

# Translating AIDS Terminology In Ivorian Languages

Nahounou Angenor Yao

Université A.O, Bouake-CI, Department of English (Linguistics & Traductology)  
01 BP V 14 Bouake 01, Ivory Coast, +225 44198289  
[nahnge@gmail.com](mailto:nahnge@gmail.com)

**Abstract:** Faced with unknown notions or items, all languages use various strategies for creating new terms enabling them to cope with development issues. One area where term creation is prolific is HIV/AIDS. There is a growing need to translate medical guides as to the nature of the disease, how it is transmitted, and how it can be treated. However, translation of such terms can pose enormous challenges to translators of African languages. This study is a survey of terms dealing with this subject in four Ivorian languages, representing the four major linguistic families of Ivory Coast. Various strategies are adopted including word formation, transliteration, as well as adoption of known items (*egg, insect, etc.*) to refer to unknown elements such as “virus”. After describing the various processes of new term creation, we elaborate on how these items can be fully integrated into the language.

**Keywords:** HIV/AIDS, terminology, translation strategies, term acceptance, term rejection

## Introduction

HIV/AIDS is one of the scientific areas where key-term development is highly prolific, because this field is ever evolving and thus requires the creation of new terms. Translating medical materials from European into African languages constitutes a challenging task mainly due to the abundance of Latin and Greek roots whose meanings can be readily misunderstood today. However since HIV/AIDS that is the focus of this communication is a relatively new field, recent term creations occur more often in widely used languages, with emphasis on English. It is noteworthy that these terms are usually created based not only on the morphological processes available in these languages, but also on the adoption of effective translation techniques. In this paper, we first present various translations of a set of terms commonly used in the field, usually for sensitizing people about the nature of the disease, how it is transmitted, and how it can be treated. We suggest methods for dealing with these terms in four Ivorian languages, chosen as representative samples of the main language families of the Ivory Coast. These languages include Senufo Cebaara (Gur), Central Baule (Kwa), Dan-Gueta (Mande) and Bete of Daloa (Kru).

### 1. Methodology and structure of the paper

In accordance with the topic of this contribution, we wish to first clarify the notion of *terminology* by providing some overall evidence of its existence in any human language. Next, we will discuss a few strategies that translators usually use to overcome difficulties arising from the translation of unknown concepts. These strategies, which stand as a guidance for the practice of translation, will then be used to analyze a set of key terms translators of our four sample languages have created. These terms are the outcome of a fieldwork with some native speakers who have been translating several materials, including medical, in their mother tongue for local communities. Most of them have had between 10 to 20 years of experience, which suggests that the data we present here (see charts) has somehow proven useful to their respective speech communities. After describing the new term translation strategies, we will assess these terms with respect to the strategies and discuss a few

conditions for their acceptance and integration into the language.

### 2. Understanding the notion of terminology

The word *terminology* refers to three main concepts: the principles and conceptual bases that govern the use of terms, the guidelines used in terminological work, and the set of terms of a particular subject field. The first concept refers to the whole field of Terminology, the second to its methodology, and the third to the specialized vocabulary on a topic or within a field (Cabr : 1999, p. 32). In every sector of society, there is a particular language used to address specific issues: the type of discourse used in the court will differ from the one used in the trade, which will further differ from the ones used to describe phenomena in the zoo, in religious matters, and in medical treatments. Inferably, terminology as a language fact has always existed, and is inherent to language change, language development, and language practices. In the case of less widely used languages, of Ivorian languages in this case, translators resort to a couple of linguistic strategies to deal with new concepts.

### 3. Linguistic strategies for translating key notions

Barnwell (19986, pp. 66-77) Kenmogn  & Zogbo (2015, p. 30) suggest five main techniques for dealing with unknown concepts, including the use of a generic term, the use of a specific term, the descriptive phrase, cultural substitution, and transliteration. In our analysis of HIV/AIDS terminology, however, only four of these techniques will be retained in our discussion, mainly those adopted by the translators of our sample languages.

#### 2.2 Using a generic word

If an object or a specific word used in the source language is unknown to the receptor language speakers, this does not exclude the possibility that those speakers be familiar with the idea or the referent of that word. Since the speakers may know the idea, we can substitute the commonly used generic word for the less common, specific one, without altering the core meaning of the term.

