INTER-LINGUAL TRANSLATABILITY OF FIGURATIVE EXPRESSIONS: A CASE STUDY OF ENGLISH AND TERA IN GOMBE STATE, NIGERIA.

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Translating and interpreting
- Metaphor

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DECLARATION A

I declare that this thesis is my original work and has not been presented for a degree or any other academic award in any university or institution of learning.

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DECLARATION B

I confirm that the work reported in this thesis was carried out by the candidate under my supervision.

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Signature and date

DECLARATION C

This is to testify that the Master's thesis of Ja'afar Ahamad Wakili has been read and approved by the supervisor.

NAME AND SIGNATURE (INTERNAL)

DATE.....

NAME AND SIGNATURE (EXTERNAL)

DATE.....

DEDICATION

I dedicate this work to my dear beloved wife NAFISAT M. PADA for the high degree of patience rendered during the time of the study

May Allah reward her with Jannah?

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ABBREVIATIONS

TC- Translation Competence

TT-Target Text

TL-Target Language

SL-Source Language

ST-Source Text

TLC-Target Language Culture

SLC-Source Language Culture

MT-Machine Translation

NPE-National Policy on Education

L1- Language one

L2-Language two

NL-National Language

NPC-National Population Commission

ABSTRACT

This research was carried on Translation titled, Interlingual Translatability of figurative expressions with reference to Tera language spoken in Gombe State, Nigeria as receptor language. The research tries to investigate and identify firstly some existing obstacles in the process of inter-lingual translation of idiomatic expressions, and then suggests some weighty theoretical strategies to overcome such difficulties. In line with Baker's (1992) classification of difficulties and the related subcategories, the present study makes an effort to analyze such classifications and practically apply them largely for some English and the equivalent Tera pairs. However the research methodology provides for expert translation of the expressions, and then test was conducted on Tera bilinguals both on translating plane English language and idiomatic expressions into their mothertongue. Among the participants were; Lawyers, administrators, Teachers and some students from various tertiary institutions in Gombe metropolis. The selected institutions comprises of Gombe State University, F.C.E.T. Gombe and Goni Muktar polytechnic. Findings show that there are a number of factors to be considered in order to translate idiomatic expressions correctly. The most important of such factors include cultural aspect, linguistic and stylistic considerations. And this study went ahead to investigate Tera specific problems such as Hausa language interference with other meta-lingual sub problems.

CHAPTER ONE

INTRODUCTION OF THE STUDY

1.0 Introduction

This research aimed to look at firstly some existing obstacles in the process of translating inter-lingual figurative pairs (idioms in particular), and then to suggest some theoretical strategies to overcome such difficulties, using Baker's (1992) classification of difficulties, strategies and the related sub-categories. The study made an effort to analyze such classifications and practically apply them to English and the equivalent Tera pairs. However, the second task of this study was devoted to test the ability of bilingual Tera natives on idiomatic expressions translation of English to the Tera language. Findings show that there are a number of factors which should be considered in order to translate idiomatic expressions correctly. The most important of such factors include socio-linguistic elements, cultural aspects, linguistic and stylistic considerations as well as some specific meta-lingual factors. Based on that, this study adopted equivalence theory (Baker's contribution in particular) to translate some English idioms into Tera. Secondly, the study tested the efficiency of bilingual Tera natives in their ability to translate figurative expressions. Finally, the research employed the theory of relevance in judging the equivalents provided by the participants and the idioms used in context, then illustrated the difficulties as well as posed strategies to overcome them.

1.1. Background of the Study

This research first recognizes the contribution by Baker (1992). Thereafter, the researcher attempted to exploit the gap(s) in Baker and make a choice of suitable theory or theories to overcome the identified challenges.

Baker (ibid) provides a general view of translation for teachers and students in the field. It attempts to guide and inform decisions translators have to make while performing their task. Moreover, it is important to highlight the fact that most ideas in Baker are based on theorists such as Halliday, Hasan, Grice, Charrolle, Sinclair and others. The author (Baker) explicates in the introduction that to be a translator requires practice, knowledge and feeling.

The major concern of this study is found in chapter three of the book. The book under this chapter discusses the lexical structure of a language, that is, the language above word level, in which the author concentrates on two main points: collocation; idioms and fixed expressions. In

this chapter she discussed the difficulties that translators find in using appropriate lexical pattern of the source and target language. Therefore a review was made of those difficulties based on English and Tera idiomatic expressions equivalents. Although Baker's contribution can be considered by a translator "a down-to- earth", to the researcher's mind it is still a little basic for professionals in translation. More to that, the author only concentrated on the difficulties encountered when one is dealing with majority languages. What about the situation of minority languages where majority languages dominate their usage to some extent? The answer remains that there is need for a translation study which will focuses as on the difficulties encountered by minority languages where majority languages overshadowed their usage. Therefore this study looked at the English language translation situation of minority languages with interference of majority language as contact or lingua-franca in northern Nigerian with reference to the situation of Tera language under the shadow of Hausa in particular.

Graham (1981:23-24 and 26) asserts that any substantial theory of translation assumes some formal inquiry concerning the general principles of accomplishment, the very principles which define an object and specify a method of study. A rigorous theory of translation would also include something like a practical evaluation procedure with specific criteria. Conversely, practice needs theory to understand itself.

In line with the above, the researcher employed Mona Baker's contribution practically in translating the English/Tera equivalent idiomatic pairs as the first task of the study. However, on the other hand, the study examined the bilingual Tera natives on their ability to translate figurative expressions such as idioms. The study finally provides strategies to overcome the difficulties/problems encountered from the experimental examination.

1.1.1Historical Perspective

For almost two thousand years, translation theory has been concerned merely with outstanding works of art. The science of translation or 'translatology' did not emerge until the 1940s in an attempt to establish itself as a new discipline involving radical changes in the approach and classification, away from the age-old dichotomy of 'word vs. sense' or 'literal vs. free' translation, which has dominated traditional translation theory since Cicero (cf. Snell-Hornby (1988: 1). In point of fact, history of translation theory deals with the following kinds of questions explicitly stated by Baker: What translators have had to say about their art / craft /

science; how translations have been evaluated at different periods; what kinds of recommendations translators have made, or how translation has been taught; and this discourse is related to other discourses of the same period. (Baker, 2005:101) More specifically, George Steiner (1975:346- 40) divides the literature on the theory, practice and history of translation into four periods which extend from Cicero to the present, albeit their overlap and loosely chronological structure.

