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David Livingstone's Missionary Travels

and Researches in South Africa.

A Translation Proposal

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INTRODUCTION

The aim of this dissertation is to propose an original translation into Italian of selected extracts from David Livingstone's *Missionary Travels and Researches in South Africa*. This is a seminal work in the field of African exploration and missionary travels. First published in 1857, the book recounts Livingstone's travels through southern Africa, including important geographical discoveries in a then partially undisclosed land and his interactions with various African tribes. The book was highly influential in its time and it remains an important source for scholars and researchers today. Furthermore, the contemporary reader is impressed by the genuine curiosity and desire of this Scottish missionary and explorer to connect with the people and cultures he met. This distinguishes the book from the many works of the same genre that were being produced at the time. Nevertheless, the fact that the book has never been fully translated into Italian limits its accessibility to a wider audience. Therefore, this dissertation suggests a partial translation of *Missionary Travels and Researches in South Africa*, which could serve as a preliminary reference for translating the complete book. It also provides an opportunity to evaluate different translation methods, and to examine possible obstacles and potential solutions for the translation of such a heterogeneous work. The dissertation will introduce the book and explore the theory of translation and the techniques utilised in the translation procedure.

The thesis comprises four chapters. The opening chapter starts by introducing the author of the literary work - David Livingstone, a Scottish doctor, missionary and explorer - and provides his brief biography. A consistent part of Livingstone's biography coincides with the content of *Missionary Travels*, to be precise, his origins and his first voyage in Africa, where he spent fifteen years before returning to the United Kingdom. Thus, this section is also meant to help the reader comprehend the translation of some extract from the book that will be presented in chapter three. The first chapter includes an analysis of travel writing, with a definition of the genre and a brief inspection of its main developments up to the nineteenth century. This is followed by a rapid

overview of the historical and geopolitical setting in which the book was written, the Victorian era. The chapter concludes with some details about the publication of *Missionary Travels* and about the reception of the book in Great Britain and subsequently in Italy. The purpose of this introductory chapter is to gain an adequate understanding of the work, the author and the context in which it was created, to enable accurate translation.

The second chapter of this thesis examines translation theory, beginning with a literary review of the most significant achievements in translation studies from the beginning of the twentieth century to the present day. Subsequently, the discussion focuses on peculiar aspects of the translation of literary prose and travel writing, addressing the challenges that may arise for the translator and some specific strategies for dealing with them. In the last section of the chapter, some thoughts are given on the use of machine translation for literary texts, including problems and possibilities. The goal of this chapter is to go through the theory that can support the choices made in the translation proposal that is the subject of the following chapter.

As previously mentioned, the third chapter of the present dissertation suggests a proposal for the translation of three extracts from different parts of the aforementioned book. The three extracts are very different from one another as the first one is focused on the author/narrator's background; the second one describes the author's acquaintance with African tribes and their costumes; and the third extract is centred on a peculiar scene of a traditional dance performed by a group of locals. Each of the three extracts has a distinct translation method, which is discussed in the following chapter. The first two extracts are translated with two different machine translation tools, DeepL and MateCat, and then post-edited. The remaining extract, as a matter of comparison, is translated manually, without automated translation, but using online dictionaries and corpora. The primary purpose of this chapter is to propose a translation that attempts to convey the original intention of the author with fidelity and accuracy to the Italian readership. The secondary purpose of this chapter is to draw some consideration by comparing

the translation process of this literary work with and without translation tools.

The concluding chapter focuses on an in-depth analysis of the translation strategies used in order to justify the choices made. The chapter begins by considering how the purpose of both the source text and the target text influences the translation method to be adopted. After this premise, the chapter draws on certain issues raised in Chapter 2 to clarify and support translation decisions, in addition to the translation theory examined in the same chapter. In fact, there are examples of how domesticating and foreignising techniques were adopted and how diverse levels of equivalence were employed. In the meantime, there is an analysis of the cases in which the machine translation tools were able to produce an accurate and coherent translation and the mistakes that occurred. Then the chapter presents how specific aspects of the text can be dealt with, such as cultural and historical references and scientific terminology. The chapter concludes with some consideration about the section that was translated without automated translation.

1. THE BOOK, THE AUTHOR AND THE GENRE

This first chapter of the thesis will begin by examining the biography of the author of *Missionary Travels and Researches in South Africa*, David Livingstone, the Scottish missionary who became famous as an explorer, for his contribution to geographical knowledge of the interior of south Africa. *Missionary Travels* was his first publication and as the reader will see, part of the biography coincides with the content of the book. The remaining part of the chapter will be dedicated to an examination of the genre of the book, travel writing. Particular attention will be devoted to the historical and cultural context in which in the book was written, the Victorian age. Lastly, a brief introduction to the book and its reception will be presented.

1.1 Life of David Livingstone

David Livingstone was born on March 19th, 1813, in the town of Blantyre, Scotland, the second child of the seven children of Neil Livingstone and Agnes Hunter (Morton Stanley, 1890: ix). In order to help supporting his family, David Livingstone started to work in a cotton factory near Glasgow at the age of 10. During the time he was working as a piecer (Livingstone, 1857:26) he was able to attend an evening school, where he started to develop an interest in religion and natural science, along with a passion for classical literature (*Eminent Persons: Biographies Reprinted from the Times, Volume 1*, 1892). As he states in his introduction of *Missionary Travels*, by the age of sixteen he already had considerable knowledge of classics, such as Virgil's and Horace's works. When he was about twenty years old, David Livingstone's religious convictions intensified, and he began to think about becoming a missionary and going to China. In order to do so, he decided to study medicine and theology at the University of Glasgow (Garden Blaikie, 1882:11). In 1838 Livingstone emerged as a "Licentiate of the Faculty of Physicians and Surgeons" (Morton Stanley, 1890:x) and joined the London Missionary Society. Due to the Opium War that broke out in 1839 it was impossible to go to China, therefore the

LMS proposed David Livingstone to be a missionary in the West Indies, but he requested to be sent to Africa instead. The Society accepted, so he left the United Kingdom in 1840, landing first in the Northern Cape of South Africa. In his first destination, Port Natal, he became acquainted with Rev. Robert Moffat, whose daughter later became his wife and faithful companion on his first missionary voyage (Roberts, n.d.). He then proceeded to a mission station in Kuruman, in the territory of the Bantu tribe of Bechuana, in the state of Botswana in 1841 (Bayly, 2017:ii) and later to Mapotsa where he worked with other missionaries until 1845. In the same year, David Livingstone and Mary Moffat (1821–1862) got married and in 1846 they had their first child, Robert. Livingstone began work to the north-east at Chonuane among the Kwena, whose chief, Sechele, would later become his first, and as far as we know only, convert (Roberts, n.d.). Then Livingstone continued going northward, frequently moving from a place to another due to a severe drought that affected the region for years. In 1849, he became the first European to reach Lake Ngami and was awarded 25 guineas by the Royal Geographical Society for this discovery. In 1850 Livingstone reached the upper Zambezi, in the heart of south-central Africa, where he met the chief of the Kololo tribe, Sebituane, who had been eager to meet him and bring him weapons, but died soon afterwards of pneumonia. However, Livingstone had now heard of the existence of a great river to the north, and in 1851 he and his companion William Cotton Oswell reached the Zambezi at Sesheke (Roberts, n.d.). The following year Livingstone accompanied his wife and three children to Cape Town, so that they could return to Scotland for health and educational reasons. Once he left the family with the promise of reaching them in a couple of years, Livingstone undertook another expedition to the Zambesi (Ventura, 1989). The expedition was supported by Sekeletu, Sebituane's son and the new chief of the Makololo. He supplied Livingstone with goods to establish a trade route on the west coast at Loanda, Angola. Livingstone relied on his African entourage to act as interpreters when needed (Jeal, 2013). Livingstone and his 27 Kololo companions reached Loanda in May 1854 after a difficult journey

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that cost him all his trade goods. Even if sick and tired, he refused to return to Britain, wanting to see if a passage to the east coast would be more accessible. So, he embarked once more on a journey that would lead him across the continent. The first stop was Linyanti, where Sekeletu once again decided to support Livingstone, providing him with men and ivory for the journey. Soon after departure, his guides took him to the 'Mosi-oa-Tunya' waterfalls, which he renamed Victoria Falls in honour of the Queen. He arrived in Tete in March 1856 and continued on to Quelimane on the Mozambique coast in May. He was immediately acclaimed as the first European to cross Africa from the western to the eastern seaboard. But before him, Arab and African traders were traversing the continent, following a network of caravan routes that were already in place (Jeal, 2013).

In the course of this first journey, which lasted a total of sixteen years, Livingstone pursued his desire to uncover the unexplored interior of Africa for colonisation, to extend the Gospel, and to abolish the slave trade. He was convinced that missions would make more progress if they were preceded by commercial exchange, therefore he wanted to open the interior of Africa to legitimate trade so that African people could have access to Western goods without having to resort to dealing with slavers. When he returned to Britain in 1856, he became very famous for his enormous contribution to geographical knowledge (Bayly, 2017) and received considerable recognition, including the gold medal of the Royal Geographical Society. It was customary for missionaries to write accounts of their years abroad and Livingstone was urged to recollect his exploits in *Missionary Travels and Researches in South Africa* (1857), which recounts the adventures mentioned above and is the subject of this thesis. The book was very successful and quickly sold more than 70,000 copies (Bratlinger, 1985:176 in Korte, 2000:86). Livingstone spent the next two years giving numerous conferences, was received by Queen Victoria and by the Mayor of London and was named consul of Great Britain in Africa (Ventura, 1989).

With the endorsement of the Geographical Society and the British government,

Livingstone set off again in 1858 on what became known as the Zambesi Expedition, with the purpose of exploring the delta and the course of the river so that it could be used as a highway for commerce. This time the explorer was provided with a much larger team and more substantial resources, including a steamship produced with the purpose of navigating the Zambesi. Despite all the support and his best intentions, he lacked the judgment and ability to lead a team. Besides, the river proved to be impossible to navigate: soon they were faced with impassable rapids and the water was often too low to navigate. Overall, the expedition overall was completely unsuccessful to the extent that the British government recalled it in 1863 (Buxton, 2001). However, the biggest tragedy was personal for Livingstone; his wife Mary, who had joined him in 1862, died shortly after at Shupanga (Livingstone J.D., 2015). Back in Britain in July 1864, Livingstone received a much colder welcome than the previous time, yet was invited by a number of eminent persons, including the Prime Minister and the Duchess of Wellington. In collaboration with his brother Charles, who had taken part in the enterprise, Livingstone wrote *Narrative of an Expedition to the Zambesi and Its Tributaries*, which was published the following year (Britannica).

Livingstone travelled to Africa for the third time in 1866, with the support of public and private agencies and the status of British Consul at Large. His goal, as always, was to extend the Gospel and abolish the slave trade on the East African coast, but he also wanted to explore the Central African watershed and the possibility of finding the ultimate sources of the Nile. During this complex expedition, the crew experienced very difficult situations and Livingstone's health, now almost 60, began to fail after prolonged exposure to such extreme conditions. After several years of silence from him, search parties were sent out to find him (Batty, 2019). Henry Morton Stanley, a correspondent of the New York Herald, encountered the explorer in 1871 and supposedly greeted him with the famous words "Doctor Livingstone, I presume?" which became an object of humour and satire in the following decades (Pettitt, 2007:13). Livingstone joined Stanley's explorations to the northern reaches of Lake Tanganyika and then accompanied him to

Unyanyembe, 200 miles eastward. However, he refused all of Stanley's pleas to leave Africa with him in 1872. Livingstone moved south again, obsessed with the search for the source of the Nile and the desire to destroy the slave trade, but illness overcame him. In May 1873, in Chitambo, present-day Zambia, Livingstone's African companions Sussi and Chuma found him dead. They preserved his body and transported it to the coast during a nine-month journey. He was taken to England and buried in Westminster Abbey on 18 April 1874 with a grand Victorian funeral (Buxton, 2001:198). In the same year, *The Last Journals of David Livingstone* was published.

1.2 Travel Writing

After presenting a short biography of the author of *Missionary Travels*, it is important to make a brief excursion into the literary genre to which this book belongs: travel writing. This genre, which was very popular at the time the book was written, is the result of a very long and articulated tradition. The origins of travel writing are very ancient, dating back thousands of years (Youngs, 2013, Rubiés, 2000). Nevertheless, most scholars agree that the genre of travel literature, as we intend it today, started to develop between the sixteenth and the seventeenth centuries (Blanton, 2002:4). Along with new geographical discoveries and new opportunities for travel, the travelogue continued to evolve over the centuries without losing its popularity, thanks to its "striking potential to be continually revitalized" (Korte, 2000:4).

1.2.1 Defining Travel Writing

The definition of travel writing appears to be quite difficult to find and several scholars agree that it is a very variegated genre which comprises a wide range of non-fictional texts that tend to differ consistently and are arduous to collect under the same category (Blanton, 2002:xi). This has been the subject of much critical attention in recent years, and a number of different labels have been applied to the genre. Its proliferation has raised several theoretical issues, starting

with the attempt to identify its boundaries (Borm, 2004). As travel writing is a 'heterogeneous' genre, there is still an open debate about what should be included and what should be excluded (Kowaleski, 1992:7). When discussing this topic, the definition provided by the author Jonathan Raban, seems to be frequently quoted: "As a literary form, travel writing is a notoriously raffish open house where different genres are likely to end up in the same bed" (Raban, 1987). Lia Guerra, on the other hand, argues that this statement – written in the 1880s – is no longer appropriate, as travel literature has now achieved full respectability since its "renaissance" in the last decades of the past century. With the publication of Edward Said's *Orientalism* (1978), travel writing seemed to begin to receive renewed attention, and this process intensified especially in the 1990s, when women's travel writing and colonial discourses became a new focus of criticism. Indeed, travel writing studies remained marginal for a long time (Hulme & Youngs, 2002), perhaps because of the indeterminacy of its subject. According to Guerra, it has taken a few years, but travel writing now has a legitimate place in academic research, even though she notes that it cannot be ascribed a fixed form, but that ephemerality is its most important formal characteristic (Guerra, 2013). A similar opinion is expressed by Carl Thompson; he suggests that it is not easy to find an "unproblematic definition, or delimitation of what counts as travel writing" (2015:11). Joan-Pau Rubiés avoids the problem by describing travel literature as a "genre of genres" for the multitude of purposes and conventions it features (2000:4).

However, the beauty of travel writing also stands in its richness and variety (Korte, 2000:14): "paradoxically enough, the very possibilities afforded by this trait substantially explain the lasting attraction the genre exerts on writers, readers and critics" (Quaireau & Ounoughi, 2020:202). According to Zweder von Martel, travelogues' unlimited forms of expression include guidebooks, itineraries and even maps, accounts of journeys by land or sea, or simply descriptions of experiences. He notes that such writings can appear in both prose and poetry, and often include a portion of historical and auto-biographical works. Travel writing can consist of

simple notes and observations, and sometimes of letters written during the journey itself, or elaborated long afterwards with literary skill (von Martel in Anjum, 2014:9). The genre has received the contribution of many different professionals such as explorers, doctors, soldiers, etc (Cuddon, 1998:995), and according to Peter Hulme, the travelogue cuts across a number of different disciplines. These include literature, anthropology, history and sociology. All the same, Hulme argues, there is a common ground; an important feature is the fact that travel writing is always expressed in the first-person singular, which seems to be related to the association between the physical and the inner journey, and ultimately to the formation of the traveller's identity in the encounter with an alien reality (Hulme, 1997). The question of identity is also central according to Indira Ghose, as travel functions as an "ideal paradigm to study the intersection of different axes that construct identity" (1998 in Anjum, 2014). Tim Youngs highlights the importance of this genre for its role in recording our progress through time and space, which allows us to establish and understand who we are and what distinguishes us from others in the broadest sense (Youngs, 2013:1). This may be the main reason for such diversity, the fact that travel is intimately linked to the determination of one's identity. Jan Borm follows a similar direction, defining travel book as "any narrative characterized by a non-fiction dominant that relates (almost always) in the first person a journey or journeys that the reader supposes to have taken place in reality while assuming or presupposing that author, narrator and principal character are but one or identical" (Borm, 2004:17). This definition might not be sufficient; as according to Christopher K. Brown, this genre consists of the record of a person's journey "from one place to a significantly different place". Or in other words, the travelogue is the account of a broad practise whereby people move through a culturally conceived space, usually with the expectation that they will eventually return to the place of origin (Brown, 2000). Finally, Alexis Tadié identifies a fundamental aspect that distinguishes travel literature in the connection it creates in the reader: "beyond the variety of the texts, beyond the diverse modes of writing, the

unity of the texts is given by the necessary presentation of these texts to a reading public that will connect to them. The necessarily individual experience of travel implies a relationship to a social group, and to a history of travel (Tadié, 2011:183).

Thus far, in this section of the chapter it has been argued that there are three indispensable features of travel narratives: the journey should be narrated in the first person, it should portray the traveler's experiences in a significantly different context from the usual, and it should not be fictional. Yet, some scholars argue that travel literature does not necessarily have to be as accurate as travel guides, and some elements of fiction are a matter of course (Di Piazza & Polezzi, 2012). Of the literary forms from which travel writing borrows, fiction may be one of the most important (Kowaleski, 1992:7), and more specifically, authors may draw on "the techniques of fiction" in their narration. In Youngs' words, travel writing should include "predominantly factual, first-person prose accounts of travels undertaken by the author-narrator" (Youngs, 2013:3-4). Even though opinions may vary on the level of fictionality, one has to accept that the travel writer provides a personal impression to the reader, and it is not likely that the impression is entirely objective, as the author's perspective will certainly be culture specific (Korte, 2000:6).

Speaking of culture, another important aspect of travel writing is its association with Western civilisation. This connotation is due to, first and foremost, to the fact that several scholars consider travel as a "distinctively Western activity" (Euben, 2006:30). This Eurocentric view has been contested by those who consider travel as a universal phenomenon. For example, Sanjay Subrahmanyam claims that indeed the European era of exploration has witnessed "the expansion in a number of cultures of travel, as well as the concomitant development of travel-literature as a literary genre, whether the routes explored are overland or maritime." However, the notion of geographical discovery "applies as much to [Chinese] Zheng He's Indian Ocean voyages in the early fifteenth century as those of Cabral or Magellan a century later." (Quoted in Ibid., 33). Whether or not travelling can be seen as a Western practice, it is now widely accepted

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that travel writing is directly or indirectly linked to the European colonial project (Faraz Anjum,10) and *Missionary Travels and Researches in South Africa* falls within this framework. At the same time, there is a recognition of the importance of travel writing to Western culture. "Travel literature is certainly not a unique European creation, but its remarkable development throughout the sixteenth and seventeenth centuries was crucial in the formation of a specifically Western discourse on human societies, one increasingly organised around a vision of natural and historical diversity but also tied inextricably to universalist assumptions and aspirations" (Rubiés, 2000:5).

Indeed, it is certain that travel writing has made an immense contribution to the shaping of Western world culture in the course of the centuries. In turn, the various paradigms throughout history have changed the purpose of travel over time and consequently the purpose of travel writing. From the Middle Ages, when pilgrimages were the order of the day, the purpose of travel was usually religious. According to Attilio Brilli, the itineraries of pilgrims and the guides (*libri poenitentiales*) can be considered the forerunners of travel guides (Brilli, 2008). These can be compared to the accounts of the Crusades, since in both cases the goal is the salvation of the soul. A major shift occurs with the emergence of the chivalric tradition; religious motives are replaced by mystical and romantic ones, and the protagonist becomes the centre of the narrative (Popovic, 2013). According to Jennifer Speake, the purpose of the first travel reports was mainly diplomatic and political. Marco Polo's account of his travels in Asia is a well-known example. The aim of such a text was to provide essential information about other cultures (Speake, 2003:xiii), while at the same time authors were trying to entertain the reader, meaning that the report did not need to be entirely factual (Popovic, 2013:372). This approach was still valid in early modern Europe (Rubies, 2000), but at the same time a tendency towards more empirical travel accounts began to flourish; this was the consequence of a new belief in empirical and objective truth would continue to grow in the following centuries (Elsner & Rubies, 1999). The age of explorations is

crucial for the development of travel literature, considering the number of travelogues produced in this time. Antonio Pigafetta wrote a first-hand account of the voyage around the globe made by Ferdinando Magellano; Bernal Díaz del Castillo and Bartolomé de Las Casas wrote detailed accounts of the of the Spanish conquest of Latin America. At the same time, a different kind of travel writing was beginning to emerge, more personal and more eccentric, with a particular focus on detail, an example being the reports of Fynes Moryson (Speake, 2003:14). Missionary journeys were another contribution to the genre. Missions are associated with the geographical expansion of horizons, driven by the desire to spread the Christian faith. Missionaries sought to explore the social structure and characteristics of non-Christians in order to convert them. This led to a preference for empirical methods and a rational approach to describing the new reality (Elsner & Rubies, 1999). With the advent of humanism, the promotion of educational travel goes hand in hand with belief in its transformative effect and its ability to elevate human virtue. The tradition of educational travel would go a long way, culminating in the practise of the Grand Tour. In the Renaissance, the acquisition of knowledge became the main reason for travelling, as it was considered the quintessential way of getting to know the world. Towards the end of the sixteenth century, there was a renewed interest in the observation of natural phenomena in aristocratic circles, together with a passion for art and antiquity. (Brilli, 2008). As geographical knowledge expanded, so did the popularity of travel, both to learn about other cultures and for political and diplomatic reasons. A new type of guidebook began to circulate, designed to help travellers focus on those phenomena from which they could derive the most benefit before returning to their homeland. The essay "Of Travel" by Francis Bacon is the most famous representative (Popovic, 2013:374). The eighteenth century can be considered the "golden age of travel," a time of "incredible blooming of travel literature" (Brilli, 2008). In the 1700s, travel was linked to a desire to discover and reconstruct the past to find one's own place in the history of civilisation. The belief in an objective truth that was emerging in 1400s reached its peak with the

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Enlightenment, which, along with new scientific and geographical discoveries resulted in a great proliferation of scientific travel texts. Pursuing the aim of describing natural phenomena, these texts were characterised by their involvement with material subjects such as ethnology, botany, geography, etc. The eighteenth century also saw the spread of a more sentimental kind of travelogues, centred on the personal experience and inner journey of the traveller, in line with the upcoming rise of Romanticism, which will carry big changes of sensibility in relation to travel (Popovic, 2013:375).

1.2.2 English Travel Writing and explorations in the Nineteenth Century

From the end of the eighteenth century through the nineteenth century, travel intensified, encouraged by the so-called transport revolution. With modern means such as the steamship and the railway, it was now possible to reach distant places more rapidly and more comfortably (Colbert & Morrison, 2020:5). The extension of education to the bourgeois led to a renewed and widespread interest in scientific discovery (Speake, 2003: xiii). This epoch, and especially the Victorian age was characterised by the strong desire to know the other world and this possibility became accessible to more and more people, also thanks to changes in economy which were allowing the middle class to travel. All these elements contributed to convert tourism around the old continent into a mass phenomenon to the extent that the most popular destinations could get overcrowded (Korte, 2000:85). Thomas Cook introduced a new idea of travel, that of pre-packaged group tour and guidebooks. Travel was becoming a collective experience, in contrast with the more individualistic romantic view. In this respect there was a major shift in travel writing occurred between the 1830s and 1840s, from accounts focused on the traveller's experience, the genre moves to either collection of useful and practical information or more essayistic versions of travelogues with high literary value (Popovic, 2013:376-77). In any case, in this climate travel literature was increasingly popular and widely circulating in a variety of different forms, from prestigious and expensive volumes to more affordable versions, according

to the targeted audience. The genre was enjoying full respectability, as it was considered to have the virtue of "improving" the reader, being educational and entertaining at the same time (Thompson, 2015:108). Besides the much- needed travel guides, the most appreciated kinds of travel books were travelogues of tourist journeys in Europe, but also and even more requested were the accounts of missionaries and explores for their adventurous destinations (Korte, 2000:86). In order to fully understand the role and motives of explorations accounts in this period, it is important to acknowledge the historical context of Great Britain and its relationship with other nations. At the beginning of the Nineteenth century Britain was affirming itself as a world power after the victory of the naval battle in Trafalgar. Britain was directly ruling over large areas of Canada, Australasia and the West Indies and controlling a vast part of India through East India Company officials. British traders had now the opportunity to operate in the territories of the New World previously controlled by Spain and Portugal (Youngs, 2013:55). There was interest in commercial expansion in West Africa and in the late 1850s British explorers started the "opening up of Africa" (Brantlinger, 1985). The British Empire reached its pinnacle in the last decades of the nineteenth century: it encompassed vast areas of Africa, and India became the 'jewel in the British crown' in 1876 (Korte, 2000:88). According to Bridges, what was happening is that "Britain's ever closer engagement with the wider world meant that larger and larger numbers of travellers and explorers made journeys to report upon it" (Hulme & Youngs, 2002:55). According to Tim Youngs, the nineteenth century can be resembled to the late 1500s and 1600s, in relation to the conspicuous publication of anthologies of travel and exploration narratives, with the difference that now they were accessible to a larger audience. Not only the books were printed in more affordable editions, but also, even if containing scientific information, they were directed to the general reader. This was particularly noteworthy, the way geographical, ethnological and other scientific data were made comprehensible to a vast readership while combined with a personal travel account (Youngs, 2013:56). These accounts of voyages of discovery are in line

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with the already established tradition of scientific travel, often containing detailed descriptions of natural and anthropological phenomena, scientific appendices and illustrations. However, the authors tended to put particular emphasis on the action of the voyage (Korte, 2000).

It is interesting to mention that alongside the scientific interest in travel, another strand of travel writing continued to be highly personal, focusing even more on the individual's exploits on the voyage, which were ultimately not entirely factual. The amount of extravagant elements added to the narrative could vary, to the extent that a number of travel accounts were completely fraudulent, for example, according to some scholars, Burton's *Personal Narrative of a Pilgrimage to El-Medinah and Meccah* (1855- 1856), in which he claimed to have travelled to the holy city of Mecca in disguise, is still debated today (Speake, 2003:xiv). Another element of interest is the fact that these texts' long descriptions of landscapes drew on the picturesque tradition belonging to the other favoured subgenre of travel writing: tourist travelogues (Korte, 2000).

The nineteenth century was also the age of missionary travel narrative. Mission activity was very significant in this time. In 1795 and 1799 respectively, the London Missionary Society and the Church Missionary Society were founded. In Britain, missionary work was tied to the abolition of slavery (Youngs, 2013:57). At the same time, Victorian missionaries, like the explorers, were enmeshed in the imperialist discourse of their time. Their enterprises were considered to "bring the blessing of civilization in the 'wilderness'" carrying the narrative of the philanthropic virtue of the British Empire (Korte, 2000). Jeanne Moskal, notes that between the late 1830s and early 1840s – the years in which David Livingstone left for his first voyage – missionary activity was receiving particular attention. Donations spiked as new mission fields opened up: the West Indies, where slavery had been abolished in 1834 and the apprenticeship system for former slaves ended in 1838, and the interior of China, which had been opened to evangelisation by the Treaty of Nanking in 1842. The return of famous missionaries on leave helped to fuel this ferment, e.g., Robert Moffat, who recruited David Livingstone for southern

Africa. Larger budgets allowed missionary societies to raise the salaries of their recruits sufficiently that they could afford to get married and raise families. The enthusiasm of these years diminished significantly after 1843 due to the financial constraints of the Hungry Forties (Colbert and Morrison, 2020:221).