**Examples:**

- (1) Contraceptive: **ayre** ‘‘medicine’’ (Cebaara)  
 (2) condom : **potomo** ‘‘plastic’’ (Baule)

In Cebaara and Baule, ‘‘medicine’’ and ‘‘plastic’’ are respectively generic terms for ‘‘contraceptive’’ and ‘‘condom’’, which are more specific terms used in the field. In case of the absence of equivalent terms, the use of generic terms will make it easy for local communities to understand the notion.

**2.2 Using a descriptive phrase**

A descriptive phrase, as Barnwell (ibidem, p.30) puts it, is a linguistic method in which a semantic component is added either to a generic term within the language or to a term borrowed from another language. The meaning being added to the term should take account of the context. By context we mean the *form* and *function* of the item being the object of description. The *function* is usually related to the particular situation where the item is used, since things can serve different functions, and the translation only takes into account the one accorded with the specific situation. In general, a descriptive phrase should not be too long, or it will draw one’s attention away from the notion we are translating. For this reason, some languages (including Ivorian languages) prefer to use compound words as a descriptive method to avoid unclear constructions.

**Examples:**

- (3) vaccine: **‘‘yua -siö** ‘‘enemy of disease’’ (Dan)  
 (4) screening test: **moja nianle** ‘‘looking into the blood’’ (Baule)

In these examples, Dan and Baule consider the functions of *vaccine* and *screening test* in their descriptions, in such a way that provides their respective audiences a better understanding of the notions.

**2.3 Cultural substitution**

Cultural substitution consists in replacing a word or notion in the source culture by another word or notion in the target culture, particularly in cases where the items of substitution serve the same cultural function.

**Examples:**

- (5) Vaccine : **-wa** ‘‘scarification’’ (Bete)  
 (6) virus: **nueyi** ‘‘insect’’ (Baule)

**2.4 Transliteration**

In transliteration, the form of a source language word is introduced into the receptor language and adapted to its phonological patterns. Sometimes, the word can appear identical in the receptor language and take the appearance of a borrowed word, but sometimes the forms are identical. In either case, the transliterated word is pronounced according to the phonology of the language.

**Examples:**

- (7) AIDS : **sida** ‘‘From French SIDA’’ (Baule)  
 (8) AIDS : **sidaw** ‘‘From French SIDA’’(Cebaara)

Whereas Baule keeps the form of the source language word (here French), Cebaara alters it slightly by adding the final voiced labio-velar approximant (**w**). This modification was

unconsciously imposed by the phonological pattern of the language. In the following lines, we comment on a set of key terms translated into our sample languages. The following questions are addressed: which linguistic resources and technique(s) were used in each language to translate a given term? Did the translators of Ivorian languages successfully apply the translation principles to those items? Do all four languages always use the same technique(s) for the same word or do they sometimes use different techniques? If the same technique is used to translate a word in any two languages, are the items or components of that technique systematically the same in both languages? If different techniques are used to translate a word, does this alter the meaning of the word?

**4. Translating HIV/AIDS terms in our sample languages****4.1 Tables****Table 1 : Translations of the term AIDS**

| Language | Translations            | Literal meaning             | Trans. technique(s)            |
|----------|-------------------------|-----------------------------|--------------------------------|
| Baule    | sida                    | From French ‘‘sida’’        | transliteration                |
| Bete     | ‘sida                   | AIDS                        | transliteration                |
| Cebaara  | sidaaw                  | From French ‘‘sida’’        | transliteration                |
| Dan      | sida-yua / ‘‘Yua ‘kpii- | disease of AIDS/big disease | generic term + transliteration |

**Table 2 : Translations of the term virus**

| Language | Translation         | Literal meaning                                     | Trans. Technique(s)   |
|----------|---------------------|-----------------------------------------------------|-----------------------|
| Baule    | kahaka              | insect                                              | cultural substitution |
| Bete     | nueyi               | ‘insect                                             | cultural substitution |
| Cebaara  | yaami dörô/yaabyari | the insect of the disease/the seeds of the diseases | cultural substitution |