The First Period

This period starts with the Romans. Eric Jacobsen (in Bassnett, 1988:48) goes so far as to hyperbolically propound that translation is a Roman invention though translation is as old as language itself .Translated documents were discovered in the third and the second millennium B.C., in ancient Egypt and in Iraq. It extends from the statements of Cicero and Horace on translation up to publication of Alexander Fraser Tytler's Essay on the Principles of Translation in 1791. It is perhaps the longest period as it covers a span of some 1700 years. The main characteristic of this period is that of 'immediate empirical focus', i.e., the statements and theories from the practical work of translating. Both Horace and Cicero, in their remarks on translation, make an important distinction between word for word translation and sense for sense translation. The underlying principle of enriching the native language and literature through translation leads to stress the aesthetic criteria of the TL product rather than the more rigid notions of 'fidelity'. Horace in his Art of Poetry warns against overcautious imitation of the source model and slavish literalism:

"A theme that is familiar can be made your own property so long as you do not waste your time on a hackneyed treatment; nor should you try to render your original word forward like a lavish translator, or in imitating another writer plunge yourself into difficulties from the which shame, or rules, you have laid down for yourself, prevent you from extricating yourself."(Bassett, 1988: 49)This period concludes by Tyler's definition of good translation as, "That in which the merit of the original work is so completely transfused into another language, as to be as distinctly

Apprehended, and as strongly felt, by a native of the country to which that language belongs, as it is by those who speak the language of the original work".(In Bell,1991: 11)

From the above definition, Tyler introduces three 'laws':

1. The translation should give a complete transcript of the ideas of the original work.

2. The style and manner of writing should be of the same character with that of original.

3. The translation should have all the ease of original composition. (Ibid)

The Second Period:

This period, according to Steiner (ibid), runs up to the forties of the twentieth century. It is characterized as a period of theory and hermeneutic inquiry with the development of a vocabulary and methodology of approaching translation. 'Hermeneutics' is an interpretive approach developed by German Romantics, and named after the Greek word hermeneutic, meaning 'to understand'. One of the early theorists in this period is the French humanist Etienne Doled who had propounded in1540 a short outline of translation principles, entitled Lamaniere de bien traduire dune langue en aultre (How to Translate Well from One Language into Another) and established five principles for the translator (in Bassnett : 58) .

1. The translator must fully understand the sense and meaning of the original author, although he is at liberty to clarify obscurities

2. The translator should have a perfect knowledge of both SL and TL.

3. The translator should avoid word-for-word renderings.

4. The translator should use forms of speech in common use.

5. The translator should choose and order words appropriately to produce the correct tone.

Dolet's principles, ranked as they are in a precise order, stress the importance of understanding the text as a primary requisite.

His views were reiterated by George Chapman (559-1634), the great translator of Homer. In his dedication to the Seven Books (1598) Chapman asserts that "The work of a skillful and worthy

Translator is to observe the sentences, figures and forms of speech proposed in his author." He repeats his theory more fully in the Epistle to the Reader of his translation of The Iliad, (in ibid: 59) stating that a translator must:

1. Avoid word for word renderings;

2. Attempt to reach the 'spirit' of the original;

3. Avoid over loose translations, by basing the translation on a sound scholarly investigation of other versions and glosses.

John Dryden (1631-1700), in his Preface to Ovids Epistle (1680), tackled the problems of translation by formulating three basic types (in Bassnett: 64):

1. Metaphase, or turning an author word by word, and line by line, from one language into another;

2. Paraphrase, or translation with latitude, the Ciceronian 'sense-for-sense' view of translation;

3. Imitation, where the translator can abandon the text of the original as he sees fit. Dryden claims to have steered "betwixt the two extremes of paraphrase and literal translation" which he likens to a person dancing on ropes with fettered legs.(Ibid).

The Third Period:

This period, which is the shortest as it extends to less than three decades, starts with the publication of the first papers on machine translation in the 1940s, and is characterized by the introduction of structural and applied linguistics, contrastive studies in morphology and syntax among others which help the translator identify similarities and differences between NL and FL, and communication theory into the study of translation. It comprises two eras: first the pioneering era (1949-1954); the second the invention of the first generation of machine translation.

The Fourth Period:

The last period coexists with the third period as it has its origin in the early 1960s, and is characterized by a recourse to hermeneutic inquiries into translation and interpretation, i.e., by a revision of translation that sets the discipline in a wide frame which includes a number of other disciplines.

This contemporary period has witnessed the emergence of many new theories such as the' polysystem theory, which has first arisen from the work of group Russian literary theorists. The concept of the 'polysystem' has received considerable attention in the work of certain groups of Translation scholars since the mid-1970s. The theory offers a general model for understanding, analyzing and describing the functions and evolution of literary systems, its specific application to the study of translated literature. These systems, whether in the original or translated texts subsume several levels: linguistic, cultural, and social, all of which overlap and interact with each other. 'Scoops theory' is another theory which was developed in Germany in the late 1970s (Vermeer, 1978). It reflects a shift from predominantly linguistic and rather formal theories to amore functionally and socio-culturally oriented concept of translation. The word 'skopos' is derived from Greek as a technical term for the purpose of translation, i.e., skopos which must be defined before translation begins. The theory endeavors to meet the growing need in the latter half of the twentieth century for the translation of non-literary texts: scientific, academic papers, instructions for use, tourist guides, contracts, etc. According to this theory, the contextual factors surrounding the translation should not be ignored. These factors include the culture of the intended readers of the target text and the client who commissioned it, and more significantly the function which the text aspires to perform in that culture for those readers. Likewise, pragmatics stresses the principle of intentionality in translation, i.e. significance of the text or the author's intention, and that the 'comprehension of the intent', according to Nida, is a vital requisite of translation. Apart from the periods listed by Steiner above, more Eras were discovered as follows;

Translation Computerization Era

The invention of computer has led to aspire after an automatic machine translation (MT) wherein the computer is provided with the ST to be reproduced automatically or with the assistance of man as a semantically equivalent and well-formed text in the TL.Translation-oriented computerized technology in general and machine translation (MT) in particular can be described as a complex and diverse field in which a wide range of 'actors', such as translation theorists, linguists, engineers among other researchers play a vital role in addition to evaluators offend-user groups including professional translators, trainers and translation companies.

MT is simply a translation performed either purely automatically by a computer or with human assistance which involves the preparation of the ST, i.e., pre-editing and/or product editing, i.e., post-editing. Historically, MT has undergone five periods of development (As-Safi, 2004:207-227), starting with the pioneering era followed by the second period which witnessed at mid-fifties the appearance of the first generation whose systems rely upon 'direct translation' where in the ST words are replaced with TT words after conducting the required morpho-syntatic changes based on the contrastive differences between the SL and TL. The third period is initially characterized by stagnation of research but later by the development of the indirect approach of MT. The fourth period witnessed the appearance of the second generation, which is the product of 'rule-based approaches' based on the notion of translation as a process involving the analysis and representation of the ST meaning by TL equivalents. Furthermore, in this period there emerged other rule-based approaches which, according to Palumbo (2009:73-74) rely on rules that convert the abstract SL representation into an abstract TL representation. These systems require various transfer models for different language pairs.

The fifth period is marked with the third generation as the product of 'corpus-based approaches' which seem to have gained popularity in the early 1990s. It employs a reference corpus of TTs and STs, particularly statistical-based approaches which use algorithms to match the new TL segments with the built-in SL segments and their equivalents contained in the corpus, then compute the possibility that corpus-based TL equivalents are valid TL segments for the new

text to be translated. (Quah, 2006: 196)

Arabs' Theorization Era

The Arabs, according to Baker (2005: 318), are credited with initiating the first organized, large-scale translation activity in history. This activity started during the reign of the Umayads(661-750) and reached its zenith under the Abbasids (750-1258), particularly during the reign of Al-M'mun (813-33),known as the Golden Era of translation. Al-Ma'mun had founded in 830 the most important institute of higher learning in Islam, which also became the most celebrated center of translation in Arab history. Bait Al-Hikma (House of Wisdom),in Baghdad, functioned as an academy, library and translation bureau which had personnel of 65 translators. Two methods of translation had been adopted: the first, associated with Yuhana Ibn Al-Batriq and Ibn

Na'ima Al-Himsi,was highly literal and consisted of translating each Greek word with an equivalent Arabic word, but when there is no equivalent, the Greek word is adopted. This method, as in all literal translations, was not successful so that many of their translations were later revised by Hunayn Ibn Ishaq with whom the second method was associated, which exercised translating sense-forsense.