Missionary accounts could be considered a subgenre of travel writing and it often circulated in the form of diaries or letters home. They were similar to explorations' accounts in many ways, in fact, often travel writing anthologies and scholars analyse them together (Youngs, 2013, Korte, 2000, Brantlinger, 1985). Both were loved for the temerarious enterprises narrated and the empirical information given, satisfying the desire of entertainment and knowledge, so much so that achieved bestseller status. Brantlinger defines these texts as non-fictional quest novels in which the heroic missionary or explorer struggles through troubled lands towards a goal, be it the discovery of the sources of the Nile or the conversion of the heathen. That goal may also involve mere survival and a return home (Brantlinger, 1985:176).

Having examined the development of scientific travel writing in England in the nineteenth century, the final section of this chapter addresses the production of the work of Missionary Travels.

1.3 Introduction to the book Missionary Travels and Researches in South Africa

Now that we have outlined the genre of the book and the historical context in which it was written, we can present more details about this publication. *Missionary Travels and Researches in South Africa* is the first book David Livingstone wrote and it is considered his greatest literary achievement. Considerable contribution to geography, medicine and science, it expressed his aims as a missionary and explorer, as well as his theories about the future prospects of south-central Africa. *Missionary Travels* soon emerged as one of the most influential works on Africa in the mid-Victorian era. It was instrumental in raising interest in the continent to the

point where it encouraged other expeditions and inspired many other missionary ventures (Livingstone J.D., 2019). As mentioned above, it was published in 1857 by John Murray and it contained almost seven hundred pages of detailed yet modest account of Livingstone's first expedition, from 1840 to 1856, along with precise descriptions of the local flora and fauna and the natives' customs. It could be described as a "hybrid text", encompassing the missionary narrative, the travelogue and the work of field research (Livingstone J.D., 2015). Given the popularity of exploration and missionary reports in the Victorian era, it comes as no surprise that it was an immediate success and inaugurated his rise to fame, as stated by Brantlinger:

> "The books that the explorers wrote took the Victorian reading public by storm. In the first few months after its publication in 1857, Livingstone's Missionary Travels sold seventy thousand copies and made its author wealthy and so famous that he had to avoid situations where he might be mobbed by admirers. If Livingstone was already a national hero in the late 1850s, he was a national saint by the time of his last African journey in 1872. […] Livingstone's apotheosis was complete in 1872 when Stanley, with his great journalistic scoop, published his first best-seller, How I Found Livingstone (Brantlinger, 1985:176)".

The seventy thousand copies that were sold in the first two years after the publication represented almost an unprecedented number for an exploration account. Even though *Missionary Travels* had many of the traditional elements that Victorian reading public loved, it distinguished as an unusual book in the exploration canon. This is because, firstly, it was the first fully documented transcontinental journey to be published in English. Secondly, the text collected the experiences of sixteen years' permanence in Africa, eleven of which Livingstone spent as a resident missionary. Thirdly, Livingstone undertook his explorations almost entirely dependent on the provisions and logistical support of the local people, whereas most European-led expeditions usually had significant European assistance. Another element that captivated Victorian readers was Livingstone's optimism towards the future development of Africa, which included the end of the slave trade. Sadly, Livingstone good faith in the ideal of "Christianity, commerce, and civilisation" would put the basis for the so-called "Scramble for Africa that occurred later in the nineteenth century (Livingstone J.D., 2019). It is interesting to

note that, unlike many explorers, Livingstone's descriptions of Africans were remarkably sympathetic (Livingstone J.D., 2015).

It is worth noting a few facts about the publication. Livingstone broke with LMS convention by deciding to publish with John Murray, who specialised in travel literature rather than missionary writing. Murray had seen the potential of the book and wanted to secure Livingstone's account of his cross-continental expedition. He offered him the generous advance of 2000 guineas and two-thirds of the profits from each edition. Indeed, *Missionary Travels* proved to be a sound investment for John Murray as it soon turned out to be one of the best-selling travel books of the age (Livingstone J.D., 2015). Livingstone, however, could be a difficult author to work with. He was very fastidious about the illustrations and could hardly tolerate editorial interference, fearing it would denature his writing. In any case, several changes were made as it was necessary to adapt the field diary to the expectations of the audience (Henderson, 2015). Some passages have been added and some omitted. For example, a lengthy critique of colonial violence in the Cape Frontier Wars was included in the original manuscript. This was then removed from the published text, possibly for fear of alienating the establishment, or perhaps at Murray's instigation. (Livingstone J.D., 2011). Whereas, the famous sentence "but scenes so lovely must have been gazed upon by angels in their flight" to describe the sight of the Victoria falls, was added upon the editor's suggestion, not because Livingstone had been particularly compelled by it (Ventura, 1985). Also, the personal sketch at the beginning of the book was added because some friends of Livingstone encouraged him to do so (Henderson, 2015).

Missionary Travels' positive reception is attested by a book Review in *Harper's New Monthly Magazine* of February 1858. Here the book is praised for the geographical knowledge it provided on the interior of the African continent, previously believed to be completely dry and "sandy", which turned out to have lakes, rivers and also waterfalls. At the same time, the reviews acknowledged Livingstone's spiritual virtue. As a missionary, he probably had converted only

one person, Sechele, the chief of the Bechuana people, but this was not seen as a defeat as "he is a philosopher as well as a preacher, recognizing as true missionaries the man of science who searches after hidden truths, the soldier who fights against tyranny, the sailor who puts down the slave-trade, and the merchant who teaches practically the mutual dependence of the nations of the earth. His idea of missionary labor looks to this world as well as the next".

Livingstone is considered one of the most written about personalities of the 1800s. From the 1870s to the 1950s, hundreds of books celebrating his life and work in Africa were published. Interestingly, meta-biographical research conducted by professor Justing Livingstone revealed that the character and life of David Livingstone tended to be portrayed in a different light during different phases of British history, from the hight to the decline of the British Empire (Livingstone J.D., 2015). Some scholars agree on the fact that the hagiographical celebration received by Livingstone is more related to "the social and political climate in Britain at the time than any one of Livingstone's considerable achievements" (Provenzano, 2010:10). However, by the end of the nineteenth century, Dr. David Livingstone became widely known all over Europe. Livingstone's fame seems to have arrived in Italy, leading to a series of publications, only the ones related to his first book will be mentioned here. The first book related to *Missionary Travels* to be found in Italy, going under the authorship of David Livingstone is titled *L'Africa australe: primo viaggio del dottor Davide Livingstone, 1840-1856* and it is a partial summary of the first trip published by Treves Editore in Milan in 1873. In the preface it is mentioned that, even though the name of David Livingstone had appeared in several newspapers and was somewhat familiar to the Italian audience, not many knew about his life and his important contribution to the knowledge of the inner lands of the continent of Africa. The following year the Treves brothers published a second edition, vastly expanded of the book which resembles the original *Missionary Travels* but is still far from being a faithful translation. Then, a third edition was published in 1887, very similar to the previous one, enriched with maps and illustrations. There is another publication destined to

young readers by Muggiani in 1878 titled *L'Africa australe: Primo viaggio dal 1840 al 1856*, which consist of two volumes that do not constitute a translation. There is a copy of 1888 with the exact same title by the publishing house Guigoni, which reports Livingstone's accounts in the third person. There are a few publications in Italian about David Livingstone in the 20th century (Franchi, 1929, 1946, Michieli, 1949) but the only translation of *Missionary Travels* is a short extract published by La Stampa in 2000: *Esplorazione dello Zimbabwe: estratti dal diario/ David Livingstone.* Apparently, no integral translation into Italian of *Missionary Travel*, was produced since its publication.

The first chapter of the present thesis has begun by summarizing the biography of David Livingstone, author of *Missionary Travels*, it has then attempted to provide a brief summary of the literature relating to travel writing and its development in Europe and particularly in England during the nineteenth century. The final section discussed some aspects of the publication of *Missionary Travels* in 1857 and its reception and translation to the Italian reading audience. The following chapter will move on to consider the theory that supports the translation proposal presented in chapter three. The second chapter of this thesis will present an overview of the main achievements of translation theories in the last and present century. Particular attention will be devoted to translating travel writing and to some peculiar aspects of *Missionary Travels*.

2. TRANSLATION THEORY AND METHODS

The main topic of this chapter will be translation theory. The purpose of this chapter is to deal with the theory that supports the proposed translation that will be presented in the next chapter. The first section will attempt to present a brief literary review of some of the most crucial developments of translation theory, starting from the beginning of the twentieth century to nowadays. In the second and third section, special attention will be given to the translation of literary prose and travel writing. The last section of the chapter will discuss the use of machine translation for literary texts.

2.1 Overview of translation theories

The word 'translation' is derived from the Latin *translatus*, the past participle of the verb *transferre*, which means to bring or carry across, implying the notion of transposition. In other languages, the word translation implies the act of placing across, as in German *übersetzen*, or of leading across, as in French *traduire*. The underlying idea is that whether words are carried, led or guided across a linguistic boundary, the text is moved from one language to another, changing the structure of the sentence in the expectation that the original will still be present in the new version (Bassnett, 2014:3). Perhaps due to complexity of the subject or to the necessity of the instrument, literature on translation is extremely prolific. Several scholars have attempted to define what translation is, in the first place, and how a translation should be done. This section attempts to present some of the most important contributions to translation theory of the twentieth and twenty-first centuries.

In order to give the reader an idea of where we are starting from at the beginning of the last century, I will briefly mention the legacy that the previous century has left for translation theory. In the Nineteenth-century theorists and practitioners such as Friedrich Schleiermacher and Wilhelm von Humboldt saw translation as a creative action that could be used for a number of

social and cultural functions and has the power to shape languages, literatures and eventually nations (Venuti, 2004). Schleiermacher's ideas echoed throughout the twentieth century and are still relevant today. He believed that the most important question for the translator was how to bring together the source text writer and the translated text reader. He wrote that "either the translator leaves the writer in peace as much as possible and moves the reader toward him, or he leaves the reader in peace as much as possible and moves the writer toward him" (Schleiermacher 1813/2012:49 in Munday, 2016:48). Preferring the first strategy, he argued that the translator should try to convey the same impression as the original reader would have had. This can only be done by means of an 'alienating' rather than a 'naturalising' method of translation, so that the language and content of the source text are preserved in the translation (Munday, 2016:48).

In the first decades of the 1900s, the idea of translation moved to a different direction under the influence of the modernist movements which encouraged literary experimentalism as a mean of "revitalizing culture" (Venuti, 2004:11). German philosophical and literary tradition plays a crucial role in this period; the hermeneutic approach it leans to, sees translation as an autonomous act of interpretation; therefore, the text is transformed and reconstructed in the process (Ghanooni, 2012:78). In his 1923 essay "The Task of the Translator", Walter Benjamin took this idea as a starting point for disentangling the translated text from the original. The result is a new text, born of the original but expressed in what he calls its "afterlife", which allows its existence in a different time and space (Benjamin, 1923/2002). In this dynamic process, both the source and target languages make their contribution, resulting in a "pure language" that is greater than the sum of its two components. The target language is enriched by moving away from its own conventions and reinvents itself by tracing the syntactic structures of the source language (Ricci, 2003:88). Benjamin's view would continue to resonate throughout the twentieth century, for he recognised the importance of translation in ensuring the survival of a work of literature and the importance of the individual translator (Bassnett, 2014:13).

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Ezra Pound was another theorist who tended in the same direction of German thought. His modernist standards included values like positivism and linguistic precision. By adapting experimentalism, he tried to reach "stylistic equivalence". In his view, the autonomy of translation could lead to either an "interpretative" text or an "original writing". In the former case, the translation results in a sort of critical accompaniment that appears next to the poem in the foreign language, which highlights the linguistic peculiarities and lexical choices that the reader should notice in the text. In the latter case, the text is rewritten following the literary standards of the translating culture, masking the relation with the original text, thus resulting in what seems a completely new one (Venuti, 2004:12).

According to Venuti, in the early twentieth century there were two predominant trends. The first one was a formalist interest in technique, which lead to a search for new translations strategies that could match the interpretation of foreign pieces. The second one was a strong functionalism, which employed translation as a mean to reach cultural and political purposes (Venuti, 2004:13). By the end of the 1930s, translation became a sort of literary genre on its own, with its characteristics and purposes. It started catering the attention of writers and thinkers, literary critics and philologists. In this climate of renewed interest, a consistent set of theoretical questions arose, some of which are a matter of debate still today. An example is the issue of the contradictory nature of translation, highlighted by the Spanish philosopher José Ortega y Gasset (Ghanooni, 2012:78). In his essay "The Misery and the "Splendor of Translation", published in 1937, he defined translation as a "utopian task" and it was particularly effective in summarising two incompatible, yet crucial, aspects of it. The "misery' felt when acknowledging the impossibility of translating because of cultural and linguistic limits but also the "splendor" of the reconciliation that translation operates in leading the modern reader towards the original work, adding a historical perspective that enriches his knowledge (Biguenet & Schulte, 1992). These conflicting elements of the translator's work would divide people's opinion

on the matter.

In the 1940s, the philosophical traditions of hermeneutics and existential phenomenology were still influential in highlighting the obstacles to translation, such as linguistic and cultural differences. Martin Heidegger, in his essay "The Anaximander Fragment" (1946), came to an important conclusion in his evaluation of modern translations of ancient Greek philosophy. Within an anti-metaphysical approach to language, he proposed that the solution to the problem of translatability should be literary. Taking up Schleiermacher's idea of bringing the domestic reader to the foreign text as much as possible, "Heidegger recommends a 'poetic' strategy that does 'violence' to everyday language by relying on archaisms, which he subjects to etymological interpretations" (Venuti, 2004:68).

Towards the middle of the century, the main question was translatability: scholars debated whether or not translation was actually possible, and there were two main schools of opposing thought (Ghanooni, 2012:78). On the one hand, among philosophers and academics remained a deep scepticism about the possibilities of translation; on the other hand, thanks to the growing interest of linguists in translation, an empirical and more technical approach, focusing on specific problems and possible solutions to them, allowed for a more optimistic view of the matter. Vladimir Nabokov (1955) represented the more sceptical side. He argued that national literatures have international influences, while at the same time developing in nationally different ways and producing unique 'masterpieces' (Venuti, 2004:68). The translator's task is therefore ultimately unattainable, since he or she should strive to produce an ideal version, even if it includes several explanatory comments and footnotes, in order to avoid oversimplification and cultural flattening (Ricci, 2003:89).

Willard Quine (1960) was another scholar who remained sceptical about translatability. He introduced the concept of "radical translation", which is referred to the translation of a language completely unknown to the translator, who is forced to rely solely on the observed

behaviour of its speakers in relation to their environment. The translation is then based on an "analitic hypothesis" based on the context, formulated by looking at the sentences that would be uttered by the natives and by a compensatory hypothesis for the remaining parts of the language (Quine, 2013). He highlighted a semantic "indeterminacy" that could not be resolved even in the presence of an environmental "stimulus". He believed that despite the tools and strategies one can use, there can never be an absolute correlation between intended stimuli and meaning. Quine viewed meaning as conventional and socially circumscribed. Therefore, the source text is rendered to the receiving culture according to the terms and values embedded in the translated language (Quine, 2013).

On the more optimistic side we find linguists like J.P. Vinay, J. Darbelnet and Roman Jakobson. Vinay and Darbelnet's book *Stylistique comparée du français et de l'anglais* (1958) has been influential in the teaching of translation for decades. By looking at French-English translation from a comparative stylistic point of view, they provided a theoretical basis for a number of translation methods that are still used today. Their translation methods involved a certain reduction of linguistic and cultural differences to empirical semantics. Furthermore, meaning is seen as a cultural construction and the translator is advised to take into account the close connection between linguistic procedures and "metalinguistic information", i.e. the cultural and social context of the two linguistic communities (Venuti, 2004:69). Vinay and Dalbernet identified two strategies: direct (literal) translation and oblique translation. According to the researchers, direct translation is the preferred method and should be used whenever it is possible to transfer the message elements of the source language into the target language one by one. This strategy involves three procedures: "borrowing, calque and literal translation". When the correspondence between the elements of the two languages does not allow direct translation, oblique translation comes into play. This second strategy consists of four procedures: transposition, modulation, equivalence (or idiomatic translation) and adaptation (Munday,

2016:90-1).

Roman Jakobson's contribution is considered crucial for his categorisation of different types of translation and his broad conception of the term. In his famous essay 'On Linguistic Aspects of Translation', he distinguished between intralingual, interlingual and intersemiotic translation. The first category, intralingual translation, refers to the transformation of the text by someone working within the same language. This process includes parody, satire and modernisation of a particular work. He used the term interlingual translation to refer to what is commonly understood as translation, which involves the shifting of texts across linguistic boundaries. The last category, intersemiotic translation or transmutation, meant the interpretation of verbal signs by other, non-verbal signs (Bassnett, 2014:7).

Eugene Nida (1945) was another figure involved in the discussion of translatability. A great expert in the translation of the Bible, he believed that the solutions to the problem of translating between different realities were to be found in ethnology, provided that the translator acquired sufficient "cultural information". The aim is to reduce linguistic and cultural differences to a common referent that makes the concept comprehensible in the target language, even if this means paraphrasing (Ghanooni, 2012:79).

During the 1960s and 1970s, the dominant issue was the concept of "equivalence". The problem of translatability was overcome by the belief that every language consists of identifiable units that are immutable and stable, therefore translating could be achievable by finding the right equivalents of the units of the source text (Ghanooni, 2012:79). Nida, in *Toward a Science of Translating* (1964), evolving from the old dichotomy word-for- word and sense-for-sense, distinguished between formal and dynamic equivalence. The former adheres culturally and linguistically to the source text, while the latter, also called functional equivalence, adapts to the cultural and linguistic values of the target language, as various authors of the time have shown (Ricci, 2003:89).

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J.C. Catford (1965) was another scholar who worked on equivalence. He distinguished between 'formal correspondence' and 'textual equivalent'. A formal correspondent is 'any TL category (unit, class, element of structure, etc.) which can be said to occupy as nearly as possible the same place in the "economy" of the TL as the given SL category occupies in the SL' (Catford 1965: 27). A textual equivalent, on the other hand, is any TL text or part of a text which, on a given occasion, is observed to be the equivalent of a given SL text or part of a text. Formal correspondence is thereby a more general system-based concept between a pair of languages, whereas textual equivalence is tied to a specific ST-TT pair. When the two concepts do not correspond, one speaks of *translation shifts*, which are defined as "deviations from formal correspondence in the process of moving from SL to TL" (1965: 73). He identified two main types of translation shift, *level shifts* – in which the SL element at one linguistic level (e.g. grammar) has a TL equivalent at another level (e.g. lexis) - and *category shifts*, which he divided as follows:

a. Structural shifts, which involve a grammatical change between the structure of the source text and that of the target text;

b. Class shifts, where a source item is translated with a target item belonging to a different grammatical group, i.e. a verb may be translated with a noun;

c. Unit shifts, that are associated with positional changes;

d. Intra-system shifts, which occur when "SL and TL possess systems which are formally approximately equivalent in their constitution, but when translation involves the selection of a non correspondent term in the TL system" (Catford, 1965:80).

Werner Koller (1979) further developed Catford's ideas and identified five types of equivalence:

1. "Denotative equivalence", which is related to the extralinguistic content of a text, and it is also referred to as "content invariance".

2. "Connotative" or "stylistic equivalence", concerning similar register and style.

3. "Text-normative equivalence", that is related to the different text types.

4. "Pragmatic" or "communicative equivalence", focused on the recipient of the text.

5. "Formal equivalence", which refers to the aesthetics and form of the text (Ghanooni, 2012:79). Besides, Koller claimed that there is a hierarchy of values which can be preserved in translation through a hierarchy of equivalence requirements (Panou, 2013:4).

Katharina Reiss (1977) worked on the concept of equivalence, moving it from the word/sentence level to the text-level and considering its communicative purpose. Borrowing from Karl Bühler's function categorisation, she distinguished between:

- informative function: denoting a text whose aim is to convey knowledge and information. The core of such text would be the content;

- expressive function: the focus is on the author's voice and the form of the text;

- appellative function: the purpose lies in provoking a response, like inducing the reader to do something or persuade;

- audio-medial function: for the text used in movies, advertisements, etc. Reiss suggested to translate a piece of work according to what "text type" it is, which points to its function (Munday, 2016:115-117).

On the other hand, there were functionalists who negated the concept of equivalence in the case of literary texts, relying instead on the reader of the translated language. According to Itmar Even-Zohar and Guidon Toury (1978), literary translations are directly linked to the target system. Drawing back on 1920s Russian formalist approach, Even-Zohar believed that literary work needs to be considered as part of a literary system, which is ruled by a dynamic hierarchy and consistently subject to mutation. He highlighted two different ways translated literature operates as a system: TL culture selecting which works are to be translated; and different co-systems influencing translation norms, behaviours and policies. The interaction between these

systems creates what Even-Zohar defined *polysystem*. According to him, the position the translated literature occupies in the polysystem influences the translation strategies that need to be used (Munday, 2016:172-173). On the basis of this theory, Toury has attempted to find a methodology for descriptive translation studies that combines the linguistic comparison of source text and translated text and the consideration of the cultural framework of the translated text, within a translated text-oriented theoretical framework. He sought to identify patterns of behaviour that recur in the translation process and thus to 'reconstruct' the norms at work in translation. In fact, the purpose of descriptive translation studies is to discover probabilistic laws of translation that can be used to assist future translators and researchers (Munday, 2016:194). In these decades, translation definitively established itself as an academic discipline, with an ongoing search for definition that would be consolidated in Susan Bassnett's *Translation Studies* (1980). It was James Holmes who first coined the term "translation studies" in his important essay "The Name and Nature of Translation Studies" (1972). This work was very relevant at this early stage in the development of the discipline (Bassnett, 2014:17). As well as establishing a name for the field, he also described what translation studies involves. He distinguished between "pure research-oriented areas of theory" and "applied areas" such as training and criticism (Holmes, 1988b/2000, p.176). A very different approach was offered by George Steiner in his famous book *After Babel* (1975), which drew on the German hermeneutic tradition. He opposed modern linguistics with a philosophical approach. He defined the hermeneutic approach as "the process of investigating what it means to understand a piece of oral or written speech, and the attempt to diagnose this process in terms of a general model of meaning" (Steiner, 1975:249). According to him, the aim of language should not be to convey meaning, but to be constitutive in reconstructing it (1975:205). He argued: "A great translation must carry with it the most precise sense of the resistant, of the barriers intact at the heart of understanding" (1975:375). He believed that translation occurs in all acts of communication, and

every translation is based on a process of personal interpretation. When translating, one should grasp the object of the text and, by virtue of one's sensibility, create what Steiner called the "original repetition". Contextual awareness and re-creative intuition are crucial, for "lazy translation" leads to the depletion and distortion of the original (Steiner, 1975). This process of translation as interpretation is called "hermeneutic motion" and includes four stages: 1) initiative trust; 2) aggression; 3) incorporation (or embodiment); 4) compensation (or restitution).

Bassnett's work, *Translation Studies* (1980), was, as mentioned above, an important contribution to the establishment of translation studies as a separate field, overlapping with linguistics, literary criticism and philosophy. The book brought together different branches of translation studies. Besides, it focused on the problems of intercultural communication. Bassnett adopted a historical approach to theoretical concepts and based her understanding of practical strategies on their relation to particular cultural and social situations. What she emphasised most, however, was the relative autonomy of the translated text (Ghanooni, 2012:81). Indeed, in general, the eighties saw a growing recognition of the independence of the translated text, and translation came to be considered a form of writing in its own right. This tendency led to the development of various approaches based on semiotics, discourse analysis, post-structuralist theories and functionalism (Ricci, 2003:90). Regarding this last point, Hans Vermeer (1989) proposed a functionalist approach, the *skopos* theory. He argued that the translator should focus on the purpose of the text and choose the right translation methodology accordingly. In other words, "the aim of the translation justifies the strategies employed" (Bassnett, 2014:6).

Antoine Berman took a different view. He argued that a good translation should not domesticate a foreign work to the point where the foreign is no longer present, and he rejected the concept of 'ethnocentric translation' (Venuti, 2004). The translator should register the linguistic and cultural differences in the source text and preserve them in the translated text. Foreignness should not be avoided but pursued, and it can only be achieved through literalism. Through

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'literalism' and 'correspondence', the translated text is enriched and extended (Berman, 1985, "The Trial of the Foreign", in Venuti, 2004). He regarded translation as a "trial of the foreign", a "trial" in two respects (ibid.). Firstly, a trial for the target culture through the experience of the foreignness of the foreign text and word; secondly, a trial for the foreign text because it is removed from its original linguistic context.

In the 1990s, translation studies were established as a discipline in its own right, thanks to scholarly publications and the global proliferation of translator training programmes. This decade saw the incorporation of new schools and concepts, with gender studies, postcolonial translation theory and cultural studies-oriented analyses (Munday, 2016, p. 142). At the same time, the main theories and methodologies of the 1980s continued to circulate, following trends in disciplines like polysystem, skopos and post- structuralism. There were also significant developments in literary theory and linguistics, such as pragmatics, critical discourse analysis and computerised corpora. Various strands of linguistics have been used to solve translation problems in technical, commercial and non-fiction texts in general (Venuti, 2004:325-6).

A great contribution was made by Andre Lefevere. Following Zohar and Toury's concept of literary system, Lefevere saw translation as 'refraction' or 'rewriting'. According to him, refractions carry a literary work from one system to another. In his view, the act of translation is influenced by certain categories and norms that are constitutive of systems in a society (1992a:12). Lefevere sought to examine the concrete factors that determine the reception, acceptance or rejection of literary texts; these include power, ideology, institution and manipulation. He believed that these positions of power had the ability to 'rewrite' literature and control its consumption by the people (1992:2). Lefevere identified three main factors that control the literary system in which translation operates: 1) professionals within the literary system; 2) patronage outside the literary system; 3) the dominant poetics (Lefevere, 1992:13). Lefevere and Bassnett were the authors of an important advance in translation studies, the concept of the

'cultural turn', based on the polysystems theory of Even-Zohar and Toury. Their school of thought focused on the interaction between translation and culture, the ways in which culture influences and constrains translation, and the larger issues of context, history and convention. Similarly, Lefevere argued that translators participate in the rewriting of literature in a system where multiple elements (texts) and agents (readers and writers/translators) interact (1992:12). There has been a major shift, translation would no longer be considered only as a text, but as a culture. Thus, the term 'cultural turn' came to refer to the analysis of translation in its historical, cultural, ideological and political context (Lefevere & Bassnett, 1992:8).

