9 Sirach 13:17	Symbolic/simile	Appendix C
ἀρνός	lamb/sheep <i>Konyana/nku</i>	Sirach 46:16 Sirach 47:3	Symbolic	Appendix C
עִזִּים	Goat/ <i>podu</i>	Daniel 8:5, 21 1 Kings 20:27	Symbolic/ metaphoric	Section 5.2.11 Appendix A
עֹזֵיזִים	He-goat/ <i>phooko</i>	Isaiah 34:6	Symbolic/ metaphoric	Section 5.2.11 Appendix A
יָדִי	Kid/ <i>potsanyane</i>	Psalms 50:13 Judges 14:6	Symbolic/ metaphoric Object	Section 5.2.11 Appendix A
αἴγριος	Goat/ <i>podu</i>	Judges 14:6	Symbolic/ metaphoric	Appendix B
ἔριφον	Kid/ <i>potsanyane</i>	Hebrew 11:37	Symbolic/ metaphoric Symbolic	Appendix B

ἐρίφοις	Kid/ <i>potsanyane</i>	Tobit 2:12,13 Sirach 47:3 1 Esdras 1:7	Symbolic/ metaphoric	Appendix C
τράγος	He-goat/ <i>phooko</i>	Matthew 25:32	object	Appendix B
αἴγας	Goat/ <i>podi</i>	Tobith 2:12,13 Sirach 47:3 1 Esdras 1:7 Hebrew 9:12 Judith 2:17	Object Symbolic/ metaphoric	Appendix C
צאן	Small cattle/ <i>dikgutshwane/ mohlape</i>	Psalms 79:13 Ecclesiastes 2:7	Symbolic/ metaphoric	Section 5.2.7 Appendix A
אֶשׂוּר	ox/cattle/ <i>Pholo/kgomo</i>	Job 6:5	Symbolic/ metaphoric	Section 5.2.9 Appendix A
אֶשׂוּר	cow/ox/ <i>kgomo</i>	Exodus 20:17 Genesis 32:5 Job 24:3	object	Section 5.2.9 Appendix A
תור	cow/ox/ <i>kgomo</i>	Prov 14:4 Isaiah 1:3	Symbolic/ simile	Section 5.2.9 Appendix A
תור	cow/ox/ <i>kgomo</i>	Daniel 5:21 Judith 2:17	Object	Section 5.2.9 Appendix A
βόας	cow/ox/ <i>kgomo</i>	Sirach 38:25	Object	Appendix C
תַּגִּיר	Pig/ <i>kolobe</i>	Proverbs 11:22 Psalm 80:13	Symbolic/ metaphoric	Section 5.2.19 Appendix A
תַּגִּיר	Pig/ <i>kolobe</i>	Leviticus 11:7 Isaiah 65:4	Object	Section 5.2.19 Appendix A
זֶבֶד	Pig/ <i>kolobe</i>	Psalms 80:13	Symbolic/ metaphoric	Appendix C
χοῖρος	Pig/ <i>kolobe</i>	Matthew 7:6 2 Peter 2:22	Symbolic/ metaphoric	Appendix B
ὑεῖος	Pig/ <i>kolobe</i>	1 Maccabees 1:47 2 Maccabees 6:18 1 Maccabees 7:1	Symbolic/ metaphoric	Appendix C
אֶתוֹן	Donkey/ <i>tonki/ esele</i>	Num 22:28 Judges 5:10 Zechariah 9:9 Genesis 49:11	Symbolic/ metaphoric/ object	Section 5.2.2 Appendix A
עֵיר	Colt/ <i>eselana</i>	Numbers 22:28 Judges 5:10	Object	Appendix A

עָרָבָה	Wild ass/ <i>pitsi e hlaha</i>	Genesis 49:11 Isaiah 30:6 Job 39:5 Daniel 5:21	Symbolic/ metaphoric	Appendix A
פָּרָא	Wild ass/ <i>pitsi e hlaha</i>	Genesis 16:12 Hosea 8:9 Job 6:5	Symbolic/ metaphoric	Section 5.2.21 Appendix A
ὄναριον	Young ass/ <i>eselana</i>	John 12:14	Symbolic/ metaphoric	Appendix B
ὄνος	Donkey/ <i>esele</i>	John 12:14	Symbolic/ metaphoric/ object	Appendix B
ὑποζύγιον	Donkey/ <i>esele</i>	Mathew 21:2	Object	Appendix C
ὄνους	Donkey/ <i>esele</i>	2 Peter 2:16 1 Esdras 5:42 Judith 2:17 Sirach 33:24/25	object	Appendix C
סוס	Horse/ <i>pere</i>	Habakkuk 1: 8 Genesis 47:17 Exodus 14:9 Jeremiah 5:8	Symbolic/ metaphoric	Section 5.2.23.2 Appendix A
אָבִיר	Mighty one/Horse/ <i>pere</i>	Psalms 50:13 Judges 5:22 Jeremiah 50:11	Symbolic/ metaphoric	Appendix A
רָכָשׁ	Horse/ <i>pere e lebelo</i>	Esther 8:11	Object	Appendix A
ἵππος	Horse/ <i>pere</i>	James 3:3	Symbolic/ metaphoric	Appendix B
ἵππος	Horse/ <i>pere</i>	Judith 1:13; 7:6; 9:7; 16:4 Sirach 30:8; 33:6; 48:9	Symbolic/ metaphoric	Appendix C
פָּרָד	Mule/ <i>mmeili</i>	Psalms 32:9 2 Samuel 13:29 Ezekiel 27:14	Symbolic/ metaphoric/ object	Section 5.2.18 Appendix A
פָּרָדָה	Mule/ <i>mmeili</i>	1 Kings 1:33, 38,44	Object	Section 5.2.18 Appendix A
ἡμίονους	Mule/ <i>mmeili</i>	Judith 2:17; 15:11 1 Esdras 5:43	Object	Appendix C

גמל	Camel/ <i>kamele</i>	Genesis 12:16	Object	Section 5.2.5 Appendix A
Κάμηλος	Camel/ <i>kamele</i>	Matthew 3:4	Symbolic/object	Appendix B
Κάμηλος	Camel/ <i>kamele</i>	Tobit 9:2	Object	Appendix C
בכרה	Camel/ <i>sethojana sa kamele</i>	1 Esdras 5:43	Symbolic/ metaphoric	Appendix A
בקר	Young male camel/ <i>petsana ya kamele e tona</i>	Jeremiah 2:23 Isaiah 60:6	Symbolic/ metaphoric/ object	Appendix A

Table 9: Tamed non-stock animals in the Bible

Animal	English/Sesotho	Verse	Usage	Cross reference
θηρίων	Elephant/ wild animal <i>Tlou/phoofolo e hlaha</i>	1 Maccabees 11:56 2 Maccabees 15:20, 21	Object	Appendix C
ἐλέφας	Elephant/ <i>tlou</i>	1 Maccabees 1:17; 3:34; 6:30, 34, 35, 46; 8:6 2 Maccabees 11:4; 13:2, 15 3 Maccabees 5:1, 4, 20, 38	Object	Appendix C
ἐλεφαντάρχη	Elephant/ <i>tlou</i>	3 Maccabees 5:4, 45	Object	Appendix C
שׂפן	Hydrax/ <i>pela</i>	Leviticus 11:5 Psalm 104:18	Object	Appendix A
ארנבת	Hare/ <i>mmutla</i>	Lev 11:6 Deut 14:7	Object	Appendix A
כלב	Dog/ <i>ntja</i>	Exodus 11:7 2 Sam 3:8 Judges 7:5 Proverbs 26:17 Job 30:1	Symbolic/ metaphoric	Section 5.2.12 Appendix A
Κυνάριον	Puppies/ <i>madinyane a ntja</i>	Matthew 15:26	Symbolic/ metaphoric	Appendix B
Κύων	Dog	Luke 16:21	Object	Appendix B
αἴλουρος	Cat/ <i>katse</i>	Letter of Jeremiah	Object	Appendix C

צָבִי	Gazelle / <i>kgama</i>	Deuteronomy 12:15 Isaiah 13:14 Proverbs 6:5 Songs 2:7,9	Symbolic/ metaphoric	Section 5.2.10 Appendix A
אֵיל	Ram/ <i>pheleu</i>	Genesis 15:9 Genesis 22:13 Daniel 8:3, 20	Symbolic/ metaphoric	Appendix A
אֵילָה	Deer/ <i>letsa</i>	Genesis 49:21 2 Samuesl 22:34 Job 39:1 Psalm 29:9 Jeremiah 14:5 Songs 3:5	Object	Appendix A
אֵילָה	Deer/ <i>letsa</i>	Song 2:7 Habakkuk 3:19 1 Kings 4:23 Isaiah 35:6	Symbolic/ simile	Appendix A
δορκὰς	Gazelle / <i>kgama</i>	Sirach 27:20	Symbolic/simile	Appendix C
Νοσσιᾶ	Chicken/ <i>kgoho</i>	Luke 13:34	Symbolic/ metaphoric	Appendix B
Νοσσίον	Chicken/ <i>kgoho</i>	Matthew 23:37	Symbolic/ metaphoric	Appendix B
ἄλεκτρον	Chicken/ rooster/ <i>kgoho</i>	3 Maccabees 5:23	Object	Appendix C
רָגוּ	Ostrich/ <i>mpshe</i>	Lamentations 4:3	Symbolic/ metaphoric	Section 6.2.6 Appendix A
יַעֲנִים	Ostrich/ <i>mpshe</i>	Job 39:13 (16)	Symbolic/ metaphoric	Section 6.2.6 Appendix A
יוֹנָה	Pigeon/ dove/ <i>leeba</i>	Leviticus 1:14 Nahum 2:7 Psalm 55:6/7	Symbolic/ metaphoric	Section 6.2.3 Appendix A
תּוֹר	Dove/ <i>leebanakgorwana</i>	Songs 2:14 Leviticus 5:7	Symbolic/ metaphoric	Section 6.2.6 Appendix A
בְּרָבָר	Goose/ <i>nonyana</i> <i>e nontshitsweng</i>	1 Kings 4:23	Object	Appendix A

Of all the animals mentioned by Hesse (1995: 210-220), the water buffalo does not appear in the Old Testament, the New Testament, or the Apocrypha/Deuterocanonical books. Animals such as the sheep, goat, pig, donkey, horse, and camel appear in all three sections of the Bible. Animals like the dog appear in both the New and Old Testament. The cat and elephant appear only in the Apocrypha/Deuterocanonical books. The ostrich, hyrax, and hare appear only in the

Old Testament. The deer and mule appear in the Old Testament and the Deuterocanonical books. The chicken/rooster appears in the New Testament and the Deuterocanonical books. As is shown in the tables, these animals may be used symbolically/metaphorically or as objects of possession or use.

Domestication has an impact on domesticated animals. Domesticated animals have smaller brains than their counterparts in the wild and this can be due to different environments these animals find themselves in (Hecht et al. 2023). Animals in captivity/domesticated are physiologically different from those in the wild (Fischer and Romero 2019; Calisi and Bentley 2009). The importance of domesticated animals by humans can be summarised as follows: "...domesticated animals provide companionship and food, detect explosives, narcotics, disaster survivors, and diseases, and assist disabled individuals...[and] their behavior, which is of course produced by their brains, therefore has direct real-world impacts on human life" (Hecht et al. 2023).

The ethical relationship between humans and farm animals is close. This relationship is social, economic, and religious. Because these animals are closer to humans and have an economic value, humans are doing everything they can to protect these animals from wild animals, diseases and other people. This close relationship is evident in the use of these animals as symbols and metaphors. Complexity theory approach translators need to be mindful of this close relationship when translating Hebrew incipient text into Sesotho.

8.6.2 Captive animals

During biblical times, the caging of animals was common (see Daniel 6:24; Jeremiah 5:27). The objectives for keeping animals in captivity during ancient times are different from those of modern times. Whether the captivity is done in the ancient times or modern times, the common denominator in both is the animal. The objective of keeping animals in captivity during modern times is clearly stated by Lemasson et al. (2020: 223) who state that

Biodiversity is being lost at an alarming rate, much greater than natural background extinction. This crisis has highlighted the potential role of zoos, aquariums, and other captive facilities to mitigate the loss of biodiversity, although their ability to do so is sometimes questioned...[and] by maintaining animal populations in

captivity, they are protected from immediate extinction and other external pressures and threats.

Professional zoos and “aquariums (henceforth zoos) should strive to promote optimal welfare for all animals in their care, utilizing a combination of modern science, best practice, and ethical frameworks, including compassion and empathy” (Brando and Norman 2023:1). Animals in captivity are exposed to stressors like restriction of movement and social stress with the result that “...exposure to frequent stressors, alone and in combination, may trigger depressive-like states in captive animals” (Lecorps, Weary and Von Keyserlingk 2021: 541). In fact, “...while the physical needs of animals are met in captivity, the conditions of confinement and...[proximity] to humans can result in physiological stress” such as increased heart rate and decreased muscle tone (Fischer and Romero 2019: 1). Wild animals in captivity are at a higher risk of disease than their counterparts in the wild due to their altered gut microbiomes due to “many conditions of captivity... [such as] antibiotic exposure, altered diet composition, homogenous environment, increased stress, and altered intraspecific interactions...” (Dallas and Warne 2021:820).

From a religious perspective, “beliefs influence the intentions of people to behave in certain ways towards animals...[and] more positive beliefs about animal needs and the impact of the behaviour of zoo animal caregivers, may lead to stronger intentions to meet animal needs...” (Bacon et al. 2023:416). The kosher laws and the tort laws found in the Torah are an example of religious laws that have had impact on Jews attitude towards animals for centuries (see Acts 10:9-15; Park and Valentino 2019; Lewis and Llewelyn-Jones 2018). The Muslims’ attitude towards animals is influenced by Halal laws (Erie 2018) and the Hindus’ attitude by the Yajur Veda (Park and Valentino 2019). The following human factors that have an influence on human-animal relations (from Bacon et al. 2023; Cole and Fraser 2018):

- Positive human-animal interaction,
- Consistency and familiarity of keepers,
- Treating animals as individuals and taking account of their personalities,
- The attitudes and personalities of keepers,
- The keepers’ knowledge and experience,
- The keepers’ own well-being and
- The influence of facility design on how keepers.

The other element that describes the relationship between animals and human beings is referred to as “stockpersonship” – knowledge of and appropriate attitudes towards animals – and all people dealing directly with animals should have it (Bacon et al. 2003; Hemsworth, Barnett and Coleman 2009; Ward and Melfi 2015).

The bond between animals in captivity and humans is close. A distinction is necessary when these animals in captivity are to be used as animal symbols and in metaphors. Animals in the wild and in game reserves are freer and wilder than their counterparts in captivity. Complexity theory approach translators should be mindful of this when translating Hebrew incipient text into Sesotho or other languages.

8.7 AFRICAN ANIMAL ETHICS

African traditional medical practitioners use body parts of animals such as monkey and baboons, zebra hooves, porcupine quills, pig blood and muti (medicinal substances) to boost performance of athletes and to protect them against curses of their fellow competitors (Horsthemke 2015: 44).

Western culture has caused a separation of Africans and animals by declaring that humans are superior to animals, whereas Africans revere animals because they believe that gods are part animal and part human (Mutwa 1996: 11, 13-14). Africans hunt animals for food and religious purposes and not for fun because they know that if “...you would destroy the environment, you will ultimately destroy the human race” (Mutwa 1996: 19).

Totemism and spiritualism play a role in determining the moral status of animals in African culture (Horsthemke 2015: 68). In totemism, humans “...appropriate the positive attributes of the animal or thing, such as bravery, generosity, industriousness, or hunting prowess, in order to claim a higher social status over their fellows” (Irele and Jeyifo 2010:380; see also Horsthemke 2015: 69).

Rituals of sacrificial slaughter “are not confined to sport...[and] they constitute a widespread practice on the African continent, as a part of all kinds of religious, traditional or cultural ceremonies” (Horsthemke 2015: 45). Currently there is an argument between culturalists and the Animal Rights bodies regarding the manner in which animals are slaughtered for cultural religious rituals. The Animal Rights bodies such as the SPCA [the Society for the Prevention

of Cruelty to Animals] view the way South Africans slaughter animals for cultural and religious rituals as inhumane (Horsthemke 2015:45).

The views of Mutwa (1996) on the ethical relationship between animals and Africans is important and need to be included in a complexity theory approach to translation of animals.

8.8 ANIMALS AND PAIN

Animal pain can be defined as

an aversive sensory and emotional experience representing an awareness by the animal of damage or threat to the integrity of its tissues; it changes the animal's physiology and behaviour to reduce or avoid the damage, to reduce the likelihood of recurrence and to promote recovery. (Viñuela-Fernández, Weary, and Flecknell 2011: 64; see also Molony 1997: 293)

Advocates of animal rights believe that animals feel the same pain as human and should be granted limited rights (Sherry 2009: 34). In their relationship with animals, humans do sometimes inflict pain on them. Viñuela-Fernández, Weary and Flecknell (2011: 67-69) identify the following situations in which humans cause pain to animals – to farm animals, laboratory animals, companion animals, and wild animals – as are briefly examined in the following sub-sections.

8.8.1 Farm Animals

Farming behaviours such as “mulesing of sheep, dehorning and branding of cattle, beak or bill trimming of poultry, and castration and tail docking of pigs” (Viñuela-Fernández, Weary and Flecknell 2011: 67) cause pain to farm animals. Sometimes when farmers perform these activities on animals, they do not give animals pain killers as they believe that animal pain is not important.

8.8.2 Laboratory animals

Laboratory animals are animals used in laboratories to conduct research. In contrast to farm animals, “national legislation in many countries requires that painful procedures performed on laboratory animals be performed with the benefit of anaesthesia and analgesia unless there is a sound experimental reason not to do so” (Viñuela-Fernández, Weary and Flecknell 2011: 67).

8.8.3 Companion animals

Companion animals are animals that humans keep as pets like dogs, cats, birds, snakes etc (Sherry 2009: 3). Painful surgeries on companion animals are performed mostly under anaesthesia to prevent the animals from feeling pain (Viñuela-Fernández, Weary and Flecknell 2011: 68).

8.8.4 Wild animals

Most of pain caused to wild animals except for those kept in captivity, is not due to human action but by other animals (Viñuela-Fernández, Weary and Flecknell 2011: 69).

