

Original Article

Explication in the English Literal Translation of Sesotho Proverbs: A Descriptive Analysis of Mokitimi's (1997) *The Voice of the People*

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Abstract - This research article is set to offer a descriptive analysis of the application of the explication strategy in the English literal translation of Sesotho proverbs found in Mokitimi's (1997) book entitled *The Voice of the People*. Adopting qualitative research, the basic method of content analysis was used while also drawing on Descriptive Translation Studies (DTS) theory. Purposive sampling was utilized to select a sample of twenty-seven (27) excerpts. This article identified three sub-types of explication that Mokitimi has employed in the English literal translation of some Sesotho proverbs. These types are addition, explanation, and implicit to explicit. The study disclosed that the mentioned strategies have been employed in a specific context. Such context is where Mokitimi (1997), as a translator, felt the need to add some further details in the target language. Furthermore, the study revealed the factors influencing the mentioned contextual use, and these are: a certain information has only been implied in the ST, a relevant word was non-existent, and lastly, the translator's background knowledge has interfered with the translation process. The study has not only observed that the explication strategy is able to bridge the non-equivalence gap that existed between Sesotho and English, but also adds clarity to the target readership.

Keywords - Proverbs, Explication, Literal Translation, Addition, Explanation, Implicit to Explicit.

1. Introduction

Translation is necessitated when preparing data on Sesotho proverbs for analysis, with scholars usually attempting to provide the literal translation of Sesotho proverbs that they research, as well as their contextual meaning or communicative translation. Hammadi (2025: 2) notes that literal translation involves translating the source text as closely as possible, without altering its structure or vocabulary, and that it can sometimes be referred to as word-for-word. This suggests that it can be viewed as a method of translation where the source language grammatical units are rendered into their closest target language counterparts. Such words are usually converted independently in the target language without considering the communicative context of their use, a case which often leads to the misrepresentation of the message of the source text on various levels.

Nonetheless, in a translation process, specific techniques or strategies can be employed to deal with literal translation. Baker (2011) suggests a series of common translation strategies that are employed by translators when encountering different problems in the translation process. In translation studies, a translation strategy means a conscious procedure for solving a problem encountered in translating a text or a segment of it (Loescher, 1991: 8). In this article, therefore, the terms 'strategy', 'technique', and 'solution' are used interchangeably as they are



sometimes taken to mean one and the same thing in translation studies. The concept of explicitation dates back to 1958, with the originators of this idea being Vinay and Darbelnet (1958). These authors had, however, introduced this idea in French. To make this notion accessible to all, Sager and Hamer (1995) attempted its English translation. Therefore, according to Vinay and Darbelnet (1958: 342), as translated by Sager and Hamer (1995), explicitation is a "stylistic translation technique which consists of making explicit in the target language what remains implicit in the source language because it is apparent from either the context or the situation".

Blum-Kulka (2000: 30) simplifies the definition provided above by stating that explicitation is the process of interpretation performed by the translator on the source text. Based on the definitions provided, this research features explicitation strategy as the detailing of an idea in the target text, which was otherwise implied in the source text due to the reason that it is a known concept that needs no clarification.

It is worth noting that research on the translation of Sesotho proverbs seems not to have been a subject of interest in previous studies, with the exception of Molulela et al. (2025). Research on Sesotho proverbs seems to have focused mainly on literary and cultural aspects of Sesotho proverbs, as illustrated by Possa's (2013) focus on the role performed by Sesotho contemporary proverbs as well as Khotso and Mashinge's (2011) examination of consequences resulting from the use of male-oriented proverbs among Basotho.

While Molulela et al. (ibid) have delved into compensation as the strategy employed in the literal translation of Sesotho proverbs, little attention is still being given to other techniques used in the literal translation of such cultural concepts. This article works towards contributing to research in literal translation by examining the explicitation strategy adopted in the translation of Sesotho proverbs into English, their contextual use, and their strengths. Therefore, the overarching questions of this research are: What variations of explicitation were utilized by Mokitimi in the literal translation of Sesotho proverbs into English? In what contexts did Mokitimi apply such variations? What follows is the outline of the methods employed in this research article.