Thus it creates fluent translated texts which convey the meaning of the original without distorting the TL. Ibn Ishaq and his followers had apparently given priority to the requirements of the target language and readers, stressing the significance of readability and accessibility, and employing, what he called 'pleasant and limpid style which can be understood by the non-expert.'(Ibid: 321). A proponent theorist and one of the best-known writers in his time , albeit never having been a practitioner, is Al-Jahiz (d.869) who sharply remarks in his statements about translators and translation, insisting that the translator can never do the original writer justice or express him with fidelity.

Contemporary Status of Translation Theory

It seems that there is no unanimity on the role played by theory in translation practice. Peter E. (2000:105) cites Klein-Braley (1996:26) among others who maintain that 'theory' has no place in most university translation programmes and go so far asto declare that it should be discarded in favour of more practical work. But this scientifically and empirically unfounded view is easily refuted by the general consensus that any translation programme direly needs some sort of principled theoretical background, let alone a rigorous theory, to guide practice.

Narrowing down to the major concern of this study at hand (inter-lingual translatability of figurative expressions), figurative expressions are an inalienable part of each language (found in large numbers in most of the languages). Since the meaning of these expressions cannot be understood from the superficial meanings of the single words constituting them, there are some problems in both processes of understanding and translating them into other languages.

The process of translating idioms from one language into another is a work which obliges a translator to have a good knowledge of both languages and cultures being shared or transferred as well as being able to identify and cope with the contingent problems in the process of finding an efficient equivalent to the inter-lingual idiomatic pairs, (Fox and Oliver 2000). People of

different languages may use completely different expressions to convey the same meaning. This originates from the fact that each language has got some culture-specific items that are completely different from the corresponding items in another language. Besides, there are some differences due to such factors as religion, and social classes of societies that harden the process of understanding and translating idiomatic pairs from one language into another, (PACTE 2003).

Hence, there are two main problems:

(1) How to understand the meaning of idioms of a specific language; and
(2) How to render the same set of idioms of one language in another language in a way that they might convey exactly the same ideas of the original language.

In line of the above, the serious need is required for further studies in the field of translation and the researcher sees it as of paramount importance to conduct a research of this nature.

This research firstly aimed at re-visiting the Baker's classification of difficulties that arise in the two processes of interpreting and translating figurative expressions from English into Tera language on bilingual Tera native translation experts. Furthermore, the research on the other hand, tested the ability and veracity of non-translation-experts Tera native bilinguals on translating idiomatic expressions. However, an attempt was made to exemplify the difficulties regarding this phenomenon to point out pseudo-descriptive list of existing users of such expressions (Tera natives in particular). At the same time, some quasi-prescriptive categories of strategies and solutions to cope with those problems were discussed largely based on Mona Baker's "Equivalence above world Level (1992, pp. 68-71) classification of difficulties and strategies for translating idiomatic expressions. Considering these classifications and the sub-categories of each group, this study tried to show some guidelines for both the bilingual Tera expert and non-expert translators on figurative expression in the` process of translating such concepts (idioms). Some practical examples of English and Tera idioms were demonstrated throughout the study. Alongside Baker's classification, some other experimental findings by number of experienced translators and scholars such as Newmark (1988), Fernando (1996), Oliver (2000), Pacte (2003) were taken into consideration.

1.1.2Theoretical Perspective

The researcher decides to choose two different but relevant theories to the study. Firstly the researcher adopted equivalent theory (Baker's contribution in particular) to chatter for the translation of idiomatic expressions out of context (basic semantics issues). The said theory was also used by the researcher administer his questionnaire to respondents and get instant responses in order to assess their efficiency in translating the expressions in question. And the researcher put forward the relevance theory to cater for the translation in context (pragmatics i.e. judging the correctness or otherwise of the respondents' version of Tera idioms.

1.1.2.1Equivalence Theory

This theory was interpreted by some of the most innovative theorists in this field such as Vinay and Darbelnet, Jakobson, Nida and Teber, Catford, House, and finally Baker. These theorists have studied equivalence in relation to the translation process, using different approaches, and have provided fruitful ideas for further study on this topic. These theories can be substantially divided into three main groups.

In the first there are those translation scholars who are in favour of a linguistic approach. Second group of theorists regard translation equivalence as being essentially a transfer of the message from source content (SC) to target content (TC) and a pragmatic/semantic or functionally oriented approach to translation. Finally there are translation scholars who seem to stand in the middle, such as Baker for instance, who claims that equivalence is used for the sake of convenience because most translators are used to it rather than because it has any theoretical status (quoted in Kenny, 1998:77).

1.2.2 The Relevance Theory

Relevance theory is associated with pragmatics, which is primarily concerned with how language is used in communication, particularly with the way meaning is conveyed and manipulated by the participants in a communicative situation. In other words, pragmatics deals with 'speaker's meaning' and the way it is interpreted by the hearer(s), in what is known as 'implicature'. (Palumbo. 2009: 89) In translation, implicature can be seen as one kind or level of equivalence between a ST and TT which can be established. The theory, according to Gutt, is developed by Sperber and Wilson who emphasize the 'interpretive use of language as distinct from the ' descriptive use.

1.1.3 Conceptual Perspective

There has been a plethora of definitions which E. Nida (1964: 161-164) has elaborately surveyed. He rightly elucidates: Definitions of proper translating are almost as numerous and varied as the persons who have undertaken to discuss the subject.

This diversity is in a sense quite understandable; for there are vast differences in the materials translated, in the purpose of the publication, and in the needs of the prospective audience (p:161). Nevertheless, a definition which is not confined to the mere transference of meaning is furnished by Nida and Taber (1969: 12) who postulate that Translation consists in 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.

Meetham and Hudson, (1972: 713) Translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL). Catford, (1965: 20) On the other hand, functionalists view translation differently: Translation is the production of a functional target text maintaining a relationship with a given source text that is specified according to the intended or demanded function of the target text. According to the form and presentation of the source text and to the correctibility of the target text we distinguish between oral translation ('interpreting') and written translation ('translation' in the narrow sense) Nord, (2007: 141).In a similar vein, Koller describes translation as a 'text processing activity and simultaneously highlights the significance of 'equivalence': Translation can be understood as the result of a text-processing activity, by means of which a source-language text is transposed into a target language text.

Among the above definitions, Nida and Taber's may serve as a basis for our concept of translation as a TL product which is as semantically accurate, grammatically correct, stylistically effective and textually coherent as the SL text. In other words, the translator's main attention should not be focused only on the accurate semantic transference of SL message into the TL, but also on the appropriate syntax and diction in the TL, which are explicitly the translator's (not the source author's) domain of activity which displays his true competence.

In the latter approach, SL words are mechanically replaced by their TL equivalents, albeit one-to-one equivalence rarely, if ever, exists between languages.

Translation Types

There has also been a divergency in classification of types of translation albeit the basically overlapping and polarized dichotomy in a binary opposition starting with the oldest 'literal' vs. (versus) 'free'. Others subsume 'literary' vs. 'non-literary', semantic vs. communicative, static vs. dynamic, among others. The first type of the aforementioned pairs concerns the closeness, sometimes referred to as fidelity or faithfulness to the ST (source text). This type tends to emphasize the inseparability of form from content. The second type deems the source message conveyable in a different form.