During translation of incipient text into Sesotho or any other language, complexity theory approach translators should be mindful of the fact that amongst their readers, there are those who firmly believe that animals feel pain and those who do not.

8.9 Legal Framework

The laws of any country that prescribe how humans should treat animals are important during translation. When translating the Hebrew incipient text into Sesotho, complexity theory approach translators need to comply with the legislation of South Africa and Lesotho. The South African Government has passed the following legislation to protect the harming of animals:

8.9.1 Animal Protection Act

In South Africa, the Animals Protection Act, Act No. 71 of 1962 stipulates the following about cruelty to animals:

- The Act is intended to consolidate and amend the laws relating to the prevention of cruelty to animals.
- All animals including domestic and wild animals are covered by the Act.

(9) Section 2 of the Act list the following offences regarding protection of animals:

overloads, overdrives, overrides, illtreats, neglects, infuriates, tortures or maims or cruelly beats, kicks, goads or terrifies any animal; or

[Para. (a) substituted by s. 13 (a) of Act No. 7 of 1991.]

(b) confines, chains, tethers or secures any animal unnecessarily or under such conditions or in such a manner or position as to cause that animal unnecessary suffering or in any place

- which affords inadequate space, ventilation, light, protection or shelter from heat, cold or weather; or unnecessarily starves or underfeeds or denies water or food to any animal;
- (d) lays or exposes any poison or any poisoned fluid or edible matter or infectious agents except for the destruction of vermin or marauding domestic animals or without taking reasonable precautions to prevent injury or disease being caused to animals;
 - (e) being the owner of any animal, deliberately or negligently keeps such animal in a dirty or parasitic condition or allows it to become infested with external parasites or fails to render or procure veterinary or other medical treatment or attention which he is able to render or procure for any such animal in need of such treatment or attention, whether through disease, injury, delivery of young or any other cause, or fails to destroy or cause to be destroyed any such animal which is so seriously injured or diseased or in such a physical condition that to prolong its life would be cruel and would cause such animal unnecessary suffering; or
 - (f) uses on or attaches to any animal any equipment, appliance or vehicle which causes or will cause injury to such animal or which is loaded, used or attached in such a manner as will cause such animal to be injured or to become diseased or to suffer unnecessarily; or
 - (g) save for the purpose of training hounds maintained by a duly established and registered vermin club in the destruction of vermin, liberates any animal in such manner or place as to expose it to immediate attack or danger of attack by other animals or by wild animals, or baits or provokes any animal or incites any animal to attack another animal; or
 - (h) liberates any bird in such manner as to expose it to immediate attack or danger of attack by animals, wild animals or wild birds; or
 - (i) drives or uses any animal which is so diseased or so injured or in such a physical condition that it is unfit to be driven or to do any work; or
 - (j) lays any trap or other device for the purpose of capturing or destroying any animal, wild animal or wild bird the destruction of which is not proved to be necessary for the protection of property or for the prevention of the spread of disease; or
 - (k) having laid any such trap or other device fails either himself or through some competent person to inspect and clear such trap or device at least once each day; or

- (l) except under the authority of a permit issued by the magistrate of the district concerned, sells any trap or other device intended for the capture of any animal, including any wild animal (not being a rodent) or wild bird, to any person who is not a *bona fide* farmer; or
- (m) conveys, carries, confines, secures, restrains or tethers any animal—
 - (i) under such conditions or in such a manner or position or for such a period of time or over such a distance as to cause that animal unnecessary suffering; or
 - (ii) in conditions affording inadequate shelter, light or ventilation or in which such animal is excessively exposed to heat, cold, weather, sun, rain, dust, exhaust gases or noxious fumes; or (iii) without making adequate provision for suitable food, potable water and rest for such animal in circumstances where it is necessary; or
 [Para. (m) substituted by s. 13 (b) of Act No. 7 of 1991.]
- (n) without reasonable cause administers to any animal any poisonous or injurious drug or substance; or
- (o)
 [Para. (o) deleted by s. 2 of Act No. 42 of 1993.]
- (p) being the owner of any animal, deliberately or without reasonable cause or excuse, abandons it, whether permanently or not, in circumstances likely to cause that animal unnecessary suffering; or
- (q) causes, procures or assists in the commission or omission of any of the aforesaid acts or, being the owner of any animal, permits the commission or omission of any such or
- (r) by wantonly or unreasonably or negligently doing or omitting to do any act or causing or procuring the commission or omission of any act, causes any unnecessary suffering to any animal; or
- (s) kills any animal in contravention of a prohibition in terms of a notice published in the *Gazette* under subsection (3) of this section, Punishment to the committing of any of these offences is twelve months or a fine or both.

8.9.2 Societies for the Protection of Cruelty to Animals Act

The Societies for the Prevention of Cruelty to Animals Act, Act No. 169 of 1993 stipulates the following about harming of animals:

- The purpose of the Act is to provide for control of societies for the prevention of cruelty to animals; and for matters connected therewith.

- The Act provide a legal framework for the establishment and structure of the council and societies established for the prevention of cruelty to animals.

8.10 UNIVERSITIES ETHICAL CLEARANCE FOR RESEARCH

Section 3 of the Policy on Research of the University of South Africa has outlined in detail the rights of animals in research, the responsibilities of the researcher to ensure that the rights of the animals in research are protected and the responsibilities of the Ethics Review Committee that should ensure that animals in research are protected. Before animals can be included in research as research subjects or participants, researchers must apply to this committee for Ethical Clearance. Like Unisa, all South African universities have Research Policies and Ethics Review Committees that give clearances to students and staff who wants to conduct research. Without ethical clearances, no research will be conducted. The Animal Ethical Clearance Policy of the University of the Free State stipulates that “Experimental animals include all live, sentient non-human vertebrates, including eggs, fetuses and embryos, that is; fish, amphibians, reptiles, birds and mammals, and encompassing domestic animals, purpose-bred animals, farm animals, wildlife and higher invertebrates such as the advanced members from the Cephalopoda and Decapoda (SANS 10386)”.

The ethical clearance policies of different institutions are important during translation. Usually, university researchers or translators become members of translation teams. The ethical animal policies of universities are very important to these researchers who are in the translation teams. These policies are not only to be observed during research, but they also need to be observed during translation. Some Sesotho users are also part of universities as students or staff, and to them these ethical animal policies are important. These policies are part of cultural systems and subsystems of Sesotho users. Complexity theory approach translators need to be also mindful of these ethical animal policies when translating Hebrew incipient text into Sesotho.

8.11 USE OF ANIMALS IN THIS STUDY AND BIBLE TRANSLATION

This study is a desktop study. Live animals are not part of it. There is no physical contact between the student and animals during the collection of data. Caution is taken not to use any strong or excessive descriptive language on animals or their body parts that can expose animals to pain or harm or offend sensitive users. Only names of animals that appear in the Hebrew text and the 1909 and 1989 Sesotho Translations are used. Permission to use animals in the

study is not sought from the Ethical Review Committee of the Free State University. The study is conducted in line with the permission granted by the Ethical Review Committee.

However, the translation of animals and animal products have ethical implications for Bible translation. When nonhuman animals are present in the text, translations may treat them as objects, instead of living beings. Consider the translation of תַּיִבִּים / “living beings” (see 5.2.4). Several English translations of Psalm 104:25 translate תַּיִבִּים as “living things” (ESV, JPS Tanakh: Gender-sensitive edition, NAB, NET, NETS, NIV, NJPS, NKJV, NRSV, and NRSVUE). As representative examples, see the following:

Here is the sea, great and wide, which teems with creatures innumerable, living things both small and great. (ESV)

Yonder sea, great and wide, therein are creeping things innumerable, living creatures, small and great. (NJPS)

There is the sea, great and wide! It teems with countless beings, living things both large and small. (NAB)

A translation of תַּיִבִּים as “wild animals”, “living beings”, or “living creatures” treats these animals as subjects and not as objects.

8.12 CONCLUSION

The interaction between humans, non-humans and the environment is unavoidable. The ancient Hebrew household was made up of “humans, animals, plants, and land that together make up the basic socio-economic unit” (Person 2013: 232). Miller (2012: 12-13) uses the parable of the good Samaritan in the New Testament to describe the relationship that should exist between humans and animals (see Luke 10:25-37). In the modern world, humans interact with animals in agriculture, as companion animals, as service animals, in entertainment and as pests (Sherry 2009: 2-4). The main argument about animal ethics is centred on whether animals feel pain and suffering or not and whether they have rights like humans or not. Horsthemke (2018: 29) is of the view that animals do experience pain and suffering by stating that

all animals with central nervous system are conscious organisms; that many animals possess transitive consciousness, awareness which has an object; that mammals, birds and perhaps even some reptiles and invertebrates like the

octopus, have not only a conative life but may well experience cognitive states; that some (like cetaceans, apes, monkeys and dogs) are aware of their attitudes; that is both meaningful and parsimonious to view certain animals as possessing some sense of self, conceptual thought and even rationality.

The treatment of animals is based on a value system of a community, “a set of related values...[based] on global principles (values) that inform ethical choices” (Marais 2012). The Ethical Laws found in the Pentateuch are based on the Israelite/Jewish value system and are clear concerning the type of relationship that should exist between humans and non-humans. The Israelites were expected to treat animals humanely (Kemmerer 2007: 5; Breier 2018a: 173). These laws punish those who harm animals of other people by imposing penalties. Currently there are laws in South Africa that have been passed by parliament to protect all animals from harm. Universities also have policies that govern animal research. These policies forces students and staff of universities who use animals in research to treat these animals humanely.

Cruelty to animals has a negative impact on both non-human animals and humans. There is a link between animal abuse and human abuse. In fact, “recent findings indicate that inmates serving terms in prison for abusive and violent crimes often have histories of abuse towards animals when they were young ...[and] animals abuse should be regarded as wrong in itself, regardless of its adverse effects on human beings” (Horsthemke 2018: 113). Furthermore, there seems to be a link between human rights and animal rights: “Most interestingly, however, our findings strongly suggest that humans’ views about human rights and animal rights are tightly linked... [and] people who believe in extending greater rights and protections to disadvantaged and marginalized groups, such as homosexuals, non-citizens, and racial minorities, also tend to be more supportive of animal rights” (Park and Valentino 2019: 61).

Ethical treatment of animals also has beneficial effects on animal behaviour. A study conducted on Russian foxes shows that animals in captivity tend to lose their aggression due to their interaction to humans as compared to foxes in the wild (Hecht, Barton et al. 2023). Biodiversity is becoming extinct due to human interference in the biosphere and keeping animals in captivity is intended to protect the biosphere from extinction (Lemasson et al. 2020: 223).

The change of behaviour of wild animals in captivity will lead to changes in animal symbols as well. It will be imperative in future to add an adverb of location to animal symbols to indicate

that the animal referred to is the one in the wild not the one in captivity. For example, in translating Isaiah 43:20, the Hebrew phrase *הַשָּׂדֵה הַנֶּחֱמָה* beast of the field/*phoofolo ya naheng or phoofolo e hlaha* refers to wild animals. Due to the impact of captivity on wild animals, in the future verses using beast of the field will have to specify whether the beast is in captivity.

Treating animals well should not be done because of compliance to legal requirements but because it is the right thing to do. Animal ethics has a direct influence on human communication. Humans communicate using symbols and metaphors. Some of these symbols are animal symbols. Complexity theory requires that translations should not be reductionist but should incorporate various cultural systems and sub-systems of subsequent users. This chapter has demonstrated that consideration of animal ethics as part of both the incipient sign-system and the subsequent sign-system is complex and multi-dimensions.

The findings, recommendations, and conclusion of this study are discussed in the following chapter (Chapter 9).

CHAPTER 9

FINDINGS AND RECOMMENDATIONS OF THE STUDY

9.1 INTRODUCTION

This chapter provides a summary of the study and discusses the findings and recommendations. The first part is findings, and the second part is recommendations.

9.2 SUMMARY OF THE STUDY

In Chapter 1, the background of the study, recent relevant investigations, the research problem, the hypothesis, the objectives of the research, the research framework and research design under which the framework of the study which is complexity theory, and the importance of the research. In Chapter 2, complexity theory, which is the framework of the study, is defined discussed. Arguments for a complexity theory approach and emergent semiotics are discussed in full. The chapter also compares other approaches to translation that preceded the complexity theoretical approach.

In Chapter 3, the history of the 1909 and 1989 Sesotho Bible translations is provided within the context of the history of Bible translation in general. Bible translation during four main periods is briefly summarised: early Bible translation (532 B.C.E.-700 C.E), Bible translation during the Arab Islamic empire (700-1500 C.E), Bible translation during the Renaissance and Reformation (1500-1800 C.E), and Bible translation during the modern era (1800-). During the final period (1800-), many English translations were made. The first translations of the Bible into African languages occurred within this context. The 1909 and 1989 Sesotho Bible translation that are the focus of the study also came into being during this period (1800-) and are discussed in full. Some of the majority languages translations are important for African languages as some of them were used as the incipient texts by missionaries during their translations of the Bible into Sesotho and other African languages.

Chapter 4 discusses in full Sesotho animal symbols and metaphors. The Sesotho animal symbolism is discussed within the rubrics of *badimo* (African traditional religion), *bongaka* (traditional doctors/diviners), *boloi* (witchcraft), totemism, royalty and religion, folklore, and proverbs and idioms, and cultural systems including animal ethics. Animals that are discussed

in this chapter are those that appear in the incipient biblical text. The chapter seeks to indicate how these animals are used in Sesotho animal symbolism and metaphorism. Symbols, metaphors and different figures of speech are analysed in full.

In Chapter 5, names of mammals that appear in the incipient Hebrew text are selected and compared to their translations in the 1909 and 1989 Sesotho translations. Complexity theory is used to analyse how they have been translated into Sesotho. A maximum of three usages in the Hebrew incipient text per animal have been selected. The same analytical procedure is done with birds in Chapter 6 and reptiles, fish, mollusca, insects, and mythical monsters in Chapter 7.

In chapter 8, animal ethics, which is important in the coining and interpretation of animal symbols and metaphors, is discussed. Beginning with ecology, the ecosystem and the Anthropocene epoch provides a framework for the chapter. The human–animal relationship in the ancient Near East is explored as well as views concerning religion and animals. The important distinction and implications of animal husbandry and captive animals are considered. African ethical viewpoints concerning animals are juxtaposed to western viewpoints. The crucial question of animals and pain and its implications for animal rights and human responsibilities to animals is explored. Legal frameworks for animal treatment in South Africa is present, as well as regulations concerning the ethical treatment of animals in research conditions. All of these aspects of animal ethics can have an impact upon how animal names should be understood within the culture of ancient Israel (the incipient sign-system) as well as in the cultures into which the Bible is translated (the subsequent sign-system).

9.3 FINDINGS

The findings are discussed below and are divided into wild animals, wild and grass-eating animals, birds, reptiles, the fish, mollusca, insects, worms, and mythical creatures:

9.3.1 Translating wild meat-eating animals into Sesotho

The 1909 and 1989 translations mainly translate the symbolic and metaphoric use of wild meat-eating animals literally. Both Sesotho translations fail to use footnotes to assist Sesotho users in understanding the symbolic and metaphoric use of wild meat-eating animals. Footnotes are helpful to readers as they will help them to understand translations better (Ordudari 2007). There is only one instance where the 1909 Sesotho translation accommodates the context of Sesotho users. In Proverbs 17:12, כֶּבֶד/bear is translated as *tau*/lion whilst the

1989 translation translates בַּרְדָּלִי as *bere*/bear. Bears are not native African animals and were unknown during the first translation of the Bible but by the time of the 1989 translation, they were known even though they are not indigenous animals. The translators of the 1909 translation opted for *tau*/lion which is as dangerous as a bear and was known to Sesotho users. The 1909 Sesotho translation takes the context of the users into account when translating בַּרְדָּלִי . As another example of addition information (metatexts) to increase the meaningfulness of the translation, the 1989 translation uses a glossary entry to explain the symbolic and metaphoric meaning of כֹּלֵב /dog/*ntja*. Although complexity theory has not yet been discovered when these two translations were made, these two examples illustrate ways in which the translators nonetheless considered all of the aspects of the meaning-making process in their translation, as is promoted by complexity theory.

9.3.2 Wild animals and domesticated grass-eating animals

The 1909 and 1989 Sesotho translations translate the wild and domesticated grass-eating animals literally. Footnotes are not used and the 1989 also does not include the symbolic and metaphoric meaning of wild and domesticated grass-eating animals in its glossary. However, the 1989 does use simplified Sesotho language.

9.3.3 Translation of birds into Sesotho

The 1909 and 1989 Sesotho translations use literal translation in translating the symbolic and metaphoric uses of birds. To assist Sesotho users in understanding the symbolic and metaphoric use of birds in the subsequent Sesotho translations, both translations fail to use footnotes. The 1989 Sesotho translation fails to include the symbolic and metaphoric meaning of birds in its glossary. A complexity theory approach to translation was not used when translating the symbolic and metaphoric use of birds into Sesotho.

9.3.4 Translation of snakes and vipers into Sesotho

The 1909 and 1989 Sesotho translations translate the symbolic and metaphoric use of snakes from the incipient Hebrew text into the subsequent Sesotho text literally. The 1989 Sesotho translators rephrase the phrases by using simple Sesotho. The 1989 Sesotho translation fails to include the symbolic and metaphoric use of snakes in its glossary. The 1909 and 1989 translations also fail to use footnotes. In the 1909 Sesotho translation, there are no footnotes nor glossary. Conceptualisation of the symbolic and metaphoric use of snakes and vipers for Sesotho users is possible but the symbolic and metaphoric understanding is problematic. A

complexity theory approach to translation was not used when translating snakes and vipers into Sesotho.

9.3.5 Translation of fish into Sesotho

The 1909 and 1989 Sesotho translations translate the symbolic and metaphoric use of fish from the incipient Hebrew text to the subsequent Sesotho text literally. The context of the Sesotho users is not accommodated. The symbolic and metaphoric understanding of the symbolic and metaphoric use of the fish in the Sesotho translation is also problematic for Sesotho users. Both translations have not used footnotes to assist Sesotho users with the understanding of symbolic and metaphoric use of the fish. The 1989 Sesotho translation also fails to include the symbolic and metaphoric meaning of the fish in its glossary. The translation of fish in the 1989 Sesotho translation is in a simplified form. A complexity theory approach to translation was not used when translating the fish from Hebrew into Sesotho.