2. Methods

This qualitative research adopts an interpretive research paradigm. It is suitable since it seeks to understand social and textual phenomena within their natural context and allows the researcher to interpret meaning based on close analysis (Rehman & Alharti, 2016). This approach suits the present study, as it focuses on interpreting explicitation strategy in the English literal translation of Sesotho proverbs. Precisely, the study identifies, documents, and interprets selected proverbs from *The Voice of the People* (Mokitimi, 1997) in order to describe the sub-types of explicitation strategy used in their English literal translations. Attention is also given to the contextual use of such a strategy and its strengths. Data for the study were extracted from Mokitimi's (1997) published book *The Voice of the People*. Thus making the study a desk-based research, as it relies on an existing source (Kabir, 2016). The data consist of Sesotho proverbs, individual words or phrases within those proverbs, and their English literal translations. Through careful reading in five weeks, the researchers identified instances where an explicitation strategy was applied.

It is worth mentioning that the book contains 584 proverbs organized into 18 themes. The researchers spent 20 days reading all themes critically to identify proverbs and translations relevant to the study, followed by an additional 15 days of revisiting the book to identify any overlooked features of explicitation. All relevant excerpts were extracted and typed into a Word document. From the extracted data, 200 excerpts were initially identified. Using purposive sampling, 27 excerpts were selected for detailed analysis. These excerpts were chosen because they clearly show features of explicitation and sufficiently represent the larger dataset. The selected data were then analyzed qualitatively using basic content analysis methods, guided by the theoretical principle of Descriptive Translation Studies, named the target-oriented approach. This framework supported a description and interpretation of explicitation in the English literal translations of Sesotho proverbs.

3. Results and Discussion

3.1. Variations of explicitation

A number of scholars have made it a point to note that there are variations of the broader translation strategy 'explicitation'. Among such scholars are Zhang and Guo (2019: 233-235), who, in their study, note three methods, namely, explicitation of lexical process meaning, explicitation of grammatical structure (Addition of a subject, and the use of passive voice), as well as explicitation of internal logical relationship. Murtisari (2016: 68) makes note of two strategies as per Nida's (1964: 227) classification.

These are addition and implicit to explicit. Although Zhang and Guo (2019) and Murtisari (2016) have demonstrated a variety of explicitation methods, this article found only three variations of explicitation that Mokitimi has made use of in the literal translation of some proverbs found in *The Voice of the People*. Such are addition, explanation, and implicit to explicit, and they are discussed in depth in the subsequent sub-sections.

3.1.1. Addition

Addition may be treated as a separate entity from explicitation. However, this article categorizes addition as a variation of explicitation due to the nature of evidence unveiled by the data analyzed in this sub-section. According to Murtisari (2016: 68), addition is the incorporation of elements that "may legitimately be incorporated into translation". El-Nashar (2016: 319) also draws our attention to the fact that addition is a linguistic requirement of the TT so as to look original. In light of Murtisari's (2016) definition and El-Nashar's (2016) remark, the addition that is dealt with in this sub-section is viewed as the merging of additional elements in the target text that are otherwise not found in the source text in order to make the target text more original and natural.

The excerpts, in Table 1 below, are demonstrations of the addition strategy as employed by Mokitimi (1997).

Table 1. Examples of Addition as an Explicitation Strategy

Sesotho Proverbs	Page No.
1. ST: Phuthi e tsoha ka meso e anyese. SA: 9-duiker 9AGR wake P-at morning-TEMP-ADV 9-AGR suckle-Tns. LT: The duiker wakes up early to suckle its young one. CM: Be prepared for emergencies.	Page 45
2. ST: Tjotjo e hlomile sesela. SA: 9-widow bird 9-AGR blossom-STAT 7-tail. LT: The widowbird's tail has blossomed again. CM: When one has been successful, one becomes proud.	Page 52
3. ST: Bosiu ha bo se habeli. SA: 14-night NEG 14-AGR disappear-NEG twice. LT: Night does not disappear twice before daytime. CM: The same problem is not expected to come more than once.	Page 63