Another major development in the 1990s was the introduction of corpus linguistics. This is the study of language using corpora, which are large collections of texts stored on computers. One of the main purposes of corpus linguistics is to distinguish the features of language used in translation that are not the result of interference from SL. Mona Baker (1995) drew a distinction between 'parallel' and 'comparable' corpora. The former consists of texts written in a SL and their translations in TL. The latter consists of texts written in a given language, e.g., English, and texts translated into English (Baker & Saldanha, 2009).

Another element that became very important for translation theory in the nineties is postcolonialism. In this framework, translation is seen as a cultural and political practice that can contribute to social change. Postcolonialism was introduced by Gayatri Chakravorty Spivak (1993) and can be defined as a broad cultural approach to the study of power dynamics between different groups, cultures or peoples in which language, literature and translation can play a role (Hatim & Munday, 2004:106). Spivak coined the term 'translatese', which refers to a lifeless form of translated language that homogenises the various authors of the source text, flattening their speech patterns and differences. This theme was present also in Laurence Venuti's *The Translator Invisibility* (1995). This work became very influential for translation studies. Besides presenting a critique of Anglo-American publishing practices that favour the domestication of translation,

Venuti played a decisive role in elevating the profession of translator from its status as a "second-class" discipline. He stood out for his refusal to consider translation as a simple communicative act that merely reproduces the equivalent of a message, with the consequence of making it invisible as a historical operation. Even if the main purpose is to communicate, it does not end there. The translator's task is to try to "build a community with foreign cultures, to share an understanding with and of them" (Venuti, "Translation, Community, Utopia" in Venuti, 2004:469). Reviving the ideas of Schleiermacher and Berman, Venuti proposed the dichotomy of domestication and foreignisation. The first practice involves translating in an "invisible" way, prioritising fluency in order to minimise the foreignness of the translated text. The second practice involves "choosing to translate a foreign text excluded by target culture literary canons, maintaining source text features in the translation" (Baker & Saldanha, 2009:79). In a historical context in which translation has been evaluated solely on the basis of its fluency, Venuti objected to the assimilation of the source text to what is easily understandable for the reader. He is not opposed to readability, but to the reductive approach of aggressive domestication of a foreign text (Venuti, 2008).

Finally, I would like to mention two figures who produced relevant works for translation studies in the late 1990s: Peter Newmark and Julianne House. Drawing on Nida's idea of equivalence, Newmark (1998) proposed the opposition between "semantic and communicative" translation, the former being source-oriented and the latter target- oriented (Newmark, 2001). Juliane House distinguished between 'overt' and 'covert' translation. An 'overt translation' is a TT that does not pretend to be the original, in which the addressees of the TT are openly not addressed (House, 2014). A 'covert translation', by contrast, is one that enjoys the status of the ST in the culture of the TL. The ST is not specifically linked to the ST culture or audience; both ST and TT address their respective recipients directly. A covert translation aims to 'recreate, reproduce and represent in the TT the function that the original has in its intralingual framework and discourse

world' (House, 2014). House's distinction takes into account how much the ST depends on its culture for comprehensibility: if the meaning of the ST is native, then an overt translation is required, relying on additional information, be it expansions, insertions or footnotes (Gahnooni, 2012:80).

This section of the chapter has attempted to give a brief overview of the history of translation from the last century to the present. Translation has been a documented practice since the first century BC, and over the centuries it has been a powerful tool for learning, communicating and understanding (Ghanooni, 2012:77). At the beginning of the twentieth century, translation was greatly influenced by the modernist movement and the hermeneutic approach. Around the 1920s and 1930s, functionalism began to play a crucial role in the perception and realisation of translation. Towards the 1940s, the question of translatability began to dominate the scene, and this question continued to trouble scholars in the 1950s. In the 1960s and 1970s, the focus shifted to the concept of equivalence and there was a revaluation of the hermeneutic approach. The last two decades of the twentieth century saw the definitive establishment of translation studies as a field in its own right and the recognition of the autonomy of the translated text. New concepts, methods and research projects have been developed and interacted with this discipline as it has moved towards the present. Currently, the field of translation is fragmented into sub-disciplines influenced by different approaches (hermeneutic or literary), linguistic strands and cultural studies. According to Ghanooni, "translation studies is now a field which brings together approaches from a wide language and cultural studies, that for its own use, modifies them and develops new models specific to its own requirements" (2012:84).

2.2 Translating Literary Prose

Now that we have outlined some of the most significant developments in the recent

history of translation, it is important to narrow the field and talk about the translation of literary prose. As stated by Hermans, literary translation is a "a distinctive kind of translation because it is concerned with a distinctive kind of text" (Hermans, in Soltani et al.2020:3). Newmark (2001) considers the translation of literature to be the most problematic kind of translation because the first meaningful unit of a text, the word, is as important as the second, the sentence in prose or the line in poetry. Kazakova also highlights the complexity of translating literary texts. This is due, firstly, to the personal nature of the texts to be translated, secondly, to the unspecified target audience and, finally, to interlingual/intercultural inequality.

There are a number of literary genres, and prose is one of them. To give a definition, we can assume that "everything that is not verse is prose" ("Le Bourgeois Gentilhomme", 2010 in Haque, 2012). Literary prose translation therefore refers to the translation of novels, romances, essays, fiction and non-fiction, short stories, folk tales, science fiction, etc. According to Haque, prose translation is "a type of literary creativeness where the written work of one language is re-created in another" (2012:97). Although it may seem easy to define literary prose translation, several scholars (Bassnett, 2005, Haque, 2012) argue that there are some serious misconceptions about this practice. A first problem, which is transversal to all sorts of translations is meaning.

According to Steiner, when approaching a literary text, it can be difficult to find "a common-sense intimation of continuities between linguistic intention and utterance" (1978:264). When analysing a text, language poses a problem in that it is not static. The older the text, the greater the mutation of the language and the greater the obstacle to understanding. In fact, language, as long as it is in use, is constantly changing. Even if an ancient text appears simple and perfectly understandable, it may not be so easy to grasp its true meaning, that is the one intended by the author. The main reason is that words are slippery and the meaning arbitrarily attached to them is subject to change (Steiner, 1975:19). Steiner advises the translator to have a very good

knowledge of the context, not to read the text superficially but to "look everything up" (Steiner, 1978:268) and to trust his or her own sensibility. Similarly to Steiner, Newmark defines translation as the "rendering the meaning of a text into another language in the way that the author intended the text" (2001:5).

In fact, there is another crucial aspect that needs to be taken into account in literary prose-translation: the form of the literary text. Thinking that the form is separated from the content is a mistake (Bassnett, 2005:114). If a prose translator does not understand that "a literary text is a combination of a complex set of systems that exist in a dialectical relationship with other sets outside its boundaries" (Haque, 2012:103), he or she will focus on certain parts of a text at the expense of others. Bassnett (2005) argues that a careless translator could easily forget to maintain the stylistic devices used by the author and loose the overall structure of the original. In this regard, Iser (1974) uses the term "intentional sentence correlatives", which are those that constitute the world presented in the literary text. He points out that the intentional correlatives reveal subtle connections which are individually less concrete than statements, assertions and observations, although these only acquire their real meaning through the interaction of their correlatives. Moreover, sentences are not only statements, on the contrary, they point to something beyond what they say, since sentences in a literary text "'are always an indication of something that is to come, the structure of which is foreshadowed by their specific content'" (Iser, 1974:277 in Bassnett, 2005:119). So, if the translator treats sentences only for their content, the result will be a loss of dimension. Likely, the source text presents multiple "facets" such as "…discursive variations, […] archaism, slang, literary allusion and convention" (Venuti, 1995:310) that should not be lost in the translated text. That is because the purpose and role of language in literary prose translation is not only communicative, it has an arty function. Indeed, several of the problems one could face in prose translation "are within the area of art and they depend on its particular laws" (Haque, 2012). To put it another way, Nida's words summarize what

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has been said up to this point: "translation consists of reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style" (Nida, 1984:83 in Bayrambay, 2020:8).

There are also several practical problems the prose translator could find in a text, these include "missing references, several constructions of grammar, dialect terms and neologisms, irrationally vague terminology, inexplicable acronyms and abbreviations, untranslatability, intentional misnaming, particular cultural references etc" (Haque, 2012:101). Moreover, the translator must pay attention to other delicate elements, such as feelings, humour and cultural nuances (Haque, 2012:97).

Before moving on to some of the strategies that the translator can adopt, it is important to make a parenthesis on the issue of translating non-fiction. Soltani et al. identify a number of characteristics that the translator should be aware of when working with non-fiction. The first is the translator's responsibility to the author and the text. In addition, a non-fiction translator is dealing with facts and therefore needs a wide range of knowledge in different fields such as religion, science, geography, literature, etc. The translator will also encounter specific terminology and a certain number of historical names, place names and quotations which may be translations of translations. This may be difficult for a translator to render correctly into the target language (Soltani et al., 2020:4).

As Catford (1965) would say, we could argue that, in the translation practice it all comes down to the problem of finding the right equivalents in the target language. In facts, he describes translation as the "substitution or replacement of textual materials in one language by equivalent textual material in another language" (1965:20). This view of translation seems to not be accepted by many (Haque, 2012:105) and some scholars see it as inadequate and simplistic (Snell-Hornby, 1988). However, Catford's concept of translation shifts, as well as the concept of equivalence in general, have had a certain following and may be helpful in finding solutions for

literary prose translation. As mentioned earlier, translation shifts occur when there is no formal correspondence between an element of the source text and the translated language. To apply this method to a literary text, the translator should first identify all the cases where there is formal correspondence and provide the correct textual equivalents. Then the translator should deal with the parts of the ST that do not have a textual equivalent, resorting to translation shifts. This process should help to ensure that the TL text accurately reflects the SL text. Nevertheless, as Catford states in his book, "translation equivalence depends on communicative features such as function, relevance, situation and culture, rather than on formal linguistic criteria", and some of these features are a matter of personal opinion (Munday, 2016:97). The translator should decide what is functionally relevant according to the literary text he or she is working on.

According to Vinay and Darbelnet (1995), equivalence is the solution when dealing with idioms, proverbs, clichés, noun phrases, adjectives and even onomatopoeia. They see equivalence-oriented translation as reproducing "the same situation as in the original, whilst using completely different wording" (Vinay & Darbelnet, 1995:342). Furthermore, they claim that equivalent expressions between language pairs can only be granted if we obtain them as a list in a bilingual thesaurus as 'full equivalents'. They state that "the need for creating equivalences arises from the situation, and it is in the situation of the SL text that translators have to look for a solution" (Vinay & Darbelnet, 1995:255).

Baker (1992) further explores the idea of equivalence at different stages of the translation process and various features of translation. She divides equivalence the following categories:

1. *Word Level* and *above Word Level Equivalence* refer to the multiple factors to be considered in relation to a single word, like number, gender and tense.

2. *Grammatical equivalence*, related to the different grammatical classes (number, tense and aspects, voice, person and gender) across the two languages.

3. *Textual equivalence*, when indicating the equivalence between S.L. text and T.L. text

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in terms of information and consistency. There are three main factors to consider: 'the type of text', 'the purpose of the translation' and 'the target audience'.

4. *Pragmatic equivalence*, when there are implications and evasions in the translation process. Here the translator should try to reproduce the author's intention in another culture in such a way that the readers of the target culture can understand (Baker, 1992).

Belloc (1931/1959) lists six general rules that the literary prose translator should follow.

1. The translator should look at the source text as a whole and translate accordingly. Rather than translating word by word or sentence by sentence, the translator would benefit from 'blocking out' the text and working in sections.

2. Idioms should be translated with other idioms that have the same meaning even if they have a different form (e.g. EN>IT: menare il can per l'aria > beat around the bush).

3. The translator must render 'intention by intention', paying attention to the emphasis of certain expressions in the source language and trying to match it in the translated text.

4. The translator should be careful with false friends to avoid mistakes.

5. The translator is encouraged to be bold, as translation is 'the resurrection of a foreign thing in a native body' (Belloc, 1931 in Bassnett, 2005:121).

6. The translator is not supposed to embellish.

Belloc acknowledges the translator's moral responsibility to the original, but believes that significant changes are allowed in the translation process in order to provide the TL reader with a text that conforms to the stylistic and idiomatic norms of the TL (Bassnett, 2005:121). Indeed, it is important to conclude this section by mentioning the fact that the translation of the literary text is a piece of work in its own right and it is considered to be autonomous. Belloc wrote in the

1930s and since then the autonomy of the translated has gained recognition until the 1980s, when it has become widely accepted, as it was mentioned earlier. Consequently, the prose translator is independent and has the freedom to make alterations that can benefit the original and give vitality to the work (Haque, 2012).

2.3 Translating Travel Writing

In the previous section we analysed some of the main problems and solution that can be found when translating literary prose. In this last section of the chapter, we will briefly consider some of the peculiarities of translating travel writing. Travel has often been used as a metaphor for translation, as it can be seen as the displacement of a text from one language to another and from one culture to another (An- jian, 2007). In a way, the displacement is doubled in the translation of travel writing. As Burke says, the author of the travel text operates both "interlingual and intercultural translation" and goes through a "double process of decontexualization and recontextualization, first reaching out to appropriate something alien and then domesticating it" (Burke, in Anjum, 2014:8). This procedure is then repeated in the translation. In other words, travel literature often contains descriptions of cultural practices, traditions and beliefs that may be unfamiliar to readers of the target language/culture – just as they are unfamiliar to the traveller. The translator needs to be aware of these differences and find ways to convey them accurately in the target language (Pickford & Martin, 2013).

In addition, the translator will find in the travel text words, phrases or idioms that are specific to a particular language or dialect, which may be that of the traveller or that of the country visited. The translator must, of course, be fluent in both the source and target languages in order to accurately convey the meaning of the text (Bassnett, 2019) and to be alert to the foreign words and expressions reported by the author. Finally, the translator must remember that travel literature often reflects the author's personal experience and perspective. This means

that, in making the text accessible to target language readers, the translator should find the right ways to preserve the author's voice (Reynolds, 2016).

Having said all this, the translator should also be careful to use the appropriate language for the cultural context and the target audience of the translation, while paying attention to the elements listed above (Smith, n.d.).

In order to preserve all these features, it would be best to draw on Schleiermacher's approach. In particular, a translation strategy that seems appropriate would be Venuti's *foreignisation*. As already mentioned, this would consist in "sending the reader abroad" "by making the receiving culture aware of the linguistic and cultural difference inherent in the foreign text" (Munday, 2016:226). In other words, the aim would be to make the readers aware of the foreign origin of the text they are reading. This alienating and non- fluent translation style can be achieved through the inclusion of foreignising elements such as close adherence to the structure and syntax of the ST, calques and archaic structure. Venuti also uses the juxtaposition of archaisms and modern colloquialisms to create a 'heterogeneous discourse' (Munday, 2016:227).

Despite the challenges the have been presented in this section, the translator, who negotiates between two languages and cultures (Bassnett, 2019), has the opportunity to contribute to the diversification of the literary landscape, introducing readers to new authors and perspectives (Reynolds, 2016).

2.4 Machine Translation

As it was mentioned in the previous chapter, *Missionary Travel* is a lengthy book of about seven hundred pages. In the perspective of undertaking the full translation of the work, it would not be unreasonable to consider the implementation of machine translation in the process. Although in recent years there have been considerable progress in the field, the use of machine translation for literary texts is still a controversial topic (Abdulfattah and Yasser, 2020:229). In

fact, literary machine translation is a relatively new field of study, and there is still much to explore (Voigt and Jurafsky). Recently, there have been significant developments in what is known as neural machine translation, which appear to be promising. This technology is based on artificial neural networks and allows the translation to take into account the context of both the training data and the source text, resulting in the placement of words that are appropriate to the context. Still, the output might be unpredictable and requires human review (Taivalkoski-Shilov 690). Some studies have reported that machine translation systems have considerable potential for literary translation and can be usefully employed for this purpose (Abdulfattah and Yasser, 2020:230). On the other hand, there are scholars who do not consider machine translation tools as a reliable source (N. Kelly and J. Zetzsche, Found in Translation: How Language Shapes Our Lives and Transforms the World. Tarcher Perigee, 2012). Like every developing technology it carries positive and negative aspects. On the positive side, machine translation may significantly reduce the time needed to complete a translation (Besacier and Schwartz, 2015). Besides, some scholars and translators have a positive opinion on Translation Memory which is a software able to "store translations in the data base and retrieve translations from the database when the source segment you are translating is similar to a source segment previously stored in the database" (Mossop et al.,2023:207). As stated by Taivalkoski-Shilov, "CAT (Computer Aided Translation) tools and editing software can decrease the load on translators' working and long-term memory and release their cognitive resources for complex tasks by relieving them of repetitive and boring tasks" (691). On the negative note, several scholars agree on the fact that machine translated texts may tend to lack coherence and cohesion (Voigt and Jurafsky). As previously stated, there are two very important aspects to regard in order to make a good literary translation: considering the text as a whole and the interdependence between the form and the content. Machine (-assisted) translation seems to be especially lacking in this area. As for the former, machine assisted translation inevitably leads the translator to look at single segments or even sentences

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(Taivalkoski-Shilov 691). Concerning the latter, MT may be completely inadequate in maintaining the nuances created by the interdependence between form and content, and "since the narrative structure of a literary text is fabricated from its linguistic make-up, the mechanical translation of these textual signs distorts essential aspects of the literary text" (Taivalkoski-Shilov 693-694). Additionally, MT systems seem unable to catch certain cultural references (Abdulfattah and Yasser, 2020:230) and idiomatic expressions. Eventually there might be problems related to register (Macken et al.).

We may say that translation softwares may be used for literature if the nature of the literary text allows it (Abdulfattah and Yasser, 2020:230) and as long as the translator pays attention to the errors that may occur (Abdulaal and Awad, 2022). Indeed, revision is a necessary step to complete a translation and it acquires an even more important role when the translation process is partly automated. Macken e at. hypothesize that a viable process for translation a literary text could consist in three stages: machine translation, post-editing and revision. Mossop argues that editing and revision both "involve checking linguistic correctness as well as the suitability of a text's style for its future readers and for the use they will make of it" (Mossop et al., 2023:1). Teixeira suggest some fundamental steps to implement when revising the output of a machine translated text to complete a translation. The translator should try to spot mistakes like grammar errors, extra or missing words, inconsistencies, the translation of proper names and, especially in the case of literary texts, stylistic problems (Mossop et al., 2023:218). Besides, Texeira argues that, in order to have professional results when using MT, the translator should try not to be influenced by the MT output by thinking about a possible translation before looking at it. The translator should also be quick to reckon when, instead of working on a poor output, it is better to just re-translated the sentence from scratch (Mossop et al., 2023:215).

This chapter began with a brief review of some of the most important moments in the history of translation in the twentieth century. This was followed by a short discussion of some of

the problems and possible solutions in the translation of literary prose. Then, some of the peculiarities of translating travel literature have been presented. The final section discussed the use of machine translation for literary texts. In the next chapter, there will be a proposal for the translation of three extracts from *Missionary Travels and Researches in South Africa*.

3. TRANSLATION PROPOSAL

The previous chapter provided a comprehensive overview of some of the translation theories and strategies that might be helpful in translating a work such as *Missionary Travels and Researches* in South Africa. How specific strategies were used in the production of this translation will be discussed in the next chapter. This chapter will present the parts of *Missionary Travels* that I have selected and translated, together with my proposed translation.

The extracts chosen are the Introduction, and selected passages of Chapter 1 and Chapter 12; each of these was chosen for a different reason and translated with a different method in order to make a comparison. The introduction is the most personal part of the book, where the narrator talks about himself and his background. It plays a crucial role in helping the reader to understand his perspective and comments during the narrative. From the translator's point of view, this part of the book is challenging because of the many references to Scottish culture and history. The Introduction was translated with the help of DeepL, a software based on neural connections of artificial intelligence. The first chapter of the book recounts the author's first encounter with the African continent, his impressions and aims. This section was translated utilizing MateCat, a professional translation software based on Translation Memory. The twelfth chapter takes places during one of Livingstone's long expeditions across the continent, and was selected because of the peculiar scene of the dance of the Makololos. The subtle irony that appears in this passage may pose an interesting challenge to the translator. In the translation of this passage, no translation tools were employed, only online dictionaries.

The edition used for this translation is the Project Gutenberg eBook produced by Alan. R. Light and David Widger, first published in 2006 and updated in 2014.

3.1 Introduction

My own inclination would lead me to several friends, in whose judgment I have confidence, have suggested that, as the reader likes to know something about the author, a short account of his origin and early life would lend additional interest to this book. Such is my excuse for the following egotism; and, if an apology be necessary for giving a genealogy, I find it in the fact that it is not very long, and contains only one incident of which I have reason to be proud. Our great-grandfather fell at the battle of Culloden, fighting for the old line of kings; and our grandfather was a small farmer in Ulva, where my father was born. It is one of that cluster of the Hebrides thus alluded to by Walter Scott:

"And Ulva dark, and Colonsay,

And all the group of islets gay

That guard famed Staffa round."*

* Lord of the Isles, canto 4.

La mia inclinazione mi spingerebbe a parlare il meno possibile di me stesso; ma diversi amici, nel cui giudizio ho fiducia, hanno suggerito che, poiché al lettore piace sapere qualcosa dell'autore, un breve riepilogo delle sue origini e della sua giovinezza conferirebbe ulteriore interesse a questo libro. Questa è la mia scusa per l'egotismo che segue; e se serve un pretesto per dare una genealogia, lo trovo nel fatto che questa non è molto lunga e contiene solo un episodio di cui ho motivo di essere orgoglioso. Il nostro bisnonno cadde nella battaglia di Culloden, combattendo per la vecchia stirpe dei re; e nostro nonno era un piccolo agricoltore a Ulva, dove nacque mio padre. È uno di quei gruppi di Ebridi a cui allude Walter Scott:

"E Ulva scura, e Colonsay,

e tutto il gruppo di isolotti allegri Che sorvegliano la famosa Staffa".

*Il Signore delle Isole, canto 4.

Our grandfather was intimately acquainted with all the traditionary legends which that great writer has since made use of in the "Tales of a Grandfather" and other works. As a boy I remember listening to him with delight, for his memory was stored with a never-ending stock of stories, many of which were wonderfully like those I have since heard while sitting by the African evening fires. Our grandmother, too, used to sing Gaelic songs, some of which, as she believed, had been composed by captive islanders languishing hopelessly among the Turks.

Grandfather could give particulars of the lives of his ancestors for six generations of the family before him; and the only point of the tradition I feel proud of is this: One of these poor hardy islanders was renowned in the district for great wisdom and prudence; and it is related that, when he was on his death-bed, he called all his children around him and said, "Now, in my lifetime, I have searched most carefully through all the traditions I could find

Nostro nonno conosceva molto bene tutte le leggende tradizionali che il grande scrittore ha poi utilizzato nei "Racconti di un nonno" e in altre opere. Ricordo che da ragazzo lo ascoltavo con piacere, perché aveva immagazzinato nella sua memoria una quantità infinita di storie, molte di queste erano molto simili a quelle che ho ascoltato seduto accanto ai fuochi della sera africana. Anche nostra nonna era solita cantare canzoni gaeliche, alcune delle quali, secondo lei, erano state composte da isolani prigionieri che languivano senza speranza tra i turchi.

Il nonno sapeva riportare i particolari delle vite dei suoi antenati per sei generazioni della famiglia prima di lui; e l'unica cosa di cui vado fiero è questa: uno di questi poveri isolani resilienti era rinomato nel distretto per la sua grande saggezza e prudenza; e si racconta che, quando era sul letto di morte avesse chiamato i suoi figli attorno a sé e avesse detto: "Durante tutta la mia vita ho ricercato con cura tutte le tradizioni che ho potuto trovare della nostra

of our family, and I never could discover that there was a dishonest man among our forefathers. If, therefore, any of you or any of your children should take to dishonest ways, it will not be because it runs in our blood: it does not belong to you. I leave this precept with you: Be honest." If, therefore, in the following pages I fall into any errors, I hope they will be dealt with as honest mistakes, and not as indicating that I have forgotten our ancient motto.

This event took place at a time when the Highlanders, according to Macaulay, were much like the Cape Caffres, and any one, it was said, could escape punishment for cattle-stealing by presenting a share of the plunder to his chieftain.

Our ancestors were Roman Catholics; they were made Protestants by the laird coming round with a man having a yellow staff, which would seem to have attracted more attention than his teaching, for the new religion went long afterward, perhaps it does so still, by the name of "the religion of the yellow stick".

Finding his farm in Ulva insufficient to support a numerous family, my grandfather removed to Blantyre Works, a large cotton manufactory on the beautiful Clyde, above Glasgow; and his sons, having had the best education the Hebrides afforded, were gladly received as clerks by the proprietors, Monteith and Co.

He himself, highly esteemed for his unflinching honesty, was employed in the conveyance of large sums of money from Glasgow to the works, and in old age was, according to the custom of that company, pensioned off, so as to spend his declining years in ease and comfort.

Our uncles all entered his majesty's service during the last French war, either as soldiers or sailors; but my father remained at home, and, though too conscientious ever to become rich as a small tea-dealer, by his kindliness of manner and winning ways he made the heart-strings of his children twine around him as

Ritenendo la sua fattoria di Ulva insufficiente a mantenere una famiglia numerosa, mio nonno si trasferì a Blantyre Works, una grande manifattura di cotone sul bellissimo Clyde, sopra Glasgow; e i suoi figli, avendo ricevuto la migliore educazione che le Ebridi potessero offrire, furono accolti volentieri come impiegati dai proprietari, Monteith e Co. Egli stesso, molto stimato per la sua incrollabile onestà, fu impiegato nel trasporto di grandi somme di denaro da Glasgow alla fabbrica e, in età avanzata, secondo l'usanza di quell'azienda, fu messo in pensione, in modo da trascorrere i suoi ultimi anni di vita nell'agio e nella comodità.

Tutti i nostri zii servirono Sua Maestà nell'ultima guerra francese, come soldati o marinai; mio padre però, rimase a casa e, sebbene fosse troppo coscienzioso per arricchirsi come piccolo commerciante di tè, con la sua gentilezza e i suoi modi accattivanti fece sì che le corde del cuore dei suoi figli si

firmly as if he had possessed, and could have bestowed upon them, every worldly advantage. He reared his children in connection with the Kirk of Scotland—a religious establishment which has been an incalculable blessing to that country—but he afterward left it, and during the last twenty years of his life held the office of deacon of an independent church in Hamilton, and deserved my lasting gratitude and homage for presenting me, from my infancy, with a continuously consistent pious example, such as that ideal of which is so beautifully and truthfully portrayed in Burns's "Cottar's Saturday Night". He died in February, 1856, in peaceful hope of that mercy which we all expect through the death of our Lord and Savior.