9.3.6 Translation of insects into Sesotho

The 1909 and 1989 Sesotho translation mainly translate insects that are used symbolically and metaphorically by the Hebrew text into Sesotho literally. It is in one instance where the 1989 uses the context of the Sesotho users. The 1909 Sesotho translation translates קַרְפָּץ /gadfly as *monwang*/mosquito and the 1989 translates it as *seboba*/wasp (see 7.5.4.1; 9.2.6).

Seboba/wasp is a contextual name known to Sesotho users. *Monwang*/mosquito is known but it cannot torment a heifer like the *seboba*/wasp. In using *seboba*/wasp, the 1989 Sesotho translation is contextual. Regarding assisting the Sesotho users with the understanding of the symbolic and metaphoric use of insects in the 1909 and 1989 Sesotho translations, the translators fail to use footnotes and the 1989 fails to include the symbolic and metaphoric use of insects in its glossary.

9.3.7 Translation of worms into Sesotho

The 1909 and 1989 Sesotho translations translate the use of worms literally. The context of the Sesotho users is not accommodated. Both translations fail to use footnotes explaining the symbolic and metaphoric meaning of worms. The 1989 Sesotho translations also fails to include the symbolic and metaphoric use of worms in its glossary.. Both the 1909 and 1989 fail to use footnotes to assist with the understanding of the symbolic and metaphoric use of

worms. The 1989 also fails to include the symbolic and metaphoric use of worms in its glossary.

9.3.8 Translation of scorpions into Sesotho

The 1909 translated עֲקָרָבִים /scorpions literally. The 1989 translates it using the context of Sesotho users. The use of a complexity theory approach is incidental and not intentional. In 1 Kings 12:11, the 1909 translates עֲקָרָבִים /scorpions literally as *phepheng*/scorpion whilst the 1989 translates it as *katse*/cat. In this verse, the term עֲקָרָבִים is used metaphorically to refer to a whip that was used in ancient Israel. *Katse*/cat is a whip that Sesotho users believe is used to punish the incarcerated offenders (see 7.8.2; 7.12). Though the 1989 translation translates עֲקָרָבִים as *katse*/cat, it is confusing to Sesotho users who are used to *phepheng*/scorpion from the 1909 translation. A footnote detailing this symbolic and metaphoric use is necessary. The 1989 also fails to include the symbolic and metaphoric use of scorpion/*phepheng*/*katse* in its glossary.

9.3.9 Translation of mythical creatures into Sesotho

The 1909 Sesotho translation translates תַּנִּינִךְ as *drakone* which is a transliteration of the English name dragon and לַוִּיָּתָן as *Leviathane* with *kwenal*/crocodile in brackets (see 7.11.2.1). *Leviathane* is a transliteration of לַוִּיָּתָן. Neither dragon nor Leviathan are known to Sesotho users. The 1989 Sesotho translation translates לַוִּיָּתָן as *kganyapa*/sea monster/big water snake, תַּנִּינִךְ as *kgodumodumo*/big monster that can swallow the whole nation (see 7.11.2.1). *Kganyapa*/big water snake/sea monster and *kgodumodumo*/ big monster that can swallow the whole nation, are mythical animals known to Sesotho users. The 1909 Sesotho translation uses a literal translation and transliteration to translate mythical creatures mentioned in the incipient text whilst the 1989 Sesotho translation accommodates the context of the Sesotho users by using names that are known to Sesotho users. The 1989 Sesotho translation uses the context of the users when translating these mythical animals mentioned by the incipient text. These animals symbolise danger. The use of contextual Sesotho names for these mythical Hebrew names by the 1989 Sesotho translation do not affect the symbolic and metaphoric use of these animals as presented in the incipient text. For Sesotho users, *kgodumodumo* and *kganyapa* are dangerous. Sesotho users can conceptualise these mythical animals as mentioned in the 1989 Sesotho translation rather than the transliterated literal names mentioned in the 1909 Sesotho translation.

9.4 RECOMMENDATIONS

English users are spoilt for choice when it comes to English Bible Versions. Those who prefer literal translations can opt for versions like the Revised Standard Version of 1952. Those who prefer dynamic equivalence versions can opt for versions like the New English Bible of 1961. Sesotho users, like English users, should also have options when it comes to Sesotho Bible translations. Those who prefer literal translations may use the 1909 Sesotho translations and those who prefer the dynamic equivalence translations may opt for the 1989 Sesotho translations. Sesotho users who prefer a contextually translated Sesotho Bible should be able to opt for such a version.

A new Sesotho translation that employs the principles of complexity theory is necessary. In its current form, the 1909 Sesotho translation is not helpful to Sesotho users who want to understand and conceptualise its animal symbols and metaphors, because tools such as footnotes and a glossary have not been used. The 1989 Sesotho translation uses both footnotes and glossary. However, the footnotes in the 1989 Sesotho translation are mainly cross-references (linking related verses to one another) and the glossary is inadequate as it lacks information on the symbolic and metaphoric use of animals. A complexity theory Sesotho translation will be helpful to those Sesotho users who want to understand and conceptualise the animal symbols and metaphors within their context. Within complexity theory Sesotho translators should use Sesotho animal symbols and metaphors for the incipient Hebrew animal symbols and metaphors. Sesotho like other languages, has a wide range of animal symbols and metaphors that cover areas like *badimo* (African traditional religion), *bongaka* (traditional doctors/diviners), *boloi* (witchcraft), totemism, royalty and religion, folklore, and proverbs and idioms. Contextualisation of Hebrew animal symbolism and metaphorism into Sesotho will not be complete if these areas are not considered. The Sesotho complexity theory translators should also use the hierarchical levels of reality of Sesotho users such as the physical, the chemical, the biological, the psychological, and the social (Marais 2014: 43). For a complexity theory translation to be more credible and helpful to Sesotho users' understanding and conceptualisation of animal symbols and metaphors, the use of the following tools is recommended in the following sub-sections:

9.4.1 Paratexts

Paratexts/metatexts are additional notes that are added to translations to make them understandable to the users. These paratexts/metatexts can be useful to Sesotho users if included in their translations. Examples of paratexts include “footnotes, introductions, illustrations, and glossaries” (Naudé, Miller-Naudé and Obono (2023::136). Paratexts/metatexts are necessary in cases where there are no Sesotho words or animal symbols and metaphors that can be used in the Sesotho translation to convey those in the Hebrew incipient text. Paratexts are thus a way “to make the alterity of an incipient text accessible and intelligible in the translation” (Naudé, Miller-Naudé and Obono 2023:136).

9.4.1.1 Extratextual notes

Extratextual notes include footnotes that are written at the bottom of the page, endnotes that are written at the end of chapter or at the end of the book (Maniaco 2021:6; see also Newmark 1988: 92). Both the intratextual and extratextual notes fulfil a dialogic function , (Maniaco 2021:5; see also Hadley and Akashi 2015). The kinds of additional information a translator may have to add to the translation “is normally cultural...technical...or linguistic..., and is dependent on the requirement of his, as opposed to the original, target readership” (Newmark 1988: 91).

Extratextual notes can be beneficial to Sesotho translators as they will be able to add additional information that the targeted readership requires to understand the text. Sesotho translators cannot avoid using extratextual notes, as was the case with the 1909 Sesotho translation, as this omission compromises the understanding of the text by Sesotho users. The extratextual notes also cannot be confined to the linking of verses as is the case with the 1989 Sesotho translation, because this also compromises the understanding of the text. The extratextual notes should provide more information such as the symbolic meanings of animal names. The extratextual notes should assist Sesotho users to understand the text within their context. The extratextual notes can be an important tool within a complexity theory approach for Sesotho translators to contextualise the symbolic and metaphoric use of animals.

9.4.1.2 Glossary

A glossary “...comprise(s) terms with their definitions” (Müller, Kocánová and Zacharov 2022:158). The terminology that is used in books is listed and defined in the glossary. The

1909 Sesotho translation does not have a glossary whilst the 1989 Sesotho translation has one. The 1989 Sesotho translation glossary is inadequate as it omits most animals and their symbolic and metaphoric meanings. It is only the dog that is mentioned in the glossary. Within a complexity theory approach, a Sesotho translation should include a comprehensive glossary that has the symbolic and metaphoric meanings of animals. The glossary should also have symbolic and metaphoric meaning of proverbial and idiomatic expressions. The glossary should link the animals with their pictures listed in the picture list. Currently, the 1989 Sesotho translation glossary is under review as the entire version is being revised (see 1.1; Makutoane 2022).

9.4.1.3 Animal pictures

Lopes (1996: 1) differentiates between pictorial pictures and linguistic representation of items by stating that "...pictures represent because they look like what they represent...[and] pictorial representation is that it replicates visual experiences of objects; descriptions do not have this power". To use linguistic descriptions of animals with the hope that the users will be able to conceptualise the animal being described may be inadequate and a futile exercise. Instead of relying on linguistic representation, Sesotho translators working within a complexity theory approach should include pictures of unknown animals that are mentioned in the subsequent text. Most glossaries rely on linguistic representations of culturally unknown items, and this is often inadequate. Including pictures of unknown animals – either in the text where the animal is mentioned or in the glossary – will assist users in correctly visualising and conceptualising the animals.

9.4.2 Rephrasing

One strategy to simplify complex incipient sentences is called Split-and-Rephrase in which complex incipient sentences are split up "into shorter sentences while preserving meaning" (Narayan et al. 2017::606 ; see also Grubišić et al. 2021:2). Rephrasing is about rewriting complex incipient sentences using simpler sentences without changing the original meaning. Rephrasing involves sentence structural simplification, breaking a sentence into its main semantic constituents, and reconstructing grammatically correct sentence (Narayan and Gardent, 2014;; Grubišić et al. 2021). When faced with animal symbolic and metaphoric expressions that are complex and have no contextual replacements, the split-and-rephrasing strategy can be one way within a complexity theory approach to enhance the understanding

and conceptualisation of Sesotho users. Rephrasing should be used together with footnotes, the glossary and picture list. Rephrasing/paraphrasing of biblical texts was also used by the 1989 Sesotho translation (Makutoane (2011: 39).

9.4.3 Use of adjectives and adverbs

Contextualisation is part of a complexity theory approach to translation: “from a complexity perspective, one also has to consider contextual constraints on translation” (Marais 2013: 7). In cases where translators are struggling to find contextual Sesotho animal symbols and metaphors, they can use adjectives and adverbs to enhance the understanding and conceptualisation of Sesotho users. Adjectives (*makgethi le maamanyi*) are used in sentences to qualify nouns and make them more identifiable. Adverbs/mahlalosi are similarly used in phrases and sentences to qualify verbs. Sesotho translators working within a complexity theory approach can use the adjectives and adverbs to contextualise animal symbolism and metaphorism in cases where there are no known Sesotho animal names and symbolic and metaphoric expressions. The use of noun and verb qualifiers in the 1909 and 1989 Sesotho translations is minimal.

9.4.4 Transliteration

Transliteration is defined as “...the conversion of the letters (not sounds) of one alphabet into the letters of another alphabet as, e.g., the conversion of Cyrillic or Greek characters into more or less equivalent symbols of the Roman alphabet” (The South African Council for Scientific and Industrial Research (1961: 2).

The translation brief of the 1989 Sesotho translation stipulates that the translators should transliterate proper nouns. However, transliteration of animal names could also be used in cases of those animals that cannot be represented by any animal in the Sesotho language. Within a complexity theory approach, Sesotho translations could include transliteration of animal names in footnotes, the glossary, and with pictures of the animals.

9.5 CONCLUSION

The 1881/1909/1961 Sesotho translation is a literal translation of the Hebrew text. It is characterised “by a desire for the greatest possible transmission of the forms and structure of the source text, at both the macro and micro levels. Little attention was paid to the pragmatic functions of the source text” (Makutoane and Naudé (2008: 13; see also 2009: 85). The goal

of literal translations "...is to provide the clearest 'window' through which a reader can see what the original authors wrote and what the original users would have understood as they read or heard the original text" (Ryken 2009: 131). The implication is that literal translations are intended for "reproducing" the incipient text and whether the users of the text understand it is less important. Animal symbolism and metaphorism in the 1909 Sesotho translation is presented literally. Any animal symbolic and metaphoric translation that can be associated with a complexity theory approach in the 1909 Sesotho translation is incidental and not intentional.

The rationale behind the 1989 Sesotho translation is clearly stated by Makutoane and Naudé (2008: 13):

A new Sesotho translation was published in 1989. It was based on the principles of Nida & Taber (1974) and exhibits a dynamic equivalence translation similar to the Bibles of the first generation of the Fourth Great Age of Bible Translation. The primary concern of the last-mentioned translation is meaning and readability.

Makutoane (2011: 39) summarises the translation brief that was given to the translation team of the 1989 Sesotho dynamic equivalent translation as follows:

- The translation must be simplified and be based on the dynamic equivalence translation approach targeting the youth and women.
- The translators should not try to come up with new words but should use words that are commonly used by Sesotho speakers and where not possible paraphrasing should be used.
- The translators should translate in terms of the Guiding Principles of the United Bible Societies for the Interconfessional Cooperation based on the style of dynamic equivalence of Nida.
- Proper names should be transliterated.
- Biblical names that people are used to should not be changed.
- Names that are not common should be transliterated so that Sesotho users would easily understand them.

As directed by the translation brief, the 1989 Sesotho translators translate animal symbolism and metaphorism from the incipient Hebrew text by using paraphrasing, and contextual animal names that are known to Sesotho users. Most animal symbolism and metaphorism in the incipient text are translated literally. The 1989 Sesotho translators are interested in the meaning

of animal symbolism and metaphorism in Sesotho rather than using Sesotho animal symbolism and metaphorism for those of the incipient text. The use of a complexity theory approach to translate Hebrew animal symbolism and metaphorism is incidental not intentional because the use of complexity theory to translate the incipient Hebrew text into the subsequent Sesotho text was not developed in 1989. Instead the 1989 Sesotho translation is a dynamic equivalent translation, the dominant translation theory at that time.

9.5.1 The need for a complexity theory Sesotho translation

The 1909 Sesotho translation is a product of the missionaries. This translation was first published in 1881, revised in 1909 and it was revised according to South African Sesotho orthography in 1961 (see 3.7). Due to the failure of the missionaries to separate Christianity from civilisation and commercialisation, the message they relayed to the Africans reflected “their own culture specific and culturally determined forms of Christianity to their respective European colonies and new missionary lands” (Mojola 2007: 158; see also Smalley 1991: 237). The 1881/1909/1961 Sesotho translation is tainted with missionary influence. A new translation free from missionary influence that the Sesotho users can identify with is needed.

The message of the Bible should talk to the recipients in their own context (see Ordudari 2007). The failure of the missionaries to separate Christianity from civilisation and commercialisation, led to the African recipients not being able to identify with the Bible message. When Africans started to read the Bible more, some were not happy with the interpretations of the texts they got from missionaries, as Mojola (2007: 156) explains:

The growing number of Bible users started grappling with questions of biblical interpretation from the vantage point of their own cultural traditions and practices vis-à-vis the prevailing missionary interpretations and practices, which did not always conform to biblical norms as understood by some of the new believers.

During the period of 1930 to the 1960s, the method used by missionaries to interpret Scriptures in Africa was “... mainly literal interpretation with the underlying motive of interpreting the Bible to stamp out African Indigenous Religion and culture” (Adamo 2006: 11).

Sesotho Bible translators should explore the possibility of a new Sesotho Bible translation based upon a complexity theory approach. As stated by Marais (2012), the ethical choices the

Sesotho translation translators make, should be based on the Basotho value system. The Sesotho culture value system is based on multiple systems and subsystems including animal ethics (see 2.3.3.7). These systems and subsystems have a great influence on the coining and interpretation of symbols, metaphors and figures of speech in Sesotho. The animal symbols and metaphors that are under study, are also directly influenced by the animal ethics of Basotho people. To be able to interpret Sesotho animal symbols and metaphors, translators and Sesotho users need to understand the animal ethics of Basotho and its impact on Sesotho animal symbols and metaphors (see Chapter 8). For translators, it is not only Sesotho animal ethics that they must understand, but they must also understand animal ethics of the Hebrew incipient readers so that they can interpret them correctly and be able to link them with relevant animal symbols and metaphors of Sesotho users. Naudé, Miller-Naudé and Obono (2023) refer to the problem of alterity – aspects of “otherness” in the incipient biblical texts – in Bible translation (see 2.5). With respect to animal ethics, alterity involves finding ways to represent the alterity of the biblical view of animal ethics for Sesotho users who have differing view of animal ethics. In creating this kind of translation that Naudé, Miller-Naudé and Obono (2023) refer to as a semiotic translation, cultural systems and animal ethics can be helpful and cannot be ignored by translators. A Sesotho Bible translation based on complexity theory can be beneficial to both the conservative and open-minded Sesotho Bible users. The conservative Sesotho users can use a complexity theory Bible translation with the 1909 and 1989 Sesotho translations to help them to have a better understanding and conceptualisation of biblical texts and the symbolic and metaphorical aspects within them.

9.5.2 Resistance to new Sesotho translations

Accepting the first Bible translations is not difficult for the recipients or converts. Second translations in the same language are sometimes not well received. The reason for the rejection of the second translations of the Bible in the same language is often because “people often feel such allegiance to and even identify to such an extent with a particular translation, that any revision of it or contender for assuming its role is perceived as an affront to Bible’s inspiration, canonicity and authority” (Punt 2002: 109).

The continuous use of a Bible translation over time often results in it being accepted as authoritative. Afrikaans users initially had a problem with the Afrikaans dynamic equivalence Bible translation published in 1983 (Van der Merwe 2020: 897). Many conservative Afrikaans users were not prepared to forsake the 1933 Afrikaans translation (their first Bible translation),

which they had been using for years (see 2.4; 3.9; 9.3). The 1989 Sesotho Bible translation suffered the same fate. The Sesotho speaking Bible users were not prepared to forsake the 1881/1909/1961 Sesotho Bible translation that they have been using for hundred years for a new Sesotho Bible translation (Makutoane 2011: 1, 248). For Sesotho users to accept a new translation based on complexity theory is not going to be easy. Where the 1989 Sesotho translation stopped when translating animal symbolism and metaphorism from the incipient Hebrew text, a complexity theory approach should take it further. The rejection of the 1989 Sesotho translation by Sesotho users as they viewed it as an affront, is a clear indication that a complexity theory Sesotho translation may also be strongly rejected. Since literal translations are not translated with comprehension and conceptualisation of users in mind, complexity theory translations of biblical texts are required.