The above excerpts from (1) to (3) are an illustration of the use of addition as a variant of the explicitation strategy. In excerpts (1) to (3) above, Mokitimi (1997) has added elements in the English target text, which are not identified in the Sesotho proverb. These elements are underlined in the above excerpts in Table 1. The Sesotho proverb *Phuthi e tsoha ka meso e anyese* (A duiker wakes up at dawn to suckle its young one) presented in excerpt (1), lacks the information *ngoana oa eona* 'its young one'. However, its English translation as provided by Mokitimi (1997) entails the information 'its young one' (the italicized 'one', in excerpt (1), is a researcher's correction, assuming that it was omitted by mistake). The information has been added by Mokitimi (1997) for the sole purpose of making the English translation sound original, as presenting the translation 'The duiker wakes up early to suckle' would sound incomplete, unnatural, and structurally ungrammatical to the target readership.

Addition is also discernible in excerpt (2), where Mokitimi (1997) has included the word 'again' in her English literal translation of the Sesotho proverb, Tjotjo e hlomile sesela (The widow bird's tail has blossomed). In Sesotho, the great tailed widowbird has two names. When it still has its tail, it is called Molepe, but after losing its tail in winter, it is called Tjotjo. The proverb then talks about this bird after its tail has grown again. Thus, even though the word 'again' is not there in the original proverb, it is readily accessible in the context of the proverb in question, especially because of the use of the verb radical hlomile (have grown again).

Furthermore, in excerpt (3), Mokitimi (1997) has added words such as "before daytime" in her English literal translation of the Sesotho proverb, Bosiu ha bo se habeli (Night does not fall twice). It is common knowledge to both the Sesotho and English readership that Night does not disappear twice before it is daytime. Mokitimi has, as a result, added the information 'before daytime' to make known to the English readership, the information which is only implied in the Sesotho proverb. This conforms to Varnosfadrani et al. (2010: 813) viewpoint, which states that a translator should consider even the extra linguistic features of the target language, which in this case was the information that has been explicated by Mokitimi.

3.1.2. Explanation

This variation of explication strategy is also referred to as explaining the meaning of the SL expression in lieu of translating it, by scholars such as Graedler (2000: 3) and Braçaj (2015: 477). Therefore, it is self-explanatory in the sense that, by employing explanation, the translator does not provide an equivalent target word, but instead provides a dictionary-like descriptive explanation or just explains the source word in the target text. That is, two or more words are provided in place of one. Table 2 below provides excerpts that exemplify Mokitimi's use of explanation as an explication translation strategy.

Table 2. Examples of Explication Strategy by Explanation

Sesotho Proverbs	Page No.
4. ST: Rea hola rea eletsa, koma re sala re e bina ka hlooho. SA: 1-AGR-clitic grow-IND 1-AGR-clitic sing-IND, 9-secret 1-AGR remain-IND 1-AGR 9-AGR sing P-by head. LT: We get old, we sing the initiation song by nodding our heads. CM: Old age is a mere imitation of what people used to do in their youthful days.	Page 5
5. ST: O kena litaba ka sehlotho. SA: 1-AGR jump 10-discussion P-by 7-long uncombed hair. LT: A person jumps into a discussion or situation with his/her long, uncombed hair. CM: A person who is an intruder.	Page 15
6. ST: Ho tsosa mehola. SA: INFL cultivate 4-ground. LT: Cultivate an old piece of ground that was once plowed. CM: To renew an old friendship or love.	Page 34