I was at the time on my way below Zumbo, expecting no greater pleasure in this country than sitting by our cottage fire and telling him my travels. I revere his memory.

The earliest recollection of my mother recalls

stringessero attorno a lui così saldamente come se avesse posseduto, e potuto donare loro, ogni vantaggio mondano. Allevò i suoi figli in connessione con la Chiesa Scozzese - un istituto religioso che fu una benedizione incalcolabile per quel Paese, ma in seguito la lasciò e negli ultimi vent'anni della sua vita ricoprì la carica di diacono di una chiesa indipendente a Hamilton, meritandosi la mia gratitudine e il mio omaggio duraturi per avermi presentato, fin dall'infanzia, un esempio di pietà sempre coerente, come quell'ideale di cui si parla in modo così bello e veritiero nel "Cottar's Saturday Night"[i] di Burns. Morì nel febbraio 1856, nella pacifica speranza che tutti attendiamo nella morte del nostro Signore e Salvatore. In quel momento stavo scendendo sotto Zumbo, e non mi aspettavo piacere più grande in questo paese che sedermi accanto al fuoco della nostra casetta e raccontargli i miei viaggi. Sia onorata la sua memoria.

Il primo ricordo di mia madre richiama

a picture so often seen among the Scottish poor—that of the anxious housewife striving to make both ends meet.

At the age of ten I was put into the factory as a "piecer", to aid by my earnings in lessening her anxiety. With a part of my first week's wages I purchased Ruddiman's "Rudiments of Latin", and pursued the study of that language for many years afterward, with unabated ardor, at an evening school, which met between the hours of eight and ten.

The dictionary part of my labors was followed up till twelve o'clock, or later, if my mother did not interfere by jumping up and snatching the books out of my hands. I had to be back in the factory by six in the morning, and continue my work, with intervals for breakfast and dinner, till eight o'clock at night. I read in this way many of the classical authors, and knew Virgil and Horace better at sixteen than I do now.

Our schoolmaster—happily still alive—was supported in part by the company; he was attentive and kind, and so moderate in his charges that all who wished for education

un'immagine che si vede spesso tra i poveri scozzesi: quella della casalinga ansiosa che si sforza di far quadrare i conti. All'età di dieci anni fui messo in fabbrica come "giuntatore", per aiutare con i miei guadagni a ridurre le sue ansietà. Con una parte della mia prima paga settimanale acquistai i "Rudimenti di Latino" di Ruddiman, ed in seguito, per molti anni, continuai a studiare quella lingua con un ardore costante, in una scuola serale che si riuniva tra le otto e le dieci. Il mio studio si protraeva fino a mezzanotte, o più tardi, se mia madre non interferiva strappandomi i libri dalle mani. Dovevo tornare in fabbrica per le sei del mattino, e lavorare fino alle otto di sera, con intervalli per la colazione e la cena. In questo modo lessi molti degli autori classici, e a sedici anni conoscevo Virgilio e Orazio meglio di quanto li conosca ora. Il nostro maestro di scuola, fortunatamente ancora in vita, era sostenuto in parte dalla compagnia. Attento e gentile, era così modesto nelle sue tariffe che tutti coloro che desideravano un'istruzione avrebbero potuto ottenerla. Molti

might have obtained it.

Many availed themselves of the privilege; and some of my schoolfellows now rank in positions far above what they appeared ever likely to come to when in the village school. If such a system were established in England, it would prove a never-ending blessing to the poor.

In reading, every thing that I could lay my hands on was devoured except novels. Scientific works and books of travels were my especial delight; though my father, believing, with many of his time who ought to have known better, that the former were inimical to religion, would have preferred to have seen me poring over the "Cloud of Witnesses", or Boston's "Fourfold State". Our difference of opinion reached the point of open rebellion on my part, and his last application of the rod was on my refusal to peruse Wilberforce's "Practical Christianity". This dislike to dry doctrinal reading, and to religious reading of every sort, continued for years afterward; but

si avvalsero di questo privilegio; e alcuni dei miei compagni di scuola occupano ora posizioni ben superiori a quelle che sembravano poter raggiungere quando frequentavano la scuola del villaggio. Se un sistema del genere venisse istituito in Inghilterra, si rivelerebbe una benedizione infinita per i poveri.

Per quanto riguarda la lettura, divoravo ogni cosa che mi capitasse fra le mani ad eccezione dei romanzi.

Lavori scientifici e libri di viaggi erano i miei preferiti; anche se mio padre, credendo che i primi fossero nemici della religione, avrebbe preferito vedermi leggere "Nuvole di testimonianza" o "Il quadruplice Stato" di Boston.

La nostra divergenza di opinioni raggiunse un punto di aperta ribellione da parte mia, che culminò con il mio rifiuto di leggere il "Cristianesimo pratico" di Wilberforce. Questa avversione per le letture dottrinali aride e per le letture religiose di ogni genere

having lighted on those admirable works of Dr. Thomas Dick, "The Philosophy of Religion" and "The Philosophy of a Future State", it was gratifying to find my own ideas, that religion and science are not hostile, but friendly to each other, fully proved and enforced.

Great pains had been taken by my parents to instill the doctrines of Christianity into my mind, and I had no difficulty in understanding the theory of our free salvation by the atonement of our Savior, but it was only about this time that I really began to feel the necessity and value of a personal application of the provisions of that atonement to my own case. The change was like what may be supposed would take place were it possible to cure a case of "color blindness". The perfect freeness with which the pardon of all our guilt is offered in God's book drew forth feelings of affectionate love to Him who bought us with his blood, and a sense of deep obligation to Him for his mercy has influenced, in some

continuò per anni; ma dopo aver letto le mirabili opere del dottor Thomas Dick, "La filosofia della religione" e "La filosofia di uno Stato futuro", fu gratificante scoprire che le mie idee, secondo cui la religione e la scienza non sono ostili, ma amiche l'una dell'altra, erano pienamente dimostrate e applicate.

I miei genitori si erano prodigati per inculcare nella mia mente le dottrine del cristianesimo e non ebbi difficoltà a comprendere la teoria della nostra libera salvezza attraverso l'espiazione del nostro Salvatore, ma fu solo in questo periodo che cominciai a sentire la necessità e il valore di un'applicazione delle disposizioni di quell'espiazione al mio caso personale. Il cambiamento è stato simile a quello che si potrebbe ipotizzare se fosse possibile curare un caso di daltonismo. La perfetta gratuità con cui il perdono di tutte le nostre colpe è offerto nel libro di Dio ha suscitato sentimenti di amore verso Colui che ci ha comprato con il suo sangue, e un senso di profonda obbligazione verso di Lui per la sua

small measure, my conduct ever since.

But I shall not again refer to the inner spiritual life which I believe then began, nor do I intend to specify with any prominence the evangelistic labors to which the love of Christ has since impelled me. This book will speak, not so much of what has been done, as of what still remains to be performed, before the Gospel can be said to be preached to all nations.

In the glow of love which Christianity inspires, I soon resolved to devote my life to the alleviation of human misery. Turning this idea over in my mind, I felt that to be a pioneer of Christianity in China might lead to the material benefit of some portions of that immense empire; and therefore set myself to obtain a medical education, in order to be qualified for that enterprise.

In recognizing the plants pointed out in my first medical book, that extraordinary old work

misericordia ha influenzato, in qualche misura, la mia condotta da allora. Ma non farò di nuovo riferimento alla vita spirituale interiore che credo sia iniziata allora, né intendo specificare in modo particolare le attività evangelistiche a cui l'amore di Cristo mi spinse da allora. Questo libro parlerà non tanto di ciò che è stato fatto, quanto di ciò che resta ancora da fare, prima che il Vangelo possa dirsi predicato a tutte le nazioni.

Alla luce dell'amore che il cristianesimo ispira, ben presto decisi che avrei dedicato la mia vita ad alleviare la miseria umana. Riflettendo su questa idea, ritenni che essere un pioniere del cristianesimo in Cina avrebbe potuto portare benefici materiali ad alcune porzioni di quell'immenso impero; perciò, mi prefissai di ottenere un'educazione medica, così da essere qualificato per tale impresa.

Nel riconoscere le piante indicate nel mio primo libro di medicina, quella antica e

on astrological medicine, Culpeper's "Herbal", I had the guidance of a book on the plants of Lanarkshire, by Patrick.

Limited as my time was, I found opportunities to scour the whole country- side, "collecting simples".

Deep and anxious were my studies on the still deeper and more perplexing profundities of astrology, and I believe I got as far into that abyss of phantasies as my author said he dared to lead me.

It seemed perilous ground to tread on farther, for the dark hint seemed to my youthful mind to loom toward "selling soul and body to the devil", as the price of the unfathomable knowledge of the stars.

These excursions, often in company with brothers, one now in Canada, and the other a clergyman in the United States, gratified my intense love of nature; and though we generally returned so unmercifully hungry and fatigued that the embryo parson shed tears, yet we discovered, to us, so many new and interesting things, that he was always as eager

straordinaria opera di medicina astrologica, l'"Erbario" di Culpeper, ebbi la guida di un libro sulle piante del Lanarkshire, di Patrick. Per quanto il mio tempo fosse limitato, trovavo occasioni per perlustrare l'intera campagna, "raccogliendo i semplici". Approfonditi e ansiosi erano i miei studi sui profondi misteri dell'astrologia, e credo di essermi addentrato in quell'abisso di fantasie tanto quanto il mio autore diceva di aver osato condurmi. Sembrava un terreno pericoloso da calpestare, perché l'oscuro accenno dava l'impressione alla mia mente giovanile di "vendere anima e corpo al diavolo", come prezzo dell'insondabile conoscenza delle stelle. Queste escursioni, spesso fatte in compagnia di fratelli, uno ora in Canada e l'altro ecclesiastico negli Stati Uniti, gratificavano il mio intenso amore per la natura; e anche se in genere tornavamo talmente affamati e affaticati che il futuro parroco piangeva, tuttavia scoprivamo così tante cose nuove e interessanti che lui era sempre sempre desideroso di unirsi a noi la volta successiva

to join us next time as he was the last.

On one of these exploring tours we entered a limestone quarry—long before geology was so popular as it is now. It is impossible to describe the delight and wonder with which I began to collect the shells found in the carboniferous limestone which crops out in High Blantyre and Cambuslang.

A quarry-man, seeing a little boy so engaged, looked with that pitying eye which the benevolent assume when viewing the insane. Addressing him with, "How ever did these shells come into these rocks?"; "When God made the rocks, he made the shells in them" was the damping reply.

What a deal of trouble geologists might have saved themselves by adopting the Turk-like philosophy of this Scotchman!

My reading while at work was carried on by placing the book on a portion of the spinning-jenny, so that I could catch sentence after sentence as I passed at my work; I thus kept up a pretty constant study undisturbed by the roar

come l'ultima. Durante una di queste escursioni esplorative entrammo in una cava di calcare, molto prima che la geologia fosse popolare come lo è adesso. È impossibile descrivere la gioia e la meraviglia con cui iniziai a raccogliere le conchiglie che si trovano nel calcare carbonifero che si trova ad High Blantyre e Cambuslang. Un cavatore, vedendo un ragazzino così impegnato, lo guardò con quell'occhio pietoso che i benevoli assumono alla vista di un pazzo. Alla domanda: "Come mai queste conchiglie sono entrate in queste rocce?" rispose pacatamente "Quando Dio ha fatto le rocce, ha fatto le conchiglie al loro interno". Quanti problemi avrebbero potuto risparmiarsi i geologi adottando la filosofia da turchi di questo scozzese!

Portavo avanti le mie letture al lavoro appoggiando il libro su una parte del filatoio, in modo da poter cogliere frase dopo frase mentre lavoravo; continuavo così a studiare in modo abbastanza costante, indisturbato dal

of the machinery. To this part of my education I owe my present power of completely abstracting the mind from surrounding noises, so as to read and write with perfect comfort amid the play of children or near the dancing and songs of savages. The toil of cotton-spinning, to which I was promoted in my nineteenth year, was excessively severe on a slim, loose-jointed lad, but it was well paid for; and it enabled me to support myself while attending medical and Greek classes in Glasgow in winter, as also the divinity lectures of Dr. Wardlaw, by working with my hands in summer. I never received a farthing of aid from any one, and should have accomplished my project of going to China as a medical missionary, in the course of time, by my own efforts, had not some friends advised my joining the London Missionary Society on account of its perfectly unsectarian character. It "sends neither Episcopacy, nor Presbyterianism, nor Independency, but the Gospel of Christ to the heathen."

This exactly agreed with my ideas of what a

rombo dei macchinari. A questa parte della mia educazione devo la capacità di estraniare la mente dai rumori che mi circondano, così da poter leggere e scrivere comodamente tra i bambini che giocano o i selvaggi che cantano e ballano. La fatica della filatura del cotone, a cui fui promosso nel diciannovesimo anno di età, era eccessivamente dura per un ragazzo esile e con le gambe molli, ma era ben pagata; e mi permise di mantenermi mentre frequentavo i corsi di medicina e di greco a Glasgow in inverno, e anche le lezioni di teologia del dottor Wardlaw, lavorando manualmente durante l'estate. Non avevo mai ricevuto un centesimo di aiuto da nessuno e avrei realizzato il mio progetto di andare in Cina come medico missionario, col tempo, con i miei sforzi, se alcuni amici non mi avessero consigliato di entrare nella Società Missionaria di Londra per il suo carattere perfettamente non settario. Essa "non invia né l'episcopato, né il presbiterianesimo, né l'indipendenza, ma il Vangelo di Cristo ai pagani". Questo concordava esattamente con

missionary society ought to do; but it was not without a pang that I offered myself, for it was not quite agreeable to one accustomed to work his own way to become in a measure dependent on others; and I would not have been much put about though my offer had been rejected.

Looking back now on that life of toil, I can not but feel thankful that it formed such a material part of my early education; and, were it possible, I should like to begin life over again in the same lowly style, and to pass through the same hardy training.

Time and travel have not effaced the feelings of respect I imbibed for the humble inhabitants of my native village. For morality, honesty, and intelligence, they were, in general, good specimens of the Scottish poor. In a population of more than two thousand souls, we had, of course, a variety of character. In addition to the common run of men, there were some characters of sterling worth and ability, who

le mie idee su ciò che una società missionaria dovrebbe fare; ma non fu senza dolore che mi offrii, perché non era del tutto piacevole per uno abituato a lavorare per conto proprio diventare in una certa misura dipendente da altri; e non mi sarei sentito molto turbato se la mia offerta fosse stata rifiutata

Ripensando ora a quella vita di fatica, non posso che sentirmi grato che abbia costituito una parte così importante della mia prima educazione; e, se fosse possibile, vorrei ricominciare la vita nello stesso stile umile e passare attraverso la stessa dura formazione.

Il tempo ed i viaggi non hanno cancellato il mio sentimento di rispetto verso gli umili abitanti del mio villaggio natale. Quanto a moralità, onestà e intelligenza erano, in generale, dei buoni esemplari di poveri scozzesi. In una popolazione di più di duemila anime, c'era, ovviamente, una varietà di caratteri. Oltre agli uomini comuni, c'erano alcune figure di grande valore e capacità, che

exerted a most beneficial influence on the children and youth of the place by imparting gratuitous religious instruction. Much intelligent interest was felt by the villagers in all public questions, and they furnished a proof that the possession of the means of education did not render them an unsafe portion of the population. They felt kindly toward each other, and much respected those of the neighboring gentry who, like the late Lord Douglas, placed some confidence in their sense of honor. Through the kindness of that nobleman, the poorest among us could stroll at pleasure over the ancient domains of Bothwell, and other spots hallowed by the venerable associations of which our school-books and local traditions made us well aware; and few of us could view the dear memorials of the past without feeling that these carefully kept monuments were our own. The masses of the working-people of Scotland have read history, and are no revolutionary levelers. They rejoice in the memories of "Wallace and Bruce and a' the lave," who are still much

esercitavano un'influenza molto benefica sui bambini e sui giovani del luogo, impartendo un'istruzione religiosa gratuita. Gli abitanti del villaggio nutrivano grande interesse per tutte le questioni pubbliche e dimostravano che il possesso dei mezzi di istruzione non li rendeva una parte insicura della popolazione. Erano gentili l'uno con l'altro e rispettavano molto quelli della nobiltà vicina che, come il defunto Lord Douglas, riponevano una certa fiducia nel loro senso dell'onore. Grazie alla gentilezza di quell'nobiluomo, i più poveri tra noi potevano passeggiare a piacere tra gli antichi domini di Bothwell e in altri luoghi consacrati da venerabili associazioni di cui i nostri libri di scuola e le tradizioni locali ci rendevano ben consapevoli; e pochi di noi potevano vedere i memoriali del passato senza sentire che questi monumenti accuratamente conservati erano i nostri. Le masse dei lavoratori scozzesi conoscono la storia e non sono dei livellatori rivoluzionari. Si rallegrano dei ricordi di Wallace e Bruce e gli altri, che sono tuttora venerati come gli antichi

revered as the former champions of freedom. And while foreigners imagine that we want the spirit only to overturn capitalists and aristocracy, we are content to respect our laws till we can change them, and hate those stupid revolutions which might sweep away time-honored institutions, dear alike to rich and poor.

Having finished the medical curriculum and presented a thesis on a subject which required the use of the stethoscope for its diagnosis, I unwittingly procured for myself an examination rather more severe and prolonged than usual among examining bodies. The reason was, that between me and the examiners a slight difference of opinion existed as to whether this instrument could do what was asserted. The wiser plan would have been to have had no opinion of my own. However, I was admitted a Licentiate of Faculty of Physicians and Surgeons. It was with unfeigned delight I became a member of a profession which is pre-eminently devoted to

practical benevolence, and which with unwearied energy pursues from age to age its endeavors to lessen human woe. But though now qualified for my original plan, the opium war was then raging, and it was deemed inexpedient for me to proceed to China. I had fondly hoped to have gained access to that then closed empire by means of the healing art; but there being no prospect of an early peace with the Chinese, and as another inviting field was opening out through the labors of Mr. Moffat, I was induced to turn my thoughts to Africa; and after a more extended course of theological training in England than I had enjoyed in Glasgow, I embarked for Africa in 1840, and, after a voyage of three months, reached Cape Town. Spending but a short time there, I started for the interior by going round to Algoa Bay, and soon proceeded inland, and have spent the following sixteen years of my life, namely, from 1840 to 1856, in medical and missionary labors there without cost to the inhabitants.

di età in età i suoi sforzi per diminuire le sventure umane. Ma, pur essendo qualificato per il mio progetto originario, la guerra dell'oppio era allora in corso e non fu ritenuto opportuno che mi recassi in Cina. Avevo sperato ardentemente di poter accedere attraverso l'arte della guarigione a quell'impero a quel tempo chiuso; ma non essendoci prospettive di una rapida pace con i cinesi, e dato che un altro campo interessante si stava aprendo grazie ai lavori del signor Moffat, fui indotto a rivolgere i miei pensieri all'Africa; e dopo un corso di formazione teologica in Inghilterra più esteso di quello di cui avevo goduto a Glasgow, mi imbarcai per l'Africa nel 1840 e, dopo un viaggio di tre mesi, raggiunsi Città del Capo. Dopo un breve periodo di tempo, partii per l'interno aggirando la baia di Algoa e proseguii presto verso l'entroterra, dove trascorsi i successivi sedici anni della mia vita, dal 1840 al 1856, svolgendo attività mediche e missionarie senza alcun costo per gli abitanti.

As to those literary qualifications which are acquired by habits of writing, and which are so important to an author, my African life has not only not been favorable to the growth of such accomplishments, but quite the reverse; it has made composition irksome and laborious. I think I would rather cross the African continent again than undertake to write another book. It is far easier to travel than to write about it. I intended on going to Africa to continue my studies; but as I could not brook the idea of simply entering into other men's labors made ready to my hands, I entailed on myself, in addition to teaching, manual labor in building and other handicraft work, which made me generally as much exhausted and unfit for study in the evenings as ever I had been when a cotton- spinner. The want of time for self-improvement was the only source of regret that I experienced during my African career. The reader, remembering this, will make allowances for the mere gropings for light of a student who has the vanity to think himself "not yet too old to learn". More precise

Per quanto riguarda le qualifiche letterarie che si acquisiscono con l'abitudine di scrivere, e che sono così importanti per un autore, la mia vita in Africa non solo non è stata favorevole alla crescita di tali capacità, ma al contrario, ha reso la composizione un lavoro irritante e faticoso. Penso che preferirei attraversare il continente africano una seconda volta, piuttosto che scrivere un altro libro. È molto più semplice fare un viaggio che raccontarlo. Avevo intenzione di andare in Africa per continuare i miei studi; ma poiché non potevo accettare l'idea che gli altri lavorassero per me, oltre all'insegnamento mi imposi di lavorare manualmente nell'edilizia e in altri lavori artigianali, che mi rendevano il più delle volte esausto e inadatto allo studio la sera, come quando filavo il cotone. La mancanza di tempo da dedicare al mio apprendimento è l'unico rimpianto che ho della mia carriera in Africa. Il lettore, ricordando questo, farà attenzione ai semplice tentennamenti di uno studente che ha la vanità di ritenersi "non ancora troppo vecchio per imparare". Alcune informazioni

information on several subjects has necessarily been omitted in a popular work like the present; but I hope to give such details to the scientific reader through some other channel.

3.2 Chapter 1

[p.32]

[...]

The different Bechuana tribes are named after certain animals, showing probably that in former times they were addicted to animal-worship like the ancient Egyptians. The term Bakatla means "they of the monkey"; Bakuena, "they of the alligator"; Batlapi, "they of the fish": each tribe having a superstitious dread of the animal after which it is called. They also use the word "bina", to dance, in reference to the custom of thus naming themselves, so that, when you wish to ascertain what tribe they belong to, you say, "What do you dance?" It would seem as if that had been a part of the worship of old. A tribe never eats the animal which is its namesake,

più precise su diversi argomenti sono state necessariamente omesse in un'opera divulgativa come la presente; ma spero di fornire tali dettagli al lettore scientifico attraverso qualche altro canale.

[p.32]

[...]

Le diverse tribù dei Bechuana prendono il proprio nome da vari animali, il che dimostra che in passato probabilmente c'era un culto agli animali come nell'antico Egitto. Il termine Bakalta significa "quelli della scimmia"; Bakuena, "quelli del coccodrillo"; Batlapi "quelli del pesce": ogni tribù ha untimore superstizioso dell'animale da cui prende il nome. Usano anche la parola "bina", ballare, in riferimento all'usanza di chiamarsi così, sicché, quando ci si vuole accertare a quale tribù appartengono, si dice: "Che cosa ballate?" Tutto ciò sembrerebbe parte di un antico culto. Una tribù non mangia mai dell'animale da cui prende il nome e usa il

using the term "ila", hate or dread, in reference to killing it. We find traces of many ancient tribes in the country in individual members of those now extinct, as the Batau, "they of the lion"; the Banoga, "they of the serpent"; though no such tribes now exist. The use of the personal pronoun they, Ba-Ma, Wa, Va or Ova, Am-Ki, &c., prevails very extensively in the names of tribes in Africa. A single individual is indicated by the terms Mo or Le. Thus Mokwain is a single person of the Bakwain tribe, and Lekoa is a single white man or Englishman—Makoa being Englishmen.

I attached myself to the tribe called Bakuena or Bakwains, the chief of which, named Sechele, was then living with his people at a place called Shokuane. I was from the first struck by his intelligence, and by the marked manner in which we both felt drawn to each other. As this remarkable man has not only embraced Christianity, but expounds its doctrines to his people, I will here give a brief

termine "ila", odio o paura, in merito all'uccisione di tale animale. Si trovano tracce di molte antiche tribù del Paese in singoli membri di quelle ora estinte, come i Batau, "quelli del leone"; i Banoga, "quelli del serpente"; anche se queste tribù non esistono più. L'uso del pronome personale loro, Ba-Ma, Wa, Va o Ova, Am-Ki, ecc. è molto diffuso nei nomi delle tribù africane. Un singolo individuo viene indicato con le parole Mo o Le. Quindi, Mokwain è una singola persona della tribù dei Bakwain e Lekoa è un singolo uomo bianco o inglese - i Makoa sono gli inglesi.

Mi affezionai ad una tribù chiamata Bakuena o Bakwains, il cui capo, di nome Sechele, viveva allora con la sua gente in un luogo chiamato Shokuane. Fin dal primo momento fui colpito dalla sua intelligenza e dal modo in cui ci sentivamo in sintonia. Poiché quest'uomo straordinario non solo abbracciò il cristianesimo, ma ne espose le dottrine al suo popolo, fornirò qui un breve cenno della sua

sketch of his career.

His great-grandfather Mochoasele was a great traveler, and the first that ever told the Bakwains of the existence of white men. In his father's lifetime two white travelers, whom I suppose to have been Dr. Cowan and Captain Donovan, passed through the country (in 1808), and, descending the River Limpopo, were, with their party, all cut off by fever. The rain- makers there, fearing lest their wagons might drive away the rain, ordered them to be thrown into the river.

This is the true account of the end of that expedition, as related to me by the son of the chief at whose village they perished. He remembered, when a boy, eating part of one of the horses, and said it tasted like zebra's flesh. Thus they were not killed by the Bangwaketse, as reported, for they passed the Bakwains all well.

The Bakwains were then rich in cattle; and as one of the many evidences of the desiccation of the country, streams are pointed out where

Il suo bisnonno Mochoasele era un grande viaggiatore, e fu il primo a dire ai Bakwains dell'esistenza dei bianchi. Durante la vita del padre, due viaggiatori bianchi, che suppongo fossero il dottor Cowan e il capitano Donovan, attraversarono il Paese (nel 1808) e, scendendo il fiume Limpopo, furono tutti stroncati dalla febbre. I fabbricanti di pioggia, temendo che i loro carri potessero scacciare la pioggia, ordinarono che fossero gettati nel fiume. Questo è il vero resoconto della fine di quella spedizione, come mi fu raccontato dal figlio del capo del villaggio in cui perirono. Ricordava che da ragazzo aveva mangiato della carne di cavallo e aveva detto che somigliava a quella della zebra. Così non furono uccisi dai Bangwaketse, come si dice, perché superarono i Bakwain senza problemi. Allora i Bakwain erano ricchi di bestiame; e come una delle tante prove del disseccamento del paese, vengono indicati i corsi d'acqua in cui un tempo si abbeveravano migliaia e

thousands and thousands of cattle formerly drank, but in which water now never flows, and where a single herd could not find fluid for its support.

When Sechele was still a boy, his father, also called Mochoasele, was murdered by his own people for taking to himself the wives of his rich under-chiefs.

The children being spared, their friends invited Sebituane, the chief of the Makololo, who was then in those parts, to reinstate them in the chieftainship. Sebituane surrounded the town of the Bakwains by night; and just as it began to dawn, his herald proclaimed in a loud voice that he had come to revenge the death of Mochoasele. This was followed by Sebituane's people beating loudly on their shields all round the town.