**Table 3: Translations of the term syringe**

| Language | Translation                        | Literal meaning              | Trans. technique(s)                 |
|----------|------------------------------------|------------------------------|-------------------------------------|
| Baule    | menstɛn                            | nadel                        | cultural substitution               |
| Bete     | picejeyi                           | From French ‘‘piqûre’’       | transliteration                     |
| Cebaara  | piigi naana                        | piigi (nail) for vaccinating | transliteration+ generic (compound) |
| Dan      | pikɛ ga / Mɛ zü -zaɔ ‘ka =sedha ga | pikɛ (nadel) for vaccinating | transliteration+ generic (compound) |

**Table 4: Translations of the term vaccine**

| Language | Translation      | Literal meaning       | Trans. technique(s)   |
|----------|------------------|-----------------------|-----------------------|
| Baule    | ngolɛ (v)        | make scars            | cultural substitution |
| Bete     | -wa              | make scars            | cultural substitution |
| Cebaara  | vagisɛɛn/daco ni | From French 'vaccine' | transliteration       |
| Dan      | "yua -siö        | anti-disease          | descriptive compound  |

**Table 5: Translations of the term condom**

| Language | Translation             | Literal meaning                     | Trans. techniques            |
|----------|-------------------------|-------------------------------------|------------------------------|
| Baule    | kapoti/bousasalɛ potomo | French capôte/protecting rubber     | compound: descript+translit. |
| Bete     | -nyakolɔlɔ              | plastic envelope                    | cultural substitution        |
| Dan      | capötö                  | From the French colloquial 'capôte' | transliteration              |

**Table 6: Translations of the term HIV-positive**

| Language | Translation                 | Literal meaning                                                | Trans. technique(s)                            |
|----------|-----------------------------|----------------------------------------------------------------|------------------------------------------------|
| Baule    | sran nga sida wo i kplo nun | sran 'someone' nga 'who' wo 'there is'+AIDS+klo 'body'+nun'in' | description: transliteration + relative clause |
| Bete     | -ɔ ka-a 'sidaa nueyi 'mö    | Someone who bears the AIDS virus                               | description: transliteration + relative clause |
| Cebaara  | sidaafɔlɔ                   | AIDS-sick person                                               | transliteration + generic (compound)           |
| Dan      | "sidame                     | AIDS+person                                                    | transliteration+generic (compound)             |

**Table 7: Translations of the term contraceptive**

| Language | Translation                                       | Literal meaning                             | Trans. Technique(s) |
|----------|---------------------------------------------------|---------------------------------------------|---------------------|
| Baule    | ayre nga ɔ man be wuman ba                        | medecine that prevents childbearing         | description         |
| Bete     | ngakpɔ -v 'nglɔ libhi-a 'wɔɔ ji-e nkplako yɔlɛ yɛ | medecine that women take to avoid pregnancy | description         |
| Cebaara  | ficɛjɛrɛgɛ                                        | pregnancy-protection                        | compound            |
| Dan      | "gu =zɛnng                                        | something preventing pregnancy              | description         |

**Table 8: Translations of the term screening test**

| Language | Translation                                                             | Literal meaning                                                         | Trans. techniques                      |
|----------|-------------------------------------------------------------------------|-------------------------------------------------------------------------|----------------------------------------|
| Baule    | moja nianle/ Sida i nianle                                              | To look at the blood/ AIDS (Checking if someone has AIDS or not)        | compound +transliteration of AIDS      |
| Bete     | ngakpɔ -v 'nglɔ libhi-a-ma ku zomö wa yɔlɔ-a 'sidaa nueyi n -ma -wɔɔ yɛ | We look into the blood to check if there is no AIDS virus               | Description+transliteration of AIDS    |
| Cebaara  | sidaa weleri                                                            | Where is 'sidaa' ?                                                      | question/rhetoric                      |
| Dan      | "yua =mɔɔ mɛ 'gü -sü / "Sida -yua =mɔɔ mɛ 'gü -sü                       | Looking for a disease in someone / Looking for AIDS diseases in someone | description : transliteration+ generic |