The above pairs are classified according to the criterion of method or approach. Two criteria of classification will be elaborated below, namely: code and mode.

Translation Types according to Code

Roman J. (1959 in Schulte and Biguenet, (992:145) distinguishes three ways of interpreting a verbal sign: it may be translated into other signs of the same language, into another language, or into another code that is nonverbal system of symbols. These three types are succinctly put as follows:

1. Intra-lingual translation or rewording: It is an interpretation of verbal signs by means of other signs of the same language.

2. Inter-lingual translation or translation proper: It is an interpretation of verbal signs by means of some other language.

3. Inter-semiotic translation or transmutation: It is an interpretation of verbal signs by means of signs of nonverbal sign system.

Translation Types according to Mode

Translation Types according to Mode: Written vs.Oral: Translating/Interpreting: General Remarks Nida and Taber's above definition, may best accommodate interpreting as the reproduction of " the closest natural equivalent" of the SL message in the TL serves as a common ground or interface of translating and interpreting", the former is not mainly or exclusively concerned with the accurate, semantic transference. The translated text should, at

least ideally and theoretically, be as semantically accurate, grammatically correct, stylistically effective and textually coherent as the source text.

Idiom

In this study we used the term idiom/idiomatic expression to refer to conventionalized, expressive multiword units whose meaning is different from the meaning conveyed by their constituents. As for the definitions, some of the most widely cited are the following:

"Idioms are frozen patterns of language which allow little or no variation in form and often carry meanings which cannot be deduced from their individual components". Baker, (1992, p.63) "We can say that an idiom is a number of words which [when they are] taken together, mean something different from the individual words of the idiom when they stand alone". McMordiew, (1983, p. 4) "An idiom is a term used in grammar and lexicology to refer to a sequence of words which are semantically or syntactically restricted, so that they function as a single unit. From a semantic viewpoint, the meaning of the individual words cannot be summed to produce the meaning of the idiomatic expression as a whole. From a syntactic viewpoint, the words do not often permit the usual variability they display in other contexts ..."

Like single lexical items, some idiomatic expressions are common while others are language-specific. Whether common or language-specific, their frequent, spontaneous and appropriate daily use is an indication of native or near-native command of the language. In this respect, Kharma and Hajjaj (1989: 73) say "the foreign learner of English who tries to avoid them will immediately single himself out as a foreigner". However, the learner's non-use of idiomatic expressions could be also be due to the lack of knowledge (i.e. ignorance) rather than 'avoidance' which implies knowledge and choice to use or not Hulstijn and Marchena, (1989); Laufer and Eliasson, (1993). Tera-speaking learners of English (second language) are not exception in this respect.

As a matter of fact there are so many languages all around the world each of which differs from the others in some aspects. Also it is obvious that the people of different countries have got diverse ideologies and every society perceives the world in a different way from the other one and consequently the ideologies influence the languages and the ways of expressing meanings.

Finally, as the result, idiomatic expressions of the languages diverge from each other in most cases.

1.1.4 Contextual Perspective

This study is about interlingual translatability of figurative expressions in English and Tera language in Gombe, Nigeria. Nigeria has more than 300 indigenous languages, among which some are considered as majority while some others are minority. The majority languages are normally used to identify the minority languages cultures around them. For instance Hausa language is used as linguafranca in the whole north east region. And that has resulted into many minority languages being used under the shadow of Hausa, such is the position of the Tera language. Nigerian language policy on the other hand, superposed English (a foreign language) as a national language in Nigeria despite the existing problem of the majority languages domination over minority languages. The minority languages like Tera spoken in Gombe is used under the shadow of Hausa. There is a conclusive assumption that every educated Tera native must represent Tera language in any government activity. Taking court as an example, court proceedings must hold in language of every community or a translator must be employed for a communication between litigants and registry or in case of lawyers. This is due to the fact that not everybody is educated; government must recognize cultures of every community which language is one. As far as this topic is concerned, no attempt has been made before to identify translation problems in relation to English idioms transfer to Tera language.

1.2 Statement of the Problem

The Nigerian speech community is multilingual, which requires every educated Nigerian to be at least bilingual. The Nigerian language policy provides that English language should not only be taught at schools as a subject, but that it should also be a language of instruction at all levels. Tera is a minority language spoken majorly in Gombe State, northern Nigeria. Principally, the Hausa language identifies most other ethnic groups in the north because the proper Hausa people assimilated them, and yet government programs recognize such natives on many roles such as broadcast and court proceedings. era is not an exception and therefore, all Tera natives (educated) are expected to be proficient in English for their official tasks Execution (both written and spoken) despite the interference of Hausa language in-between their native and the English languages. Acquiring command of figurative expression is one of the means of advancing language proficiency, and idioms n particular. Kharma and Hajjaj (ibid) assert "the foreign

learner of English who tries to avoid them (idioms) will immediately single himself out as a foreigner". Hulstijin and Marchena (ibid) also says "the learners non-use of idiomatic expressions could be also be due to the lack of knowledge (i.e. ignorance) rather than 'avoidance 'which implies knowledge and choice to use or not". But the researcher did not know any research covering such an important area. This research therefore, tests the proficiency of Tera bilinguals on translating figurative expressions (idioms) with the aim of analyzing the difficulties that arise and propose solutions to overcome them.

1.3Purpose of the Study

The purpose of this study is to make an empirical analysis of translating figurative expressions across English-Tera languages. Particularly, this study will focus on the difficulties in the said bilingual transfer of idioms and proposed solutions to overcome the challenges

1.4 Objectives

1. To assess the capacity of Tera bilinguals to recognize idiomatic expressions in English language.

2. To test Tera bilinguals on ability to translate English idiomatic expressionss into Tera language.

3. To identify general and specific problems of translation which occur when transferring idioms from English into Tera language.

1.5 Research Hypotheses

Cultural difference is the factor responsible for difficulties in inter-lingual translation of metaphorical expressions.

Minority languages may be affected with interference of majority languages during the translation process from English into the former.

1.6 The Scope of the Study

This research was proposed to discuss translation concept, figurative expressions in particular which has to do with semantics and pragmatics. However, the central focus will be on bilingual Tera native's specific problems, those who speak Tera and English languages. Furthermore, all the expressions cited throughout the study were derived from the two languages concerned in this study (English and Tera). And also Hausa language was used where necessary due to the

socio linguistic factors affecting Nigerian minority languages such as code switching and code mixing. This research disregarded dialectal priority since the study is basically on meaning (semantics and pragmatics), and all Tera sub-dialects groups understand each other.

English as a foreign and an official language in Nigeria is more likely to be known by educated people than non-educated. Therefore all the people to be examined for the purpose of this study were educated above secondary school level of education. Those comprise the polytechnic, colleges, and university students and some government officials such as lawyers, teachers and top administrators. Although the research is mainly on semantics and pragmatics, the scope will extend to make a sociolinguistics and ethno linguistics survey.

1.7 Significance of the Study

This study is a contribution to all bilingual speech communities where English co-exists with other languages. Specifically, the study will contribute to Tera as a language by expanding on the researched and documented areas. Moreover, it will improve and or influence the English proficiency of Tera native speakers. More so, this work will serve as a ground of criticism for further studies in the linguistic challenges in the Tera language.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter is devoted to review literature relevant to the analysis of inter-lingual transfer of figurative expressions, more particularly, idiomatic expressions.