The meanings of the Sesotho words underlined in Table 2, above, have been explicated through translation by explanation. This means that the translator attempted to achieve the relation of near equivalence by employing translation by explanation. Near equivalence is assumed to occur when the SL and TL concepts are the same or share the majority of their semantic features. In excerpts (4), (5), and (6) above, explanations of Sesotho words, koma, sehlotho, and mehola have been provided in English literal translation. In excerpt (4), an English explanation of 'the initiation song' has been provided for the word koma. Koma is a song that is sung at the 'initiation school'. Mokitimi dealt with this word in her literal translation by explicating its meaning through translation by

explanation. This has resulted in translating one word by employing more than one word. Similarly, in excerpt (5), a Sesotho word, sehlotho, has been translated by explanation as 'long uncombed hair'. It is true beyond a reasonable doubt that sehlotho is what its English explanation suggests, and as such, this means that when failing to find an equivalent target word for sehlotho, Mokitimi provided its English explanation. What Mokitimi has done is to interpret the meaning of the source word to create the same imagery for the target readership. In excerpt (6), Mokitimi was confronted with the meaning of the Sesotho word mehola (fields which were left unploughed for many years). Mehola is the plural of mohola, and therefore, it refers to many pieces of land that were left for years, without being plowed. In order to handle the meaning of this word, Mokitimi (1997) explicated it in her English literal translation through translation by explanation as an old piece of ground which was once plowed. In defining Mohola, Mabile and Dieterlen (2000: 258) indicate that it is a field left unploughed for many years. Their definition reflects the one that has been presented by Mokitimi during the translation of the Sesotho word under discussion. For the same reasons that translation by definition has been employed during the translation of Sesotho words in excerpts (4) and (5) above, Mokitimi explains the word mehola to bridge the linguistic and cultural gap or the lack of a single target equivalent English word, as well as to create a clear mental image for the target readership.

3.1.3. *Implicit to Explicit*

Murtisari (2016:68) views implicit to explicit strategy as "the explication of meaning derivable from context, which may be related to the text's socio-cultural context, in order to enhance readability or to avoid misunderstanding when there is ambiguity". Thus, implicit to explicit strategy refers to putting forth information that has been left out, regarding the social and cultural context of the source text. Information that may help clear up confusion for the target readership. The instances where Mokitimi employed an implicit-to-explicit strategy are demonstrated in excerpts provided in Table 3 below.

Table 3. Examples of Making Implicit Elements Explicit

Sesotho Proverbs	Page No.
7. ST: Ha ho nyatsoe Moroa, ho nyatsoa moqheme. SA: NEG COP despise-NEG 1-San, COP despise-PASS 3-hut. LT: It is not the San who is despised but his hut, because it is shapeless. CM: They pretend to despise a person when it is his/her deeds they despise.	Page 25
8. ST: Tlotlo le oele Mokhoabane. SA: 5-treasure 5-AGR fall-Tns Mokhoabane-SPATIAL-ADV. LT: There is a great treasure at Mokhoabane Mountain because hunters have trapped many wild animals. CM: There is an abundance of food and necessities.	Page 29
9. ST: Ke lefifi la mo-nka-Ntjana. SA: P-it is 5-darkness P-of 1-Ntjana-taker. LT: It is the darkness in which Ntjana was abducted. CM: It is pitch black.	Page 39

In Table 3 above, excerpts (7) to (9) illustrate the use of the implicit-to-explicit strategy by Mokitimi (1997) in her English literal translation of Sesotho proverbs. In the English translations demonstrated in excerpts (7), (8), and (9), Mokitimi has explicitly provided the information, 'because it is shapeless', 'mountain because hunters have trapped many wild animals', and 'in which Ntjana was abducted', chronologically.

In excerpt (7), Mokitimi has explicated the implicit meaning of a Sesotho proverb, Ha ho nyatsoe Moroa, ho nyatsoa moqheme 'It is not the San who is despised but his hut', by clearly indicating why a San's hut is despised. The information that Mokitimi (1997) has made explicit in her translation is only implicit in the original proverb.

This means that certain information regarding what a San's hut is like, which leads to it being despised, has been implied in the Sesotho proverb. In this case, Mokitimi (1997) took on the task of providing additional information to the English readership, thereby explicitly stating the reasons for such strong feelings held against the San's hut, 'because it is shapeless'.

On a similar note, the target reader, that has no idea what Mokhoabane is, is able to learn from the translation provided in excerpt (8), by Mokitimi that 'it is a mountain', and not just any mountain but one where 'hunters have trapped many wild animals'.