**Table 9: Translations of the term immune system**

| Language | Translation                                                      | Literal meaning                                            | Trans. technique(s)         |
|----------|------------------------------------------------------------------|------------------------------------------------------------|-----------------------------|
| Baule    | be wunnen nun sasalɛ                                             | Protection of the body                                     | descriptive compound        |
| Bete     | -ma nukpɛɛ ku zomö -i la'a -i gwɔ -a ɔ 'pɔ 'wɔ 'n gu 'n'libhɔ-a. | Something in man's body that protects him against diseases | descriptive relative clause |
| Dan      | mɛ-takɔɔ "yua -gɔ-pɛ 'ö mɛ kwi 'gü -a -pɛkɛ -pɛ                  | Producer-what in man's flesh fights diseases               | descriptive relative clause |

**Table 10: Translations of the term anti-body**

| Language | Translation                                  | Literal meaning                               | Trans. technique(s)         |
|----------|----------------------------------------------|-----------------------------------------------|-----------------------------|
| Baule    | nige ɔ sasa beumin                           | Something coming to defend the body           | description                 |
| Bete     | -ma nukpɛɛ dlu 'mö -i la'a -i 'sunv-ɔ -ma gu | Something in man's blood that fights diseases | description                 |
| Cebaara  | ceri yafungo                                 | Totem of the body                             | compound                    |
| Dan      | mɛ-takɔɔ "yua -gɔ-pɛ 'ö mɛ kwi 'gü           | What in man's flesh fights                    | descriptive relative clause |

**4.2 Analysis of the tables**

The present study shows that a specific term is not necessarily translated with the same technique in all four languages. Each language uses the technique that seems appropriate to better handle the term. Baule, Bete and Cebaara, for instance, transliterate the term AIDS from the French equivalent acronym SIDA, respectively as **sida**, **sidaa**, and **sidaaw**, whereas Dan uses the descriptive

technique by introducing compound terms such as **sida -yua/ "Yua 'kpii-** ‘the disease of AIDS’ or ‘big disease’. In **sida -yua**, the first part is transliterated. One important thing with regard to the transliteration of the French acronym SIDA is that speakers do not seem to know that the term was initially an acronym (which is one of the most frequent word formation processes in the medical field). Similarly, some English or French speakers today would not be able to say which words stand behind the acronyms AIDS or SIDA. Referring to the use of acronyms in medical communication, Buzarna (2015, p.2) writes:

*“...abbreviations enable medical professionals to “encrypt” the true meaning of what they denote, thus making the content somewhat inaccessible to the patient who might not have extensive or enough medical knowledge in order to understand the respective text. Although, at times, this is advisable due to certain ethical reasons, the extensive use of abbreviations tend to obscure the meaning in many situations, as they might be the source of ambiguity, since even in highly technical fields, one acronym or abbreviation may stand for several different terms [1].”*

In Buzarna’s view, acronyms are used in medical communication to hide some information due to ethical reasons. In addition, this type of word formation can cause ambiguity, because abbreviations and acronyms may refer to different notions. These ambiguities, however, are usually not found when dealing with Ivorian languages, as speakers are not aware of the previous possible meanings of an abbreviation when it is transliterated. Regarding the term *syringe*, our samples sometimes show different techniques. Baule culturally substitutes *syringe* for **mɛnsɛn** ‘nadel’, Bete transliterates it from the French equivalent term ‘piqûre’ as **picɛjɛi**, and Cebaara and Dan rather use descriptive compounds in **piigi naana** ‘nail for vaccinating’, and **pike ga / mɛ zü -zaɔ 'ka =sɛdha ga** ‘needle for vaccinating’. However when the same technique is used in any two languages to translate a term, not exactly the same component items will show up in applying the technique. Whereas Cebaara describes a *syringe* as **piigi naana** ‘nail’, Dan describes it as **pike ga** ‘needle’. In describing a *syringe* as ‘nail’, serious problems may arise as to the acceptability of the terms among the Cebaara people. It is true that a *nail* actually exists as a useful item in this speech community, but the specific choice the translators make in this case to describe the *syringe* is related to how they perceive it, and this choice shapes their perspective of the object they are trying to describe. A description in this language is therefore usually associated with external features such as the *size* of the object, its *origin* or its *function*: the *nail* is usually forced into a piece of wood to fasten it with something, and the *needle* is usually used for sewing clothes. In addition, Baule and Bete culturally substitute **ngolɛ** ‘to make scars’ and **-wa** ‘scar’ for *vaccine*. Though the core meaning is the same, Baule uses a verb whereas Bete uses a noun. So within the same translation technique, different word-classes were used to convey the meaning of the term in the most natural way. It follows that there is no straightforward correspondence of word classes, one that would require the same word-class in both source and target languages in such a way that a verb would correspond to a