2.1 Theoretical Review

First comes Webster's definition of 'Theory' as a body of generalizations and principles in association with practice in a field of activity. Bell (1991:24-25) also states "A theory is an explanation of a phenomena, the perception of system and order in something observed. Reiss and Vermeer (in Shuttleworth, 2007: 185), any theory, including one on translation, should contain (1) the statement of its basis, (2) the description of its object, and (3) an inventory of rules. In the same vein, to Newmark (1981:19), translation theory is concerned mainly with determining appropriate translation method for the widest possible range of texts or text – categorizes. It also provides a framework of principles, restricted rules and hints for translating texts and criticizing translations, a background for problem solving. Any theory should also be concerned with translation strategies adopted to address difficulties and problems in certain complicated texts.

As earlier on stated in chapter one of this study, the first task of the research is revisiting Baker's contribution on Equivalence theory. This was done by way of practical zing the contribution in getting Tera equivalence of some English Idiomatic expressions. However, reviewing Baker's contribution requires a trace on the emergence of equivalence theory in general.

The second theory chosen in this study is Relevance Theory. This theory on its part was used to test the efficiency of bilingual Tera natives on translating English, figurative expressions such as idiomatic expressions, and at the same time was employed in judging the relevance of the participant's translated versions of English idioms into Tera language in their context of use.

2.1.1. Equivalence Theory

The comparison of texts in different languages inevitably involves a theory of equivalence. Equivalence can be said to be the central issue in translation although its definition, relevance, and applicability within the field of translation theory have caused heated controversy, and many

different theories of the concept of equivalence have been elaborated within this field in the past fifty years. The theories will be analyzed in chronological order so that it will be easier to follow the evolution of this concept.

These theories can be substantially divided in to three main groups. In the first there are those translation scholars who are in favour of a linguistic approach to translation and who seem to forget that translation in itself is not merely a matter of linguistics. In fact, when a message is transferred from the SL to TL, the translator is also dealing with two different cultures at the same time. This particular aspect seems to have been taken into consideration by the second group of theorists who regard translation equivalence as being essentially a transfer of the message from the source content (SC) to the target content (TC) and a pragmatic/ semantic or functionally oriented approach to translation. Finally, there are other translation scholars who seem to stand in the middle.

Vinay and Darbelnet view equivalence –oriented translation as a procedure which 'replicates the same situation as in the original, whilst using completely different wording'. They also suggest that if this procedure is applied during the translation process, it can maintain the stylistic impact of the SL text in the TL text. According to them, equivalence is therefore the ideal method when the translator has to deal with proverbs, idioms, clichés, nominal or adjectival phrases and the onomatopoeia of animal sounds.

With regard to equivalent expressions between language pairs, Vinay and Darbelent claim that they are acceptable as long as they are listed in a bilingual dictionary as 'full equivalents. However, later they note that glossaries and collections of idiomatic expressions 'can never be exhaustive'. They conclude by saying that' the need for creating equivalences arise from the situation, and it is in the situation of the SL text that translators have to look for a solution'. Indeed, they argue that even if the semantic equivalent of an expression in the SL text is quoted in a dictionary or a glossary, it is not enough, and it does not guarantee a successful translation. They provide a number of examples to prove their theory, and the following expression appears in their list: Take one is a fixed expression which would have as an equivalent French translation Prenez-en un. However, if the expression appeared as a notice next to a basket of free samples in a large store, the translator would have to look for an equivalent term in a similar situation and use the expression Echantillon gratuity.

Roman Jakobson's study of equivalence gave new impetus to the theoretical analysis of translation since he introduced the notion of equivalence in difference. On the basis of this semiotic approach to language and his aphorism' there is no signatum without signum' (1959:232), he suggests three kinds of translation:

- Intralingual (within one language,i.e. rewording or paraphrase)
- Interlingual (between two languages)
- Intersemiotic (between sign systems)

Jakobson claims that, in the case of interlingual translation, the translator makes use of synonyms in order to get the ST message across. This means that in interlingual translations there is no full equivalence between code units. According to his theory,' translation involves two equivalent messages in two different codes'. Jakobson goes on to say that from a grammatical point of view languages may differ from one another to a greater or lesser degree, but this does not mean that a translation cannot be possible, in other words, the translator may face the problem of not finding a translation equivalent. He acknowledges that 'whenever there is deficiency, terminology may be qualified and amplified by loanwords or loan-translations, neologisms or semantic shifts, and finally, by circumlocutions'. Jackobson provides a number of examples by comparing English and Russian language structures and explains that in such cases where there is no literal equivalent for a particular ST word or sentence, then it is up to the translator to choose the most suitable way to render it in the TT.

There seems to be some similarity between VInay and Darbelnet's theory of translation procedures and Jakobson's theory of translation. Both theories stress the fact that, whenever a linguistic approach is no longer suitable to carry out a translation , the translator can rely on other procedures such as loan- translations, neologisms and the like. Both theories recognize the limitations of a linguistic theory and argue that a translation can never be impossible since there are several methods that the translator can choose. The role of the translator as the person who decides how to carry out the translation is emphasized in both theories. Both Vinay and Darbelnet as well as Jakobson conceive the translation task as something which can always be carried out from one language to another, regardless of the cultural or grammatical differences between ST and TT.

It can be concluded that Jakobson's theory is essentially based on his semiotic approach to translation according to which the translator has to recode the ST message first and then she has to transmit into an Equivalent Message for the TC.

Nida argued that there are two different types of equivalence, namely formal equivalence- which in the second edition by Nida and Taber (1982) is referred to as formal correspondence- and dynamic equivalence. Formal correspondence; focuses attention on he message itself, in both form and content' unlike dynamic equivalence which is based upon 'the principle of equivalent effect' (1964:159). In the second edition (1982) of their work, the two theorists provide a more detailed explanation of each type of equivalence.

Formal correspondence consists of a TL item which represents the closest equivalent of a SL word or phrase. Nida and Taber make it clear that there are not always formal equivalent between languages pairs. They therefore suggest that these formal equivalents should be used wherever possible if the translation aims at achieving formal rather than dynamic equivalence. The use of formal equivalents might at times have serious implications in the TT since the translation will not be easily understood by the target audience (Fawcett, 1997). Nida and Taber themselves assert that Typically, formal correspondence distorts the grammatical and stylistic patterns of the receptor language, and hence distorts the message, so as to cause the receptor to misunderstand or to labor unduly hard'.

Dynamic equivalence is defined as a translation principle according to which a translator seeks to translate the meaning of the original in such a way that the TL wording will trigger the same impact on the TC audience as the original wording did upon the ST audience. They argue that 'Frequently, the form of the original text is changed; but as long as the change follows the rules of back transformation in the source language , of contextual consistency in the transfer, and of

Transformation in the receptor language, the message is preserved and the translation is Faithful' (Nida and Taber, 1982:200). One can easily see that Nida is in favour of the application of dynamic equivalence, as a more effective translation procedure. This is perfectly understandable if we take into account the context of the situation in which Nida was dealing with the translation phenomenon, that is to say, his translation of the Bible. Thus, the product of the translation process, that is the text in the TL, must have the same impact on the different readers it was

addressing. Only in Nida and Taber's edition is it clearly stated that 'dynamic equivalence in translation is far more than mere correct communication of information'. Despite using a linguistic approach to translation, Nida is much more interested in the message of the text or, in other words, in its semantic quality. He therefore strives to make sure that this message remains clear in the target text.