9.5.3 Loyalty

Should translators of the incipient Hebrew animal symbols and metaphors into Sesotho subsequent texts be given a *carte blanche*? In their reviews of Ryken (2009), Kay Arthur, Kathleen B. Nielson, and Harry L. Reeder III, supported Ryken (2009) for vouching for a literal translation that they believe honours God's every word and is a voice of God. They are of the view that the dynamic equivalence and functionalist translations are not handling God's word accurately, and are not God's voice but that of translators, and are not translations but interpretations of God's Word. They further accused dynamic equivalence and functional translators as being commentators and editors of the Bible. They agreed with Ryken (2009) that the understanding of the Bible rests with God not translators. The users should just read, and God will make them understand what they are reading.

The question that should be asked is whether the dynamic equivalence translators, the functionalist approach translators and translators working within complexity theory should be given a *carte blanche* when translating biblical texts into Sesotho. To minimise this freedom that translators of functionalist translations have, the concept of loyalty was introduced. This concept is about the commitment that the translator should have to both the source text and the target text (Nord 2005: 32). For literal translations, loyalty means the translation should always be loyal to the incipient text not the subsequent users. For functionalist translators, loyalty means that the translators should consider the users of the translations by using their contextual names and being directed by the translation brief whilst being loyal to the meaning

of the incipient text. Considering the critique by Ryken (2009), that dynamic equivalence translators are editing the Bible and that dynamic equivalence translations are not the true word or voice of God, complexity theory translators cannot be given a *carte blanche*. Complexity theory translators, like the functionalist translators, should remain loyal to the message of the original incipient text and should also remain loyal to the subsequent users. A complexity theory translators' usage of contextual animal names and contextual animal symbolism and metaphorism should not affect or devalue the message of the texts.

9.5.4 Limitations of the study

This study encountered the following limitations:

- The 1909 Sesotho translation is a literal translation whilst the 1989 translation is a dynamic equivalence translation. A complexity theory approach to translation is a contemporary concept and a complexity theory Sesotho translation is currently non-existent. Analysing animal symbolism and metaphorism in the 1909 and 1989 Sesotho translations using complexity theory encountered limitations because of the nature (being literal and dynamic equivalence) of these translations.
- Literature on a complexity theory approach to translation is limited. Most literature focuses on Complex Adaptive Systems of which translation forms a part. Literature that specifically discuss complexity theory as an approach to translation is limited. The researcher who wrote a lot on complexity theory as an approach to translation is Marais (2014, 2019, 2023).
- Literature on animal symbolism and metaphorism of the Basotho people is limited. Most information on symbolism and metaphorism amongst the Basotho people is found in Ellenberger (1912) from more than 100 years ago. Though old, the book offers valuable information on Basotho tribes and most of it is still true even today.

9.5.5 Further research on Bible Translations and complexity theory

The question that can be asked is whether it is worthwhile to use a complexity theory approach to translate biblical texts into Sesotho especially animal symbolism and metaphorism. Both Judaism and Christianity expect their followers to understand the texts and do as the texts say (see Acts 8:26-40, Ezekiel 33:31). It is the responsibility of the translators to ensure that users understand texts. Sesotho users should read biblical texts in their language and should be able to understand, comprehend and conceptualise it within their contexts not in Hebrew contexts. Sesotho users cannot be hearers and doers of the Word they do not understand and is

contextually foreign to them. The literal approach to translation cannot be fully helpful to Sesotho users to fully hear, comprehend, conceptualise, and do as the Word says. Sesotho users can understand the dynamic equivalence translations and the functional translations better than literal translations. However, a complexity theory approach to translation, which is a new concept, can produce a better Sesotho translation than the literal and functional translation that ordinary Sesotho users can understand and relate to. As indicated above, the challenge will be its acceptance as having the authority.

Further research on using complexity theory as an approach for translating biblical texts into Sesotho and other languages. This further research could use mixed research methods. Surveys could be used to test the readiness of Sesotho users for a complexity theory Sesotho Bible translation. Interviews with Sesotho users who are leaders of denominations could be held to determine their understanding of translation methods. The interviews could be used to get a “buy-in” from church leaders on the necessity of a complexity theory Sesotho translation. A complexity theory Sesotho translation team should be made up of a variety of Sesotho users from different denominations as well as Sesotho language specialists and biblical language specialists.

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APPENDIX A

ANIMAL NAMES IN THE OLD TESTAMENT

Hebrew	Verse	English	Sesotho 1909 Translation	Sesotho 1989 Translation	Suggested Sesotho translation
אַבִּיר	Psalm 50:13	Bull	Poho/ <i>bull</i>	Poho/ <i>bull</i>	Poho/ <i>bull</i>
	Jeremiah 50:11 Judges 5:22	Horse (mighty ones)	Pere/ <i>horse</i>	Pere/ <i>horse</i>	Pere/ <i>horse</i>
אַח	Isaiah 13:21	Jackal/ fox	Sephooko/ <i>owl</i>	Sephooko/ <i>owl</i>	Sephooko/ <i>owl</i>
אַי	Isaiah 13:22	Jackal/ fox	Phokojwe/ <i>jackal</i>	Phokojwe/ <i>jackal</i>	Phokojwe/ <i>jackal</i>
	Isaiah 34:14 Jeremiah 50:39		Phiri/ <i>wolf</i>	Lekanyane/ <i>wild dog</i>	
אַיָה	Deut 14:13	Kite/ falcon	Letlaka/ <i>vulture</i>	Letlaka/ <i>vulture</i>	Letlaka/ <i>vulture</i>
אַיִל	Genesis 15:9 Genesis 22:13 Daniel 8:3, 20	Ram/ sheep	Pheleu/ <i>ram</i>	Pheleu/ <i>ram</i>	Pheleu/ <i>ram</i>
אַיִל	1 Kings 4:23	Hart/ stag/ deer	Tshephe/ <i>buck</i>	Tshephe/ <i>buck</i>	Tshephe/ <i>buck</i>
	Isaiah 35:6		Kgama/ <i>gazelle</i>	Kgama/ <i>gazelle</i>	Kgama/ <i>gazelle</i>
אַיִלָה	Gen 49:21	Deer	Letsa/ <i>roan</i>	Kgama/ <i>gazelle</i>	Tshephe/ <i>buck</i>
	2 Sam 22:34 Job 39:1		Kgama e tshehehadi/ <i>female gazelle</i>	Kgama/ <i>gazelle</i>	Kgama/ <i>gazelle</i>
	Psa 29:9		kgama/ <i>gazelle</i>	Part on deer is omitted	Kgama/ <i>gazelle</i>
	Song 2:7 Song 3:5		kgama/ <i>gazelle</i>	Kgama/ <i>gazelle</i>	Kgama/ <i>gazelle</i>
	Jer 14:5		Tholo/ <i>kudu</i>	Kgama/ <i>gazelle</i>	Kgama/ <i>gazelle</i>
	Hab 3:19		kgama/ <i>gazelle</i>	Kgama/ <i>gazelle</i>	Kgama/ <i>gazelle</i>
אַיִלָת	Prov 5:19	Deer	Tshephe/ <i>buck</i>	Tshephe/ <i>buck</i>	Tshephe/ <i>buck</i>
אַיָה	Deut 14:13 Job 28:7	Hawk/ kite	Letlaka/ <i>vulture</i>	Phakwe/ <i>hawk</i>	Phakwe/ <i>hawk</i>
אַלָף	Deut 7:13	Oxen	Dikgomo/ <i>cattle</i>	Makgomo/ <i>cattle</i>	Makgomo/ <i>cattle</i>
	Deut 28:4		Dikgomo/ <i>cattle</i>	Dikgomo/ <i>cattle</i>	dikgomo
	Isaiah 30:24		Dikgomo/ <i>cattle</i>	Dipholo/ <i>oxen</i>	Dipholo/ <i>oxen</i>
אַלָף	Psa 144:14	Oxen	Marole/ <i>heifer</i>	Makgomo/ <i>cattle</i>	makgomo / <i>cattle</i>
אַמֵר	Ezra 6:9, 17	Lamb/ sheep	Konyana/ <i>lamb</i>	Konyana/ <i>lamb</i>	Konyana/ <i>lamb</i>
אַנָפָה	Leviticus 11:19 Deut 14:18	Heron	Masianoke/ <i>hamerkop</i>	Kokolofitwe/ <i>heron</i>	Kokolofitwe/ <i>heron</i>
אַנָקָה	Leviticus 11:30	Gecko	Hlong/ <i>hedgehog</i>	Mmankgweshepe/ <i>gecko</i>	Kgantlapane or checheiki/ <i>gecko</i>
אַפָּטָה	Job 20:16 Isaiah 59:5	Viper	Marabe/ <i>adder</i>	Marabe/ <i>adder</i>	Marabe/ <i>adde</i>
	Isaiah 30:6		Qowane/ <i>venomous snake</i>	Marabe/ <i>adder</i>	Marabe/ <i>adder</i>
אַקו	Deut 14:5	Wild goat/ ibex/	Letsa/ <i>roan</i>	Letsa/ <i>roan</i>	Letsa/ <i>roan</i>

Hebrew	Verse	English	Sesotho 1909 Translation	Sesotho 1989 Translation	Suggested Sesotho translation
		mountain goat			
אַרְבֵּה	Leviticus 11:22 Jeremiah 46:23 Judges 6:5 Numbers 3:17	Locust/ grasshopper/ cricket	Tsie/ <i>locust</i>	Tsie/ <i>locust</i>	Tsie/ <i>locust</i>
אַרְי / אַרְיָה	Genesis 49:9 Numbers 23:24 Jeremiah 4:7	Lion/ <i>tau</i>	Tau/ <i>lion</i>	Tau/ <i>lion</i> Tauhadi/ <i>lioness</i>	Tau/ <i>lion</i>
אַרְנָבֶת	Leviticus 11:6 Deut 14:7	Hare	Moutla/ <i>hare</i>	Mmutlanyana/ <i>hare</i>	Mmutlanyana/ <i>hare</i>
אַתּוֹן	Genesis 49:11	Female ass	Eselana/ <i>female ass</i>	Tonki/ <i>donkey</i>	Tonki/ <i>donkey</i>
	Genesis 12:16 Numbers 22:28 Judges 5:10		Diesele tse tshohadi/ <i>female ass</i>	Tonki/ <i>donkey</i>	Tonki/ <i>donkey</i>
	Zech 9:9		Esele/ <i>ass</i>	Tonki/ <i>donkey/ ass</i>	Tonki/ <i>donkey/ ass</i>
בְּהֵמָה	Numbers 32:26	Beast/ animal/ cattle	Makgomo/ <i>cattle</i>	Makgomo/ <i>cattle</i>	Makgomo/ <i>cattle</i>
	Job 12:7		Dikgomo/ <i>cattle</i>	Diphoofolo/ <i>beast/ animal</i>	Diphoofolo/ <i>beast/ animal</i>
	Psalms 148:7, 10		Makgomo/ <i>cattle</i>	Diphoofolo tsa hae/ <i>domestic animals</i>	Diphoofolo tsa hae/ <i>domestic animals</i>
	Isaiah 63:14		Dikgomo/ <i>cattle</i>	Dikgomo/ <i>cattle</i>	Dikgomo/ <i>cattle</i>
בְּהֵמוֹת	Job 40:15	Behemoth/ hippopotamus	Behemothe (kubu)/ <i>Behemoth (hippopotamus)</i>	Kubu/ <i>hippopotamus</i>	Kubu/ <i>hippopotamus</i>
בֶּצֶר	Isaiah 60:6	Young male camel/ dromedary	Petsana/ <i>calf</i>	Kamele/ <i>camel</i>	Kamele/ <i>camel</i>
בְּכֵרָה	Jer 2:23	Young she-camel, having given birth to her first calf	Sethole sa kamele se mathang/ <i>young female camel running</i>	Kamele e palesitse/ <i>camel in heat</i>	Kamele e batlang poho/ <i>camel in heat</i>
בְּנֵי-שָׂחַץ	Job 28:8	Proud wild animals	Dibatana tse hlaha tsa naha/ <i>wild animals of the field</i>	Batana tsa naha/ <i>wild animals of the field</i>	Sebatana/ <i>wild animal</i>
בְּעַל כַּנְּף	Prov 1:17	Bird	Nonyana/ <i>bird</i>	Nonyana/ <i>bird</i>	Nonyana/ <i>bird</i>
בְּעִיר	Num 20:4 Num 20:8 Num 20:11 Psa 78:48	Animal/ <i>phoofolo</i>	Makgomo/ <i>cattle</i>	Makgomo/ <i>cattle</i>	Diphoofolo/ <i>animals</i>
	Gen 45:17	Livestock/ Pack animals	Makgomo/ <i>cattle</i>	Diphoofolo tsa sona/ <i>their animals</i>	Diphoofolo tsa sona/ <i>their animals</i>

Hebrew	Verse	English	Sesotho 1909 Translation	Sesotho 1989 Translation	Suggested Sesotho translation
בָּקָר	Genesis 12:16 1 Kings 4:23	Cattle	Dikgomo/ <i>cattle</i>	Kgomo/ / <i>ox/ cow/ bull</i>	Kgomo/ / <i>ox/ cow/ bull</i>
	2 Sam 12:2	Cattle/ ox/ herd	Dinku le dikgomo/ <i>sheep and cattle</i>	Mehlaphlape ya dikgutshwane/ <i>flocks and flocks of sheep and goats</i>	Mehlaphlape ya dikgutshwane/ <i>flocks and flocks of sheep and goats</i>
בְּרָבֵר	1 Kings 4:23	Goose	Nonyana e nontshitsweng/ <i>fattened bird</i>	Kgoho/ <i>fowl</i>	Kgoho/ <i>fowl</i>
בַּת הַיַּעֲנָה	Leviticus 11:16 Jeremiah 50:39	Owl/ eagle	Mpshe/ <i>ostrich</i>	Mpshe/ <i>ostrich</i>	Sephooko/ <i>owl</i>
גְּדִי גְּדִיָּה	Exodus 23:19 1 Samuel 10:3 Judges 14:6 Song 1:8	Young goat/ kid	Potsanyane/ <i>kid</i>	Potsanyane/ <i>kid</i>	Potsanyane/ <i>kid</i>
גּוֹב	Isaiah 33:4	Locust/ grasshopper	Tsie/ <i>locust</i>	Tsie/ <i>locust</i>	Tsie/ <i>locust</i>
גְּבִי, גְּבִי	Amos 7:1	Swarm of locusts	Ditsie/ <i>locusts</i>	Boiyane ba ditsie/ <i>swarm of locusts</i>	Boiyane ba ditsie/ <i>swarm of locusts</i>
	Nahum 3:17		Tsie/ <i>locust</i>	Ditsie/ <i>locust</i>	
גּוֹר	Gen 49:9: Deut 33:22: Ezekiel 19:2, 3, 5	Cub	Tawana/ <i>cub/ young lion</i>	Tawana/ <i>cub/ young lion</i>	Tawana/ <i>cub/ young lion</i>
גְּזִזִים	Joel 1:4	Locust/ grasshopper/ cricket	Bookgolane/ <i>grasshopper</i>	Mofuta wa tsie/ <i>type of locust</i>	Bookgolane/ <i>grasshopper</i>
	Amos 4:9		Tsie/ <i>locust</i>	Tsie/ <i>locust</i>	Tsie/ <i>locust</i>
גְּמָל	Genesis 12:16	Camel	Kamele/ <i>camel</i>	Kamele/ <i>camel</i>	Kamele/ <i>camel</i>
דָּאָה	Leviticus 11:14	Kite	Letlaka/ <i>vulture</i>	Mmankgodi/ <i>kite</i>	Mmankgodi/ <i>kite</i>
	Isaiah 34:15		Letlaka/ <i>vulture</i>	Letlaka/ <i>vulture</i>	Letlaka/ <i>vulture</i>
דָּב	1 Samuel 17:34 Isaiah 59:11 Amos 5:19 Lam 3:10	Bear	Bere/ <i>bear</i>	Bere/ <i>bear</i>	Bere/ <i>bear</i>
	Prov 17:12		Tau/ <i>lion</i>	Bere/ <i>bear</i>	Bere/ <i>bear</i>
דְּבַרָּה	Deut 1:44 Isaiah 7:18	Bee	Notshi/ <i>bee</i>	Notshi/ <i>bee</i>	Notshi/ <i>bee</i>
דָּג	Genesis 1:26 Job 12:8 Ezekiel 29:5	Fish	Hlapi/ <i>fish</i>	Tlhapi/ <i>fish</i>	Tlhapi/ <i>fish</i>
	Jonah 2:1		Hlapi e kgolo/ <i>big fish</i>	Leruarua/ <i>whale</i>	
דָּגָה	Genesis 1:26 Genesis 1:28 Genesis 9:2 Exo 7:18	Fish	Hlapi/ <i>fish</i>	Tlhapi/ <i>fish</i>	Tlhapi/ <i>fish</i>
דּוֹכִיפֶת	Leviticus 11:19 Deut 14:18	Hoopoe	Lehehemu/ <i>hoopoe</i>	Moholodi/ <i>crane</i>	Lehehemu/ <i>hoopoe</i>