The panic was tremendous, and the rush like that from a theatre on fire, while the Makololo used their javelins on the terrified Bakwains with a dexterity which they alone can employ. Sebituane had given orders to his men to spare

migliaia di capi di bestiame, ma in cui ora l'acqua non scorre mai, e dove una sola mandria non troverebbe liquidi a sufficienza per il proprio sostentamento.

Quando Sechele era ancora un bambino, suo padre, anche lui chiamato Mochoasele, venne ucciso dal suo stesso popolo per aver preso per sé le mogli dei suoi ricchi sottocapi. Poiché i figli erano stati risparmiati, i loro amici invitarono Sebituane, il capo dei Makololo che allora si trovava da quelle parti, a reintegrarli nel titolo di capo. Durante la notte, Sebituane circondò la città dei Bakwain e, proprio quando cominciava ad albeggiare, il suo araldo proclamò a gran voce che era venuto a vendicare la morte di Mochoasele. A ciò seguì il battere forte degli scudi da parte del popolo di Sebituane per tutta la città. Il panico fu tremendo e l'impeto fu simile a quello di un teatro in fiamme, mentre i Makololo usavano i loro giavellotti sui Bakwain terrorizzati con una destrezza che solo loro sanno usare. Sebituane aveva ordinato ai suoi uomini di

the sons of the chief; and one of them, meeting Sechele, put him in ward by giving him such a blow on the head with a club as to render him insensible.

The usurper was put to death; and Sechele, reinstated in his chieftainship, felt much attached to Sebituane. The circumstances here noticed ultimately led me, as will be seen by-and-by, into the new, well-watered country to which this same Sebituane had preceded me by many years.

Sechele married the daughters of three of his under-chiefs, who had, on account of their blood relationship, stood by him in his adversity. This is one of the modes adopted for cementing the allegiance of a tribe. The government is patriarchal, each man being, by virtue of paternity, chief of his own children. They build their huts around his, and the greater the number of children, the more his importance increases. Hence children are esteemed one of the greatest blessings, and are always treated kindly. Near the centre of each

risparmiare I figli del capo; uno di questi, incappato in Sechele, lo mise in fuga dandogli un colpo di mazza sulla testa tale da renderlo insensibile. L'usurpatore fu messo a morte e Sechele, reintegrato nella sua carica di capo, rimase molto legato a Sebituane. Le circostanze qui descritte alla fine mi condussero, come si vedrà tra poco, nel nuovo e ben irrigato paese in cui questo stesso Sebituane mi aveva preceduto molti anni prima.

Sechele sposò le figlie di tre dei suoi sottocapi che, in virtù del loro legame di sangue, gli erano stati vicino nelle avversità. Questo è uno dei metodi adottati per consolidare la fedeltà di una tribù. Il governo è patriarcale: ogni uomo è, in virtù della paternità, capo dei propri figli. Costruiscono le loro capanne attorno alla sua, e maggiore è il numero di figli, maggiore è il lustro del capo. Quindi, i bambini sono considerati la più grande benedizione, e vengono sempre trattati benevolmente. Vicino al centro di ogni cerchio di capanne c'è un

circle of huts there is a spot called a "kotla", with a fireplace; here they work, eat, or sit and gossip over the news of the day. A poor man attaches himself to the kotla of a rich one, and is considered a child of the latter. An under-chief has a number of these circles around his; and the collection of kotlas around the great one in the middle of the whole, that of the principal chief, constitutes the town. The circle of huts immediately around the kotla of the chief is composed of the huts of his wives and those of his blood relations. He attaches the under-chiefs to himself and his government by marrying, as Sechele did, their daughters, or inducing his brothers to do so. They are fond of the relationship to great families. If you meet a party of strangers, and the head man's relationship to some uncle of a certain chief is not at once proclaimed by his attendants, you may hear him whispering, "Tell him who I am." This usually involves a counting on the fingers of a part of his genealogical tree, and ends in the important announcement that the head of the party is half-cousin to some well-

punto chiamato "kotla", con un camino; qui si lavora, si mangia o ci si siede a spettegolare sulle notizie del giorno. Un povero che si attacca alla kotla di un ricco viene considerato figlio di quest'ultimo. Un sottocapo ha un certo numero di questi cerchi intorno al suo; e l'insieme delle kotla intorno alla grande kotla al centro di tutto, quella del capo principale, costituisce il villaggio. Il cerchio di capanne immediatamente intorno alla kotla del capo è composto dalle capanne delle sue mogli e da quelle dei suoi consanguinei. Egli lega i sottocapi a se stesso e al suo governo sposando, come aveva fatto Sechele, le loro figlie o inducendo i suoi fratelli a farlo. Amano molto la parentela con le grandi famiglie. Se incontri una comitiva di sconosciuti e la parentela del capo con qualche zio di un certo capo non viene subito proclamata dai suoi assistenti, potreste sentirlo mormorare: "Digli chi sono". Questo di solito implica il conto sulle dita di una parte del suo albero genealogico e si conclude con l'importante annuncio che il capo della comitiva è cugino

known ruler.

Sechele was thus seated in his chieftainship when I made his acquaintance. On the first occasion in which I ever attempted to hold a public religious service, he remarked that it was the custom of his nation, when any new subject was brought before them, to put questions on it; and he begged me to allow him to do the same in this case. On expressing my entire willingness to answer his questions, he inquired if my forefathers knew of a future judgment. I replied in the affirmative, and began to describe the scene of the "great white throne, and Him who shall sit on it, from whose face the heaven and earth shall flee away," &c. He said, "You startle me: these words make all my bones to shake; I have no more strength in me; but my forefathers were living at the same time yours were, and how is it that they did not send them word about these terrible things sooner? They all passed away into darkness without knowing whither they were going." I got out of the difficulty by

per metà di qualche noto sovrano.

Sechele era seduto al suo posto di capo tribù, quando feci la sua conoscenza. Alla prima occasione in cui tentai di tenere una funzione religiosa pubblica, egli osservò che era abitudine della sua nazione, quando veniva presentato un nuovo argomento, porre domande al riguardo; mi pregò di permettergli di fare lo stesso in questo caso. Nell'esprimere la mia piena volontà a rispondere alle sue domande, lui mi chiese se i miei antenati sapessero di un future giudizio.

Risposi affermativamente, ed iniziai a descrivere la scena del "grande trono bianco e Colui che vi siederà sopra, dalla cui faccia fuggiranno il cielo e la terra", eccetera.

Lui disse: "Mi fai trasalire, le tue parole mi fanno tremare le ossa e mi sento come se non avessi più forze; ma i miei antenati vissero allo stesso tempo dei tuoi, perché loro non li hanno avvertiti di queste cose terribili? Morirono tutti nelle tenebre, senza sapere dove sarebbero andati." Risposi spiegando le barriere

explaining the geographical barriers in the North, and the gradual spread of knowledge from the South, to which we first had access by means of ships; and I expressed my belief that, as Christ had said, the whole world would yet be enlightened by the Gospel. Pointing to the great Kalahari desert, he said, "You never can cross that country to the tribes beyond; it is utterly impossible even for us black men, except in certain seasons, when more than the usual supply of rain falls, and an extraordinary growth of watermelons follows. Even we who know the country would certainly perish without them." Reasserting my belief in the words of Christ, we parted; and it will be seen farther on that Sechele himself assisted me in crossing that desert which had previously proved an insurmountable barrier to so many adventurers. As soon as he had an opportunity of learning, he set himself to read with such close application that, from being comparatively thin, the effect of having been fond of the chase, he became quite corpulent from want of exercise. Mr. Oswell gave him

geografiche del Nord e la graduale diffusione della conoscenza dal Sud, a cui abbiamo avuto accesso per la prima volta tramite le navi; ed espressi la mia fiducia nel fatto che tutto il mondo sarebbe stato illuminato dalla luce del Vangelo. Indicando il grande deserto del Kalahari disse: "Non si può attraversare il paese per arrivare alle tribù che sono lì; è impossibile anche per noi neri, ad eccezione di alcune stagioni in cui cade più pioggia del solito, facendo crescere una grande quantità di angurie. Anche noi che conosciamo bene il paese, periremmo senza queste."

Dopo aver ribadito la mia fede nelle parole di Cristo, ci separammo; più avanti si vedrà che Sechele stesso mi aiutò ad attraversare quel deserto che in precedenza era stato una barriera insormontabile per tanti avventurieri. Non appena ebbe l'opportunità di imparare, si mise a leggere con tale impegno che, da relativamente magro, grazie alla sua passione per la caccia, diventò piuttosto corpulento per la mancanza di esercizio. Il signor Oswell gli diede la prima lezione di cifre e imparò

his first lesson in figures, and he acquired the alphabet on the first day of my residence at Chonuane. He was by no means an ordinary specimen of the people, for I never went into the town but I was pressed to hear him read some chapters of the Bible. Isaiah was a great favorite with him; and he was wont to use the same phrase nearly which the professor of Greek at Glasgow, Sir D. K. Sandford, once used respecting the Apostle Paul, when reading his speeches in the Acts: "He was a fine fellow, that Paul!" "He was a fine man, that Isaiah; he knew how to speak." Sechele invariably offered me something to eat on every occasion of my visiting him.

Seeing me anxious that his people should believe the words of Christ, he once said, "Do you imagine these people will ever believe by your merely talking to them? I can make them do nothing except by thrashing them; and if you like, I shall call my head men, and with our litupa (whips of rhinoceros hide) we will soon make them all believe together." The idea

l'alfabeto il primo giorno della mia residenza a Chonuane.

Non era affatto un esemplare ordinario del popolo, infatti non andavo mai in città se non per sentirgli leggere alcuni capitoli della Bibbia.

Isaia era uno dei suoi preferiti e spesso diceva quasi la stessa frase che il professore di greco a Glasgow, Sir D. K. Sandford, usò una volta a proposito dell'apostolo Paolo, leggendo i suoi discorsi negli Atti: "Era un bel tipo, quel Paolo!" "Era un brav'uomo, quell'Isaia; sapeva parlare". Sechele mi offriva immancabilmente qualcosa da mangiare ogni volta che andavo a trovarlo.

Vedendomi ansioso che il suo popolo credesse alle parole di Cristo, una volta mi disse: "Pensi che questa gente crederà mai solo parlando con loro? Non posso farglielo fare se non a bastonate; e se vuoi, chiamerò i miei capi e con le nostre litupa (fruste di pelle di rinoceronte) li faremo presto credere tutti quanti". L'idea di usare la supplica e la persuasione nei confronti

of using entreaty and persuasion to subjects to become Christians—whose opinion on no other matter would he condescend to ask—was especially surprising to him. He considered that they ought only to be too happy to embrace Christianity at his command. During the space of two years and a half he continued to profess to his people his full conviction of the truth of Christianity; and in all discussions on the subject he took that side, acting at the same time in an upright manner in all the relations of life. He felt the difficulties of his situation long before I did, and often said, "Oh, I wish you had come to this country before I became entangled in the meshes of our customs!" In fact, he could not get rid of his superfluous wives, without appearing to be ungrateful to their parents, who had done so much for him in his adversity.

In the hope that others would be induced to join him in his attachment to Christianity, he asked me to begin family worship with him in

di soggetti che dovevano diventare cristiani - e ai quali non aveva mai chiesto l'opinione su nessun'altra questione - lo sorprendeva particolarmente. Riteneva che dovessero essere ben felici di abbracciare il cristianesimo al suo comando.

Per due anni e mezzo continuò a professare alla sua gente la piena convinzione della verità del cristianesimo e in tutte le discussioni sull'argomento si schierava da quella parte, agendo allo stesso tempo in modo retto in tutte le relazioni della vita. Sentiva le difficoltà della sua situazione molto prima di me e spesso diceva: "Oh, vorrei che foste venuti in questo Paese prima che mi impigliassi nelle maglie dei nostri costumi!". Infatti, non riusciva a liberarsi delle sue mogli aggiuntive senza sembrare ingrato nei confronti dei loro genitori, che avevano fatto tanto per lui nel momento dell'avversità.

Nella speranza che altri fossero indotti a unirsi a lui nel professare il Cristianesimo, mi chiese di iniziare il culto familiare a casa sua. Feci

his house.

I did so; and by-and-by was surprised to hear how well he conducted the prayer in his own simple and beautiful style, for he was quite a master of his own language. At this time we were suffering from the effects of a drought, which will be described further on, and none except his family, whom he ordered to attend, came near his meeting. "In former times," said he, "when a chief was fond of hunting, all his people got dogs, and became fond of hunting too.

If he was fond of dancing or music, all showed a liking to these amusements too. If the chief loved beer, they all rejoiced in strong drink. But in this case it is different.

I love the Word of God, and not one of my brethren will join me." One reason why we had no volunteer hypocrites was the hunger from drought, which was associated in their minds with the presence of Christian instruction; and hypocrisy is not prone to profess a creed which seems to insure an empty stomach.

così e poi rimasi sorpreso nel sentire quanto bene conducesse la preghiera con il suo stile semplice e bello, perché padroneggiava bene la sua lingua. In quel periodo stavamo soffrendo gli effetti di una siccità, che verrà descritta più avanti, e nessuno, ad eccezione della sua famiglia, a cui aveva ordinato di partecipare, si avvicinava alla sua riunione. "In passato", disse, "quando un capo era appassionato di caccia, tutta la sua gente si procurava dei cani e si appassionava anch'essa alla caccia. Se era appassionato di danza o di musica, tutti mostravano di apprezzare anche questi divertimenti. Se il capo amava la birra, tutti si rallegravano della bevanda forte. Ma in questo caso è diverso. Io amo la Parola di Dio, e nessuno dei miei fratelli si unisce a me". Uno dei motivi per cui non avevamo volontari ipocriti era la fame da siccità, che nelle loro menti era associata alla presenza dell'istruzione cristiana; e l'ipocrisia non incoraggia a professare un credo che sembra assicurare uno stomaco vuoto.

Sechele continued to make a consistent profession for about three years; and perceiving at last some of the difficulties of his case, and also feeling compassion for the poor women, who were by far the best of our scholars, I had no desire that he should be in any hurry to make a full profession by baptism, and putting away all his wives but one. His principal wife, too, was about the most unlikely subject in the tribe ever to become any thing else than an out-and-out greasy disciple of the old school. She has since become greatly altered, I hear, for the better; but again and again have I seen Sechele send her out of church to put her gown on, and away she would go with her lips shot out, the very picture of unutterable disgust at his new-fangled notions.

When he at last applied for baptism, I simply asked him how he, having the Bible in his hand, and able to read it, thought he ought to act. He went home, gave each of his superfluous wives new clothing, and all his

Sechele continuò a fare una professione coerente per circa tre anni; e, incontrando alcune difficoltà e provando anche compassione per le povere donne, che erano di gran lunga le nostre studentesse migliori, non avevo alcun desiderio che avesse fretta di fare una professione completa con il battesimo e di allontanare tutte le sue mogli tranne una. Anche la sua moglie principale era probabilmente il soggetto della tribù più prossimo a diventare una vera e propria discepola della vecchia scuola. Ho sentito dire che da allora è molto cambiata in meglio; ma avevo visto più volte Sechele mandarla fuori dalla chiesa per mettersi il vestito, e lei che se ne andava con le labra spalancate, mostrando un impronunciabile disgusto per le nuove nozioni del marito.

Quando alla fine lui decise di battezzarsi, semplicemente gli chiesi come lui, con la Bibbia fra le mani e la capacità di leggerla, intendesse agire. Lui andò a casa, diede ad ognuna delle sue mogli aggiuntive dei nuovi

own goods, which they had been accustomed to keep in their huts for him, and sent them to their parents with an intimation that he had no fault to find with them, but that in parting with them he wished to follow the will of God. On the day on which he and his children were baptized, great numbers came to see the ceremony. Some thought, from a stupid calumny circulated by enemies to Christianity in the south, that the converts would be made to drink an infusion of "dead men's brains", and were astonished to find that water only was used at baptism. Seeing several of the old men actually in tears during the service, I asked them afterward the cause of their weeping; they were crying to see their father, as the Scotch remark over a case of suicide, "SO FAR LEFT TO HIMSELF". They seemed to think that I had thrown the glamour over him, and that he had become mine. Here commenced an opposition which we had not previously experienced. All the friends of the divorced wives became the opponents of our religion. The attendance at school and church

vestiti e tutti i suoi beni, che erano abituate a custodire nelle loro capanne per lui, e le rimandò ai loro genitori con l'indicazione che non aveva nulla da ridire su di loro, ma che separandosene desiderava seguire la volontà di Dio. Il giorno in cui lui e i suoi figli furono battezzati, accorsero in molti per assistere alla cerimonia. Alcuni pensavano, a causa di una stupida calunnia diffusa dai nemici del Cristianesimo nel sud, che i convertiti avrebbero dovuto bere un infuso di "cervelli di uomini morti", e si stupirono di scoprire che per il battesimo si usava solo acqua. Vedendo molti degli anziani presenti in lacrime, successivamente chiesi loro il perché; piangevano nel vedere il padre, come dicono gli scozzesi davanti ad un caso di suicidio, "COSÌ ABBANDONATO A SE STESSO". Sembravano pensare che lo avessi incantato e che fosse diventato mio. Iniziò un'opposizione che non avevamo mai sperimentato prima. Tutti gli amici delle mogli divorziate divennero avversari della nostra religione. La frequenza a scuola e in chiesa si ridusse a

diminished to very few besides the chief's own family. They all treated us still with respectful kindness, but to Sechele himself they said things which, as he often remarked, had they ventured on in former times, would have cost them their lives. It was trying, after all we had done, to see our labors so little appreciated; but we had sown the good seed, and have no doubt but it will yet spring up, though we may not live to see the fruits.

Leaving this sketch of the chief, I proceed to give an equally rapid one of our dealing with his people, the Bakena, or Bakwains.
A small piece of land, sufficient for a garden, was purchased when we first went to live with them, though that was scarcely necessary in a country where the idea of buying land was quite new.
It was expected that a request for a suitable spot would have been made, and that we should have proceeded to occupy it as any other member of the tribe would.
But we explained to them that we wished to avoid any cause of future dispute when land

pochissime persone oltre alla famiglia del capo. Tutti ci trattavano ancora con rispetto e gentilezza, ma a Sechele dicevano cose che, come spesso osservò, se avessero osato in tempi passati, sarebbero costate loro la vita. Era difficile vedere le nostre fatiche così poco apprezzate, dopo tutto quello che avevamo fatto; ma avevamo gettato il buon seme e non dubito che crescerà, anche se forse non vivremo per vederne i frutti.

Dopo aver delineato una breve descrizione del capo, procedo a fornirne una altrettanto rapida dei nostri rapporti con il suo popolo, i Bakena, o Bakwains. Quando andammo a vivere lì da loro, acquistammo un piccolo pezzo di terra, sufficiente per un orto, nonostante ciò non fosse strettamente necessario in un paese in cui acquistare un pezzo di terra è un concetto abbastanza nuovo. Si aspettavano che facessimo una richiesta per un posto adatto e che procedessimo ad occuparlo come avrebbe fatto qualsiasi altro membro della tribù. Ma spiegammo loro che volevamo evitare qualsiasi causa di controversia futura quando

had become more valuable; or when a foolish chief began to reign, and we had erected large or expensive buildings, he might wish to claim the whole. These reasons were considered satisfactory. About 5 Pounds worth of goods were given for a piece of land, and an arrangement was come to that a similar piece should be allotted to any other missionary, at any other place to which the tribe might remove.

The particulars of the sale sounded strangely in the ears of the tribe, but were nevertheless readily agreed to.

In our relations with this people we were simply strangers exercising no authority or control whatever.

Our influence depended entirely on persuasion; and having taught them by kind conversation as well as by public instruction, I expected them to do what their own sense of right and wrong dictated. We never wished them to do right merely because it would be pleasing to us, nor thought ourselves to blame when they did wrong, although we were quite

la terra fosse diventata più preziosa; o quando un capo sciocco avesse iniziato a regnare e avessimo eretto edifici grandi o costosi, avrebbe potuto reclamare l'intera proprietà. Queste ragioni furono considerate soddisfacenti. Per un pezzo di terra furono date circa 5 sterline di beni e si stabilì che un appezzamento simile sarebbe stato assegnato a qualsiasi altro missionario, in qualsiasi altro luogo in cui la tribù si fosse trasferita. I dettagli della vendita suonarono strani alle orecchie della tribù, ma furono comunque prontamente accettati.

Nella relazione con questo popolo eravamo semplicemente degli estranei che non esercitavano alcuna autorità o controllo. La nostra influenza dipendeva interamente dalla persuasione; e avendoli istruiti con conversazioni gentili oltre che con l'istruzione pubblica, mi aspettavo che facessero ciò che il loro senso del bene e del male imponeva. Non speravamo che facessero il bene solo perché ci avrebbe fatto piacere, né ci ritenevamo da biasimare quando facevano il male, anche se

aware of the absurd idea to that effect. We saw that our teaching did good to the general mind of the people by bringing new and better motives into play. Five instances are positively known to me in which, by our influence on public opinion, war was prevented; and where, in individual cases, we failed, the people did no worse than they did before we came into the country.

In general they were slow, like all the African people hereafter to be described, in coming to a decision on religious subjects; but in questions affecting their worldly affairs they were keenly alive to their own interests. They might be called stupid in matters which had not come within the sphere of their observation, but in other things they showed more intelligence than is to be met with in our own uneducated peasantry.

They are remarkably accurate in their knowledge of cattle, sheep, and goats, knowing exactly the kind of pasturage suited to each; and they select with great judgment the varieties of soil best suited to different

eravamo ben consapevoli dell'assurda idea che ne derivava. Vedemmo che il nostro insegnamento faceva del bene alla mentalità generale del popolo, mettendo in gioco nuove e migliori motivazioni. Mi sono noti cinque casi in cui, grazie alla nostra influenza sull'opinione pubblica, si evitò la guerra; e laddove, in singoli casi, avevamo fallito, il popolo non fece peggio di quanto facesse prima del nostro arrivo nel Paese. In generale erano lenti, come tutti i popoli africani che verranno descritti in seguito, nel prendere una decisione su argomenti religiosi; ma nelle questioni che riguardavano i loro affari mondani erano molto attenti ai loro interessi. Potrebbero sembrare stupidi in questioni che non rientrano nella loro sfera di osservazione, ma in altre cose dimostrano più intelligenza di quanta se ne possa trovare nei nostri contadini non istruiti. Sono estremamente precisi nella conoscenza di bovini, ovini e caprini: sanno esattamente il tipo di pascolo adatto a ciascuno; e selezionano con grande giudizio le varietà di terreno più adatte ai diversi tipi di

kinds of grain. They are also familiar with the habits of wild animals, and in general are well up in the maxims which embody their ideas of political wisdom.

The place where we first settled with the Bakwains is called Chonuane, and it happened to be visited, during the first year of our residence there, by one of those droughts which occur from time to time in even the most favored districts of Africa.

The belief in the gift or power of RAIN-MAKING is one of the most deeply-rooted articles of faith in this country. The chief Sechele was himself a noted rain-doctor, and believed in it implicitly. He has often assured me that he found it more difficult to give up his faith in that than in any thing else which Christianity required him to abjure. I pointed out to him that the only feasible way of watering the gardens was to select some good, never-failing river, make a canal, and irrigate the adjacent lands.

This suggestion was immediately adopted, and

grano. Conoscono anche le abitudini degli animali selvatici e, in generale, sono molto preparati sulle massime che incarnano le loro idee di saggezza politica.

Il luogo in cui ci stabilimmo per la prima volta con i Bakwain si chiama Chonuane e, durante il primo anno di permanenza, venne colpito da una di quelle siccità che talvolta si verificano anche nelle regioni più fortunate dell'Africa. La credenza nel dono o nel potere di produrre pioggia è uno degli articoli di fede più radicati in questo Paese. Il capo Sechele era egli stesso un noto dottore della pioggia e vi credeva implicitamente. Spesso mi disse di aver trovato più difficile rinunciare alla sua fede in questo che in qualsiasi altra cosa che il cristianesimo gli chiedeva di abiurare. Gli feci notare che l'unico modo fattibile per irrigare i giardini era quello di scegliere un buon fiume, che scorre incessantemente, costruirvi un canale e irrigare le terre adiacenti. Questo suggerimento fu immediatamente adottato e presto l'intera tribù si spostò verso il

soon the whole tribe was on the move to the Kolobeng, a stream about forty miles distant. The experiment succeeded admirably during the first year. The Bakwains made the canal and dam in exchange for my labor in assisting to build a square house for their chief.

They also built their own school under my superintendence. Our house at the River Kolobeng, which gave a name to the settlement, was the third which I had reared with my own hands.

A native smith taught me to weld iron; and having improved by scraps of information in that line from Mr. Moffat, and also in carpentering and gardening, I was becoming handy at almost any trade, besides doctoring and preaching; and as my wife could make candles, soap, and clothes, we came nearly up to what may be considered as indispensable in the accomplishments of a missionary family in Central Africa, namely, the husband to be a jack-of-all-trades without doors, and the wife a maid-of-all-work within. But in our second year again no rain fell. In the third the same

Kolobeng, un torrente distante circa quaranta miglia. L'esperimento riuscì egregiamente durante il primo anno. I Bakwain realizzarono il canale e la diga in cambio del mio lavoro di assistenza nella costruzione di una casa quadrata per il loro capo. Costruirono anche la loro scuola sotto la mia supervisione. La nostra casa sul fiume Kolobeng, che diede il nome all'insediamento, era la terza che avevo costruito con le mie mani. Un fabbro indigeno mi insegnò a saldare il ferro e, grazie alle informazioni fornite dal signor Moffat in questo campo, nonché nella falegnameria e nel giardinaggio, stavo diventando abile in quasi tutti i mestieri, oltre a fare il medico e a predicare; e poiché mia moglie sapeva fare candele, sapone e vestiti, arrivammo quasi a ciò che si può considerare indispensabile per la realizzazione di una famiglia missionaria nell'Africa centrale, cioè che il marito fosse un tuttofare fuori e la moglie una governante dentro. Ma neanche durante il nostro secondo anno lì piovve. Durante il terzo, la stessa siccità anomala continuò. In effetti, in questi

extraordinary drought followed. Indeed, not ten inches of water fell during these two years, and the Kolobeng ran dry; so many fish were killed that the hyaenas from the whole country round collected to the feast, and were unable to finish the putrid masses. A large old alligator, which had never been known to commit any depredations, was found left high and dry in the mud among the victims.