With this translation, the information which has only been implied in the Sesotho proverb 'Tlotlo le oele Mokhoabane' 'Great treasure has fallen at Mokhoabane', has been unequivocally stated in the literal translation. Mokitimi (1997) did this in order to limit confusion for the target readership, as well as to ensure that any follow-up questions that the English readership may have regarding the stated Sesotho proverb are answered beforehand.

In excerpt (9), the words *nka*, in the Sesotho proverb *Ke lefifi la mo-nka-Ntjana* 'It is the darkness that took Ntjana away' and 'abduct' are semantically different. *Nka* means to 'take', while 'abduct', according to the Marriam-Webster Online Dictionary, means to 'seize and take away a person by force'. It is evident from the two definitions that to take and to abduct do not carry equal semantic weight; therefore, they cannot create the same effect on the reader. 'Abduct' is a much stronger and more explicit word to use, especially when one is trying to emphasize that someone was 'taken away' out of their free will.

The proverb in excerpt (9) above is trying to express a view that such darkness was so extreme that it even made Ntjana disappear, and it does that without suggesting that his disappearance has to do with anybody except the darkness itself.

The literal translation, however, overtly notes that Ntjana was abducted, and such information is only implied in the Sesotho proverb, as it is believed that Basotho can relate to the context in which the proverb is used. Even so, it was necessary for Mokitimi to use a more explicit word, as the English readership may not be aware of the context in which this proverb is used, as well as the background knowledge that led to the coining of this proverb.

3.2. The Contextual Use of Explicitation Strategy

This section examines the contextual occurrence in which Mokitimi (1997) employed an explicitation strategy. The data to be examined in this section exhibits Mokitimi's (1997) use of explicitation in a communicative context where the translator felt the need to add some further details in the target language.

However, there seems to be a number of factors that may have triggered the translator's need to add some further details in the target language. Excerpts (10) to (18) in Table 4, below, exemplify the factors that might have triggered Mokitimi's need to add some further details in her English literal translation of the Sesotho proverbs to be discussed.

Table 4. Factors That Would Have Led to the Translator's Additional Details

Sesotho Proverbs	Literal Translations	Factors that Lead to the Translator's Additional Details
10. ST: Phuthi e tsoha ka meso e anyese.	TT: The duiker wakes up early to suckle its young.	Certain information has only been implied in the source text.
11. ST: Tjotjo e hlomile sesela.	TT: The widowbird's tail has blossomed again.	Certain information has only been implied in the source text.

12. ST: Bosiu ha bo se habeli.	TT: Night does not disappear twice before daytime.	Certain information has only been implied in the source text.
13. ST: Rea hola rea eletsa, koma re sala re e bina ka hlooho.	TT: We get old, we sing the initiation song by nodding our heads.	A relevant word is non-existent in the target text.
14. ST: O kena litaba ka sehlotho.	TT: A person jumps into a discussion or situation with his/her long, uncombed hair.	A relevant word is non-existent in the target text.
15. ST: Ho tsosa mehola.	TT: Cultivate an old piece of ground that was once plowed.	A relevant word is non-existent in the target text.
16. ST: Ha ho nyatsoe Moroa, ho nyatsoa moqheme.	TT: It is not the San who is despised but his hut, because it is shapeless.	The translator's background knowledge has interfered with the translation process.
17. ST: Tlotlo le oele Mokhoabane.	TT: There is a great treasure at Mokhoabane Mountain because hunters have trapped many wild animals.	The translator's background knowledge has interfered with the translation process.
18. ST: Ke lefifi la mo-nka-Ntjana.	TT: It is the darkness in which Ntjana was abducted.	The translator's background knowledge has interfered with the translation process.