Hebrew	Verse	English	Sesotho 1909 Translation	Sesotho 1989 Translation	Suggested Sesotho translation
דִּיָּה	Deut 14:13	Gier/ vulture/ falcon	Mohakajane/ <i>ped crow</i>	Mmankgodi/ <i>kite</i>	Mmankgodi/ <i>kite</i>
דִּישׁוֹן	Deut 14:5	Pygarg	Letsa/ <i>roan</i>	Hlwaele/ <i>buck</i>	Letsa/ <i>roan</i>
דָּבָר	Ezra 6:9, 17	Ram	Pheleu/ <i>ram</i>	Pheleu/ <i>ram</i>	Pheleu/ <i>ram</i>
דְּרוֹר	Psalm 84:3/ 4 Proverbs 26:2	Swallow/ swift	Lefokotsane/ <i>swallow</i>	Lefokotsane/ <i>swallow</i>	Lefokotsane/ <i>swallow</i>
זָאֵב	Genesis 49:27 Zephaniah 3:3 Habakkuk 1:8	Wolf	Phiri/ <i>wolf</i>	Phiri/ <i>wolf</i>	Phiri/ <i>wolf</i>
זָבוּב	Isaiah 7:18	Fly	Ntsintsi/ <i>fly</i>	Ntsintsi/ <i>fly</i>	Ntsintsi/ <i>fly</i>
זָחַל	Deut 32:24	Creeping / crawling thing (snake/ lizard)	Dinoha tse hahabang leroleng/ <i>ceeping snakes</i>	Sehahabi/ <i>crawling animal</i>	Sehahabi/ <i>crawling animal</i>
	Micah 7:17		Dihahabi/ <i>crawling things</i>	Dihahabi/ <i>crawling things</i>	Dihahabi/ <i>crawling things</i>
זֵי	Psalm 80:13(14)	Wild boar	Kolobe ya moru/ <i>bush pig</i>	Kolobemoru/ <i>bushpig</i>	Kolobemoru/ <i>bushpig</i>
זֵרְזִיר	Proverbs 30:31	Racer/ fleet animal/ greyhound	Pere e lokiseditsweng ntwa/ <i>warhorse</i>	Phooko/ <i>male goat</i>	Phooko/ <i>male goat</i>
חָגַב	Leviticus 11:22	Locust/ grasshopper/ cricket	Bookgolane/ <i>grasshopper</i>	Bookgolane/ <i>grasshopper</i>	Bookgolane/ <i>grasshopper</i>
	Isaiah 40:22		Tsie/ <i>locust/ grasshopper</i>	Mehlwanyane/ <i>grasshoppers</i>	Tsie/ <i>locust/ grasshopper</i>
חֲזִיר	Leviticus 11:7 Isaiah 65:4 Proverbs 11:22 Psalm 80:13	Pig	Kolobe/ <i>pig</i>	Kolobe/ <i>pig</i>	Kolobe/ <i>pig</i>
חַי	Gen 3:20	Living creature	Ba utlwang/ <i>the living</i>	Batho bohle phelang/ <i>of all the living people</i>	Batho bohle phelang/ <i>of all the living people</i>
	Gen 6:19		Tse phelang/ <i>the living</i>	Diphoofolo tse phelang/ <i>living animals</i>	Diphoofolo tse phelang/ <i>living animals</i>
חַיָּה	Gen 1:28	Living creature	Tse phelang/ <i>the living</i>	<u>Word omitted</u>	Tse phelang/ <i>the living</i>
	Gen 2:19 More than 100X		ntho tse utlwang/ <i>living things</i>	Sebopuwa se phelang/ <i>living creature</i>	Sebopuwa se phelang/ <i>living creature</i>
	2 Kings 14:9		sebatana/ <i>wild meat-eating animal</i>	sebatana/ <i>wild meat-eating animal</i>	sebatana/ <i>wild meat-eating animal</i>

Hebrew	Verse	English	Sesotho 1909 Translation	Sesotho 1989 Translation	Suggested Sesotho translation
כָּל-חַיַּת הַשָּׂדֶה	Jeremiah 12:9	Living creature of the field	<i>dibatana kaofela tsa naha/ all wild meat-eating animals</i>	batana tsohle tsa naha/ <i>all wild meat-eating animals</i>	batana tsohle tsa naha/ <i>all wild meat-eating animals</i>
חַיֹּתָא רַבֵּי רַבָּתָא	Dan 7:17	Beast/ animals	Dibatana tse kgolo/ <i>great wild meat-eating animals</i>	Dibatana tse kgolo/ <i>great wild meat-eating animals</i>	Dibatana tse kgolo/ <i>great wild meat-eating animals</i>
חֹלֵד	Leviticus 11:29	Mongoose/ weasel	Kgwiti/ <i>mole</i>	Sele/ <i>mole</i>	Kgwiti/ <i>mole</i>
חֲמֹר	Genesis 12:16	Male ass	Esele/ <i>ass</i>	Tonki e tona/ <i>male ass</i>	Tonki e tona/ <i>male ass</i>
חֲמָט	Leviticus 11:30	Lizard	Kgofu/ <i>snail</i>	Polo/ <i>lizard</i>	Mokgodutswane/ <i>lizard</i>
פְּרוֹת	Isaiah 2:20	Mole/ rat	Kgwiti/ <i>mole</i>	Kgwiti/ <i>mole</i>	Mokunyane / <i>mole</i>
חֲסִידָה	Leviticus 11:19 Zechariah 5:9	Stork	Mokotatsie/ <i>stork</i>	Mokotatsie/ <i>stork</i>	Mokotatsie/ <i>stork</i>
חֲסִיל	1 Kings 8:37	Locust/ grasshopper/ cricket	Tsie/ <i>locust</i>	Tsie/ <i>locust</i>	Tsie/ <i>locust</i>
	Joel 1:4		Seongwane/ <i>cricket</i>	Mofuta wa tsie/ <i>type of locust</i>	Seongwane/ <i>cricket</i>
	Isaiah 33:4		Bookgolane/ <i>hoppers</i>	Tsie/ <i>locust</i>	Tsie/ <i>locust</i>
חֲרָגָל	Leviticus 11:22	Locust/ grasshopper/ cricket	Lerutle/ <i>grasshopper</i>	Lerutle/ <i>grasshopper</i>	Lerutle/ <i>grasshopper</i>
טָלָא	Isaiah 40:11	Lamb	Konyana/ <i>lamb</i>	Konyana/ <i>lamb</i>	Konyana/ <i>lamb</i>
יוֹנָה	Leviticus 1:14	Dove/ pigeon	Leeba/ <i>dove</i>	Leeba/ <i>dove</i>	Leeba/ <i>dove</i>
	Nahum 2:7		Leebanakgorwana / <i>Turtledove</i>	Leebanakgorwana / <i>Turtledove</i>	Leebanakgorwana/ <i>Turtledove</i>
	Psalms 55:6/ 7		Leebanakgorwana / <i>Turtledove</i>	Leeba/ <i>dove</i>	Leeba/ <i>dove</i>
	Songs 2:14		Leebana/ <i>done</i>	Leebana/ <i>dove</i>	Leeba/ <i>dove</i>
יִלָּק	Psalms 105:34 Nahum 3:15	Locust/ grasshopper/ cricket	Tsie/ <i>locust/ grasshopper/ cricket</i>	Bookgolane/ <i>grasshopper</i>	Bookgolane/ <i>grasshopper</i>
	יִנְשׂוּף		Leviticus 11:17	Lengangane/ <i>owl/ ibis</i>	Morubisi/ <i>eagle owl</i>
Isaiah 34:11		Sephooko/ <i>owl</i>	Makgohlo/ <i>spotted eagle owl</i>	Morubisi/ <i>eagle owl</i>	
יַעַל	Job 39:1	Ibex/ wild goat/ mountain goat	Letsa/ <i>roan</i>	Kgama/ <i>gazelle</i>	Letsa/ <i>roan</i>
	Proverbs 5:18,19		Tshephe/ <i>buck</i>	Tshepe/ <i>buck</i>	Tshephe/ <i>buck</i>
יַעֲנָיִם	Lam 4:3	Ostrich	Mpshe/ <i>ostrich</i>	Mpshe/ <i>ostrich</i>	Mpshe/ <i>ostrich</i>
כֶּבֶשׂ	Exodus 12:5 Leviticus 4:32	Sheep	Nku/ <i>sheep</i>	Konyana/ <i>lamb</i>	Konyana/ <i>lamb</i>

Hebrew	Verse	English	Sesotho 1909 Translation	Sesotho 1989 Translation	Suggested Sesotho translation
כֶּבֶשׂ	Jer 11:19	lamb	konyana/ <i>lamb</i>	konyana/ <i>lamb</i>	konyana/ <i>lamb</i>
כּוֹס	Deut 14:16	Owl/ small owl	Sephooko/ <i>owl</i>	Sephookwana/ <i>small owl</i>	Sephookwana/ <i>small owl</i>
	Psalm 102:6,7		Sephooko/ <i>owl</i>	Sephooko/ <i>owl</i>	Sephooko/ <i>owl</i>
כַּח	Leviticus 11:30	Monitor	Sehoho/ <i>lizard</i>	Mokgodutswane/ <i>lizard</i>	Mokgodutswane/ <i>lizard</i>
כָּלָב	Exodus 11:7 2 Sam 3:8 Judges 7:5 Proverbs 26:17 Job 30:1	Dog	Ntja/ <i>dog</i>	Ntja/ <i>dog</i>	Ntja/ <i>dog</i>
כּוֹן	Psalm 105:31	Gnat/ mosquito/ louse	Nta/ <i>louse</i>	Monwang/ <i>mosquito</i>	Monwang/ <i>mosquito</i>
	Isaiah 51:6		Ntsintsi/ <i>fly</i>	Ntsintsi/ <i>fly</i>	Ntshinntshi/ <i>fly</i>
כֶּפִּיר	Judges 14:5 Psalm 17:12	lion	Tawana/ <i>young lion</i>	Tawana/ <i>young lion</i>	Tawana/ <i>young lion</i>
כֶּר	Deut 32:14	Ram	Pheleu/ <i>ram</i>	Pheleu/ <i>ram</i>	Pheleu/ <i>ram</i>
	Amos 6:4		Konyana/ <i>lamb</i>	Konyana/ <i>lamb</i>	Konyana/ <i>lamb</i>
כַּרְבֵּי	Isaiah 66:20	Dromedary (swift beast)	Kamele/ <i>camel</i>	Kamele/ <i>camel</i>	Kamele/ <i>camel</i>
לְבִיאָה	Genesis 49:9	Lion	Tauhadi/ <i>lioness</i>	Tauhadi/ <i>lioness</i>	Tauhadi/ <i>lioness</i>
	Joel 1:6		Tau e tshedi/ <i>female lion</i>	Tauhadi/ <i>lioness</i>	Tauhadi/ <i>lioness</i>
לְוִיָּתָן	Job 3:8 Job 41:1 Psalm 74:14	Leviathan (mythical monster)/ crocodile	Leviathane/ <i>leviathan</i>	Kganyapa/ <i>big water snake</i>	Kganyapa/ <i>big water Snake</i>
	Isaiah 27:1		Leviathane noha e lebelo/ <i>leviathan a swift snake</i> Leviathan noha e tswedikaneng/ <i>leviathan a curling snake</i>	Kganyapa/ <i>big water snake</i>	Kganyapa/ <i>big water Snake</i>
לִילִית	Isaiah 34:14	Owl/ screech owl/ tawny owl	Dithotsela tsa bosiu/ <i>night ghosts</i>	Phoofolo tsa bosiu/ <i>night animals</i>	Sephooko/ <i>owl</i>
לִישׁ	Job 4:11	Lion	Tau e tiileng/ <i>strong lion</i>	Tautona/ <i>big lion</i>	Tautona/ <i>big lion</i>
	Isaiah 30:6		Male lion/tau e tona	Tau/ <i>lion</i>	Tau/ <i>lion</i>
לְטָאָה	Leviticus 11:30	Lizard	Lekgala/ <i>crab</i>	Phathakalle/ <i>lizard</i>	Phathakalle/ <i>lizard</i>
מְרִיא	2 Samuel 6:13	Beast/ cattle	Kgomo/ <i>cattle</i>	Namane e nontshsweng/ <i>fattened calf</i>	Namane e nontshsweng/ <i>fattened calf</i>
	Ezekiel 39:18		Dipoho tse nontshsweng/ <i>Fatlings</i>	Dipohwana tse nontshsweng/ <i>fattened calves</i>	Dipohwana tse nontshsweng/ <i>fattened calves</i>

Hebrew	Verse	English	Sesotho 1909 Translation	Sesotho 1989 Translation	Suggested Sesotho translation
	Isaiah 11:6	Fatling	Kgomo e nontshitsweng/ <i>fattened cow</i>	Sethojana/ <i>young female cow</i>	Sethojana/ <i>young female cow</i>
מְרֵעִית	Jeremiah 10:21	Flock/ herd	Mohlape/ <i>flock/ herd</i>	Mohlape/ <i>flock/ herd</i>	Mohlape/ <i>flock/ herd</i>
נָחָשׁ	Genesis 49:17 Jeremiah 8:17 Psalm 140:3/ 4	Snake	Noha/ <i>snake</i>	Noha/ <i>snake</i>	Noha/ <i>snake</i>
נְמִלָּה	Proverbs 6:6	Ant	Bohlwa/ <i>ant</i>	Bohlwa/ <i>ant</i>	Bohlwa/ <i>ant</i>
נֶמֶר	Daniel 7:6 Isaiah 11:6 Jeremiah 13:23 Jeremiah 5:6	Leopard/ cheetah	Lengau/ <i>cheetah/ leopard</i>	Lengau/ <i>cheetah/ leopard</i>	Lengau/ <i>cheetah/ leopard</i>
	Hosea 13:7		Lengau/ <i>cheetah/ leopard</i>	Lengau/ <i>cheetah/ leopard</i>	Nkwe/ <i>leopard/ tiger</i>
נָץ	Deut 14:15	Hawk	Phakwe/ <i>hawk</i>	Phakwe/ <i>hawk</i>	Phakwe/ <i>hawk</i>
	Job 39:26		Nkgodi/ <i>hawk</i>	Phakwe/ <i>hawk</i>	Phakwe/ <i>hawk</i>
נְשֹׂר	Exodus 19:4 2 Samuel 1:23 Deut 28:49 Ezekiel 17:3	Large vulture/ eagle	Ntsu/ <i>vulture</i>	Ntsu/ <i>vulture</i>	Ntsu/ <i>vulture</i>
סוֹס	Genesis 47:17 Exodus 14:9 Jeremiah 5:8 Habakkuk 1:8	horse	Pere/ <i>horse</i>	Pere/ <i>horse</i>	Pere/ <i>horse</i>
סוֹס	Isaiah 38:14 Jeremiah 8:7	Swallow/ swift/ crane	Lefokotsane/ <i>swallow</i>	Lefokotsane/ <i>swallow</i>	Lefokotsane/ <i>swallow</i>
סַלְעָם	Leviticus 11:22	Locust/ grasshopper/ cricket	Seongwane / <i>Locust/ grasshopper/ cricket</i>	Bookgolane/ <i>grasshopper</i>	Bookgolane/ <i>grasshopper</i>
סָס	Isaiah 51:8 Job 4:19 Hosea 5:12	Moth	Tshwele/ <i>moth</i>	Tshwele/ <i>moth</i>	Tshwele/ <i>moth</i>
עֶגּוֹר	Isaiah 38:14	Swallow	Lefokotsane/ <i>swallow</i>	Lefokotsane/ <i>swallow</i>	Lefokotsane/ <i>swallow</i>
	Jeremiah 8:7		Moholodi/ <i>crane</i>	Moholodi/ <i>crane</i>	Moholodi/ <i>crane</i>
עֵגֶל	Leviticus 9:2	Bullock/ calf	Pohwana/ <i>bullock</i>	Pohwana/ <i>bullock</i>	Pohwana/ <i>bullock</i>
	Deut 9:16		Namane/ <i>calf</i>	Namane/ <i>calf</i>	Namane/ <i>calf</i>
	Psalm 29:6		Manamane/ <i>calf</i>	Namane/ <i>calf</i>	Namane/ <i>calf</i>
עֵגְלָה	Genesis 15:9 Deut 21:3 Deut 21:4 Deut 21:6 1Sam 16:2 Isaiah 7:21 Judg 14:18	heifer	Sethole/ <i>young female cow</i>	Sethole/ <i>young female cow</i>	Sethole/ <i>young female cow</i>

Hebrew	Verse	English	Sesotho 1909 Translation	Sesotho 1989 Translation	Suggested Sesotho translation
	Jer 46:20 Jeremiah 50:11 Hos 10:11				
עֵדָר	Genesis 29:2 Judges 5:16	Flock/ herd	Mohlape/ <i>flock</i>	Mohlape/ <i>flock</i>	Mohlape/ <i>flock</i>
עֵז	Genesis 15:9	Goat	Podi/ <i>goat</i>	Podi e tshehadi/ <i>female goat</i>	Podi e tshehadi/ <i>female goat</i>
	Daniel 8:5,2		Phooko/ <i>male goat</i>	Phooko/ <i>male goat</i>	Phooko/ <i>male goat</i>
	1 Kings 20:27		Podi/ <i>goat</i>	Potsanyane/ <i>kids</i>	Podi/ <i>goat</i>
עֲזַיְיָהּ	Leviticus 11:13	Sea-eagle/ osprey/ black vulture	Ntsu ya lewatle/ <i>sea-eagle</i>	Letlaka/ <i>vulture</i>	Letlaka/ <i>vulture</i>
	Deut 14:12		Seithwaeledi/ <i>pallid harrier</i>	Seodi/ <i>black eagle</i>	Seodi/ <i>black eagle</i>
עֲטֹלָף	Leviticus 11:19 Isaiah 2:20	Bat	Mmankgane/ <i>bat</i>	Mmankgane/ <i>bat</i>	Mmankgane/ <i>bat</i>
עֵיט	Genesis 15:11 Isaiah 18:6	Hawk/ bird of prey	Lenong/ <i>eagle</i>	Lenong/ <i>eagle</i>	Lenong/ <i>eagle</i>
עֵיט צְבוּעַ	Jer 12:9	Speckled vulture	Lenong/ <i>eagle</i>	Nonyana e kgwarahlana/ <i>speckled bird</i>	Lenong/ <i>eagle</i>
עֵיר	Genesis 49:11	Colt (young ass)	Petsana/ <i>colt</i>	Pohwana ya tonki/ <i>young colt</i>	Pohwana ya tonki/ <i>young colt</i>
	Isaiah 30:6		Esele/ <i>ass</i>	Tonki/ <i>donkey</i>	Tonki/ <i>donkey</i>
עֲפָבִישׁ	Job 8:14 Isaiah 59:5	Spider	Seokgo/ <i>spider</i> Sekgo/ <i>spider</i>	Sekgo/ <i>spider</i>	Sekgo/ <i>spider</i>
עֲכָבָר	Leviticus 11:29	Mouse/ rat	Tweba/ <i>mouse/ rat</i>	Tweba/ <i>mouse/ rat</i>	Tweba/ <i>mouse/ rat</i>
עֲלוּקָה	Proverbs 30:15	Leech	Kwidi/ <i>leech</i>	Kwidi/ <i>leech</i>	Kwidi/ <i>leech</i>
עֲקָרָב	Numbers 34:4 Ezekiel 2:6	Scorpion	Phepheng/ <i>scorpion</i>	Phepheng/ <i>scorpion</i>	Phepheng/ <i>scorpion</i>
	1 Kings 12:11 2 Chron 10:11		Phepheng/ scorpions	Katse/ <i>cat</i>	Phepeng/ <i>scorpion</i>
עָרָב	Psalms 78:45	Fly	Monwang/ <i>mosquito</i>	Seboba/ <i>wasp</i>	Seboba/ <i>wasp</i>
	Psalms 105:31		Ntsintsi/ <i>fly</i>	Seboba/ <i>wasp</i>	Seboba/ <i>wasp</i>
עֲרָב	Genesis 8:7 1 Kings 17:4 Prov 30:17 Isaiah 34:11	Raven/ crow	Lekgwaba/ <i>crow</i>	Lekgwaba/ <i>crow</i>	Lekgwaba/ <i>crow</i>
	Songs 5:11		Mokgwabane/ <i>crow</i>	Mokgwabane/ <i>crow</i>	Mokgwabane/ <i>crow</i>
עֲרֹד	Job 39:5	Wild ass	Pitsi e hlaha/ <i>wild horse</i>	Tonki e hlaha/ <i>wild donkey</i>	Tonki e hlaha/ <i>wild donkey</i>
	Dan 5:21		Pitsi ya naha/ <i>horse of the field</i>	Tonki ya naha/ <i>donkey of the field</i>	Tonki ya naha/ <i>donkey of the field</i>
עָשׂ	Job 4:19 Hosea 5:12	Moth	Tshele/ <i>moth</i>	Tshwele/ <i>moth</i>	Tshwele/ <i>moth</i>