The fourth year was equally unpropitious, the fall of rain being insufficient to bring the grain to maturity. Nothing could be more trying. We dug down in the bed of the river deeper and deeper as the water receded, striving to get a little to keep the fruit-trees alive for better times, but in vain. Needles lying out of doors for months did not rust; and a mixture of sulphuric acid and water, used in a galvanic battery, parted with all its water to the air, instead of imbibing more from it, as it would have done in England. The leaves of indigenous trees were all drooping, soft, and shriveled, though not dead; and those of the mimosae were closed at midday, the same as

due anni non caddero dieci pollici d'acqua e il Kolobeng si prosciugò; morirono così tanti pesci che le iene di tutto il paese si radunarono per il banchetto, senza riuscire a finire le masse putride. Un vecchio e grosso alligatore, che non aveva mai commesso alcuna depredazione, fu trovato in mezzo alle vittime, abbandonato nel fango. Il quarto anno fu ugualmente poco propizio: le piogge non furono sufficienti a far maturare il grano. La situazione non poteva essere più difficile. Scavammo nel letto del fiume sempre più in profondità man mano che l'acqua si ritirava, cercando di ricavarne un po' per mantenere in vita gli alberi da frutto per tempi migliori, ma invano. Gli aghi che giacevano fuori dalla porta per mesi non arrugginivano; e una miscela di acido solforico e acqua, usata in una batteria galvanica, cedeva tutta l'acqua all'aria, invece di assorbirne di più, come avrebbe fatto in Inghilterra. Le foglie degli alberi indigeni erano tutte cadenti, molli e raggrinzite, anche se non morte; e quelle delle mimose erano chiuse a mezzogiorno, come di notte. In mezzo

they are at night. In the midst of this dreary drought, it was wonderful to see those tiny creatures, the ants, running about with their accustomed vivacity.

I put the bulb of a thermometer three inches under the soil, in the sun, at midday, and found the mercury to stand at 132 Deg. to 134 Deg.; and if certain kinds of beetles were placed on the surface, they ran about a few seconds and expired. But this broiling heat only augmented the activity of the long-legged black ants: they never tire; their organs of motion seem endowed with the same power as is ascribed by physiologists to the muscles of the human heart, by which that part of the frame never becomes fatigued, and which may be imparted to all our bodily organs in that higher sphere to which we fondly hope to rise. Where do these ants get their moisture?

Our house was built on a hard ferruginous conglomerate, in order to be out of the way of the white ant, but they came in despite the precaution; and not only were they, in this sultry weather, able individually to moisten

a questa siccità desolante, era meraviglioso vedere quelle piccole creature, le formiche, correre con la loro abituale vivacità. Misi il bulbo di un termometro a tre pollici sotto il terreno, al sole, a mezzogiorno, e scoprii che il mercurio si attestava tra i 132 e i 134 gradi; e se alcuni tipi di coleotteri venivano posti sulla superficie, correvano per qualche secondo e spiravano. Ma questo caldo torrido non faceva che aumentare l'attività delle formiche nere dalle gambe lunghe: non si stancano mai; i loro organi di movimento sembrano dotati della stessa forza che i fisiologi attribuiscono ai muscoli del cuore umano, grazie alla quale quella parte della struttura non si affatica mai, e che potrebbe essere impartita a tutti i nostri organi corporei in quella sfera superiore alla quale speriamo ardentemente di elevarci. Da dove prendono l'acqua queste formiche? La nostra casa era costruita su un solido conglomerato ferruginoso, per essere al riparo dalle formiche bianche, ma queste arrivarono nonostante la precauzione; e non solo furono in grado, con questo tempo afoso, di inumidire

soil to the consistency of mortar for the formation of galleries, which, in their way of working, is done by night (so that they are screened from the observation of birds by day in passing and repassing toward any vegetable matter they may wish to devour), but, when their inner chambers were laid open, these were also surprisingly humid.

Yet there was no dew, and, the house being placed on a rock, they could have no subterranean passage to the bed of the river, which ran about three hundred yards below the hill. Can it be that they have the power of combining the oxygen and hydrogen of their vegetable food by vital force so as to form water?

3.3 Chapter 12

[p.243]

Santuru, at whose ancient granary we are staying, was a great hunter, and very fond of taming wild animals. His people, aware of his taste, brought to him every young antelope they could catch, and, among other things, two

individualmente il terreno fino alla consistenza della malta per la formazione delle gallerie, che secondo il loro modo di lavorare, si fa di notte (in modo da essere al riparo dall'osservazione degli uccelli che di giorno passano e ripassano verso qualsiasi materia vegetale che desiderano divorare), ma quando le loro camere restavano aperte, erano sorprendentemente umide. Eppure non c'era rugiada e, essendo la casa posta su una roccia, non potevano avere un passaggio sotterraneo verso il letto del fiume, che scorreva a circa trecento metri sotto la collina. È possibile che abbiano il potere di combinare l'ossigeno e l'idrogeno del loro cibo vegetale con la forza vitale in modo da formare l'acqua?

[p.243]

Stavamo all'antico granaio di Santuru, un abile cacciatore e un grande appassionato nel domare animali selvatici. La sua gente, conoscendo i suoi gusti, gli portava ogni giovane antilope che potesse trovare e, tra le

young hippopotami. These animals gamboled in the river by day, but never failed to remember to come up to Naliele for their suppers of milk and meal. They were the wonder of the country, till a stranger, happening to come to visit Santuru, saw them reclining in the sun, and speared one of them on the supposition that it was wild. The same unlucky accident happened to one of the cats I had brought to Sekeletu. A stranger, seeing an animal he had never viewed before, killed it, and brought the trophy to the chief, thinking that he had made a very remarkable discovery; we thereby lost the breed of cats, of which, from the swarms of mice, we stood in great need.

On making inquiries to ascertain whether Santuru, the Moloiana, had ever been visited by white men, I could find no vestige of any such visit;* there is no evidence of any of Santuru's people having ever seen a white man before the arrival of Mr. Oswell and myself in 1851.

altre cose, due giovani ippopotami. Questi animali scorrazzavano nel fiume di giorno ma non mancavano mai di risalire il Naliele per la loro cena e il loro latte. Erano la meraviglia del paese, finché uno straniero in visita a Santuru, li vide reclinarsi al sole e ne colpì uno con la sua lancia, presupponendo che fosse selvaggio.

Lo stesso sfortunato incidente accadde ad uno dei gatti che avevo portato a Sekeletu. Uno straniero, trovando un animale che non aveva mai visto prima, lo uccise e lo portò al proprio capo come trofeo, pensando di aver fatto una grande scoperta; fu così che perdemmo i gatti, di cui avevamo grande bisogno, vista la quantità di topi in giro.

Indagando per capire se Santuru, il Moloiana, avesse mai ricevuto visite da parte di uomini bianchi, non potrei trovare traccia di tale avvenimento e non c'è evidenza presso alcuno degli uomini di Santuru di aver mai visto un uomo bianco prima dell'arrivo del signor Oswell ed io nel 1851. È vero che non vi sono

The people have, it is true, no written records; but any remarkable event here is commemorated in names, as was observed by Park to be the case in the countries he traversed. The year of our arrival is dignified by the name of the year when the white men came, or of Sebituane's death; but they prefer the former, as they avoid, if possible, any direct reference to the departed.

After my wife's first visit, great numbers of children were named Ma-Robert, or mother of Robert, her eldest child; others were named Gun, Horse, Wagon, Monare, Jesus, etc.; but though our names, and those of the native Portuguese who came in 1853, were adopted, there is not a trace of any thing of the sort having happened previously among the Barotse: the visit of a white man is such a remarkable event, that, had any taken place during the last three hundred years, there must have remained some tradition of it.

But Santuru was once visited by the Mambari, and a distinct recollection of that visit is

testimonianze scritte presso il popolo, ma ogni evento di notevole importanza viene commemorato attraverso i nomi, come osservato da Park nei paesi da lui attraversati. L'anno del nostro arrivo è stato commemorato come l'anno in cui sono venuti gli uomini bianchi o l'anno della morte di Sebituane; ma loro preferiscono il primo, in quanto, se possibile, evitano ogni diretto riferimento a coloro che se ne sono andati. Dopo la visita di mia moglie, molti bambini furono chiamati Ma-Robert o madre di Robert, il suo figlio maggiore; altri presero il nome di Pistola, Cavallo, Carro, Monare, Gesù, ecc.; ma a parte l'utilizzo dei nostri nomi e dei native portoghesi arrivati nel 1853, non c'è alcuna traccia di nulla che possa essere accaduto prima presso i Barotse: la visita di un uomo bianco è un evento talmente straordinario che, se fosse avvenuto negli ultimi trecento anni, se ne parlerebbe ancora.

Ma Santuru una volta ricevette visita dai Mambari e di quest'evento rimane unricordo

retained. They came to purchase slaves, and both Santuru and his head men refused them permission to buy any of the people. The Makololo quoted this precedent when speaking of the Mambari, and said that they, as the present masters of the country, had as good a right to expel them as Santuru. The Mambari reside near Bihe, under an Ambonda chief named Kangombe. They profess to use the slaves for domestic purposes alone.

Some of these Mambari visited us while at Naliele. They are of the Ambonda family, which inhabits the country southeast of Angola, and speak the Bunda dialect, which is of the same family of languages with the Barotse, Bayeiye, etc., or those black tribes comprehended under the general term Makalaka. They plait their hair in three-fold cords, and lay them carefully down around the sides of the head. They are quite as dark as the Barotse, but have among them a number of half- castes, with their peculiar yellow sickly hue. On inquiring why they had fled on my

molto nitido. Vennero per acquistare degli schiavi e sia Santuru che i suoi capi rifiutarono loro il permesso di comprare la loro gente. I Makololo citarono questo precedente mentre parlavano dei Mambari e dissero che, in quanto padroni del paese, avevano diritto di espellerli quanto Santuru. I Mambari risiedono vicino a Bihe, sotto un capo Ambonda di nome Kangombe. Loro dichiarano di utilizzare gli schiavi solo per scopi domestici.

Alcuni di questi Mambari ci fecero visita mentre eravamo a Naliele. Fanno parte della famiglia Ambonda, che abita il paese a sud est dell'Angola e parlano il dialetto Bunda, che è della stessa famiglia delle lingue dei Barotse, Bayeiye, ecc., o di quelle tribù nere comprese sotto il termine generale di Makalaka. Loro acconciano i capelli in una treccia a tre capi e li sistemano con attenzione attorno ai lati della testa. Sono scuri quanto i Barotse, ma tra di loro hanno un certo numero di meticci, con il loro tipico colorito giallastro. Chiesi loro perché erano fuggiti al mio arrivo a Linyanti e

approach to Linyanti, they let me know that they had a vivid idea of the customs of English cruisers on the coast. They showed also their habits in their own country by digging up and eating, even here where large game abounds, the mice and moles which infest the country. The half-castes, or native Portuguese, could all read and write, and the head of the party, if not a real Portuguese, had European hair, and, influenced probably by the letter of recommendation which I held from the Chevalier Duprat, his most faithful majesty's Arbitrator in the British and Portuguese Mixed Commission at Cape Town, was evidently anxious to show me all the kindness in his power. These persons I feel assured were the first individuals of Portuguese blood who ever saw the Zambesi in the centre of the country, and they had reached it two years after our discovery in 1851.

The town or mound of Santuru's mother was shown to me; this was the first symptom of an altered state of feeling with regard to the

loro mi fecero sapere che conoscevano bene i costumi dei croceristi inglesi sulla costa. Inoltre, mostrarono le abitudini del loro paese scavando e mangiando, anche qui dove c'è abbondanza di selvaggina e i topi e le talpe infestano il paese.

I meticci, o native portoghesi, sapevano tutti leggere e scrivere, e il capo del gruppo, se non un vero portoghese, aveva i capelli di un europeo ed era visibilmente ansioso di mostrarmi la sua gentilezza, probabilmente a causa della lettera di raccomandazioni del Cavalier Duprat, il più fedele arbitratore di Sua Maestà Fedelissima nella Commissione Mista Britannica e Portoghese di Città del Capo. Sono sicuro che queste persone fossero i primi individui di sangue portoghese ad aver visto lo Zambesi al centro del paese, e lo avevano raggiunto due anni prima della nostra scoperta nel 1851.

Mi mostrarono il villaggio o la collinetta della mamma di Santuru; questo era il primo sintomo di uno stato alterato di sentimenti

female sex that I had observed. There are few or no cases of women being elevated to the headships of towns further south.

The Barotse also showed some relics of their chief, which evinced a greater amount of the religious feeling than I had ever known displayed among Bechuanas.

His more recent capital, Lilonda, built, too, on an artificial mound, is covered with different kinds of trees, transplanted when young by himself. They form a grove on the end of the mound, in which are to be seen various instruments of iron just in the state he left them.

One looks like the guard of a basket-hilted sword; another has an upright stem of the metal, on which are placed branches worked at the ends into miniature axes, hoes, and spears; on these he was accustomed to present offerings, according as he desired favors to be conferred in undertaking hewing, agriculture, or fighting.

The people still living there, in charge of these articles, were supported by presents from the

verso il sesso femminile, cosa che avevo osservato in precedenza. Ci sono pochi casi, se non nessuno, di donne elevate a capi del villaggio andando verso sud. I Barotse, inoltre, mostrarono alcune reliquie dei propri capi, dalle quali si evince un sentimento religioso più forte rispetto a quello che si vede tra i Bechuana. La sua capitale più recente Lilonda, costruita anch'essa su una collinetta artificiale, è ricoperta da diversi tipi di alberi trapiantati da Santuru stesso, quando era giovane. Questi formano una piccolo piantagione alla fine della collinetta in cui si possono notare alcuni strumenti di ferro, nello stato in cui lui li aveva lasciati. Uno somiglia alla guardia di una spada con impugnatura a cesto; un'altra ha un fusto verticale di metallo, sul quale sono collocati rami lavorati alle estremità in miniatura di asce, zappe e lance; su questi lui era solito presentare delle offerte, a seconda che desiderasse avere favore nelle imprese di taglio, nell'agricoltura o nel combattimento. Coloro che ancora vivono lì, incaricati di questi oggetti, erano supportati da regali da

chief; and the Makololo sometimes follow the example. This was the nearest approach to a priesthood I met.

When I asked them to part with one of these relics, they replied, "Oh no, he refuses." "Who refuses?" "Santuru," was their reply, showing their belief in a future state of existence.

After explaining to them, as I always did when opportunity offered, the nature of true worship, and praying with them in the simple form which needs no offering from the worshiper except that of the heart, and planting some fruit-tree seeds in the grove, we departed.

Another incident, which occurred at the confluence of the Leeba and Leeambye, may be mentioned here, as showing a more vivid perception of the existence of spiritual beings, and greater proneness to worship than among the Bechuanas. Having taken lunar observations in the morning, I was waiting for a meridian altitude of the sun for the latitude; my chief boatman was sitting by, in order to pack up the instruments as soon as I had

parte del capo e i Makololo talvolta seguivano questo esempio. Questo fu l'approccio più simile al sacerdozio che incontrai. Quando chiesi loro di separarsi da una delle reliquie risposero: "Oh no, lui si rifiuta." "Chi si rifiuta?" "Santuru" fu la loro risposta, mostrando la loro fiducia in un futuro stato d'esistenza. Dopo aver spiegato, come facevo sempre quando si presentava l'occasione, la natura della vera adorazione, e aver pregato con loro in modo semplice e senza bisogno di alcuna offerta da parte dell'adoratore se non quella del cuore, e aver piantato alcuni semi di alberi da frutto nel boschetto, ci separammo.

Un altro inconveniente da menzionare avvenne alla confluenza tra il Leeba e il Leeambye, il quale mostra una più vivida percezione dell'esistenza di esseri spirituali e una maggiore propensione all'adorazione tra i Bechuana. Avendo fatto osservazioni lunari al mattino, attendevo l'altezza del meridiano del sole per la latitudine; il mio capo barca stava seduto lì vicino, per mettere via gli strumenti non appena avessi finito.

finished; there was a large halo, about 20 Deg. In diameter, round the sun; thinking that the humidity of the atmosphere, which this indicated, might betoken rain, I asked him if his experience did not lead him to the same view. "Oh no," replied he; "it is the Barimo (gods or departed spirits), who have called a picho; don't you see they have the Lord (sun) in the centre?"

[...]

Having parted with our Arab friends, we proceeded down the Marile till we re- entered the Leeambye, and went to the town of Ma-Sekeletu (mother of Sekeletu), opposite the island of Loyela. Sekeletu had always supplied me most liberally with food, and, as soon as I arrived, presented me with a pot of boiled meat, while his mother handed me a large jar of butter, of which they make great quantities for the purpose of anointing their bodies. He had himself sometimes felt the benefit of my way of putting aside a quantity of the meat after a meal, and had now followed my

C'era un grande alone, di circa 20 gradi di diametro, intorno al sole; pensando che l'umidità dell'atmosfera, che questo indicava, potesse presagire pioggia, gli chiesi se la sua esperienza non lo portasse a pensarla allo stesso modo. "Oh no", rispose, "sono i Barimo (dèi o spiriti defunti) che hanno chiamato un picho; non vedi che hanno il Signore (il sole) al centro?"

[...]

Dopo aver salutato i nostri amici arabi procedemmo lungo il Marile, finché non entrammo il Leeambye, e andammo al villaggio di Ma-Sekeletu (madre di Sekeletu) dalla parte opposta dell'isola di Loyela. Sekeletu aveva sempre provveduto il cibo per me con grande generosità e non appena arrivai mi presentò una pentola di carne bollita, mentre sua madre mi diede un grande vaso di burro, di cui producono grandi quantità con il proposito di ungere il corpo. Lui stesso aveva talvolta sentito il beneficio della mia abitudine di mettere da parte una quantità di carne dopo

example by ordering some to be kept for me. According to their habits, every particle of an ox is devoured at one meal; and as the chief can not, without a deviation from their customs, eat alone, he is often compelled to suffer severely from hunger before another meal is ready.

We henceforth always worked into each other's hands by saving a little for each other; and when some of the sticklers for use and custom grumbled, I advised them to eat like men, and not like vultures.

As this was the first visit which Sekeletu had paid to this part of his dominions, it was to many a season of great joy. The head men of each village presented oxen, milk, and beer, more than the horde which accompanied him could devour, though their abilities in that line are something wonderful.

The people usually show their joy and work off their excitement in dances and songs. The dance consists of the men standing nearly naked in a circle, with clubs or small battle-

un pasto e aveva iniziato a seguire il mio esempio, ordinando di tenerne da parte per me. Secondo i loro costumi ogni parte di un bue viene divorata in un solo pasto e dato che il capo non può, senza infrangere la tradizione, mangiare da solo, spesso si trova a dover soffrire la fame per parecchio tempo, prima che un altro pasto sia pronto. Ragion per cui ci aiutammo a vicenda, mettendo da parte un po' per ciascuno, e quando qualche pignolo degli usi e costumi brontolava, gli consigliavo di mangiare come uomini e non come avvoltoi.

Essendo la prima visita che Sekeletu faceva a questa parte dei suoi domini era un tempo di grande gioia. I capi di ciascun villaggio presentavano buoi, latte e birra più di quanto l'orda di persone che lo accompagnavano potesse divorare, nonostante le loro abilità in questo campo fossero incredibili. Le persone di solito mostrano la loro gioia ed esprimono la loro emozione con danze e canzoni. La danza si svolge nel seguente modo: gli uomini semi nudi si dispongono in cerchio, con mazze

axes in their hands, and each roaring at the loudest pitch of his voice, while they simultaneously lift one leg, stamp heavily twice with it, then lift the other and give one stamp with that; this is the only movement in common.

The arms and head are often thrown about also in every direction; and all this time the roaring is kept up with the utmost possible vigor; the continued stamping makes a cloud of dust ascend, and they leave a deep ring in the ground where they stood.

If the scene were witnessed in a lunatic asylum it would be nothing out of the way, and quite appropriate even, as a means of letting off the excessive excitement of the brain; but here gray-headed men joined in the performance with as much zest as others whose youth might be an excuse for making the perspiration stream off their bodies with the exertion. Motibe asked what I thought of the Makololo dance.

I replied, "It is very hard work, and brings but small profit." "It is," replied he, "but it is very

o piccole asce da combattimento in mano, e ciascuno di loro ruggisce a voce altissima, mentre contemporaneamente sollevano una gamba, con cui pestano con forza due volte, poi sollevano l'altra gamba e danno un colpo con quella; questo è l'unico movimento in comune. Spesso lanciano le braccia e la testa in ogni direzione e tutto questo mentre ruggiscono con il maggior vigore possibile; il continuo battere dei piedi solleva una nuvola di polvere e lascia un profondo anello sul terreno. Se questa scena si svolgesse in un manicomio non sarebbe niente di insolito, al contrario sarebbe alquanto appropriato come modo di scaricare l'eccessiva tensione della mente; ma in questo caso si trattava di uomini con i capelli grigi che si univano all'esibizione con lo stesso zelo di altri la cui giovinezza poteva essere una scusa per far scorrere il sudore dal corpo con lo sforzo e la fatica. Motibe mi chiese cosa pensassi della danza dei Makololo. Io risposi: "è un duro lavoro che produce poco profitto." "è così," replicò lui, "ma è molto bella, e Sekeletu ci darà un bue se

nice, and Sekeletu will give us an ox for dancing for him." He usually does slaughter an ox for the dancers when the work is over.

The women stand by, clapping their hands, and occasionally one advances into the circle, composed of a hundred men, makes a few movements, and then retires. As I never tried it, and am unable to enter into the spirit of the thing, I can not recommend the Makololo polka to the dancing world, but I have the authority of no less a person than Motibe, Sekeletu's father-in-law, for saying "it is very nice." They often asked if white people ever danced.

I thought of the disease called St. Vitus's dance, but could not say that all our dancers were affected by it, and gave an answer which, I ought to be ashamed to own, did not raise some of our young countrywomen in the estimation of the Makololo.

danziamo per lui." Effettivamente, di solito fa macellare un bue per i ballerini quando il lavoro è concluso.

Le donne stanno lì vicino battendo le mani e talvolta una di loro avanza in mezzo al cerchio, composto da un centinaio di uomini, fa qualche movimento e poi si ritira. Non avendola mai provata, mi è impossibile entrare nello spirito della cosa, non posso perciò raccomandare la polka dei Makololo al mondo della danza, ma ho l'autorità di una persona non inferiore a Motibe, il suocero di Sekeletu, per dire che "è molto bella".

Mi chiedevano spesso se i bianchi ballassero. Mi venne in mente la malattia chiamata il "ballo di San Vito", ma non potevo dire che i nostri ballerini ne soffrissero, e diedi una risposta di cui dovrei vergognarmi, la quale non sollevò tra i Makolo grande stima per le nostre giovani contadine.

4. TRANSLATION COMMENTARIES

In the previous chapter, I provided my translation proposal for certain extracts from the book *Missionary Travels and Researches in South Africa* by David Livingstone. The following pages offer a comprehensive review of the translation techniques and strategies I utilised, along with a detailed explanation of my decisions.

4.1 Text-type, method and purpose

The translation of Livingstone's *Missionary Travels* represents a challenge for the very nature of the book. As outlined in the first chapter, the book comprises a travelogue, documenting the journey of a Scottish Victorian man into the unknown interior of Africa, the account of an explorer seeking to fill in the gaps in the map, and the memoirs of a missionary's religious reflections. During the narration, the reader is presented with a range of scientific information and detailed descriptions, an almost ethnographic analysis of the locals, many African words and the author's perspective. Analysing this work using Reiss's approach, we could consider its text type as hybrid since it has both an informative and an expressive function (Munday, 2016:117). In other words, it contains straight facts and information as well as the author's voice who recounts all the happenings with a specific style. Reiss suggests that when translating an informative text, it is best to use plain, clear prose that accurately conveys the factual content in a faithful and clear manner. Clarity of information is the focal point, and explanations can be added when needed. On the other hand, when translating an expressive text, it is important not only to be accurate, but also to reproduce the style and artistic form of the source text. In this case, the translator should adopt the method of "identifying". Acknowledging the existence of hybrid texts, Reiss states that "the transmission of the predominant function of the ST is the determining factor by which the TT is judged" (quoted in

Chen & Zhang, 2020:35). Although it is not easy to demonstrate, I maintained the goal to preserve the expressive function of the work throughout the translated text, as would be expected by a literary translator.

Shei (2005) argues that before starting to work on a piece of writing, the translator should consider the "Translation Problem Exploration Space (TPES)", which consists of analysing the purpose, method and readership of the translation in order to establish the norms to be followed in the translation process (Munday, 2016:306). In this case, the purpose of the translation is to introduce the Italian public to a lesser known but culturally and historically relevant author. At the same time, it offers the opportunity to discuss and analyse the translation of a hybrid work such as *Missionary Travels*, its problems, challenges and possible solutions. Once the TPES has been established, Shei suggests looking at all the extra-linguistic information needed to contextualise the ST and decide on a general translation strategy in the TL (Munday, 2016:307). This information was presented in the first two chapters of the thesis.

4.2 Strategies

In Chapter two several translation strategies have been presented. In the upcoming section, the application of some of these strategies to my translation proposal will be discussed, along with some examples of how these can be implemented by and with the translation tools that I have utilised. As the reader will notice, sometimes the borders are blurred: diverse aspects are dealt with similar solutions and different strategies are applied at the same time.

4.2.1 Machine translation

The purpose of this section is to explore the use of automated translation or computer-aided translation and to discuss its suitability and effectiveness for literary texts in the light of my personal experience of translating some extracts from *Missionary Travels*. The translation tools utilised were DeepL for the introduction and MateCat, for the extract from the first chapter

of the book. DeepL is an online automated translation software whose technology is based on deep learning, namely neural connections of artificial intelligence; the original text is inserted as an input and the user sees the translation as an output, with the possibility of looking at some alternatives when clicking on a word. MateCat is an open-source online software like DeepL, but unlike the latter, the former is meant to be used by amateurs and professionals. MateCat's technology is based on translation memory. Once the source text is downloaded into the software, it is split into sentences or paraghraphs, so that the translator can see the ST sentence/ paraghraphs next to the TT one. The software offers the possibility of using machine translation, adding glossaries and creating personal translation memories.

As discussed in the last section of Chapter 2, there are positive and negative aspects associated with machine translation of literary texts. It was stated there that MT and CAT tools can be useful, provided that the translator is very careful when revising the text, paying particular attention to accuracy, coherence and cohesion. Even though the level of accuracy that both DeepL and MateCat can offer seemed to me quite decent, and the vast majority of modifications that occurred in revision were a matter of style and personal preference, there were still a number of inaccuracies that are reported below.

Original	**DeepL**	**My proposal**
These excursions, often in company with brothers, one now in Canada, and the other a clergyman in the United States, gratified my intense love of nature; and though <u>we generally returned so unmercifully hungry and fatigued that the embryo parson shed tears</u>, yet we discovered, to us, so many new and interesting things, that he	Queste escursioni, spesso in compagnia di fratelli, uno ora in Canada e l'altro ecclesiastico negli Stati Uniti, gratificavano il mio intenso amore per la natura; e anche se <u>in genere tornavamo così spietatamente affamati e affaticati che l'embrione di parroco versava lacrime</u>, tuttavia scoprivamo così tante cose nuove e interessanti	Queste escursioni, spesso fatte in compagnia di fratelli, uno ora in Canada e l'altro ecclesiastico negli Stati Uniti, gratificavano il mio intenso amore per la natura; e anche se <u>in genere tornavamo talmente affamati e affaticati che il futuro parroco piangeva</u>, tuttavia scoprivamo così tante cose nuove e

was always as eager to join us next time as he was the last.	che lui era sempre ansioso di unirsi a noi la prossima volta come l'ultima.	interessanti che lui era sempre desideroso di unirsi a noi la volta successiva come l'ultima.