The data presented in Table 4, above, gives evidence of the fact that Mokitimi (1997) employed an explicitation strategy where she considered it necessary to add some further details in her English literal translation of the Sesotho proverbs under investigation. Qiaozhen (2007: 76) explains that "Descriptive Translation Studies sets the versions against the target-cultural background and attempts to seek out the constraining factors such as politics, economy, and ideology in the translating process." This suggests that to understand a translated version, one has to interpret it within its target cultural context, without ignoring various factors that may have impacted its production. In the light of this, the information provided in Table 4, above, shows that the addition of further details in the target language was prompted by three factors, namely that, certain information has only been implied in the source text; a relevant word is non-existent in the target text; and a translator's background knowledge has interfered with the translation process.

In excerpts (10), (11), and (12), for example, the translator provided some additional details in her literal translations, which, of course, have been made implicit in the original proverbs. In excerpt (10), the translator's literal translation entails the information 'its young one' as further details. In excerpt (11), she added 'again', while in excerpt (12), it is the phrase 'before daytime' which provides further details. The translator may have considered adding further details in her literal translations just because the meaning of her literal translations sounded incomplete, and the only way she could make them complete was by explicitly expressing the information that in the source text was only made implicit. Meanwhile, Puyu (2013) and Mmaboko (2006) concur that translation strategies are employed in a context where translation may lack further clarity, and in circumstances in which two distinct cultures interact. Thus, this information provided in the target text can only be recovered in the source text by inference.

In excerpts (13), (14), and (15), on the other hand, the translator's addition of further details in her literal translations seems to have resulted from her attempt to describe or explain the meaning of the original concepts. This is because English seemed to lack relevant words that she could have employed in order to convey their meanings. For instance, the Sesotho word *koma* is a culture-charged (culture-specific) concept which, in the context of the Sesotho proverb in excerpt (13), refers to the 'initiation school song', and a relevant word seemed to be non-

existent in English to render the meaning of this Sesotho concept under discussion literally. Similarly, in excerpt (14), there seemed to be a lack of a relevant word in English, even though the concept referred to by the Sesotho word sehlotho 'long uncombed hair' may be known or familiar in the target language culture. Another similar case is in excerpt (15), where the word mehola may express the phenomenon that is familiar in the target language culture or easy to understand, yet it does not have a relevant word to express it in the target language. Further details provided in excerpts (16), (17), and (18) seem to have resulted from the interference caused by the translator's own background knowledge of the Sesotho proverbs under study. The background knowledge reveals the translator's awareness of the circumstances that may have led to the coinage of the proverbs in question, and she considered it necessary to add such details in her English literal translation of the Sesotho proverbs being referred to. To give an example, in her literal translation, Mokitimi (1997) provides additional information 'because it is shapeless' in excerpt (16) in the Sesotho proverb Ha ho nyatsoe Moroa, ho nyatsoa moqheme 'It is not the San who is being despised, but his hut'. Mokitimi may have known what the story behind the coining of this proverb was, and such knowledge seems to be resurfacing in her literal translation. Likewise, the information mountain, because hunters have trapped many wild animals, reflects the translator's knowledge of the origins of the Sesotho proverb Tlotlo le oele Mokhoabane 'Great treasure has fallen at Mokhoabane', which is illustrated in excerpt (17). Another similar case is in excerpt (18), where Mokitimi's background knowledge about "Ntjana being abducted in the dark" is reflected in her literal translation.

3.3. Strengths of the Explicitation Strategy

The strengths of the explicitation strategy in literally translating the meaning of Sesotho proverbs into English are discussed in this section. Explicitation is dealt with in this research, as the detailing of an idea in the target text, which was otherwise implied in the source text due to the reason that it is a known concept that needs no clarification.

In this article, explicitation as Mokitimi's (1997) working strategy was identified in three forms, namely, addition, explanation, and implicit to explicit. According to Sharma (2015:5), the optimum use of the addition strategy adds clarity. This is said to be achieved by providing additional information about previous events, contexts, or historical background. This strategy is only advantageous if the information provided is "real, relevant, and useful". In relation to the explanation technique, a translator deals with the meaning of a source text by providing dictionary-like descriptive explanations. Apart from that, there are instances where a translator made use of an implicit-to-explicit strategy. In Becher's (2010: 20) view, this strategy is effective in bridging cultural gaps and minimizing communicative risks, because the more clearly information is conveyed, the less the risk of communicative breakdown. This is because, "[...] being not explicit enough carries the 'risk of not being understood" (Becher, 2010: 20). Excerpts (19) to (27) in Table 5, below, illustrate the function of these different forms of explicitation in the English literal translation of some Sesotho proverbs.