Hebrew	Verse	English	Sesotho 1909 Translation	Sesotho 1989 Translation	Suggested Sesotho translation
עֵזָד	Deut 32:14	He goat/ ram	Phooko/ <i>male goat</i>	Pheleu/ <i>male goat</i>	Pheleu/ <i>male goat</i>
	Zechariah 10:3		Mohlape/flock	Mohlape/ <i>flock</i>	Mohlape wa dipodi/ <i>goatherds</i>
	Isaiah 34:6		Phooko/ <i>he-goat</i>	Podi/ <i>goat</i>	Pheleu/ phooko/ <i>he-goat</i>
	Psalms 50:13		Phooko/ <i>he-goat</i>	Phooko/ <i>he-goat</i>	Pheleu/ phooko/ <i>he-goat</i>
סִפְּרִים	Leviticus 11:13 Deut 14:12	Ossifrage/ eagle	Seodi/ <i>black eagle</i>	Seodi/ <i>black eagle</i>	Seodi/ <i>black eagle</i>
פָּרָא	Leviticus 4:7	Bull/ calf/ ox	Poho/ <i>bull</i>	Pohwana/ <i>bullock</i>	Pohwana/ <i>bullock</i>
פָּרָא	Genesis 16:12 Hosea 8:9	Wild ass	Pitsi e hlaha/ <i>wild horse</i>	Tonki ya naha/ <i>donkey of the field</i>	Tonki ya naha/ <i>donkey of the field</i>
	Job 6:5 Job 11:12		Pitsi/ <i>horse</i>	Tonki e hlaha/ <i>wild donkey</i>	Tonki e hlaha/ <i>wild donkey</i>
פָּרָד	2 Samuel 13:29 Ezekiel 27:14 Psalms 32:9	Mule	Esele/ <i>ass</i>	Mmeile/ <i>mule</i>	Mmeile/ <i>mule</i>
פָּרָדָה	1 Kings 1:33, 38,44	Mule	Esele/ <i>ass</i>	Mmeile/ <i>mule</i>	Mmeile/ <i>mule</i>
פָּרַעַשׁ	1 Samuel 24:14 1 Samuel 26:20	Flea	Letsetse/ <i>flea</i>	Letsetse/ <i>flea</i>	Letsetse/ <i>flea</i>
פָּרָשׁ	1 Kings 4:26 2 Chron 9:25	horsemen	Bakalli/ <i>horsemen</i>	Bahlabani ba palamang/ <i>riding warriors/ horseman</i>	Bahlabani ba palamang/ <i>riding warriors/ horseman</i>
פָּתוּן	Deut 32:33 Isaiah 11:8	Cobra	Qowane/ <i>venomous snake</i>	Marabe/ <i>adder</i>	Marabe/ <i>adder</i>
	Job 20:14		Marabe/ <i>adder</i>	Masumu/ <i>cobra</i>	Masumu/ <i>cobra</i>
	Psalms 58:4/ 5		Marabe/ <i>adder</i>	Marabe/ <i>adder</i>	Masumu/ <i>cobra</i>
צֹאן	Genesis 4:2	Flock/ herd	Dinku/ <i>sheep</i>	Nku/ <i>sheep</i>	Nku/ <i>sheep</i>
	Exodus 3:1		Manku/ <i>sheep</i>	Mohlape/ <i>flock</i>	Mohlape/ <i>flock</i>
	Genesis 24:35		Mohlape/ <i>flock</i>	Mohlape/ <i>flock</i>	Mohlape/ <i>flock</i>
	Psalms 79:13		Mehlape ya dikgomo / herds	Mehlape ya dikgomo/ herds/	Mehlape ya dikgomo/ herds/
	Ecclesiastes 2:7		Dinku/ <i>flocks of sheep</i>	Dinku/ <i>flocks of sheep</i>	Dinku/ <i>flocks of sheep</i>
צָב	Leviticus 11:29	Lizard/ tortoise	Mmamphwarane/ <i>gecko</i>	Mmamphwarane/ <i>gecko</i>	Kgatlapane/ <i>gecko</i>
צְבוּעַ	1 Samuel 13:18	Hyena	Tseboime/ Zeboim	Seboime/ <i>Zeboim</i>	Tseboime/ Zeboim

Hebrew	Verse	English	Sesotho 1909 Translation	Sesotho 1989 Translation	Suggested Sesotho translation
	Jeremiah 12:9 see עֵיט צְרוּעַ		Phiri/ <i>wolf</i>	Nonyana e kgwarahlana/ <i>speckled bird</i>	Phiri/ <i>wolf</i>
צְבִי	Deut 12:15 Isaiah 13:14	Gazelle	Tshephe/ <i>buck</i>	Tshephe/ <i>buck</i>	Tshephe/ <i>buck</i>
	Proverbs 6:5		Tshephe/ <i>buck</i>	Kgama/ <i>gazele</i>	Kgama/ <i>gazelle</i>
	Songs 2:7, 9		Tshephe/ <i>buck</i>	Tshephe/ <i>buck</i>	Tshephe/ <i>buck</i>
צְבִיָּה	Songs 2:7	Female gazelle	Tshephe/ <i>buck</i>	Kgama/ <i>gazelle</i>	Kgama/ <i>gazelle</i>
	Songs 7:3		Tshephe/ <i>buck</i>	Tshephe/ <i>buck</i>	Tshephe/ <i>buck</i>
צְלָצֵל	Deut 28:42	Locust/ grasshopper/ cricket	Makgokolo/ <i>Locust/ grasshopper/ cricket</i>	Tsie/ <i>Locust/ grasshopper/ cricket</i>	Tsie/ <i>Locust/ grasshopper/ cricket</i>
	Isaiah 18:1		Tsetse/ <i>insects</i>	Kokwanyana e bobolang/ <i>buzzing insect</i>	Kokwanyana e bobolang/ <i>buzzing insect</i>
צָפַעַ / צָפַעֲנִי	Proverbs 23:32 Jeremiah 8:17	Cobra/ venomous snake	Marabe/ <i>adder</i>	Marabe/ <i>adder</i>	Masumu/ <i>cobra</i>
	Isaiah 14:29		Qowane/ <i>venomous snake</i>	Qowane/ <i>venomous snake</i>	Masumu/ <i>cobra</i>
	Isaiah 59:5		Marabe/ <i>adder</i>	Marabe/ <i>adder</i>	Masumu/ <i>cobra</i>
צְפַרְדֵּי	Psalms 78:45 Psalms 105:30	Frog	Sehohwana/ <i>frog</i>	Sehohwana/ <i>frog</i>	Sehohwana/ senqnaqane/ <i>frog</i>
צַפַּר	Genesis 7:14 Lam 3:52 Psalms 102:7/ 8 Amos 3:5	Sparrow	Nonyana/ <i>bird</i>	Nonyana/ <i>bird</i>	Nonyana/ <i>bird</i>
צִפְרִיר	2 Chron 29:21 Daniel 8:5	He-goat	Phooko/ <i>male goat</i>	Phooko/ <i>male goat</i>	Phooko/ <i>male goat</i>
צְרָעָה	Exodus 23:28 Joshua 24:12	Hornet/ wasp	Bobi/ <i>hornet</i>	Bobi/ <i>hornet</i>	Bobi/ <i>hornet</i>
	Deut 7:20		Bobi/ <i>hornet</i>	Seboba/ <i>Gadfly</i>	Seboba/ <i>gadfly</i>
קָאֵת	Leviticus 11:18 Zephaniah 2:14	Pelican/ jackdaw	Moholodi / <i>crane</i>	Letata/ <i>duck</i>	Letata/ <i>duck</i>
	Psalms 102:6/7		Moholodi wa lefeela/ <i>crane of the wilderness</i>	Letata la lehwatwata/ <i>duck of the wilderness</i>	Letata la lehwatwata/ <i>duck of the wilderness</i>
	Isaiah 34:11		Moholodi/ <i>crane</i>	Morubisi/ <i>owl</i>	Letata/ <i>duck</i>
קוֹף	1 Kings 10:22 2 Chron 9:21	Ape	Tshwene/ <i>baboon/ ape</i>	Tshwene/ <i>baboon/ ape</i>	Tshwene/ <i>baboon / ape</i>
קַפֵּד	Isaiah 14:23 Zephaniah 2:14	Owl/ bittern/ porcupine	Hlong/ <i>hedgehog</i>	Sephookwana/ <i>small owl</i>	Sephookwana/ <i>small owl</i>
קַפּוּז	Isaiah 34:15	Great owl/ arrow- snake	Letlaka/ <i>vulture</i>	Letlaka/ <i>vulture</i>	Letlaka/ <i>vulture</i>
קָרָא	1 Samuel 26:20 Jeremiah 17:11	Partridge	Kgwale/ <i>partridge</i>	Nonyana/ <i>bird</i>	Kgwale/ <i>partridge</i>

Hebrew	Verse	English	Sesotho 1909 Translation	Sesotho 1989 Translation	Suggested Sesotho translation
קָרַץ	Jeremiah 46:20	Gadfly	Monwang/ <i>mosquito</i>	Seboba/ <i>wasp</i>	Seboba/ <i>wasp</i>
רָאם	Deut 33:17 Numbers 23:22 Job 39:9	Buffalo/ wild ox	Nare/ <i>buffalo</i>	Nare/ <i>buffalo</i>	Nare/ <i>buffalo</i>
רִחַל	Genesis 31:38 Isaiah 53:7 Songs 6:6	Ewe	Nku/ <i>sheep</i>	Nku/ <i>sheep</i>	Nku/ <i>sheep</i>
רָחַם	Leviticus 11:18	Gier-eagle/ vulture	Kokolofitwe/ <i>heron</i>	Lenong/ <i>eagle</i>	Lenong/ <i>eagle</i>
	Deut 14:17		Kokolofitwe/ <i>secr</i> <i>tary bird</i>	Lenong/ <i>vulture</i>	Lenong/ <i>vulture</i>
רָכַשׁ	Esther 8:10	Horse	Pere ya lebelo/ <i>swift horse</i>	Pere e lebelo/ <i>swift horse</i>	Pere e lebelo/ <i>swift horse</i>
	Micah 1:13		Pere ya lebelo/ <i>swift horse</i>	Pere/ <i>horse</i>	Pere ya lebelo/ <i>swift horse</i>
רָם	Deut 33:17 Num 23:22	Wild ox/ unicorn	Nare/ <i>buffalo/</i> <i>wild ox</i>	Nare/ <i>buffalo/</i> <i>wildox</i>	Nare/ <i>buffalo wild</i> <i>ox</i>
רָמָה	Exodus 16:24 Isaiah 14:11	Worm/ maggot	Seboko/ <i>worm</i>	Seboko/ <i>worm</i>	Seboko/ <i>worm</i>
	Job 17:14		Tshenyane/ <i>maggot</i>	Tshenyane/ <i>maggot</i>	Tshenyane/ <i>maggot</i>
רִמָּשׁ	Genesis 1:25 Psalm 148:10	Creeping thing (snake/ lizard)	Sehahabi/ <i>crawling animal</i>	Sehahabi/ <i>crawling animal</i>	Sehahabi/ <i>crawling animal</i>
רִנְנִים	Job 39:13	Ostrich	Mpshe/ <i>ostrich</i>	Mpshe/ <i>ostrich</i>	Mpshe/ <i>ostrich</i>
שָׂה	Genesis 22:7	Flock/ herd	Nku/ <i>sheep</i>	Konyana/ <i>lamb</i>	Konyana/ <i>lamb</i>
	Exodus 12:4		Konyana/ <i>lamb</i>	Konyana/ <i>lamb</i>	Konyana/ <i>lamb</i>
שָׂלֹו שָׂלִיו/	Exodus 16:13 Psalm 105:40	Quail	Kwekwe/ <i>quail</i>	Kwekwe/ <i>quail</i>	Kwekwe/ <i>quail</i>
שָׂמִית	Proverbs 30:28	Gecko/ spider	Mokgodutswane o itshwarellang ka matsoho/ <i>lizard</i> <i>that sticks with its</i> <i>fingers</i>	Mokgodutswane/ <i>lizard</i>	Kgantlapane/ <i>checheiki/ gecko</i>
שָׂעִר	Genesis 37:31	Goat/ kid	Phorohlwana podi/ <i>young goat</i>	Potsanyane/ <i>kid</i>	Potsanyane/ <i>kid</i>
	Leviticus 10:16		Phooko/ <i>male</i> <i>goat</i>	Podi/ <i>goat</i>	Podi/ <i>goat</i>
שָׂעִרָה	Leviticus 4:28	She-goat/kid	Podi e tshehadi/ <i>female goat</i>	Podi ya sethole/ <i>young female goat</i>	Podi ya sethole/ <i>young female goat</i>
	Leviticus 5:6		Ntho e tshehadi/female animal	Podi e tshehadi/ <i>female goat</i>	Podi e tshehadi/ <i>female goat</i>
שָׂרָפ	Numbers 21:6	Viper	Noha e tjesang/ <i>burning snake</i>	Noha e mahloko/ <i>venomous snake</i>	Noha e mahloko/ <i>venomous snake</i>

Hebrew	Verse	English	Sesotho 1909 Translation	Sesotho 1989 Translation	Suggested Sesotho translation
	Isaiah 14:29		Drakone e fofang/ <i>flying dragon</i>	Kganyapa e fofang ka setsokotsane/ <i>flying water snake that flies in a whirlwind</i>	Kganyapa e fofang ka setsokotsane/ <i>flying water snake that flies in a whirlwind</i>
	Isaiah 30:6		Noha e fofang/ <i>flying snake</i>	Noha e mahloko/ venomous snake	Noha e fofang e mahloko/ <i>flying / venomous snake</i>
שָׂבָלֹל	Psalms 58:8(9)	Snail	Kgofu/ <i>snail</i>	Kgofu/ <i>snail</i>	Kgofu/ <i>snail</i>
שׁוֹר	Exodus 20:17 Genesis 32:5	Bullock/ ox/ cow	Kgomo/ <i>cow/ ox</i>	Pholo/ <i>ox</i>	Pholo/ <i>ox</i>
	Job 6:5		Kgomo/ <i>cow/ ox</i>	Kgomo/ <i>ox/ cow</i>	Kgomo/ <i>ox/ cow</i>
	Job 24:3		Kgomo/ <i>cow/ cattle</i>	Pholo/ <i>ox</i>	Pholo/ <i>ox</i>
	Prov 14:4		Kgomo/ <i>cow/ cattle</i>	Kgomo/ <i>cow/ cattle</i>	Pholo/ <i>ox</i>
	Isaiah 1:3		Kgomo/ <i>cow/ cattle</i>	Pholo/ <i>ox</i>	Pholo/ <i>ox</i>
שָׁחַל	Job 4:10 Hosea 5:14	Lion	Lengau/ <i>leopard / cheetah</i>	Tautona/ <i>male lion</i>	Tautona/ <i>male lion</i>
שַׁחַף	Leviticus 11:16	Seagull	Letlakapipi/ <i>lappet-faced vulture</i>	Leholosiane/ <i>egret</i>	Nonyana ya lewatle/ <i>sea-gull</i>
	Deut 14:15		Kgohoyadira/ <i>spot ted thick knee</i>	Kgohoyadira/ <i>spot ted thick knee</i>	Nonyana ya lewatle/ <i>sea-gull</i>
שָׂעָל	Judges 15:4 Ezekiel 13:4	Jackal/ fox	Phokojwe/ <i>jackal</i>	Phokojwe/ <i>jackal</i>	Phokojwe/ <i>jackal</i>
שָׂפִיפֹן	Genesis 49:17	Viper/ adder	Noha/ <i>snake</i>	Noha/ <i>snake</i>	Noha/ <i>snake</i>
שָׂפָן	Leviticus 11:5 Psalm 104:18	Hyrax/ rock badger	Pela/ <i>hyrax/ dassie</i>	Pela/ <i>hyrax/ dassie</i>	Pela/ <i>hyrax/ dassie</i>
שָׂלָדָּ	Leviticus 11:17 Deut 14:17	Cormorant	Seinodi/ <i>pie kingfisher</i>	Seinodi/ <i>pie kingfisher</i>	Seinodi/ <i>pie kingfisher</i>
שָׂרָץ	Genesis 7:21	Creeping thing (snake/ lizard)	Nama e nyekenyehang/ <i>creeping animal</i>	Diphoofolo tse tsamayang ka dikgagatha/ <i>animals that move in groups</i>	Sehahabi/ <i>crawling animals</i>
	Leviticus 5:2		Sehahabi/ <i>crawling animal</i>	Sehahabi/ <i>crawling animal</i>	Sehahabi/ <i>crawling animal</i>
תָּאוּ	Deut 14:5	Oryx	Tholo/ <i>kudu</i>	Tholo/ <i>kudu</i>	Tholo/ <i>kudu</i>
	Isaiah 51:20		Kgama/ <i>gazelle</i>	Kgama/ <i>gazelle</i>	Kgama/ <i>gazelle</i>
תּוֹלַעַ	Exodus 16:20 Job 25:6	Worm/ maggot	Seboko/ <i>worm</i>	Seboko/ <i>worm</i>	Seboko/ <i>worm</i>
תּוֹר	Ezra 6:9	Bullock/ ox	Pohwana/ <i>bullock</i>	Pohwana/ <i>bullock</i>	Pohwana/ <i>bullock</i>
	Daniel 4:25 Daniel 5:21		Kgomo/ <i>ox/ cow</i>	Kgomo/ <i>ox/ cow</i>	Kgomo/ <i>ox/ cow</i>