Extract 1, p. 28.

This first extract is exemplifying a sort of problem that may arise when using automated translation. We see this sentence: "we generally returned so unmercifully hungry and fatigued that the embryo parson shed tears" automatically translated as: "in genere tornavamo così spietatamente affamati e affaticati che l'embrione di parroco versava lacrime". This sentence is not necessarily inaccurate in a strict sense of the term. However, the output sounds odd and completely unnatural. So, my final translation reports a more natural sentence: "in genere tornavamo talmente affamati e affaticati che il futuro parroco piangeva". Unfortunately, in my Italian version some of the emphasis of the originali is lost.

Original	MateCat	My proposal
Sechele continued to make a consistent profession for about three years; and perceiving at last some of the difficulties of his case, and also feeling compassion for the poor women, who were by far the best of our scholars, I had no desire that he should be in any hurry to make a full profession by baptism, and <u>putting away</u> all his wives but one.	Sechele continuò a fare una professione coerente per circa tre anni; e percependo finalmente alcune delle difficoltà del suo caso, e provando anche compassione per le povere donne, che erano di gran lunga le migliori dei nostri studiosi, non avevo alcun desiderio che avesse fretta di fare una professione completa con il battesimo, e <u>mettendo via</u> tutte le sue mogli tranne una.	Sechele continuò a fare una professione coerente per circa tre anni; e, dato che era in difficoltà e provava anche compassione per le povere donne, le quali erano di gran lunga le nostre studentesse migliori, non avevo alcun desiderio che avesse fretta di fare una professione completa con il battesimo e di <u>allontanare</u> tutte le sue mogli tranne una.

Extract 2, p.41.

This extract (2) is an example of the inaccuracies that a MT user might encounter. The verb "mettendo via" can be a translation of "putting away" but here is inadequate for the context because in Italian *mettere via* is usually referred to object. While, in this sentence the object of the

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verb is a group of people, namely the wives of Sechele. This is the reason why I preferred to translate the verb with "allontare". As the reader can see, in this section there are other differences between the MT and my proposal, which are led by stylistic preference. In fact, where the original reads: "and perceiving at last some of the difficulties of his case, and also feeling compassion for the poor women, who were by far the best of our scholars", MateCat translated: "e percependo finalmente alcune delle difficoltà del suo caso, e provando anche compassione per le povere donne, che erano di gran lunga le migliori dei nostri studiosi". I preferred to translate with: "e, dato che era in difficoltà e provava anche compassione per le povere donne, le quali erano di gran lunga le nostre studentesse migliori". I do not judge the tool's translation incorrect here, however, I think that with the few twickments I adopted the result sounds more natural.

Original	MateCat	My proposal
I put the bulb of a thermometer three inches under the soil, in the sun, at midday, and found the mercury to stand at 132 Deg. to 134 Deg.; and if certain kinds of beetles were placed on the surface, they ran about a few seconds and expired.	Misi il bulbo di un termometro a tre pollici sotto terra, al sole, a mezzogiorno, e trovai il mercurio a 132 ° -134 °; e se certi tipi di coleotteri erano posizionati sulla superficie, correvano per alcuni secondi ed erano scaduti.	Misi il bulbo di un termometro a tre pollici sotto il terreno, al sole, a mezzogiorno, e scoprii che il mercurio si attestava tra i 132 e i 134 gradi; e se alcuni tipi di coleotteri venivano posti sulla superficie, correvano per qualche secondo e spiravano.

Extract 3, p.45.

Here (extract 3) is an example of an incorrect translation. The word "scaduti" although a translation of "expired", in Italian is only referred to food or units of time, not to living creatures, like in this case, where the subject of the verb is beetles. I judged "spiravano" to be a correct word in terms of accuracy, appropriate to the context, and also coherent with the style of the text.

4.2.2 Domestication and Foreignisation

As discussed in chapter two, translating a work such as *Missionary Travels*, which combines elements of autobiography, history, technical information, and travel writing,

necessitates a foreignising approach. A domestication of the translation would enhance readability; but it would also diminish the distinctive features of this book. The author's voice is significantly influenced by his Scottish Victorian culture. Simultaneously, his encounter with Africa and Africans is not at all superficial. A domesticated TT would be easier for the Italian reader, but it would also be a partial and depleted version of the book. This does not mean that domesticated elements are absent in the translation, because some of them are necessary and in a way compensate for the foreignised ones. Overall, this translation proposal seeks to embrace the foreignness of the text and attempts to convey it to the reader. One foreignisation technique employed was to maintain close adherence to the structure of the source text, even if it would not sound completely natural in the target language. In this case, David Livingstone frequently composes lengthy sentences, and this trait is retained in the Italian version (see extract 5 and 6). The excessive length of the sentences sounds unnatural in both Italian and English. This can be seen as a foreignisation strategy, as the reader is drawn to the writer in a way that does not seem convenient but rather uncomfortable.

Original	DeepL	My proposal
Our uncles all entered his majesty's service during the last French war, either as soldiers or sailors; but my father remained at home, and, though too conscientious ever to become rich as a small tea-dealer, by his kindliness of manner and winning ways he made the heart-strings of his children twine around him as firmly as if he had possessed, and could have bestowed upon them, every worldly advantage.	I nostri zii entrarono tutti al servizio di Sua Maestà durante l'ultima guerra francese, come soldati o marinai; ma mio padre rimase a casa e, sebbene troppo coscienzioso per diventare ricco come un piccolo commerciante di tè, con la sua gentilezza e i suoi modi accattivanti fece sì che le corde del cuore dei suoi figli si stringessero attorno a lui con la stessa fermezza con cui avrebbe posseduto, e potuto donare loro, ogni vantaggio mondano.	Tutti i nostri zii servirono Sua Maestà nell'ultima guerra francese, come soldati o marinai; mio padre però, rimase a casa e, sebbene fosse troppo coscienzioso per arricchirsi come piccolo commerciante di tè, con la sua gentilezza e i suoi modi accattivanti fece sì che le corde del cuore dei suoi figli si stringessero attorno a lui così saldamente come se avesse posseduto, e potuto donare loro, ogni vantaggio mondano.

Extract 4, p.24.

Another strategy adopted by Venuti (1995) to foreignise texts is archaism, the use of words that have become dated to create a distinctive style. Subsequently, the target text incorporates more literary and archaic vocabulary. As can be seen in the following extract (5), the words "cosicché" and "giunse" adopted in the translation, pertain to an archaic literary register.

Original	DeepL	My proposal
I was followed by the news that the tribe of Bakwains, who had shown themselves so friendly toward me, had been driven from Lepelole by the Barolongs, so that my prospects for the time of forming a settlement there were at an end.	Mi giunse la notizia che la tribù dei Bakwain, che si era dimostrata così amichevole nei miei confronti, era stata cacciata da Lepelole dai Barolong, cosicché le mie prospettive di formare un insediamento in quel luogo erano finite.	Mi giunse la notizia che la tribù dei Bakwain, che si era dimostrata così amichevole nei miei confronti, era stata cacciata da Lepelole dai Barolong, cosicché le mie prospettive di stabilirmi lì erano svanite.

Extract 5, p.33.

Additionally, Venuti (1995) suggests to select terms that trace the SL, for example, in extract number 6, the word "cadde" is employed, instead of the word "morì", which would be commonly used in Italian.

Original	DeepL	My proposal
Our great-grandfather fell at the battle of Culloden, fighting for the old line of kings;	Il nostro bisnonno cadde nella battaglia di Culloden, combattendo per la vecchia stirpe dei re;	Il nostro bisnonno cadde nella battaglia di Culloden, combattendo per la vecchia stirpe dei re

Extract 6, p.24.

The reader will notice that the MT tools that was utilised for translating the introduction, DeepL, it could be said, does employ some basic foreignising techniques, as the translation tends to be very adherent to the original structure of the sentence. In fact, in these cases, the translation

suggested by the tool was kept in the final version. However, it is difficult to state whether this tool leans more towards a foreignising or domesticating technique, as some elements are foreignised and other are domesticated. The same applies to MateCat; let us take measurements as an example: where the text mentioned "inches" (extract 3, p.45) the tool translated the word with "pollici", adopting a foreign term, but when the text mentioned "yards" (p.45), MateCat translated the word with "metri", thus domesticating it. I whould argue that this is an understandable choice, and confirms the idea that foreign and domestic elements should cohexist in a translation. In fact, Italians are nowadays familiar with inches, and this term is frequently adopted when referring to specific items (e.g. screens and displays). On the other hand, Italians are quite unfamiliar to yards, and such unit is close enough to a meter to not be considered an incorrect translation.

4.2.3 Equivalence

As demonstrated in Chapter 2, a large part of valid translation strategies is related to equivalence. In fact, equivalence can be pursued at varying levels of the language and encompass assorted aspects.

Baker's various categories of equivalence have already been introduced in the second chapter. One of these categories is *grammatical equivalence*, which refers to the set of rules that determine the way in which units (e.g. words and sentences) can be combined in a language. According to Baker, differences in the grammatical structures of the source and target languages often result in some change in the information content of the message during the translation process (Sudartini, n.d.). For this reason, the present translation has tried to be as close as possible to the ST at the grammatical level. In particular, the author has a tendency to switch back and forth between the past tense and the present tense. This feature has been retained not only to ensure the accuracy of the message, but also to convey the idea of an oral account or a rapid annotation in the field. As can be seen from the extract below (7), the verb phrases that have been

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underlined, are continuously alternating past and present tense. These have all been translated maintaining the original tense.

Original	MateCat	My proposal
But this broiling heat only <u>augmented</u> the activity of the long-legged black ants: they never <u>tire</u>; their organs of motion <u>seem</u> endowed with the same power as is ascribed by physiologists to the muscles of the human heart, by which that part of the frame never <u>becomes fatigued</u>, and which may be imparted to all our bodily organs in that higher sphere to which we fondly hope to rise. Where <u>do</u> these ants <u>get</u> their moisture?	Ma questo caldo torrido <u>ha solo aumentato</u> l'attività delle formiche nere dalle gambe lunghe: non si <u>stancano</u> mai; i loro organi di movimento <u>sembrano</u> dotati della stessa potenza attribuita dai fisiologi ai muscoli del cuore umano, per cui quella parte del corpo non si <u>affatica</u> mai e che può essere impartita a tutti i nostri organi corporei in quella sfera superiore a cui speriamo affettuosamente di elevarci. Da dove <u>prendono</u> l'umidità queste formiche?	Ma questo caldo torrido non <u>faceva</u> che aumentare l'attività delle formiche nere dalle gambe lunghe: non si <u>stancano</u> mai; i loro organi di movimento <u>sembrano</u> dotati della stessa forza che i fisiologi attribuiscono ai muscoli del cuore umano, grazie alla quale quella parte della struttura non <u>si affatica</u> mai, e che potrebbe essere impartita a tutti i nostri organi corporei in quella sfera superiore alla quale speriamo ardentemente di elevarci. Da dove <u>prendono</u> l'acqua queste formiche?

Extract 7, p.44.

Equivalence can also be employed when dealing with idioms, fixed expressions and culturally connoted clichés. As suggested by Vinay and Darbelnet (1995), the ideal procedure would be to create the same situation as presented in the ST, even if this requires the use of rephrasing. In extract 9, we can see that the idiomatic expression "make both ends meet" was replaced with another idiomatic expression which represents the same situation while using completely different words: "far quadrare i conti".

Original	DeepL	My proposal
The earliest recollection of my mother recalls a picture so often seen among the Scottish	Il primo ricordo di mia madre richiama un'immagine che si vede spesso tra i poveri	Il primo ricordo di mia madre richiama un'immagine che ricorre di frequente tra i poveri

poor—that of the anxious housewife striving to <u>make both ends meet</u>.	scozzesi: quella della casalinga ansiosa che si sforza di <u>far quadrare i conti</u>.	scozzesi: quella della casalinga ansiosa che si sforza di <u>far quadrare i conti</u>.

Extract 9, p.26.

Presumably due to the fact that "make both ends meet" is a common expression in English, DeepL was able to translate it accurately.

Another idiom is reported in the extract below (extract 10). The English idiom to "leave someone high and dry" or "to be left high and dry", according to the Cambridge Dictionary means: "to leave someone in a difficult situation without any help". Even though this concept is present also in Italian, Italian speakers do not use an idiom to represent it. So, I translated it as "abbandonato", which is indeed correct, even if a slightly plain compared to the original. In this case, MateCat was unable to grasp the idiom and translated it literally "alto e asciutto", resulting in an improbable and meaningless sentence.

Original	MateCat	My Proposal
A large old alligator, which had never been known to commit any depredations, was found left <u>high and dry</u> in the mud among the victims.	Un grosso vecchio alligatore, che non era mai stato conosciuto per commettere alcuna depredazione, fu trovato lasciato <u>alto e asciutto</u> nel fango tra le vittime.	Un vecchio e grosso alligatore, che non aveva mai commesso alcuna depredazione, fu trovato in mezzo alle vittime, <u>abbandonato</u> nel fango.

Extract 10, p.44.

In the following case (extract 11), the underlined fixed expressions "jack-of-all-trades without doors" and "maid-of-all-work within" do not have an exact match in the Italian language, especially the latter, so I attempted to represent the same situation with the words "tuttofare fuori" and "governante dentro".

Original	MateCat	My Proposal
A native smith taught me	Un fabbro nativo mi ha	Un fabbro indigeno mi

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to weld iron; and having improved by scraps of information in that line from Mr. Moffat, and also in carpentering and gardening, I was becoming handy at almost any trade, besides	insegnato a saldare il ferro; e dopo essere migliorato con scarti di informazioni in quella linea dal signor Moffat, e anche nella falegnameria e nel giardinaggio, stavo diventando pratico in	insegnò a saldare il ferro e, ed essendo migliorato in tale ambito grazie alle informazioni fornite dal signor Moffat, nonché nella falegnameria e nel giardinaggio, stavo diventando abile in quasi
doctoring and preaching; and as my wife could make candles, soap, and clothes, we came nearly up to what may be considered as indispensable in the accomplishments of a missionary family in Central Africa, namely, the husband to be a <u>jack-of-all-trades without doors</u>, and the wife a <u>maid-of-all-work within</u>.	quasi tutti i mestieri, oltre alla medicina e alla predicazione; e poiché mia moglie poteva fare candele, sapone e vestiti, siamo arrivati quasi a ciò che può essere considerato indispensabile nelle realizzazioni di una famiglia missionaria in Africa centrale, vale a dire, il marito di essere <u>un tuttofare senza porte</u>, e la moglie <u>una cameriera di tutto-lavoro all'interno</u>.	tutti i mestieri, oltre a fare il medico e a predicare; e poiché mia moglie sapeva fare candele, sapone e vestiti, arrivammo quasi a ciò che si può considerare indispensabile per la realizzazione di una famiglia missionaria nell'Africa centrale, cioè che il marito fosse un <u>tuttofare fuori</u> e la moglie una <u>governante dentro</u>.

Extract 11, p.44.

Here, MateCat was able to accurately translate "jack-of-all-trades" with "tuttofare" but the rest was translated literally, producing an odd output.

The next extract is in line with the previous examples, but it includes a Scottish idiomatic expression: "so far left to himself".

Original	MateCat	My Proposal
Seeing several of the old men actually in tears during the service, I asked them afterward the cause of their weeping; they were crying to see their father, as the Scotch remark over a case of suicide, "<u>SO FAR LEFT TO HIMSELF</u>".	Vedendo molti dei vecchi uomini effettivamente in lacrime durante il servizio, ho chiesto loro in seguito la causa del loro pianto; stavano piangendo per vedere il loro padre, mentre lo scozzese commentava un caso di suicidio, "<u>FINORA	Vedendo molti degli anziani presenti in lacrime, successivamente chiesi loro il perché; piangevano nel vedere il padre, come dicono gli scozzesi davanti ad un caso di suicidio, "<u>COSÌ ABBANDONATO A SE STESSO</u>".

	LASCIATO A SE STESSO".	

Extract 12, p.41.

According to the DSL, Dictionaries of the Scots Language, this expression stands for being "abandoned, forsaken, *specif.* by God's grace, hence left to follow one's own foolish or sinful devices, esp. in phr. *left to* or *til anesel*, misguided, infatuated, led astray in one's judgment." As Italian completely lacks a similar expression, it could only be translated almost literally to give an idea close enough to the original, this is the reason why I decided to render it as "*Così abbandonato a se stesso*". As for MateCat, the translation "finora lasciato a se stesso" is, once again, literal and inadequate.

4.3 Specific Aspects

After outlining the application of strategies that can be used in literary translation, such as domestication, foreignisation, and equivalence, we can move on to more specific aspects of the selected text. The following two sections address particular aspects of the translation of Missionary Travels. As previously noted, the book includes scientific terminology, as well as cultural and historical references.

4.3.1 Cultural and historical references

Missionary Travels abounds with cultural and historical references, especially in the introduction, that can be challenging to translate. When translators are faced with cultural references in the ST, they can either chose to preserve the differences, embracing their foreignness, or conceal them, adopting domestication. If the foreign references are kept, they need to be made comprehensible to the reader. However, the first thing the translator should do is try to achieve full understanding of such references through research.

Even after the cultural and historical embedding of the source text has been explored and analysed, as presented in chapter 1, the translation of references to history and culture remains a

complex task. Once the reference is made clear through research in the web and on historical dictionaries, the main difficulty lies in wording and in finding a suitable equivalence. The target language may lack the words to represent a concept or the target culture may lack knowledge of specific elements of the SL culture and history.

In extract 13 the author mentions the "Cottar's Saturday Night" which is a poem written by the Scottish writer Robert Burns. In the Oxford English Dictionary (OED), we find that cottar is the Scottish word to define "a peasant who occupies a cot-house or cottage belonging to a farm (sometimes with a plot of land attached)". The only way I found to made this information available to the Italian readership is through a brief footnote, that I reproduce below the extract, in which I explain the reference by introducing the work and the figure of the cottar.

Original	DeepL	My proposal
...with a continuously consistent pious example, such as that ideal of which is so beautifully and truthfully portrayed in Burns's <u>"Cottar's Saturday Night"</u>.	un esempio di pietà sempre coerente, come quell'ideale che è così splendidamente e veracemente ritratto nel <u>"Cottar's Saturday Night"</u> di Burns.	...un esempio di pietà sempre coerente, come quell'ideale di cui si parla in modo così bello e veritiero nel <u>"Cottar's Saturday Night"</u>[1] di Burns.

Extract 13, p. 24.

1. "Cottar's Saturday Night" è un'opera di Robert Burns, il cui protagonista è un "cottar", ovvero un contadino che lavora in cambio del diritto di vivere in una casetta.

The following extract (14) features a quotation: "Wallace and Bruce and a' the lave" containing the Scottish word "lave". In the DSL it says that *lave* means "what is left over, the rest, the remainder, the others, of persons or things." Therefore, my translation reads "Wallace e Bruce e gli altri" and unfortunately the cultural references to both the quotation and the Scottish term *lave* are lost.

Original	DeepL	My proposal

They rejoice in the memories of "Wallace and Bruce and a' the lave," who are still much revered as the former champions of freedom.	Si rallegrano dei ricordi di "Wallace e Bruce e a' the lave", che sono ancora molto venerati come gli antichi campioni della libertà.	Si rallegrano dei ricordi di "Wallace e Bruce e gli altri", che sono ancora molto venerati come gli antichi campioni della libertà.

Extract 14, p. 30.

As for translation tools, at least as for DeepL, it proved completely inadequate to translate the references present in the introduction of *Missionary Travels*. The tool simply skipped and did not translate most of them, leaving them identical as the ST and those who were translated were not accurate.

Original	**DeepL**	**My proposal**
At the age of ten I was put into the factory as a "piecer", to aid by my earnings in lessening her anxiety.	All'età di dieci anni fui messo in fabbrica come "piecer", per contribuire con i miei guadagni a diminuire la sua ansia.	All'età di dieci anni fui messo in fabbrica come "giuntatore ", per aiutare con i miei guadagni a ridurre le sue ansietà.

Extract 15, p.26.

For example, in extract 15, it can be noticed that the word "piecer" was not translated, and left as is, this word cannot be understood by the Italian speaking readership.

According to the Hoepli dictionary, the exact translation of piecer is "giuntatore".

Original	**DeepL**	**My proposal**
Our ancestors were Roman Catholics; they were made Protestants by the laird coming round with a man having a yellow staff, which would seem to have attracted more attention than his teaching, for the new religion went long afterward, perhaps it does so still, by the name of "the religion of the	I nostri antenati erano cattolici romani; vennero resi protestanti da un mandriano che si presentò con un uomo con un bastone giallo, che sembrerebbe aver attirato l'attenzione più del suo insegnamento, poiché la nuova religione passò molto tempo dopo, forse lo fa ancora, con il nome di "religione del	I nostri antenati erano Cattolici Romani; furono resi protestanti dal proprietario terriero che si presentò assieme ad un uomo con un bastone giallo, che sembra aver attirato l'attenzione più del suo insegnamento, perché la nuova religione passò molto tempo dopo, forse lo fa ancora, con il nome di "religione del

yellow stick".	bastone giallo".	bastone giallo".

Extract 16, p.25.

In the extract above (16), we can observe an instance of the inaccurate translation of a cultural and historical reference. The word "laird" was translated by DeepL as "mandriano", which means "custode della mandria; pastore" (Treccani). However, the Cambridge dictionary reports the following definition of laird: "a Scottish man who owns a large area of land". The closest equivalent in Italian would therefore be "proprietario terriero".

4.3.2 Translating scientific and technical terms

In general, the translation of technical and scientific terminology requires a high degree of accuracy and clarity. In the case of *Missionary Travels*, even though the scientific notions presented are simple, the translator is faced with an additional obstacle, since science has made enormous progress since the middle of the nineteenth century and the terms used today may be different. Consequently, the first thing the translator should do is to do some research.

For example, in the extract below the author utilised the term "collecting simples". In the OED, at the historical thesaurus section, under "simple" says that, as an intransitive verb, it means to "gather herbs". And according to the DSL, simple as a noun can be "plant material used as an ingredient in a medicine". In the website of the University of Bologna we find that in Italian we have the exact equivalence "semplici" (https://sma.unibo.it/it/il-sistema-museale/orto-botanico-ed-erbario/collezioni/l2019orto-dei-semplic https://sma.unibo.it/it/il-sistema-museale/orto-botanico-ed-erbario/collezioni/l2019orto-dei-semplici). That is the reason why I decided to translate it with "raccogliendo i semplici" as it seems to be a the most faithful option.

Original	DeepL	My proposal

In recognizing the plants pointed out in my first medical book, that extraordinary old work on astrological medicine, Culpeper's "Herbal", I had the guidance of a book on the plants of Lanarkshire, by Patrick. Limited as my time was, I found opportunities to scour the whole country-side, "collecting simples".	Per riconoscere le piante indicate nel mio primo libro di medicina, quella straordinaria opera antica sulla medicina astrologica, l'"Herbal" di Culpeper, mi feci guidare da un libro sulle piante del Lanarkshire, di Patrick. Per quanto il mio tempo fosse limitato, trovai l'opportunità di perlustrare l'intera campagna, "raccogliendo le piante".	Nel riconoscere le piante indicate nel mio primo libro di medicina, quella antica e straordinaria opera di medicina astrologica, l'"Erbario" di Culpeper, ebbi la guida di un libro sulle piante del Lanarkshire, di Patrick. Per quanto il mio tempo fosse limitato, trovavo occasioni per perlustrare l'intera campagna, "raccogliendo i semplici".

Extract 17, p.28.

Looking at extract 17, it can be observed how DeepL treated the two scientific terms present here. As the reader will notice the first term "Herbal" is simply reported unvaried to target text. The second term "collecting simples" was translated by DeepL as "raccogliere le piante". This is not an incorrect translation, but it lacks the specificity of the intended expression.

4.3.3 Manual Translation

I decided to dedicate a small section to comment the translation of the last extract, a portion of Chapter 12 from *Missionary Travels*, which I carried without using translation tools, yet I needed to employ online dictionaries and corpora like Reverso Context. I appreciated to work without machine translation tools because I believe that the extra effort paid out in greater creativity. Translating this extract was challenging especially when attempting to convey subtle irony that characterizes the description of the scene. Skorov writes: "Versatile and elusive by nature, irony is perhaps the greatest problem facing a literary translator [...] Even fairly basic rhetorical irony thus requires an outstanding knowledge of the source language and an equally outstanding knowledge of the target language, in order to grasp deliberate linguistic improprieties and suitably render them in translation" (2009:88). Skorov states tha verbal irony, in particular, can be missed, reduced, or on the contrary overinterpreted by the translator, losing some of the ambiguity of the ST. I believe that this is true and the following extract

(18) may serve as an example.

Original	My proposal
If the scene were witnessed in a lunatic asylum it would be nothing out of the way, and quite appropriate even, as a means of letting off the excessive excitement of the brain; but here gray-headed men joined in the performance with as much zest as others whose youth might be an excuse for making the perspiration stream off their bodies with the exertion.	Se questa scena si svolgesse in un manicomio non sarebbe niente di insolito, al contrario sarebbe alquanto appropriato come modo di scaricare l'eccessiva tensione della mente; ma in questo caso si trattava di uomini con i capelli grigi che si univano all'esibizione con lo stesso zelo di altri la cui giovinezza poteva essere una scusa per far scorrere il sudore dal corpo con lo sforzo e la fatica.

Extract 18, p.252.

Here the challenge was to render the implied ironical message and the narrator's attitude to the world. Tha author is describing a scene that is quite absurd to his sight, with the same neat, clear and almostic scientific language consistently used throughout the book. What we read in the extract is the comment that follows the description. So, I tried to adehere to the clean style of the language while attempting to maintain the ironical nuances.

This final chapter of the thesis has attempted to provide a comprehensive overview of the translation techniques and strategies used, together with a detailed explanation of the choices made. The chapter begins with the premise that by using Reiss's approach, the text type is treated as a hybrid, as it has both an informative and an expressive function. The chapter continues by exploring the translation tools that were used, namely DeepL and MateCat, and how these interacted with the text. The chapter then describes the use of foreignisation techniques that were implemented to preserve the specific characteristics of the book and convey them to the Italian reader. These include: maintaining the structure of the source text, the use of archaic language, and the selection of terms that reflect the original language. The chapter also discusses the importance of different levels of equivalence in translation strategies. Then the chapter moves

on by considering the translation of specific aspects such as historical reference and scientific terminology. This final chapter concludes with some considerations about the manual translation of the last extract taken from the book. Overall, it presents a detailed analysis of the translation techniques and strategies employed in translating *Missionary Travels and Researches in South Africa*, a hybrid work, addressing the problems, challenges, and potential solutions.