Catford's approach to translation equivalence clearly differs from that adopted by Nida since Catford had a preference for a more linguistic-based approach to translation and this approach is based on the linguistic work of Firth and Halliday. His main contribution in the field of translation theory is the introduction of the concepts of types and shifts of translation. Catford proposed very broad types of translation in terms of three criteria:

1. The extent of translation (full translation vs partial translation);

2. The grammatical rank at which the translation equivalence is established (rank-bound translation vs. unbounded translation);

3. The levels of language involved in translation (total translation vs. restricted translation).

Catford was very much criticized for his linguistic theory of translation. One of the most scathing criticisms came from Snell-Homby(1988), who argued that Catford's definition of textual equivalence is 'circular', his theory's reliance on bilingual informants 'hopelessly inadequate', and his example sentences 'isolated and even absurdly 'Simplistic' (19-20). She considers the concept of equivalence in translation as being an illusion. She asserts that the translation process cannot simply be reduced to a linguistic exercise, as claimed by Catford for instance, since there are also other factors, such as textual, cultural and situational aspects, which should be taken into consideration when translating. In other words, she does not believe that linguistics is the only discipline which enables people to carry out a translation, since translating involves different cultures and different situations at the same time and they do not always match from one language to another.

House (1977) is in favour of semantic and pragmatic equivalence and argues that ST and TT should match one another in function. House suggests that it is possible to characterize the function of a text by determining the situational dimensions of the ST. In fact, according to her

theory, every text is in itself is placed within a particular situation which has to be correctly identified and taken into account by the translator. After the ST analysis, House is in a position to evaluate a translation; if the ST and the TT differ substantially on situational features, then they are not functionally equivalent, and the translation is not of a high quality. In fact, she acknowledges that 'a translation text should not only match its source text in function, but employ equivalent situational-dimension means to achieve that function (p.49.)

Central to House's discussion is the concept of 'overt' and 'covert' translations. In an overt translation the TT audience is not directly addressed and there is therefore no need at all to attempt to recreate a 'second original' since an overt translation 'must overtly be a translation' (189). By covert translation, on the other hand, is meant the production of a text which is functionally equivalent to the ST. House also argues that in this type of translation the ST 'is not specially addressed to a TC audience' (194)

House (203) sets out the types of ST that would probably yield translations of the two categories. An academic article, for instance, is unlikely to exhibit any features specific to the SC; the article has the same argumentative or expository force that it would if it had originated in the TL and the fact that it is a translation at all need not be made known to the readers. A political speech in the SC, on the other hand, is addressed to a particular cultural or national group which the speaker sets out to move to action or otherwise influence, whereas the TT merely informs outsiders what the speaker is saying to his or her constituency. It is clear that in this latter case, which is an instance of overt translation, functional equivalence cannot be maintained, and it is therefore intended that the ST and the TT function differently.

House's theory of equivalence in translation seems to be much more flexible than Catford's. In fact, she gives authentic examples, uses complete texts and, more importantly, she relates linguistic features to the context of both source and target text.

An extremely interesting discussion of the notion of equivalence can be found in Baker (1992) who seems to offer a more detailed list of conditions upon which the concept of equivalence can be defined. She explores the notion of equivalence at different levels, in relation to the translation process, including all different aspects of translation and hence putting together the linguistic and the communicative approach. She distinguishes between:

- Equivalence that can appear at' word level and above word level, when translating from one language into another. Baker acknowledges that, in a bottom-up approach to translation, equivalence at word level is the first element to be taken into consideration by the translator. In fact, when the translator starts analyzing the ST s/he looks at the words as single units' in order to find a direct 'equivalent' term in the TL. Baker gives a definition of the term word since it should be remembered that a single word can sometimes be assigned different meanings in different languages and might be regarded as being a more complex unit or morpheme. This means that the translator should pay attention to a number of factors when considering a single word, such as number, gender and tense (ibid.11-12).

- Grammatical equivalence, when referring to the diversity of grammatical categories across languages. She notes that grammatical rules may vary across languages and this may pose some problems in terms of finding a direct correspondence in the TL. In fact, she claims that different grammatical structures in the SL and TL may cause remarkable changes in the way the information or message is carried across. These changes may induce the translator either to add or to omit information in the TT because of the lack of particular grammatical devices in the TL itself. Amongst these grammatical devices which might cause problems in translation Baker focuses on number, tense and aspects, voice, person and gender.

- Textual equivalence, when referring to the equivalence between a SL text and a TL text in terms of information and cohesion. Texture is a very important feature in translation since it provides useful guidelines for the comprehension and analysis of the ST which can help the translator in his or her attempt to produce a cohesive and coherent text for the TC audience in a specific context. It is up to the translator to decide whether or not to maintain the cohesive ties as well as the coherence of the SL text. His or her decision will be guided by three main factors, that is, the target audience, the purpose of the translation and the text type.

- Pragmatic equivalence, when referring to implicatures and strategies of avoidance during the translation process. Implicature is not about what is explicitly said but what is implied. Therefore, the translator needs to work out implied meanings in translation in order to get the ST message across. The role of the translator is to recreate the author's intention in another culture in such a way that enables the TC reader to understand it clearly.

The notion of equivalence is undoubtedly one of the most problematic and controversial areas in the field of translation theory. The term has caused, and it seems quite probable that it will continue to cause, heated debates within the field of translation studies. This term has been analyzed, evaluated and extensively discussed from different points of view and has been approached from many different perspectives. The first discussions of the notion of equivalence in translation initiated the further elaboration of the term by contemporary theorists. Even the brief outline of the issue given above indicates its importance within the framework of the theoretical reflection on translation. The difficulty in defining equivalence seems to result in the impossibility of-having a universal approach to this nation.