verb and a noun to a noun. A question worth posing is whether the Baule and Bete translations of the precedent terms change the meaning of the source term. In other words, does any change of word-classes involve a change in meaning? Our observation is that the core meaning of the term is not altered. What merely happens is what medical translation scholars Molina & Hurtado (Buzarna, ibidem, p. 15) call a ‘shift in perspectives’. In Molina & Hurtado’s words,

*“This technique (change of word-classes) implies a more complex change of semantic perspective and involves a shift in perspective, in point of view, or the replacement of the abstract by the concrete, or the means by the result – such as in “screening tests”, which in Romanian is “teste de prevenție”. The phrase “involves a shift in point of view [...]” indicates that this procedure automatically involves subjectivity, a concept that lacks reliability in communication, quite unacceptable for the source language readers as for the target language reader if it is used obsessively [2]”.*

One reason for the shift in perspectives could be related to Payne’s (1997, p. 32) discussion about conceptual categorization that takes place within and across languages. In Payne’s view,

*“Each language categorizes the universe in its own unique way....a good part of the art of human communication involves figuring out how our own categorization scheme compares with the scheme of people we are trying to communicate with, whether we are speaking the same language or not. [3]”*

As we discuss the techniques used to render key terms, it is noteworthy that cultural substitution provides an easily understood translation, but the drawback is that people are sometimes misled, as the methods of translation can determine people’s attitude toward a disease. In fact, if the translator chooses to substitute notions such that the substitution is too much ‘below’ the required standard, basically in terms of the usual function of an item and how people relate to it, the description may be overlooked or people’s fear may increase. For example, the Cebaara substitution of *syringe* by **piigi** ‘nail’ portrays a different picture from its Dan substitution **ga** ‘needle’. Firstly, compared to the size of the actual medical syringe, the Cebaara **piigi** is much larger. Given that a syringe is used for vaccinating people, the target culture could think of it as something very harmful. Their attention could be led more toward its painful nature than its curative or preventive treatment. In addition, in using this word, a double meaning could arise in the mind of the target audience. For example, the Cebaara people use the same word **piigi** to designate both a *thorn* and a *nail*. In both cases, **piigi** could bear a negative connotation and therefore lead people to prefer to keep distance from it. Secondly, in contrast to the Cebaara translation of *syringe*, the Dan substitution **ga** ‘needle’ seems more appropriate because its size can be judged to be that of a normal medical syringe. Since a *thorn* is usually harmful to anybody who treads on it or accidentally gets in touch with it, we suggest that its usual function should be changed or improved in the case of its medical perspective

instead of totally rejecting its usage: the translation could therefore use the meaning of **pigi** as a *thorn* and this time describe the *syringe* (*pigi*) in a way that it becomes only harmful to the disease, and not the sick person. This way of dealing with cultural substitution will not only overshadow the possible harmful effect of *pigi* (*thorn*), but also create a positive attitude among the receiving culture. Another example of medical cultural substitution is found in the use of **ngole** “make scars” (Baule) and **-wa** “scar” (Bete). One question that arises is whether “scarification” is a common practice among the Baule and Bete communities, or were those translations suggested in reference with its usage in other translations? What are its meanings, and what attitude do the Baule and Bete communities have towards scarification? As a social practice in many parts of Africa, scarification involves making small cuts on an area of the skin, usually the face, using a sharp knife or instrument. This practice can be used to denote ethnicity, social standing, life stage, accentuate personal beauty, enable childbirth and as a medical treatment. (Cullivan, 1998, p.3) Its medicinal purpose being very common among the Akan group, one can understand why the Baule translation suggests it as a cultural substitution for *vaccine*. Even though scarification was a common practice in Ivorian cultures, particularly among the Akan, it is nevertheless becoming less frequent in the modern generations as a cultural reference. Some historical traces of the practice can be found among the Bete, and some Baule communities are still practicing it today, but it is less widespread. In addition, as modern generations are more aware of scientific development, there might be better ways of translating medical concepts that effectively approximate the vaccine as known and used today.