5. CONCLUSION

The analysis and translation of selected extracts from David Livingstone's *Missionary Travels and Researches in South Africa* and the surrounding discussion leads to certain conclusions. The dissertation commenced with an introduction to the literary work, the author, the genre, and the geographical and historical circumstances in which the book was produced. The first consideration is that, when translating a literary text, it is necessary to consider it within its cultural and historical context and to have sufficient knowledge of the author's background. This is crucial in attempting to understand the original intention of the author. Besides, when examining an older text, such as the one presented here dating back almost two centuries, it is important to avoid superficial reading and keep in mind that language has evolved. *Missionary Travels* was published in England in 1857, following a fifteen-year period the author spent in Africa. The book is evidently situated within the Victorian morality and the imperialistic discourse that characterised Great Britain during that era. Nonetheless, the author exhibits a particular sensitivity and openness in his encounter with indigenous African tribes. It is imperative to comprehend this for an accurate translation of the text.

Secondly, it is important to consider the purpose and intended audience of the original text. These may obviously be very different in the translated version. *Missionary Travels* was proposed to an educated Victorian public who had a growing interest in science and was eager to read about adventurous journeys to exotic places. As a result, the book emphasises the personal experience abroad, while providing numerous and detailed descriptions of flora, fauna and natural phenomena. Local people and customs are also described almost ethnographically. However, in addition to an objective view of the foreign environment, the author's voice and personality permeate the narration.

The second chapter presented an overview of some of the most influential translation theories that emerged in the last century. This was followed by particular approaches that can assist the translator when working on literary prose and travel writing. This section of the

dissertation has identified diverse translation strategies at different levels. Certain principles are universally applicable for translators, such as equivalence, understanding the context, taking into account the entirety of the text, and recognizing the continuous evolution of language. There are particular strategies that may benefit the translation of literary prose and travel writing, for instance, implementing a foreignising or domesticating approach. As well as, there are important things to remember at this level, for example, in literary prose, the content of the text should not be considered separate from the form. And there may be specific instances where the translator must make decisions that are unique to the case at hand. This chapter also presented some consideration about the use of machine translation for literary text, which is an expanding field, considering the advancements of technology, but still presents controversial aspects. This was put to test in chapter three where the translation proposal was presented.

The third chapter featured the translation of the introduction and the extracts from two chapters of *Missionary Travels*, chapters 1 and 12 to be precise. The translation has been carried out with the aim of making the text available to the Italian readership with the greatest possible accuracy and fidelity to the original text, while utilising different methods. The introduction was translated with DeepL, an online software whose technology is based on *deep learning*. The extract from the first chapter of the book was translated with MateCat, another online software based on *Translation Memory*. Both the introduction and the extract from chapter one went through a process of post-editing. The section selected from chapter 12 of the book was translated without any translation tool, only with the help of online dictionaries.

Chapter 4 of this dissertation addressed difficult aspects of the source text and explored possible solutions. These challenges can derive primarily from the genre of the book, specifically travel writing. The Italian reader is confronted with a twofold sense of foreignness: the Scottish origin of the author alongside his immersive involvement in the inner regions of the African continent. Besides the plentiful travel accounts, the author has taken care to highlight numerous other significant aspects of the local people, nature and environment. The challenges presented by this work can be faced with the appropriate strategies, bearing in mind that the translated text

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will never be an exact replica of the source text. A significant number of solutions to translation problems can be found within the theory of equivalence. It can be applied at different level, at the grammar level, word level, with idioms and fixed expression, etc., as demonstrated by several examples. Then the chapter discusses how a foreignising approach can be beneficial in the translation of a text like *Missionary Travels*. However, this strategy is always compensated with some elements of domestication.

This chapter also features some examples of how cultural-historical references and scientific terminology can be dealt with.

In this final chapter the use of translation tools was also discussed, and how these interacted with the various features of the text. As mentioned above, two tools were used, DeepL and MateCat, with the purpose of making a comparison between the two and with the traditional translation process with a literary text. Starting with DeepL, I was surprised by the level of accuracy that can be achieved with deep learning technology, which seems to be able to detect the context and produce coherent sentences. However, I do not consider this tool convenient and effective to translate a longer text professionally. That is for a very practical reason: to translate with DeepL one copies and paste in the software chunks of text, or inserts a whole file with the Pro version, and then receives the machine translated text and post-edit it. Personally, I would not work on literary text in this way, I would rather work on the text paragraph by paragraph, then sentence by sentence and then revise the whole text. MateCat is helpful in this sense, as it presents a structure that is in my opinion more appropriate to a professional or academical use. That is because MateCat allows to see the ST and TT side by side, while working on them sentence by sentence or paragraph by paragraph. Besides, the software saves your personal translation memory which is helpful to maintain cohesion through the text. Nonetheless, MateCat's machine translation technology is quite limited and given the latest advancements, seems outdated. This does not invalidate the software, as machine translation in MateCat is an option that can be selected in the settings before starting a translation, there are many other features beside that. Interestingly enough, MateCat has recently launched a DeepL integration,

which would certainly be both a useful tool and a stimulating object of research.

Scholars disagree about whether it is possible or effective to use machine translation to translate a literary text, and I can see why. Leaving aside all the ethical questions that arise in relation to this practice, I think it is reasonable to say that it depends very much on the nature of the text, and within the same text some sections may be suitable for machine translation and others may not. In this case, between translating with or without machine translation, I would say that I prefer not to use machine translation. The main reason for this is that using MT can save me some time, speeding up the process, but at the expense of creativity. What I mean by this is that when I post-edited the two machine-translated excerpts, in some cases I was happy to accept the tools' suggestions, in other cases I struggled to add my own contribution to the text. Besides, correcting the tools mistakes and post-editing the text takes quite some time anyway. In the light of this experiment, I would argue that a good compromise for saving time during the translation process without undermining creativity would be to use a software like MateCat, which takes advantage of translation memory to add cohesion to the text, but I would avoid the option of machine translation.

Despite the challenges that a text can present, like the ones I presented for *Missionary Travels*, there is a substantial amount of literature and strategies to assist the translator, making successful translation achievable by employing appropriate strategies and, occasionally, finding compromises. While faithfulness and accuracy are paramount, the translator retains a measure of autonomy and freedom in their role as negotiator. Eventually, the translator's sensibility and creativity come into play, as translation is not a mere transposition. Arguably, this dissertation has been a demonstration of both the 'misery' and the 'splendour' of translation. Given the importance of the task in creating opportunities for encounters between languages, cultures and nations, it should be considered "art of the possible", since translations exist not to remind readers of scholarly debates on untranslatability but to allow access and readability to otherwise inaccessible texts" (Caneda Cabrera & Carvalho Homem, 2012:7).

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SUMMARY IN ITALIAN

Questa tesi si concentra sull'analisi e la traduzione di alcune parti tratte dal libro *Missionary Travels and Researches in South Africa,* scritto da David Livingstone, medico, missionario ed esploratore scozzese. Questo libro, pubblicato nel 1857, sembra non essere stato ancora interamente tradotto in italiano, malgrado siano state fatte diverse pubblicazioni al riguardo ed alcune traduzioni parziali. Partendo da un'introduzione al libro, all'autore e al periodo storico in cui è stato prodotto, viene fornito un quadro generale dell'opera. Successivamente, vengono analizzati quegli aspetti della teoria della traduzione che si mostrano più rilevanti per supportare il processo di traduzione e giustificare alcune scelte fatte durante quest'ultimo. Infine, sono state selezionate tre parti del libro, che sono state tradotte ed analizzate.

Oltre ad esaminare gli ostacoli e le prospettive peculiari associate alla traduzione dell'opera scelta, che vengono approfonditi in modo esaustivo in questa dissertazione, è fondamentale evidenziare le motivazioni alla base della scelta di questo libro in particolare. *Missionary Travels and Researches in South Africa* di Livingstone è stata un'opera fondamentale che ha avuto un impatto significativo sulla percezione pubblica dell'Africa e del suo popolo. Il libro è stato molto influente ai suoi tempi e rimane una fonte importante per gli studiosi e i ricercatori di oggi. Inoltre, il lettore contemporaneo rimane colpito dalla genuina curiosità e dal desiderio di questo missionario ed esploratore scozzese di entrare in contatto con le persone che incontrava e conoscere la loro cultura. Questo contraddistingue il libro dalle molte opere dello stesso genere prodotte durante il periodo Vittoriano. Tuttavia, il fatto che il libro non sia mai stato completamente tradotto in italiano ne limita l'accessibilità ad un pubblico più ampio. Questa tesi propone una traduzione parziale dell'opera di Livingstone per ampliarne il bacino di lettori in Italia e ravvivare l'interesse della comunità accademica in merito a questo importante testo.

Il primo capitolo di questa tesi inizia con una breve biografia dell'autore, David

Livingstone. Costui nasce nel 1813 a Blantyre, cittadina scozzese situata nel Lanarkshire Meridionale, in una famiglia di condizioni umili. Per supportare la famiglia, inizia a lavorare in una fabbrica di cotone già all'età di dieci anni. Coglie con gioia l'opportunità di ricevere una prima istruzione, grazie alle scuole serali accessibili anche ai meno abbienti. Completerà poi la sua formazione laureandosi in medicina e in teologia con il proposito di intraprendere il lavoro missionario. Desideroso di poter contribuire ad "alleviare la sofferenza umana" si unisce alla Società Missionaria di Londra e nel 1840 si imbarca per l'Africa. Agli inizi dell'anno successivo giunge a Città del Capo. Da questo momento ha inizio un viaggio di ben quindici anni durante il quale Livingstone percorrerà grandi distanze nell'entroterra africano, incontrando le popolazioni locali e facendo importanti scoperte geografiche, come le cascate Vittoria, così battezzate in onore della regina. Tornato in Inghilterra nel 1856, viene acclamato per le sue scoperte e riceve importanti riconoscimenti. Le usanze del tempo imponevano che da un'esperienza come quella di Livingstone nascesse un racconto di viaggio, perciò il medico ed esploratore scrive *Missionary Travels and Researches in South Africa,* che viene pubblicato l'anno successivo, riscuotendo subito un enorme successo. Livingstone poi farà altri due viaggi di esplorazione in Africa, il secondo però finirà tragicamente con la sua morte nel 1873. La biografia dell'autore coincide in gran parte con il contenuto del libro preso in analisi. Il primo capitolo prosegue al paragrafo 1.2 con un'introduzione alla letteratura di viaggio. Viene fornita una definizione e in seguito viene brevemente ripercorsa la storia di questo genere letterario dalle origini molto antiche, che si contraddistingue per la sua varietà di opere che ospita al suo interno e per la sua vitalità. Probabilmente è grazie a queste caratteristiche che si è mantenuto estremamente prolifico nel corso dei secoli. Successivamente, alla sezione 1.2.2 si restringe il campo concentrando l'attenzione sulla letteratura di viaggio nel Regno Unito del diciannovesimo secolo. In questa sede vengono inoltre forniti alcuni cenni storici del periodo. All'inizio del XIX secolo la Gran Bretagna si sta affermando come potenza mondiale. Domina direttamente vaste

aree del Canada, dell'Australasia e delle Indie Occidentali e controllava una grande parte dell'India attraverso i funzionari della Compagnia delle Indie Orientali. I commercianti britannici possono operare liberamente nei territori del Nuovo Mondo, precedentemente controllati da Spagna e Portogallo (Youngs, 2013:55). Cresce inoltre l'interesse per l'espansione commerciale in Africa occidentale e alla fine degli anni Cinquanta del XIX secolo gli esploratori britannici iniziano la cosiddetta "apertura dell'Africa". Nelle ultime decadi del 1800, l'Impero Britannico raggiunge la sua massima espansione. In questo clima risulta estremamente rilevante la figura dell'esploratore a cui si aggiunge quella del missionario.

In età vittoriana la letteratura di viaggi rientra fra i generi più apprezzati. In particolare, sono molto amati i racconti di viaggio avventurosi, in terre esotiche e poco conosciute, come nel caso di *Missionary Travels.* È importante tenere presente che i racconti di viaggi di quel periodo appaiono molto diversi da quelli prodotti in età contemporanea. L'interesse crescente nell'ambito scientifico ha una grande influenza sulla letteratura di quel periodo. I libri di viaggi del diciannovesimo secolo spesso combinano al resoconto personale del viaggiatore, dati geografici, etnologici e altri dati scientifici, che vengono resi comprensibili a un vasto pubblico di lettori.

Una volta analizzato il genere letterario e il contesto storico-culturale, si procede al paragrafo 1.3 con alcune specifiche sulla pubblicazione di *Missionary Travels.* Edito da John Murray, il libro è costituito da quasi settecento pagine di resoconto dettagliato ma modesto della prima spedizione di Livingstone, dal 1840 al 1856, insieme a descrizioni precise della flora e della fauna locali e dei costumi dei nativi. Si potrebbe definire un "testo ibrido", che racchiude la narrazione missionaria, il diario di viaggio e il lavoro di ricerca sul campo. Prima opera di Livingstone, è considerato il suo più grande successo letterario. Al suo interno si trova un notevole contributo alla geografia, alla medicina e alla scienza del tempo. Inoltre, l'autore esprime eloquentemente i suoi obiettivi come missionario ed esploratore, nonché le sue teorie sulle prospettive future dell'Africa centro-meridionale. *Missionary Travels* si afferma ben presto

come una delle opere più influenti sull'Africa in piena epoca vittoriana, tanto da incoraggiare altre spedizioni e ispirare altre imprese missionarie nel continente (Livingstone J.D., 2019). Il libro vende settantamila copie nei primi due anni dalla pubblicazione – cifra molto alta per un resoconto di esplorazione - ed avvia l'autore all'ascesa verso la fama. Pur presentando molti degli elementi tradizionali che il pubblico vittoriano amava, *Missionary Travels* si contraddistingue nel canone delle esplorazioni. Si tratta del primo viaggio transcontinentale completamente documentato ad essere pubblicato in inglese. In più, il testo raccoglie le esperienze di ben quindici anni di permanenza in Africa. Inoltre, Livingstone intraprende le sue esplorazioni appoggiandosi quasi esclusivamente alle provviste e al supporto logistico delle popolazioni locali, mentre di solito gli esploratori avevano una significativa assistenza europea. Un altro elemento apprezzato dai lettori del tempo è l'ottimismo di Livingstone sul futuro sviluppo dell'Africa, che prevedeva la fine della tratta degli schiavi.

Il secondo capitolo di questa tesi è dedicato alla teoria della traduzione che supporta le scelte compiute nella proposta di traduzione stessa, presentata al capitolo 3. Per cominciare, al paragrafo 2.1 viene fornita una definizione di traduzione. Seppur con le diverse accezioni e sfumature di significato, possiamo affermare che in generale questa implica l'idea di spostamento di un concetto da una lingua ad un'altra. È sicuramente un'operazione complessa dalle molteplici sfaccettature. Il paragrafo 2.1 prosegue facendo menzione di alcune delle teorie che hanno influenzato la storia della scienza della traduzione dal secolo scorso ad oggi. La letteratura in merito sovrabbonda ed è caratterizzata da una grande varietà di approcci. Ancora nell'Ottocento, predomina l'approccio ermeneutico che porta con sé l'idea di traduzione come processo creativo. È importante ricordare la teoria di Schleiermacher, secondo cui il traduttore si trova a decidere se forzare il lettore ad "avvicinarsi" al testo o, al contrario, forzare il testo affinché questo si "avvicini" al lettore. All'inizio del XX secolo, la traduzione è ancora profondamente influenzata

dall'approccio ermeneutico e dal movimento modernista. Tra gli anni Venti e Trenta, il funzionalismo inizia a svolgere un ruolo cruciale nella percezione e nella realizzazione della traduzione. Negli anni Quaranta, comincia a riscuotere grande attenzione la questione della traducibilità: gli studiosi si chiedono se tradurre sia veramente possibile. Tra ottimisti e scettici inizia un dibattito che proseguirà anche negli anni Cinquanta. Negli anni Sessanta e Settanta entra in gioco il concetto di equivalenza, che verrà sviluppato da diversi esperti che introdurranno nuove strategie. Inoltre, viene rivalutato l'approccio ermeneutico. Negli ultimi due decenni del XX secolo assistiamo alla definitiva affermazione degli studi sulla traduzione come disciplina a sé stante e al riconoscimento dell'autonomia del testo tradotto. Iniziano ad affermarsi nuovi metodi, anche grazie all'utilizzo di nuove tecnologie, come i corpora. Negli anni Novanta, sorge una nuova una branca dei *translation studies* sotto l'influenza degli studi culturali, del post-colonialismo e degli studi di genere. Allo stato attuale, il campo della traduzione appare frammentato in sotto-discipline influenzate da diversi approcci, filoni linguistici e studi culturali.

Nel paragrafo 2.2 si parla della traduzione della letteratura in prosa. Vengono analizzate alcune difficoltà che possono insorgere nel tradurre testi in prosa e alcuni errori che possono trarre in inganno il traduttore. Successivamente, vengono offerte alcune indicazioni e strategie per favorire la buona riuscita di questo lavoro. A tal fine è importante ricordare alcuni principi. Come suggerito da Bassnett, nella traduzione non si deve commettere l'errore di tradurre il contenuto senza considerare la forte correlazione che c'è tra quest'ultimo e la forma del testo originale. Steiner invece raccomanda di non ricercare in modo superficiale il significato di un testo letterario, in quanto le parole possono essere volatili e suscettibili a mutazioni. È necessario ricercare in modo più approfondito le intenzioni originali dell'autore. Oltre a ciò, il testo in esame tratta un racconto autobiografico, il che implica anche una particolare attenzione a mantenere l'accuratezza delle informazioni.

Il capitolo prosegue con il paragrafo 2.3, nel quale vengono esposte alcune considerazioni

in merito alla traduzione di letteratura di viaggi. Questa può risultare complessa per la presenza di un doppio scoglio: la diversità linguistica e culturale dell'autore/viaggiatore e la diversità del luogo in cui si svolge il viaggio. Inoltre il traduttore deve tenere presente che il racconto di viaggio riflette la prospettiva personale dell'autore, che deve essere presente anche nella traduzione. Al di là delle difficoltà la traduzione di letteratura di viaggi offre una grande opportunità di ampliare la veduta e l'orizzonte culturale del lettore.

La sezione finale del secondo capitolo introduce un argomento tutt'oggi oggetto di dibattito: l'utilizzo della traduzione automatica e dei *CAT tools* (Computer Automated Translation) per tradurre opere letterarie. Gli studiosi sono divisi in merito, ma i continui avanzamenti della tecnologia sembrano spingere in questa direzione. I software di traduzione automatica offrono interessanti opportunità ma hanno, al tempo stesso, evidenti limiti, spesso facilmente risolvibili con il *post-editing*. L'efficacia di questi strumenti nella traduzione di testi in prosa viene poi testata nel capitolo successivo.

Il terzo capitolo di questa tesi è dedicato alla proposta di traduzione di tre diversi estratti di *Missionary Travels* con testo originale a fronte. L'edizione utilizzata per questa traduzione è l'eBook di *Project Gutenberg,* curata da Alan. R. Light e David Widger, pubblicata per la prima volta nel 2006 ed aggiornata nel 2014. Gli estratti scelti sono l'Introduzione e alcuni passaggi del Capitolo 1 e del Capitolo 12; ognuno di questi è stato scelto per un motivo diverso e tradotto con un metodo diverso per poter fare un confronto. L'introduzione è la parte più personale del libro, in cui il narratore parla di sé e del suo background. Svolge un ruolo cruciale nell'aiutare il lettore a comprendere la prospettiva dell'autore e i suoi commenti durante la narrazione. Dal punto di vista del traduttore, questa parte del libro è impegnativa a causa dei numerosi riferimenti alla cultura e alla storia scozzesi. L'introduzione è stata tradotta con l'aiuto di DeepL, un software basato sulla tecnologia del *deep learning*, ovvero le connessioni neurali dell'intelligenza

artificiale. Il primo capitolo del libro racconta il primo incontro dell'autore con il continente africano, le sue impressioni e i suoi obiettivi per questo viaggio. Questa sezione è stata tradotta utilizzando MateCat, un software di traduzione professionale basato sulla memoria di traduzione. Naturalmente, entrambi gli estratti tradotti con software sono stati da me rivisti attraverso un processo di post-editing. Il dodicesimo capitolo si svolge durante una delle lunghe spedizioni di Livingstone attraverso il continente, ed è stato scelto per la peculiare scena della danza dei Makolo. La sottile ironia che compare in questo passaggio può rappresentare una sfida interessante per il traduttore. Per la traduzione di questo brano non sono stati utilizzati strumenti di traduzione automatica. Tuttavia, ho consultato diversi dizionari online e corpora. Lo scopo principale di questo capitolo è quello di proporre una traduzione che cerchi di trasmettere l'intenzione originale dell'autore con fedeltà e accuratezza al pubblico italiano. Lo scopo secondario di questo capitolo è quello di trarre alcune considerazioni confrontando il processo di traduzione di quest'opera letteraria con e senza strumenti di traduzione automatica.

Il quarto capitolo è dedicato al commento della traduzione, ed esamina diversi aspetti cruciali con l'aiuto di numerosi esempi tratti dal testo. Questo capitolo ha lo scopo di mostrare come la teoria presentata nel secondo capitolo è stata applicata e di giustificare le scelte di traduzione fatte nel terzo capitolo. Inizialmente, viene affrontato il tema del tipo di testo e lo scopo della traduzione, sulla base di questi viene definito il metodo di traduzione più idoneo da applicare. In primo luogo, si parte dal considerare il genere letterario del libro, come menzionato prima, il racconto di viaggio. Il lettore italiano di *Missionary Travels* si trova di fronte a un duplice senso di estraneità: l'origine scozzese dell'autore e il suo coinvolgimento nelle regioni interne del continente africano. Oltre ai numerosi resoconti di viaggio, l'autore si è preoccupato di evidenziare numerosi altri aspetti significativi della popolazione, della natura e dell'ambiente locali. Le sfide presentate da quest'opera possono essere affrontate con le opportune strategie,

tenendo presente che il testo tradotto non sarà mai una replica esatta del testo di partenza. Pertanto, si procede all'analisi delle varie strategie di traduzione, tra cui la *domesticazione* e la *stranierizzazione*. Al fine di valorizzare le caratteristiche del testo, a mio avviso ben si presta ad una traduzione di tipo *stranierizzante*, anche se vi sono certamente alcuni elementi *addomesticati* per consentire una migliore comprensione del testo. Altra strategia importante è quella dell'*equivalenza*, la quale presenta varie sfaccettature e può essere ricercata in livelli diversi del testo: a livello di grammatica, di parole, di espressioni idiomatiche e di espressioni fisse, ecc. Al tempo stesso, viene fatto il confronto tra traduzione manuale e automatica. Si valuta come quest'ultima abbia interagito con il testo, il tipo di errori compiuti e il livello di coesione ed accuratezza raggiunto dai due software utilizzati. In seguito, vengono approfonditi aspetti specifici come la traduzione di termini scientifici e tecnici, nonché la traduzione di riferimenti storici e culturali. All'ultima sezione di questo capitolo viene commentato il processo di traduzione dell'estratto del capitolo 12, il quale non ha previsto l'uso di software di traduzione. Questo capitolo fornisce un quadro dettagliato e approfondito delle considerazioni fondamentali a supporto delle scelte compiute durante il processo di traduzione.

In questo capitolo finale si è discusso anche dell'uso degli strumenti di traduzione e di come questi abbiano interagito con le varie caratteristiche del testo. Come già accennato, sono stati utilizzati due software, DeepL e MateCat, con lo scopo di fare un confronto tra i due e con il processo di traduzione tradizionale. Partendo da DeepL, sono rimasta sorpresa dal livello di correttezza che si può raggiungere con la tecnologia *deep learning*, che sembra essere in grado di rilevare il contesto e produrre frasi coerenti con esso. Tuttavia, non ritengo questo strumento conveniente ed efficace per tradurre professionalmente un testo più lungo. Questo per una ragione molto pratica: per tradurre con DeepL si copiano e si incollano nel software pezzi di testo, o si inserisce un intero file con la versione Pro, per poi ricevere il testo tradotto automaticamente e post- modificarlo. Personalmente, non lavorerei su un testo letterario in questo

modo, preferirei lavorare sul testo paragrafo per paragrafo, poi frase per frase e poi rivedere l'intero testo. MateCat è utile in questo senso, perché presenta una struttura che, a mio parere, è più adatta a un uso professionale o accademico. MateCat, infatti, permette di vedere la ST e la TT affiancate, mentre si lavora frase per frase o paragrafo per paragrafo. Inoltre, il software salva la memoria di traduzione personale, utile per mantenere la coesione del testo. Tuttavia, la tecnologia di traduzione automatica di MateCat è piuttosto limitata e, visti gli ultimi progressi, sembra superata. Questo non invalida il software, poiché la traduzione automatica in MateCat è solo una delle opzioni che si possono selezionare nelle impostazioni prima di iniziare una traduzione, e ci sono molte altre funzioni oltre a questa. È interessante notare che MateCat ha recentemente lanciato un'integrazione con DeepL, che sarebbe certamente uno strumento utile e uno stimolante oggetto di ricerca.

Gli studiosi hanno opinioni divergenti sul fatto che sia possibile o efficace usare la traduzione automatica per tradurre un testo letterario, e capisco perché. Tralasciando tutte le questioni etiche che sorgono in relazione a questa pratica, credo sia ragionevole affermare che dipende molto dalla natura del testo, e all'interno dello stesso testo alcune sezioni possono essere adatte alla traduzione automatica e altre no. In questo caso, tra tradurre con o senza traduzione automatica, direi che preferisco non farlo. Il motivo principale è che posso risparmiare tempo, certo, ma a scapito della creatività. Intendo dire che, quando ho post-editato i due brani tradotti a macchina, in alcuni casi sono stata felice di accettare i suggerimenti dello strumento, in altri casi ho faticato ad aggiungere il mio contributo al testo. Alla luce di questo esperimento, riterrei che un buon compromesso per risparmiare tempo durante il processo di traduzione senza ridurre la creatività sarebbe quello di utilizzare un software come MateCat, che sfrutta la memoria di traduzione per aggiungere coesione al testo, ma eviterei l'opzione della traduzione automatica.

Detto questo, ritengo che gli ultimi due capitoli di questa tesi suggeriscano che nonostante le difficoltà, tradurre è sempre possibile. Esistono una cospicua letteratura in grado di assistere

il traduttore, rendendo possibile una traduzione di successo grazie all'impiego di strategie appropriate e, occasionalmente, alla ricerca di compromessi. Sebbene la fedeltà e l'accuratezza siano fondamentali, il traduttore mantiene una certa autonomia e libertà nel suo ruolo di negoziatore. Infine, entrano in gioco la sensibilità e la creatività del traduttore, poiché la traduzione non è una semplice trasposizione.