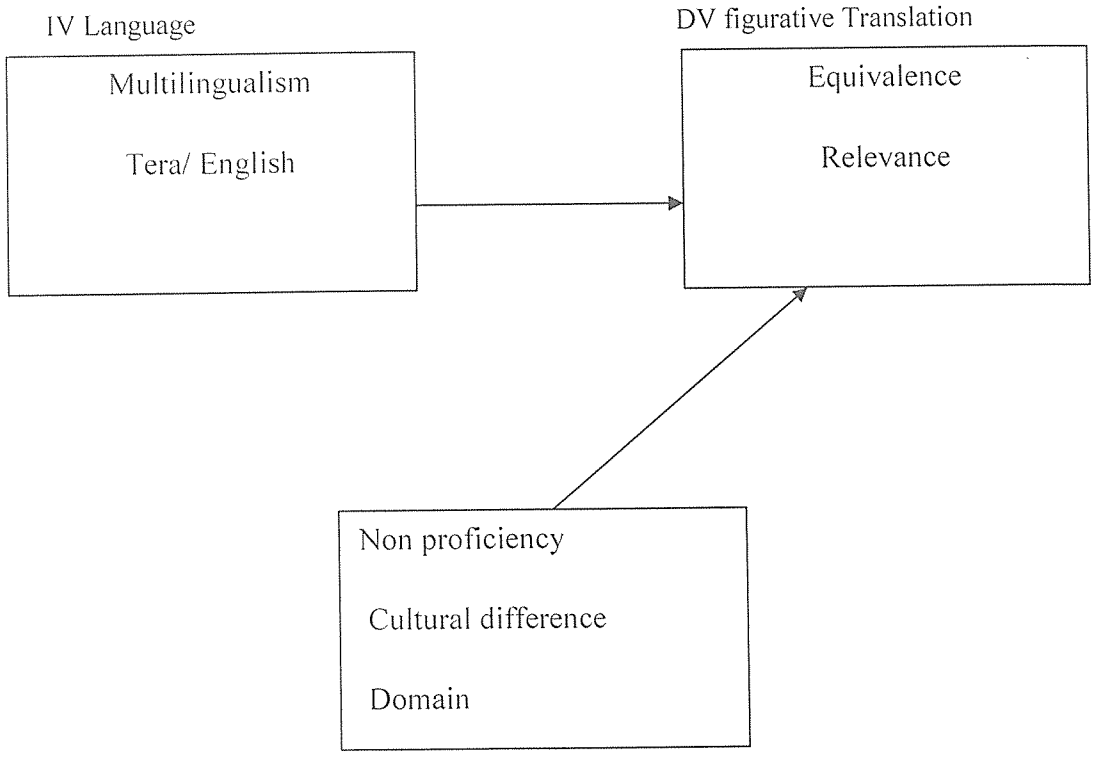
2.1.2 Relevance Theory

Relevance theory is associated with pragmatics, which is primarily concerned with how language is used in communication, particularly with the way meaning is conveyed and manipulated by the participants in a communicative situation. In other words, pragmatics deals with 'speaker's meaning' and the way it is interpreted by the hearer(s), in what is known as 'implicature'. (Palumbo. 2009:89) In translation, implicature can be seen as one kind or level of equivalence between a ST and TT which can be established. The theory, according to Gutt, is developed by Sperder and Wilson who emphasize the 'interpretive use 'of language' as distinct from the 'descriptive use. The former use is explicated by Gutt (2000:210) as follows:

The fundamental characteristic of the interpretive use of language is not just the fact that two utterances interpretively resemble one another, but that one of them is intended to be relevant in virtue of its resemblance with the other utterance. In general terms, in 'reported speech' interpretively used utterances "achieve relevance by informing the hearer of the fact that so-and-so has said something or thinks something" (The quotation is Sperber and Wilson's Baker (2005:182) points out that Gutt tries to describe translation in terms of a general theory of human

communication based on the premise that the ability of human beings to infer what is meant may be accounted for in terms of observing the principle of relevance defined as achieving maximum benefit at minimum processing cost. In other words, relevance theory endeavours to give an explicit account of how the information-processing faculties of the mind enable us to communicate with one another. Its domain is therefore mental faculties rather than texts or processes of text production (Gutt: 21). The theory then represents a shift from description to explanation, as elucidated below. Relevance theory is not a descriptive-classificatory approach. It does not try to give an orderly description of complex phenomena by grouping them into classes, but tries instead to understand the complexities of communication in terms of cause-effect relationship (Gutt, 2000: 21-22). Despite the disagreement among the scholars, the theory remains relevant in this research particularly the perception of Gutt that is a general theory of human communication based on the premise that the ability of human beings to infer what is meant may be accounted for. Therefore the theory was adopted to weigh the respondent's translated version of the English idioms in Tera.

2.2. Conceptual Framework



The diagram above shows that translation is dependent of language, and target of all translation work is equivalence and its relevance. However, the diagram also shows that non-proficiency, cultural difference and domain of may intervene and or affect translation.

Nigeria is a multicultural country; this implies that it is a multilingual country. In other words, in Nigeria, so many languages represent so many cultures. Here, the ethnic communities are in their traditional social and cultural environments.

Language according to Greenberg (1948) is that part of culture, which more than any other enables men not only to make their own experiences and learning continuous but, as well to participate in the experiences and learning of others. Nigeria is s country made up of many ethnic groups (Oluwabamide, 2007). There are three (3) major ethnic groups in the country, Hausa, Igbo and Yoruba. There are other minorities numbering more than three hundred (300). Like the three major cultures, each of these minority cultures has its own unique language.

At present, the language that is commonly spoken throughout Nigeria despite its cultural heterogeneity is English. The language was introduced to Nigeria during the colonial period. The colonial masters used it as a means of communicating among themselves and also with Nigerians. By the time Nigeria obtained her independence in 1960, it became necessary for her to continue to use the English as a form of Lingua franca. English is also the official language, being the language of administration, business, secondary and tertiary education (Elugbe, 1990). For example, all Nigerian Constitutions past and present are written in English. Discussions in the National Assembly and state legislatures are conducted in English. Policy decisions of the government at the three levels (Federal, state and local) are taken and documented in English language.

In Nigeria three ethnic groups are often regarded as the majority groups and /or cultures. These are Hausa, Yoruba and Igbo. By implication, the languages of these three ethnic groups are regarded as the majority languages. On the other hand, other ethnic groups numbering more than three hundred are altogether regarded as minority and their languages as minority (ofuokwu 1990).

Section 51 of the Nigerian 1979 Constitution states as follows;

"The business of the national assembly shall be conducted in English and in Hausa, Igbo and Yoruba when adequate arrangements have been made"

National Policy on Education (NPE) provides in paragraph eight (8) titled "Te importance of language" as follows;

"In addition t appreciating the importance of language in the education process and as a means of preserving the people's culture, the Government considers it to be in the interest of national unity that each child should be encouraged to learn one of the three major languages, other than his own mother tongue. In this connection, the Government considers the three major languages in Nigeria to be Hausa, Igbo and Yoruba...."

In view of the official documents quoted above, every educated Nigerian is obliged to be bilingual de-facto. However, a tendency also emerges for minority languages speakers to be semi trilingual if not full trilingual dejure, and that is the major concern of this study.

This study is concerned with the de-jure situation of the minority language speakers in Nigeria. The monitory language speaks situation under the present language policy implies that, they should learn English and be taught one of the three major languages at school as a subject.

It may be interesting to note that though some of Nigeria's indigenous languages face the danger of extinction, they still continue to exist and are still being spoken by the people. That language is the most important heritage of any country and worth not neglecting, can be buttressed by the following comment made by Elugbe (1990, P.12).

"Language is one of the, if not the most enduring artifacts of culture. Unless forced by conquest or by superior numbers, or by social, economic and political domination to give their languages, people can always have their history traded through their language".

To focus more on the topic at hand, principally, the Hausa language identifies most other ethnic groups in the north because the proper Hausa people have, over the centuries, assimilated them. Tera natives are not exception from the over 200 northern minority languages in Nigeria facing the difficulty of learning English with interference of the Hausa language.

The researcher sees it relevant and an interesting to carry out a study with basic aim of identifying translation problems across English (Foreign and an official language) and Tera (a minority language) with specific consideration to figurative expressions. The researcher's choice of such expressions is due to the fact that the translation concept in general is too wide as a topic. However, idiomatic expressions are particularly selected out of the figurative concept due to their relevance in enhancing proficiency of both official and non-official forms of English communication.