Hebrew	Verse	English	Sesotho 1909 Translation	Sesotho 1989 Translation	Suggested Sesotho translation
תּוֹר	Leviticus 5:7	(turtle) dove	Leebanakgorwana / <i>turtledove</i>	Leebanakgorwana / <i>turtledove</i>	Leebanakgorwana/ <i>turtledove</i>
	Psalms 74:19		Leebanakgorwana / <i>turtledove</i>	Leeba/ <i>dove</i>	Leeba/ <i>dove</i>
תְּחֹמֶס	Leviticus 11:16 Deut 14:15	Owl/ night hawk	Kgohwadira/ <i>spotted dikkop</i>	Kgohoyadira/ <i>spotted dikkop</i>	Kgohoyadira/ <i>spotted dikkop</i>
תַּחַשׁ	Exodus 25:5 Ezekiel 16:10	Dugon	Qibi/ <i>seal</i>	Qibi/ <i>seal</i>	Qibi/ <i>seal</i>
תֵּשֶׁת	Genesis 30:35	He-goat	Podi e tona/ <i>male goat</i>	Phooko/ <i>he-goat</i>	Phooko/ <i>he-goat</i>
	Proverbs 30:31		Moribi/ <i>male goat</i>	Phooko/ <i>male goat</i>	Phooko/ <i>male goat</i>
תְּכַיִּים	1 Kings 10:22 2 Chron 9:21	Peacocks	Pikoke/ <i>peacock</i>	Pikoko/ <i>peacock</i>	Pikoko/ <i>peacock</i>
תָּנָה	Job 30:29	Jackal/ fox	Phokojwe/ <i>jackal</i>	Phokojwe/ <i>jackal</i>	Phokojwe/ <i>jackal</i>
	Malachi 1:3		Phokojwe/ <i>jackal</i>	Dibatana/ <i>wild animals</i>	Phokojwe/ <i>jackal</i>
	Lam 4:3		Phiri/ <i>wolf</i>	Phokojwe/ <i>jackal</i>	Phokojwe/ <i>jackal</i>
תַּנִּין / תַּנִּיִּם	Deut 32:33	snake	Drakone/ <i>dragon noha</i>	Sehahabi/ <i>crawling animal</i>	Sehahabi/ <i>crawling animal</i>
	Psalms 91:13		Qowane/ <i>venomous snake</i>	Marabe/ <i>adder</i>	Marabe/ <i>adder</i>
תַּנִּין	Genesis 1:21	Dragon/ sea monster	Hlapi ya tonana/ <i>big fish</i>	Kganyapa ya tonanahadi/ <i>huge water snake</i>	Kganyapa ya tonanahadi/ <i>huge water snake</i>
	Psalms 148:7		Drakone/ <i>dragon</i>	Kganyapa/ <i>water snake/ sea monster</i>	Kganyapa/ <i>water snake</i>
	Job 7:12		Drakone/ <i>dragon</i>	Kganyapa/ <i>water snake/ sea monster</i>	Kganyapa/ <i>water snake/ sea monster</i>
	Isaiah 27:1		Drakone/ <i>dragon</i>	Sebata/ <i>meat-eating wild animal</i>	Kganyapa/ <i>water snake</i>
	Jeremiah 51:34		Drakone/ <i>dragon</i>	Kgodumodumo/ <i>big monster</i>	Kgodumodumo/ <i>big monster</i>
תְּנִשְׁמַת	Leviticus 11:18 Deut 14:16	Owl/ white-faced owl	Lehalanyane/ <i>sacred ibis</i>	Makgohlo/ <i>spotted eagle owl</i>	Makgohlo/ <i>spotted eagle owl</i>
תְּנִשְׁמַת	Leviticus 11:30	Chameleon	Lempetje/ <i>chameleon</i>	Lempetje/ <i>chameleon</i>	Lempetje/ <i>chameleon</i>
תֹּר	Genesis 15:9	turtledove	Leebanakgorwana / <i>turtle dove</i>	Leebanakgorwana / <i>turtle dove</i>	Leebanakgorwana/ <i>turtle dove</i>

Adapted from an unpublished list of Old New Testament animals compiled by Prof. J Naudé of the University of the Free State.

APPENDIX B

ANIMAL NAMES IN THE NEW TESTAMENT

Greek	Verse	English	Sesotho 1909 Translation	Sesotho 1989 Translation	Suggested Sesotho
ἀετός	Matthew 24:28	Eagle	Lenong/ <i>eagle</i>	Matlaka/ <i>vulture</i>	Lenong/ <i>eagle</i>
αἴγειος	Hebrew 11:37	Goat	Podi/ <i>goat</i>	Matatana/ <i>animal skin cloth</i>	Podi/ <i>goat</i>
ἀκρίς	Matthew 3: 4	Locust/ grasshopper/ cricket	Tsie/ <i>Locust/ grasshopper/ cricket</i>	Tsie/ <i>Locust/ grasshopper/ cricket</i>	Tsie/ <i>Locust/ grasshopper/ cricket</i>
ἀλέκτωρ	Matthew 26:34	Rooster	Mokoko/ <i>cock/ rooster</i>	Mokoko/ <i>cock/ rooster</i>	Mokoko/ <i>cock/rooster</i>
ἀλώπηξ	Matthew 8:20	Jackal/ fox	Phokojwe/ <i>jackal</i>	Phokojwe/ <i>jackal</i>	Phokojwe/ <i>jackal</i>
ἀμνός	1 Peter 1:19	Lamb	Konyana/ <i>lamb</i>	Konyana/ <i>lamb</i>	Konyana/ <i>lamb</i>
ἀρῆν	Luke 10:3	Lamb	Konyana/ <i>lamb</i>	Konyana/ <i>lamb</i>	Konyana/ <i>lamb</i>
ἄρκος	Rev 13:2	Bear	Bere/ <i>bear</i>	Bere/ <i>bear</i>	Bere/ <i>bear</i>
ἄρνιον	John 21:15	Lamb	Konyana/ <i>lamb</i>	Konyana/ <i>lamb</i>	Konyana/ <i>lamb</i>
ἄσπίς	Romans 3:13	Cobra	Marabe/ <i>adder</i>	Marabe/ <i>adder</i>	Marabe/ <i>adder</i>
βάτραχος	Revs 16:13	Frog	Sehoho / <i>frog</i>	Sehohwana/ <i>frog</i>	Senqanqane/ <i>frog</i>
βοῦς	Luke 13:15	Ox	Kgomo/ <i>ox/ cow</i>	Pholo/ <i>ox</i>	Pholo/ <i>ox</i>
δάμαλις	Hebrew 9:13	Heifer/ young cow	Sethole/ <i>young female cow</i>	Namane/ <i>calf</i>	Sethole/ <i>young female cow</i>
δράκων	Rev 13:2	Dragon/ sea monster	Drakone/ <i>dragon</i>	Kganyapa/ <i>water snake</i>	Kganyapa/ <i>water snake</i>
ἐνάλιος	James 3:7	Fish	Tse phelang lewatleng/ <i>those living in the sea</i>	Tse lewatleng/ <i>those in the sea</i>	Tlhapi/ <i>fish</i>
ἔριφος	Matthew 25:32	Goat/ kid	Podi/ <i>goat</i>	Podi/ <i>goat</i>	Podi/ <i>goat</i>
έρπετόν	Acts 10:12	Creeping thing	Tse hahabang/ <i>the crawling animals</i>	Sehahabi/ <i>crawling animal</i>	Sehahabi/ <i>crawling animal</i>
ἔχιδνα	Matthew 3:7	Viper	Marabe/ <i>adder</i>	Marabe/ <i>adder</i>	Marabe/ <i>adder</i>
ἵππος	James 3:3	Horse	Pere/ <i>horse</i>	Pere/ <i>horse</i>	Pere/ <i>horse</i>
ἰχθύδιον	Matthew 15:34	Fish	Dihlapinyana/ small fish	Ditlhatswana/ <i>small fish</i>	Fish/ <i>tlhapi</i>
ἰχθύς	Matthew 7:10	Fish	Hlapi	Tlhapi	Fish/ <i>tlhapi</i>
κάμηλος	Matthew 3:4	Camel	Kamele/ <i>camel</i>	Kamele/ <i>camel</i>	Kamele/ <i>camel</i>
κῆτος	Matthew 12:40	Fish	Hlapi/ <i>fish</i>	Leruarua	Thlapi/ <i>fish</i>
κόραξ	Luke 12:24	Crow/ raven	Lekgwaba/ <i>crow</i>	Lekgwaba/ <i>crow</i>	Lekgwaba/ <i>crow</i>
κυνάριον	Matthew 15:26	Puppy/ dog	Ntjanyana/ <i>puppy</i>	Ntja/ <i>dog</i>	Ntja/ <i>dog</i>

Greek	Verse	English	Sesotho 1909 Translation	Sesotho 1989 Translation	Suggested Sesotho
κύων	Luke 16:21	dog	Ntja/ <i>dog</i>	Ntja/ <i>dog</i>	Ntja/ <i>dog</i>
κόνωψ	Matthew 23:24	Gnat/ mosquito/ louse	Ntsitsinyana/ <i>fly</i>	Monwang/ <i>mosquito</i>	Ntsitsinyana/ <i>fly</i>
λεών	1 Peter 5:8	Lion	Tau/ <i>lion</i>	Tau/ <i>lion</i>	Tau/ <i>lion</i>
λύκος	Matthew 10:16	Wolf	Phiri/ <i>phiri</i>	Phiri/ <i>phiri</i>	Phiri/ <i>phiri</i>
μόσχος	Luke 15:23	Young bullock/ calf	Namane/ <i>calf</i>	Namane e nontshitsweng / <i>fattened calf</i>	Namane/ <i>calf</i>
νοσσιά	Luke 13:34	Brood of chickens	Ditsuonyana/ <i>chickens</i>	Ditsuonyana/ <i>chickens</i>	Ditsuonyana/ <i>chickens</i>
νοσσίον	Matthew 23:37	Brood of chickens	Ditsuonyana/ <i>chickens</i>	Ditsuonyana/ <i>chickens</i>	Ditsuonyana/ <i>chickens</i>
ὄναριον	John 12:14	Young ass	Petsana ya esele/ <i>ass foal</i>	Petsana ya tonki/ <i>donkey foal</i>	Petsana ya tonki/ <i>donkey foal</i>
ὄνος	Matthew 21:2	Donkey/ ass	Esele/ <i>ass</i>	Tonki/ <i>donkey</i>	Tonki/ <i>donkey</i>
ὄρνις	Matthew 23:37	Hen	Kgoho/ <i>hen</i>	Kgoho/ <i>hen</i>	Kgoho/ <i>hen</i>
ὄφις	Matthew 7:10	snake	Noha/ <i>snake</i>	Noha/ <i>snake</i>	Noha/ <i>snake</i>
ὀψάριον	John 21:9	Fish / <i>tlhapi</i>	Dihlapi/ <i>fish</i>	Tlhapi/ <i>tfish</i>	Tlhapi/ <i>tfish</i>
πάρδαλις	Rev 13:2	Leopard/ cheetah	Lengau/ <i>leopard/ cheetah</i>	Lengau/ <i>leopard/ cheetah</i>	Nkwe/ <i>leopard</i>
περιστερά	Matthew 3:16	Dove/ pigeon	Leeba/ <i>dove</i>	Leeba/ <i>dove</i>	Leeba/ <i>dove</i>
πετεινόν	Matthew 6:26	bird	Nonyana/ <i>bird</i>	Nonyana/ <i>bird</i>	Nonyana/ <i>bird</i>
ποίμνη	John 10:16	Flock/ herd	Mohlape/ <i>flock</i>	Mohlape/ <i>flock</i>	Mohlape/ <i>flock</i>
ποίμνιον	Acts 20:28	Flock/ herd	Mohlape/ <i>flock</i>	Mohlape/ <i>flock</i>	Mohlape/ <i>flock</i>
πρόβατον	Matthew 9:36	Sheep	Nku/ <i>sheep</i>	Nku/ <i>sheep</i>	Nku/ <i>sheep</i>
προσφάγιον	John 21:5	Fish	Dihlapi/ <i>fish</i>	Tlhapi/ <i>fish</i>	Tlhapi/ <i>fish</i>
πῶλος	Mark 11:2	Foal/ filly	Petsana/ <i>foal</i>	Petsana/ <i>foal</i>	Petsana/ <i>foal</i>
σῆς	Matthew 6:19	Moth	Tshwele/ <i>moth</i>	Tshwele/ <i>moth</i>	Tshwele/ <i>moth</i>
σιτιστός	Matthew 22:4	Fatling	Dinonneng/ <i>fattlings</i>	Dinonneng/ <i>fattlings</i>	Dinonneng/ <i>fattlings</i>
σκορπίος	Luke 10:19	Scorpion	Phepheng/ <i>scorpion</i>	Phepheng/ <i>scorpion</i>	Phepheng/ <i>scorpion</i>
σκώληξ	Mark 9:48	Worm/ maggot	Seboko/ <i>worm</i>	Seboko/ <i>worm</i>	Seboko/ <i>worm</i>
στρουθίον	Matthew 10:29	Sparrow	Serobebe/ <i>sparrow</i>	Serobebe/ <i>sparrow</i>	Serobebe / <i>sparrow</i>
ταῦρος	Hebrew 9:13	Bull/ ox	Poho/ <i>bull</i>	Poho/ <i>bull</i>	Poho/ <i>bull</i>
τράγος	Hebrew 9:12	He-goat	Phooko/ <i>male goat</i>	Phooko/ <i>male goat</i>	Phooko/ <i>male goat</i>
τρογών	Luke 2:24	Turtledove	Maebanakgorwan <i>a turtle dove</i>	Maebanakgorwana <i>turtle dove</i>	Maebanakgo- swana / <i>turtle dove</i>

Greek	Verse	English	Sesotho 1909 Translation	Sesotho 1989 Translation	Suggested Sesotho
ὑπόζυγιον	2 Peter 2:16	Donkey/ ass	Esele/ <i>ass</i>	Tonki/ <i>donkey</i>	Tonki/ <i>donkey</i>
ῥῆς	2 Peter 2:22	Pig	Kolobe/ <i>pig</i>	Kolobe/ <i>pig</i>	Kolobe/ <i>pig</i>
χοῖρος	Matthew 7:6	Pig	Kolobe/ <i>pig</i>	Kolobe/ <i>pig</i>	Kolobe/ <i>pig</i>

Adapted from an unpublished list of Old and New Testament animals compiled by Prof. J Naudé of the University of the Free State.