Table 5. The Strengths of Explicitation

Sesotho Proverbs	Literal Translations	The Strengths of Explicitation
19. ST: Phuthi e tsoha ka meso e anyese.	TT: The duiker wakes up early to suckle its young one.	Makes the message sound clearer and complete to the target readers.
20. ST: Tjotjo e hlomile sesela.	TT: The widowbird's tail has blossomed again.	Makes the message sound clearer and complete to the target readers.
21. ST: Bosiu ha bo se habeli.	TT: Night does not disappear twice before daytime.	Makes the message sound clearer and complete to the target readers.

22. ST: Rea hola rea eletsa, koma re sala re e bina ka hlooho.	TT: We get old, we sing the initiation song by nodding our heads.	Overcomes lack of equivalence in the target language.
23. ST: O kena litaba ka sehlotho.	TT: A person jumps into a discussion or situation with his/her long, uncombed hair.	Overcomes lack of equivalence in the target language.
24. ST: Ho tsosa mehola.	TT: Cultivate an old piece of ground that was once plowed.	Overcomes lack of equivalence in the target language.
25. ST: Ha ho nyatsoe Moroa, ho nyatsoa moqheme.	TT: It is not the San who is despised but his hut, because it is shapeless.	Enhances the target reader's understanding of the source text.
26. ST: Tlotlo le oele Mokhoabane.	TT: There is a great treasure at Mokhoabane Mountain because hunters have trapped many wild animals.	Enhances the target reader's understanding of the source text.
27. ST: Ke lefifi la mo-nka-Ntjana.	TT: It is the darkness in which Ntjana was abducted.	Enhances the target reader's understanding of the source text.

The data in excerpts (19) to (27), presented in Table 5 above, exemplifies instances where Mokitimi's (1997) strategic use of explicitation can be argued to have been successful with the strengths indicated. It is evident from Table 5, above, that Mokitimi's major concern was the end product, which is the target text. One of the chief ideologies of the Descriptive Translation Studies theory is to approach translation as a target-oriented activity. One can argue, therefore, that Mokitimi employed translation strategies that made the target text intelligible to the target readership and hence observed the principle of acceptability advocated by Toury (1995). In excerpts (19) to (20), Mokitimi added some details in her literal translation of some Sesotho proverbs, which make her literal translation more explicit than the original proverbs.

It has earlier been indicated by Sharma (2015) that the use of addition by means of additional information about previous events, contexts, or historical background adds clarity. This seems to be the case with all the excerpts presented in the table above. This means that the details added in excerpts (19) to (20), above, make the target message sound clearer and complete to the target readership. For example, even though Mokitimi mistakenly left out the word *one* which is italicized in excerpt (19), her intentions are still clear that she wanted her English literal translation 'The duiker wakes up early to suckle' to sound clearer and complete by explicating that it suckles 'its young one'. Hence, her literal translation says 'The duiker wakes up early to suckle its young one'. That is also the case with the addition of 'again', in excerpt (20), and 'before daytime', in excerpt (21). Without the addition of 'again' in the literal translation 'The widow bird's tail has blossomed again', the meaning would not be complete. This then complies with Nida's (1993) principle of functional equivalence, which states that if a close or formal translation makes no sense, certain changes may be introduced into the text. Hence, in this instance, addition was being introduced. Similarly, without the addition of 'before daytime' in the literal translation 'Night does not disappear twice before daytime, the meaning would not be complete and clearer as it is when such information has been explicated in the target language. Furthermore, the details added in excerpts (22) to (24), above, helped the translator to overcome the lack of equivalence in the target language. When faced with the problem of non-equivalence of Sesotho words *koma*, in excerpt (22), *sehlotho*, in excerpt (23), and *mehola*, in excerpt (24), the translator employed translation by explanation. Sharma (2015: 5) further provides the importance of the explanation strategy by stating that the explanatory information enhances the correctness of the translated text and also makes the text easy to comprehend. In this strategy, the translator provided dictionary-like descriptive explanations of Sesotho words that lacked their English counterparts, and such explanations made their meanings more explicit in the target language than they were in the original. For instance, in excerpt (22) above, a concept