### 3. Orthographic and phonological considerations

As we are more concerned with written language, we wish to look at the definition of the written word and its various orthographic representations. The definition of the written word is that of any sequence of letters with an orthographic space on either side. (Dubois, 2011) Interestingly, there seems to be no one-to-one correspondence as to the delimitation of words, namely how long or short a word might be. In fact, a language may represent a concept by using one word while another may represent the same concept by using two or three word units. This is exemplified in the Dan and Cebaara translations of “AIDS” respectively as **"yua-'kpii** and **sidaaw**. Cebaara uses a single word while Dan uses a compound. In other instances, we may find a whole verbal or noun phrase written as one word in one language while it is written with many words in a different language. Another misconception about language is that the word is usually thought to be the basic element of meaning in language. However, linguistics claims that meaning can be carried by units which are smaller or larger than a single word and by various structures and linguistic devices. For example, smaller than the word is the morpheme, which cannot contain more than one element of meaning and cannot be further split up. The words provided in our examples include morphologically detachable items, yet within each item, we can still find linguistic layers which convey meaning. For example, the prefix **a** in Baule (*a-ja* “marital life”= SUFF *a* + *jà* =spouse) and the suffix **wle** for creating names of places (**lāwle**: “house”= *là* sleep +*wle*=place, where) (Kouadio, p. 15) the suffix **nyo** in Bete for the formation of agents

(**Lagobubonyon** “priest”= *Lago* “God” +*bubo* “worship” +*nyon* “SUFF”); the Cebaara suffix **bēlē** for creating nouns for groups of people (*sʏɛlōʔójōōbēlē* “interpreters” = *sʏɛ* “person”+*lōʔó* “listen”+*jōō* “speak”+SUFF *bēlē* “pl.”) (Yéo, 2014, p. 48); and the Dan suffix **dē** which indicates possession or membership (**pōde** “villagers”= *pō* “village + SUFF *dē*) (Vydrine, 2005, p.15 ). Beside these derivational processes, the unconscious knowledge of a native speaker may lead him/her to transliterate names automatically in a way that reflects the language’s phonological pattern and syllable structures. One example is the French word “*piqûre*”, transliterated in different ways as **picjevi** (Bete), **piigi** (Cebaara), and **pike** (Dan), with respect to the languages possible syllable combinations CVCVCV, CVVCV, and CVCV.

### 3. Key term acceptance or rejection in local languages

After terms have been translated, it is important to consider whether they are fully integrated into the language or whether they remain marginal. In fact, there are cases of both rejection and full integration of new terms into a language. For a term to be fully integrated into a language means that it is used and has become part of daily usage. This integration is often conscious, but more often the item becomes so successfully integrated into the language that people do not even realize it is a result of linguistic creativity. Consequently, in evaluating key terms acceptance or rejection by a speech community, the overall approach should include the recognition of certain extra-linguistic factors leading to such integration. The translation techniques discussed earlier are all meant to ensure a good translation, however evidence suggests that translating a term based only on any one of these techniques does not necessarily guarantee its acceptance by the target language speakers. A few recommendations or attitudes in favor of the acceptance of terms usually include the participation of the local language community in the translation process. The decision as to what term to choose, its psychological or social implications must be assessed in collaboration with native speakers who are to use the final product. There should therefore exist a terminology decision-making committee composed of people of highly modern educational background, but also those people who have a long experience using the language and have become aware of the nuances and impact of various items. After people have agreed upon key terms, it is important to test them among the overall speech community, or at least, the particular group of people for whom the translation is intended. The testing will determine if a particular key term poses any linguistic or cultural challenges to the target group. Moreover, it will show if a specific takes into account the cultural, social, psychological and communicational expectations of the target group. This approach envisages translation as an “act of communication” (Wilt, 2002, p. 27), a participative task in which native speakers feel that their expectations are considered and met, and not as a task in which new terms or new notions are imposed on the users. The participation of local language users is a determining factor in the success or failure of any terminological and translation project. In areas where indigenous communities are involved, people serve as the “marketing agents” of the translated materials and thus new terms, promoting them among their peers. Diki-Kidiri (2002, p. 2) quotes some instances of the success of terminological projects in a few African countries:

“...numerous works on terminology have been successful in a dozen countries of the South : Benin, Burundi, Cameroon, Guinea, Haiti, Madagascar, Mali, Morocco, Niger, Central African Republic, Democratic Republic of Congo, Senegal. In all of these countries, the terminology works on the major languages with specific status are carried out by national researchers working in local public institutions. International cooperation watches over the training of their researchers, provides computer equipment and specialized bibliographies for the institutions, helps to publish their research, and finds technical solutions to facilitate Internet access [4]”.

In contrast, where terminological projects are run solely by outsiders or other experts without the participation of prospective users, these often prove inefficient and result in the rejection of the new terms generated. To give a European example, when it came to devise a Gaelic term for the Internet, a conflict arose over a term coined by a terminology agency, **eddyrhiien**, and the popular usage, **eddyrvogel**. From this conflict, the user-generated term emerged triumphant, bearing witness to a growing confidence on the part of the speech community (Draskau, 2002, p.4).

### Conclusion

It is worth first summarizing the main points of our discussion. We analyzed a few HIV/AIDS terms translated into four Ivorian languages (Cebaara, Bete, Dan, and Baule). We also described four techniques that were used by translators to deal with unknown notions, and analyzed our translated terms in the light of those techniques. We observed that though two languages may use different techniques to translate a term, this does not involve a change in meaning. Inversely, when two languages use the same technique for one term, the word structure does not have to be the same in either language. Further, we highlighted the occurrence of the shift of perspectives, not of meaning, which reflects the cultural perceptions of the respective audiences. Based on the above, we always need to stick to the integrity of the language and of its culture when translating terms from technical fields such as HIV/AIDS. This is only feasible when translation is understood as an act of communication requiring the involvement of various participants, and more specifically in this context, the local communities who are the users of the new terms created.

### References

- [1]. CULLIVAN, Lauren, 1998, *The Meanings Behind the Marks: Scarification and the People of Wa*.
- [2]. DUBOIS, J. & CIACOMO, M & al, 2011, *Dictionnaire de Linguistique*, Paris, Larousse.
- [3]. BARNWELL, Kathrine, 1986, *An Introductory Course in Translation Principles*, Dallas, Summer Institute of Linguistics.
- [4]. KENMONGNE, M. & ZOGBO, Lynell: 2015. *Kenmogne, : Traduction de la Bible et Eglise : Enjeux et Défis pour l’Afrique francophone; Editions CLE, Yaounde. ( 2e edition revue et corrigée)*.
- [5]. KOUADIO, N. Jérémie, 1983, “Le Baoulé”, in *Atlas des Langues Kwa*.
- [6]. VYDRINE, V. & KESSEGBEU, M., 2008, : *Dictionnaire dan-français*, St Pétersbourg,
- [7]. WILT, Timothy, 2014, “Translation and communication”, in *Bible Translation: frames of reference*, New York, Routledge.
- [8]. DIKI-KIDIRI, Marcel, 2002, : “Overview of the Sociolinguistic Situation in Africa”, in *Sociolingüística internacional*.
- [9]. PAYNE, Thomas, 1997, “Conceptual Categories and the Problem of Labelling”, in *Exploring language Structure*, Cambridge University Press.
- [10]. YEO, Kanabein O, 2012, *Etude comparative de la morphologie nominale de six langues Sénoufo*, Thèse Unique de Doctorat, Université Félix Houphouët-Boigny de Cocody-Abidjan, Département des Sciences du Langage, 2012, pp. 48-53, 298-360.
- [11]. ZOGBO, Lynell : “Approche Globale à la Traduction”, (forthcoming).