APPENDIX C

ANIMAL NAMES IN THE DEUTEROCANONICAL BOOKS

Greek	Verse	English	Catholic Sesotho	1989 Sesotho	Suggested Sesotho
αἴγας	Judith 2:17	goat	Poli/ <i>goat</i>	Poli/ <i>goat</i>	Podi/ <i>goat</i>
αἴλουρος	Letter of Jeremiah 1:22	Cat	Katse/ <i>cat</i>	Katse/ <i>cat</i>	Katse/ <i>cat</i>
ἀκρίς	Judith 2:20 Wisdom 16:9 Sirach 43:17	Locust/ grasshopper/ cricket	Khopi/ <i>locust</i>	Tsie/ <i>locust</i>	Tsie/ <i>locust</i>
ἀλεκτρυών	3 Macc 5:23	Chicken/ rooster/ hen	Khoho/ <i>chicken</i>	N/A	Mokoko/ <i>cock</i>
ἄμνος	Wisdom 19:9 Sirach 13:17	Sheep/ lamb	Konyana/nku <i>Sheep/lamb</i>	Konyana/nku <i>Sheep/lamb</i>	Konyana/ <i>lamb</i>
ἄρκος	Wisdom 11:17 Sirach 25:17; 47:3	Bear	Bere/ <i>bear</i>	Bere/ <i>bear</i>	Bere/ <i>bear</i>
ἄρνός	Sirach 46:16; 47:3	Lamb/ sheep	Konyana/nku <i>Sheep/lamb</i>	Sehlabelo sa khopotso/ <i>memorial</i> <i>sacrifice</i>	Konyana/ <i>lamb</i>
βατράχος	Wisdom 19:10	Frog	Senqanqane/ <i>frog</i>	Sehohoana/ <i>frog</i>	Senqanqane/ <i>frog</i>
βόας	Judith 2:17 Sirach 38:25	Cattle/cow/ox /bull	Khomo/pholo/ poho	Likhomo/ <i>cattle</i>	Pholo/ <i>ox</i>
δαμάλεων	Sirach 38:26 <i>Siraka</i> 39:26	Heifer	Pheleu/ <i>ram</i>	Lerole/ young cow	Sethojana/ <i>young female</i> <i>calf</i>
δορκάς	Sirach 27:20	Gazelle	Koalepe/ <i>buck</i>		Tshepe/ <i>buck</i>
δρακων	Wisdom 16:10	Snake	Noha/ <i>Snake</i>	Noha/ <i>Snake</i>	Noha/ <i>Snake</i>
δρακων	Bel 1:23	Dragon/ sea monster	Kkholumolumo/ <i>big monster</i>	Noha e kholo/ <i>big snake</i>	Kkhodumodu mo/ <i>big</i> <i>monster</i>
ἐλέφας	1 Macc 1:17; 3:34; 6:30, 34, 35, 46; 8:6 2 Macc 11:4; 13:2, 15 3 Macc 5:1, 4, 20, 38	Elephant	Tlou/ <i>elephant</i>	Tlou/ <i>elephant</i> -----	Tlou/ <i>elephant</i>
ἐλεφαντάρχης	3 Macc 5:4, 45	Elephant	Tlou/ <i>elephant</i>	N/A	Tlou/ <i>elephant</i>
ἐνύδρως	Wisdom 19:10	Fish	Tlhapi/ <i>fish</i>	Hlapi/ <i>fish</i>	Tlhapi/ <i>fish</i>
ἔριφον ἐρίφοις	Tobith 2:12, 13 Sirach 47:3 1 Esdras 1:7	Young goat/ kid	Potsanyane/ <i>kid</i>	Potsanyane/ <i>kid</i>	Potsanyane/ <i>kid</i>

Greek	Verse	English	Catholic Sesotho	1989 Sesotho	Suggested Sesotho
έρπετον	Sirach 10:11 <i>Siraka 11:11</i>	Reptiles	Lihahabi/ <i>reptiles/ crawling things</i>	Lihahabi/ <i>reptiles/ crawling things</i>	Sehahabi/ <i>reptiles/ crawling things</i>
έρπετον	Wisdom 11:15	Snake	Noha/ <i>snake</i>	Libopuoa tse se nang kelello/ <i>creatures without discernment</i>	Noha/ <i>snake</i>
	Wisdom 17:9		Noha/ <i>snake</i>	Noha e hoshang/ <i>crawling snake</i>	Noha/ <i>snake</i>
ἔχεις	Sirach 39:30 <i>Siraka 40:30</i>	Viper	Masumu/ <i>cobra</i>	Thamaha/ Noha	Marabe/ <i>adder</i>
ἡμίονους	Judith 2:17; 15:11 1 Esdras 5:43	Mule	Mmoulo/ <i>mule</i>	Moulo/ <i>mule</i>	Mmoulo/ <i>mule</i>
θηρίων	1 Macc 11:56 2 Macc 15:20, 21	elephant	Tlou/ <i>elephant</i>	Tlou/ <i>elephant</i>	Tlou/ <i>elephant</i>
θηρίων	Judith 11:7 Ecclesiasticus 16:24 Wisdom 7:20; 12:9; 16:5; 17:19	Wild animal	Nyamatsane/ <i>wild grass eating animals</i>	Phoofolo ya naha/ <i>animal of the field</i>	Sebatana/ <i>wild meat eating animal</i>
ἵππος	Judith 1:13; 7:6; 9:7; 16:4 Sirach 30:8; 33:6; 48:9	Horse	Pere/ <i>horse</i>	Bapalami ba likariki/ <i>horsemen</i>	Pere/ <i>horse</i>
	<i>Siraka 31:8; 34:6; 49:9</i>		Pere/ <i>horse</i>	Pere/ <i>horse</i>	Pere/ <i>horse</i>
	1 Macc 3:39; 4:1, 7, 28, 31; 6:35, 38; 8:6; 10:73-83; 12:49; 13:22; 15:13; 16:7 2 Macc 3:25; 10:24, 29; 11:2; 15:20; 1 Esdras 2:7, 9, 30; 5:43		Bapalami/ <i>horse men</i>	Bapalami/ <i>horsemen</i>	Bapalami/ <i>horsemen</i>
ἰχθῦς	Tobith 6:3, 4, 6, 7, 8	Fish	Tlhapi/ <i>fish</i>	Tlhapi/ <i>fish</i>	Tlhapi/ <i>fish</i>
καμήλος	Tobit 9:2 1 Esdras 5:43	Camel	Kamele/ <i>camel</i>	Kamele/ <i>camel</i>	Kamele/ <i>camel</i>
καρτάλλος	Sirach 11:30 <i>Siraka 12:30</i>	Partridge	Khoale/ <i>partridge</i>	Khoale/ <i>partridge</i>	Kgwale/ <i>partridge</i>

Greek	Verse	English	Catholic Sesotho	1989 Sesotho	Suggested Sesotho
κητος	Sirach 43:25 <i>Siraka</i> 44:25 3 Macc 6:8	Dragon/ sea monster	Khanyapa/ <i>big water snake</i>	Khanyapa/ <i>big water snake</i>	Khanyapa/ <i>big water snake</i>
κορῶνη	Letter of Jeremiah 1:54	Crow/ raven	Lekhoaba/ <i>crow/ raven</i>	Lekhoaba/ <i>crow/ raven</i>	Lekhoaba/ <i>crow/ raven</i>
κριός	Tobith 7:8 1 Esdras 6:29; 7:7; 8:14, 65; 9:20	Ram, sheep/ lamb	Ramo/ <i>ram</i>	Nku/ <i>sheep</i>	Pheleu/ <i>ram</i>
κύων	Judith 11:19 Sirach 13:18	Dog	Ntja/ <i>dog</i>	Ntja/ <i>dog</i>	Ntja/ <i>dog</i>
λεόν	Wisdom 11:17 Sirach 4/5:30; 13/14:19; 21/22:2; 25/6:16; 27/28:10, 28; 28/29:23; Bel 1:31, 32, 34 1 Macc 2:60; 3:4; 3 Macc 6:7 1 Esdras 4:24	Lion	Tau/ <i>lion</i>	Tau// <i>lion</i>	Tau/ <i>lion</i>
λεοντηδον	2 Macc 11:11	Like a Lion	Tau/ <i>lion</i>	Tau/ <i>lion</i>	Jwaloka tau/ <i>like a lion</i>
λύκος	Sirach 13:17 <i>Siraka</i> 14:17	Wolf	Phiri/ <i>wolf</i>	Phiri/ <i>wolf</i>	Phiri/ <i>wolf</i>
μέλισσα	Sirach 11:3 <i>Siraka</i> 12:3	Bee	Notsi/ <i>bee</i>	Notsi/ <i>bee</i>	Notshi/ <i>bee</i>
	Esdras 1:7, 8, 9	Calf	Namane/ <i>calf</i>	N/A	Namane/ <i>calf</i>
μυια	Wisdom 16:9	Fly	Ntsintsi/ <i>fly</i>	Ntsintsi/ <i>fly</i>	Ntsintsi/ <i>fly</i>
νηκτος	Wisdom 19:19	Fish/ water creatures	Tlhapi/ <i>fish</i>	Tse phelang metsing/ <i>water creatures</i>	Tlhapi/ <i>fish</i> Diphoofolo tsa metsing/ <i>water creatures</i>
ὄναγρος	Sirach 13:19 <i>Siraka</i> 14:19	Wild ass	Qoaha/ <i>zebra</i>	tonki/ <i>donkey</i>	Qwaha/ pitsi/ <i>zebra</i>
οἰωνοβρώτος	2 Macc 9:15 3 Macc 6:34	Bird	Nonyana/ <i>bird</i>	Sebata/ <i>wild meat-eating animal</i>	Nonyana/ <i>bird</i>
ὄνους	Judith 2:17 Sirach 33:24	Ass/ donkey	Pokola/ <i>ass/ donkey</i>	Tonki/ <i>donkey</i>	Tonki/ <i>donkey</i>
ὄρνέον	Wisdom 5:11; 17:18; 19:11 Baruch 3:17 Letter of Jeremiah 1:22	Bird	Nonyana/ <i>bird</i>	Nonyana/ <i>bird</i>	Nonyana/ <i>bird</i>

Greek	Verse	English	Catholic Sesotho	1989 Sesotho	Suggested Sesotho
	2 Macc 15:33				
ὄρτυγομήτραν	Wisdom 16:2; 19:12	Quail	Sekuoapana	Koekoe/ <i>quail</i>	Kwekwe/ <i>quail</i>
ὄφεως	Wisdom 16:5 Sirach 21:2; 25:15	snake	Noha/ <i>snake</i>	Noha/ <i>snake</i>	Noha/ <i>snake</i>
πετεινον	Judith 11:7 Sirach 11:3; 22:20; 27:9, 19; 43:14, 17	Bird	Nonyana/ <i>bird</i>	Nonyana/ <i>bird</i>	Nonyana/ <i>bird</i>
ποίμνιον	Judith 2:27; 3:3 Baruch 4:26	Flock/ herd	Mohlape/ <i>flock/</i> <i>herd</i>	Mohlape/ <i>flock/</i> <i>herd</i>	Mohlape/ <i>flock/ herd</i>
προβάτων	Tobit 7:8 Bel 14:3 Bel 32:1	Sheep/ lamb	Nku/ <i>konyana</i>	Mohlape/ <i>flock</i>	Nku ya mohlape/ <i>sheep from</i> <i>the flock</i>
	Sirach 47:3		<i>Konyana/ lamb</i>	<i>Konyana/ lamb</i>	<i>Konyana/</i> <i>lamb</i>
	1 Esdras 1:8, 9		<i>Konyana/ lamb</i>	<i>Konyana/ lamb</i>	<i>Konyana/</i> <i>lamb</i>
πάρδαλις	Sirach 28:23 <i>Siraka 29:23</i>	Leopard/ cheetah	Nkoe/ <i>leopard</i>	Lengau/ <i>cheetah/</i> <i>leopard</i>	Nkoe/ <i>leopard</i>
νυκτερίς	Letter of Jeremiah 1:22	bat	Mankhane/ <i>bat</i>	Mankhane/ <i>bat</i>	Mankgane/ <i>bat</i>
σῆς	Sirach 42:13 <i>Siraka 43:13</i>	Moth	Tsoele/ <i>moth</i>	tsoele/ <i>moth</i>	Tshwele/ <i>moth</i>
σκώληκας	Judith 16:17 Sirach 7:17 1 Macc 2:62 2 Macc 9:9	Worm/ maggot	Tshenyane/ <i>maggot</i>	Seboko/ <i>worm</i>	Seboko/ <i>worm</i>
σκορπίος	Sirach 26:7; 39:30 <i>Siraka 27:7;</i> <i>40:30</i>	Scorpion	Phepheng/ <i>scorpion</i>	Phepheng/ <i>scorpion</i>	Phepheng/ <i>scorpion</i>
στρουθιον	Tobith 2:10	Sparrow	Seroebele/ <i>sparrow</i>	Seroebele/ <i>sparrow</i>	Serobele/ <i>sparrow</i>
ταύρους	1 Esdras 6:29 1 Esdras 7:7 1 Esdras 8:14, 65	Bull	Poho/ <i>bull</i>	N/A	Poho/ <i>bull</i>
τραγος	1 Esdras 8:63	goat	Poli/ <i>goat</i>	N/A	Poli/ <i>goat</i>
ύαινα	Sirach 13:18	Hyena	Lefiritsoane/ <i>hyena</i>		Lefiritshwane <i>/ hyena</i>
ὑειος	1 Macc 1:47	Pig/ swine	Kolobe/ <i>pig</i>	Kolobe/ <i>pig</i>	Kolobe/ <i>pig</i>

Greek	Verse	English	Catholic Sesotho	1989 Sesotho	Suggested Sesotho
	2 Macc 6:18; 7:1				
υποζυγιον	1 Esdras 5:42	Ass/ donkey	Pokola/ <i>ass/ donkey</i>	N/A	Tonki/ <i>donkey</i>
χελιδόν	Letter of Jeremiah 1:21, 22	Swallow/ swift	Leholosiane/ <i>egret</i>	Lefokotsane/ <i>swallo</i>	Lefokotsane/ <i>swallow</i>
χιμαρος	1 Esdras 7:8	He-goat	Phooko/ <i>he-goat</i>	N/A	Phooko/ <i>he-goat</i>

This list is adapted from the list of animals discussed by Hope (2005). The Catholic Sesotho words come from an unpublished list compiled by Fr. Patrick Rakeketsi and Fr. Joe Matsau of the Roman Catholic Church. The 1989 Deuterocanonical column comes from the online version of the 1989 Lesotho Orthography. N/A refers to books that are not part of the online version. In the 1989 Sesotho Version Chapter 1 Sirach is made up of The Prologue. In the King James Apocrypha Version and the Greek text, Chapter 1 of Sirach is made up of The Prologue and verses of Chapter 2 of the 1989 Sesotho Version. This means that the 1989 Sesotho translators, made The Prologue of Sirach Chapter 1 and Chapter 1 Chapter 2, and so the 1989 Sesotho version has an extra chapter.

APPENDIX D

COMPARISON OF TRANSLATIONS IN THE CATHOLIC MISSALE, 1909 AND 1989 SESOTHO BIBLES

Catholic Sesotho Missale	1909 Sesotho Translation	1989 Sesotho Translation
<p><i>Genese 18:20,21</i></p> <p>Matsatsing ao, Morena a re : Moohoo o qosang Sodoma le Gomorrha o moholo hakakang! Sebe sa eona se boima hakakang! Ke sa theoha, ke e' o bona hore na ba fela bae tsa kamoo mohoo o fihlileng ho 'na o bolelang ka teng. Ke batla ho ikholisa.</p> <p><i>During those days, the Jehova/Lord said: The noise accusing Sodom and Gomorrha is so loud! Its sin is too heavy! I am going down, to confirm that they have done what the noise is attesting to me. I want to confirm by myself.</i></p>	<p><i>Genese 18:20,21</i></p> <p>Yaba Jehova o re: Erekaha mohoo o tswang Sodoma le Gomora o le moholo, mme sebe sa bona se atile haholo, ke sa theoha ke tle ke bone hore na ba fela ba entse kamoo mohoo o fihlileng ho nna kateng; mme ha ho se jwalo, ke tla tseba.</p> <p><i>Then the Lord/Jehova said: Due to the fact that the noise coming out of Sodom and Gomorrha is loud, and their sins have multiplied, I am going down so that I can confirm that they have done as the noise attest to me, and if it is not so, I will know.</i></p>	<p><i>Tshimolohong 18:20,21</i></p> <p>Yaba Morena o re: “Sello se qosang Sodoma le Gomora se seholo, mme le sona sebe sa metse eo se seholo haholo! Ke tla theohela teng ho ya bona hore na ba entse kamoo sello se fihlang ho nna se leng ka teng, mme haeba ho se jwalo ke tla tseba”.</p> <p><i>Then the Lord/Jehova said: “The noise accusing Sodom and Gomorrha is loud, and also the sin of their villages is too big! I will go down to go and see to confirm whether they have done as the noise reaching me attest, if it is not like that, I will know.</i></p>

The comparison of Genesis 18:20, 21 in the Catholic Church Sesotho Missale, with the 1909 and 1989 Sesotho Translations clearly indicates that the Catholic Church has its own Sesotho Translation of the Bible.

APPENDIX E

OLD TESTAMENT INDEX FROM THE CATHOLIC SESOTHO MISSAL BOOK

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Baruke 5:1-9	Baruck 5: 1-9
II Bo-Makabea 7:1-2:9-14	2 Maccabees 7:1-2:9-14

The Liturgical Commission for Sesotho. 1982. Missale Oa Bakriste: Lisondaha tsa Selemo C. Mazonod: Mazonod Book Centre. Sesotho names for birds were sourced from Maclean, G.L. 1985. Roberts' Birds of Southern Africa. 5th Ed. Cape Town: The Trustees of the John Voelcker Bird Fund.

APPENDIX F

CASALIS (1861: 316-317) COMPARISON OF SESOTHO AND HEBREW WORDS

316

THE BASUTOS.

3. We meet with words in the Sechuana tongue which seem to be of Hebrew origin. The following are of this class:—

ENGLISH.	SECHUANA.	HEBREW. ENGLISH PRONUNCIATION.
Antelope.	Tsepe.	צבי Tsebi.
Truth.	Amanite.	אמן Amen.
Children.	Bana.	בני Bene.
Father.	Hara.	הורה (<i>Genitor</i>) Horeh.
Voice.	Kolou.	קול Kol.
Marrow.	Mokho.	מח Moach.
Wool.	Romo.	רמה Romah.
To execrate.	Rora.	ארר Arar.
Who.	Mang.	מן Man.
To swear, to attest.	Ana.	ענה Anah.
To see.	Bona.	בון (<i>Cernere</i>) Boun.
To shut.	Kuala.	כלא Kala.
Serpent.	Noha.	נחש Nahash.
To weep, to cry.	Lela.	ילל Jalal.
To cook.	Apea.	אפא Apa.
To repent.	Baka.	בכה (<i>Flere de</i>) Bakah.
To fall.	Oua.	הוה (<i>Casus</i>) Ouah.
High place.	Pahama.	במה Bamah.
Riches, abundance.	Nala.	נלה (<i>Acquirere</i>) Nalah.
To cross.	Tsela.	צלה Tsalah.
To hope.	Tsepa.	צפא Tsapah.
To flow.	Palala.	בלל (<i>Fudit</i>) Balal.
To return, to come in.	Boea.	בוא (<i>Intrare domum</i>) Bo.
To withdraw.	Suta.	שוט Sout.
To laugh.	Tseha.	צחק Tsahak.

APPENDIX G

ETHICAL CLEARANCE APPROVAL LETTER



GENERAL/HUMAN RESEARCH ETHICS COMMITTEE (GHREC)

12-Nov-2020

Dear Rev Sesheme Mohokare

Application Approved

Research Project Title:

TRANSLATING ANIMAL NAMES IN THE SESOTHO BIBLE: A COMPLEXITY ANALYSIS

Ethical Clearance number:

UFS-HSD2020/1883/0511

We are pleased to inform you that your application for ethical clearance has been approved. Your ethical clearance is valid for twelve (12) months from the date of issue. We request that any changes that may take place during the course of your study/research project be submitted to the ethics office to ensure ethical transparency. Furthermore, you are requested to submit the final report of your study/research project to the ethics office. Should you require more time to complete this research, please apply for an extension. Thank you for submitting your proposal for ethical clearance; we wish you the best of luck and success with your research.

Yours sincerely

Dr Adri Du Plessis

Chairperson: General/Human Research Ethics Committee

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