koma 'initiation school song', which is peculiar to Sesotho culture, had the capacity to be misunderstood by the English readership; however, by translating it using explanation, the English readership is at an advantage of better understanding the concept, just as the Sesotho readership does.

Moreover, the details added in excerpts (25) to (27), above, explicated the information on the historical background and the circumstances that led to the coining of the proverbs under investigation, and such information can enhance the target reader's understanding of the original proverbs. In other words, it can be argued that in this case, the translator made explicit in the target language the information that was left implicit in the original. De Metsenaere and Vandepitte (2017: 407) explain that the implicit-to-explicit strategy minimizes risk and maximizes relevance. In essence, by providing the information on the historical background and the circumstances that led to the coining of the proverbs in excerpts (25), (26), and (27), it is argued that Mokitimi (1997) enhanced the English reader's understanding of illustrated Sesotho proverbs. Becher (2010) argues that this strategic use of explicitation seems to be an effective means to bridge cultural gaps and to minimize communicative risks. This is the case with the aforementioned excerpts, as by providing the information, 'because it is shapeless', in excerpts (25), 'mountain because hunters have trapped many wild animals', in excerpts (26), and 'in which Ntjana was abducted', in excerpts (27), which is only known to the Sesotho readership, the translator closes the gap that may be there between the two cultures of interest.

The researcher, therefore, finds this form of explicitation strategy, where implicit information in the original language is made explicit in the target language, to be an effective strategy as it maximizes the chances of information being understood in the receptor language. This means that, making explicit, the information which was otherwise implied helps "[...] obtain optimal relevance for the target text audience" (De Metsenaere and Vandepitte, 2017: 408). For this reason, the section argues that Mokitimi (1997) has successfully been able to communicate the Sesotho culture to the target readership, in a manner that makes her literal translations of Sesotho proverbs intelligible to the target readership, and as such, that in turn has maximized chances of effective communication.

4. Conclusion

The article aimed at exploring the use of explicitation strategy in literally translating the Sesotho proverbs into English in the book of Mokitimi (1997), *The Voice of the People*, while also examining the strategy's contextual use and strengths. The data analyzed in this study revealed that Mokitimi's (1997) use of explicitation in her literal translation of some Sesotho proverbs was intentional. This was done in three variations, namely: addition, explanation, and implicit to explicit. The strategy was used in a context where the translator felt the need to add further information. As a result of this, the article revealed some factors that might have influenced this contextual use. These are listed as: certain information has only been implied in the source text; a relevant word was non-existent in the target text; and where the translator's background knowledge has interfered with the translation process.

Furthermore, the study examined the strengths of the explicitation strategy, and these are: the details added made the target message sound clearer and complete to the target readership, the explicitation strategy seemed to have helped Mokitimi (1997) to overcome the lack of equivalence in the target language, and lastly, it has enhanced the English reader's understanding of illustrated Sesotho proverbs. The enhancement of the target reader's understanding is exemplified in excerpt (22), a concept, koma 'initiation school song', which is peculiar to Sesotho culture, had the capacity to be misunderstood by the English readership, and translation by explanation had the advantage of making the English readership better understand the concept, just as the Sesotho readership does. As indicated earlier, there is a scarcity of research on the translation of culture concepts such as Sesotho proverbs; further research is recommended in this regard. Research based on the translation processes involving the cognitive processes and challenges in the translation of cultural concepts can be valuable in literal translation.

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Authors' Contribution

The authors declare that this research comes as an extraction from a full-fledged dissertation that Author 1 has written in fulfillment of M.A. requirements. Author 1 extracted relevant sections from the dissertation. Author 2 gave the paper a publish-worthy structure.

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