2.3 Related Literature

2.3.1 English Specific Literature

Since after Renaissance many attempts have been made by various scholars to define, theorized and formulate translation competence models to develop the field of translation. In line with the nature of the literature on this field, it will be more logical also to present them in the following sequence:

2.3.1.1 Scholars verdicts on Translation

To begin with the early perception of the term (translation), Translation has traditionally been perceived as an interlingual communication, whereas some translation theorists, like Hans J. Vermeer, are vigorously against the conception of translation as simply a matter of language but view translation primarily as a cross-cultural transfer or intercultural communication Bassnett & Lefevere, (1990).

The probe into this type of intercultural communication is first beset by a major problem caused by the disagreement over the ambiguous and intriguing concept of culture. The definitions of culture amount to over 200, each from its own perspective. The classic definition is presented by Edward Burnett Tylor (1920), father of cultural anthropology:

Culture, or civilization, taken in its broad, ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society. (p.1)It is an all-inclusive definition, one of his most widely recognized contributions to anthropology and the study of religion.

Some definitions of culture have a direct bearing on translation. Ward H. Good enough, an American ethnologist, maintains that culture is the forms of things that people have in mind,

their models for perceiving, relating, and otherwise interpreting them, Nord (1997). It has served as a general starting point for functionalist approaches to translation, first introduced into the study of cross-cultural communication and slightly modified by Göhring. On the basis of Göhring's perception, Vermeer accentuates the following features of culture:

a) Dynamic qualities, focusing on human action and behavior;

b) Comprehensiveness, regarding culture as a complex system determining any human action or behavior, including language; and

c) The possibility of it being used as a starting point for a descriptive and explicative or prescriptive approach to culture-specificity. (ibid)

Views of culture may differ, but some common grounds can still be found: translation theorists or linguists all agree upon the close link between language and culture. Vermeer sees language as an intrinsic part of culture, whose view is shared by Mary Snell-Hornby particularly when culture is defined as "a totality of knowledge, proficiency and perception" Nord (1997, p.23). John Lyons (1968), an English linguist, too, considers the language of a particular society as an integral part of its culture, who holds that the lexical distinctions drawn by each language will tend to reflect the culturally-important features of objects, institutions and activities in the society in which the language operates. Equally aware of the inseparability of language and culture, Nida (1993) believes that since culture is generalized as "the totality of beliefs and practices of a society", nothing is more strategically significant than the language through which its beliefs are expressed and conveyed and by which most interaction of its members happens (p.105). Slightly different is how Peter Newmark (1988) perceives language and culture. He does not, operationally, think of language as a component of features of culture, but refers culture to the way of life and its manifestations characteristic of a community that uses a particular language as its means of expression. No matter whether those theorists regard language as part of culture or not, they all acknowledge that language and culture are closely connected or interdependent. It is, therefore, not surprising that language and culture are sometimes spoken of as "languaculture" a single entity Nord (1997, p.25).

Since language and culture are interrelated, and translation is conceived of as an interlingual communication as well as a process of cultural transfer, translators are almost always required to

be both bilingually and biculturally competent. For truly expert translating, biculturalism matters even more than bilingualism, as words only have meanings in terms of the culture in which they operate, and the understanding of the source-language text is influenced and conditioned by the culture. On the other hand, the translator, as a special type of reader and an insider of his own culture, cannot always be a passkey to opening all the cultural locks. He cannot completely transcend the boundaries of his own cultural heritage into the world of the other. He himself, sometimes, may be too locked into his own cultural way of thinking to be able to share other cultures. Hence, the degree of difficulty and the quality of translation have more to do with culture than with language itself.

2.3.1.2 Translation Competence Models

The experts' perceptions on the term translation in the above paragraphs gave rise to the series of models on translation competence.

The concept of Translation competence model emerges as a result of the Chomsky's eminent distinction between the collocation competence (The speaker- Listener's knowledge of language) and performance (The actual use of language knowledge in real life situations). The exposition of these ideas of competence and performance arouses the interests of many scholars to find out what are the parameters of this perfect knowledge (competence).

During the 1970s and 1980s many applied linguists with a primary interest in the theory of language acquisition and the theory of language testing gave their valuable contribution to the further development of the concept of competence (Bagaric and milhaljevic Djigunovic 2007)

The trend on translation competence model began with Bell's holistic view in his illustrative and descriptive definition of Translation competence as "The Knowledge and skills the translator must possess in order to carry out a translation." He also signifies that it encompasses target language (TL) knowledge, trend-type knowledge, source language (SL) knowledge, subject area knowledge, contrastive knowledge and decoding and encoding process skills summarized as "Communicative competence" including grammar, sociolinguistics and discourse. Bell (1991, p.43)

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Neubert (1994: 412), in contrast, offers three main components of competence; Language competence, subject competence. Similarly, some translation scholars provided some definitions of the concept competence from Translation perspective. Just to name a few, Hurtado Albir (1996 48) defines it as "The ability of knowing how to translate."

Another inclusive view of translation competence is that of Pacte research (2000, 2005, and 2011). Pacte defines TC as "the underlying system of knowledge and skills needed to be able to translate and skills needed to be able to translate.

As a result of the aforementioned divergence in the definition and classification of translation competence, modeling of translation competence has also diversified. This divergence gave rise to two prominent of modeling translation competence; among others, pedagogical and empirical models of translation competence. For the purpose of this study we will only mention pedagogical as it relates teaching and or improving translators.

Pedagogical Models

These models were structured as an attempt to improve the level of Translation majors, and their theoretical and methodological background was pedagogical based. This trend caught the fancy of some salient scholars who are interested in the educational context of translation i.e., Christina Schaffner, Olivia Fox, and others.

Schaffner's Model

Schaffner was aware of the complexity of the concept of competence along with the factors that impede the production of TL. Consequently, she advanced a model that can describe and monitor this process'.

This model is as follows:

1) Linguistic competence - in the languages concerned.

2) Cultural competence - general knowledge about historical, political, economic, cultural, and so forth.

3) Textual competence - knowledge of regularities and conventions of texts, genres, text types.

4) Domain/subject specific competence - knowledge of the relevant subject, the area of expertise.

5) (Re) search competence - general strategy competence whose aim is the ability to resolve problems specific to the cross-cultural transfer of texts.

6) Transfer competence - ability to produce TTs that satisfy the demands of the translation task (Schaffner 2000: 146).

These competencies are interconnected together depending on a given translation task type. Schaffner signifies that transfer and research competences are of a transitory, procedural and dynamic nature, the other competences are of static nature. Schaffner reveals that translation competence cannot be scrutinized apart from other requisite concepts 'that are associated with the task of translation mainly knowledge (declarative knowledge and operative knowledge), skills, awareness, and expertise and their integration influence on translators' performance (Schaffner & Beverly, 2000).

Olivia's Model

Based on her observation, Olivia Fox (2000) expounds some negative aspects of translation performance in translation students. As a result, she developed the following model of translation competence:

1) Communicative competence - awareness towards the purpose of translation task and the situation resulting in the ability to produce an adequate target text (TT).

2) Social-cultural competence - awareness of the socio-cultural context in which the ST emerged and an ability to comprehend texts in TL and SL culture.

3) Language and cultural awareness - being aware of how language/s work and conveys meaning and an ability to produce TTs that meet the linguistic and cultural expectations of target audience

4) Learning-how to learn - an awareness of different resources and how to use them and how to record ones observations.

5) Problem-solving goals - awareness of situational, linguistic, cultural or textual problems and being able to solve them (Fox; Schaffner & Beverly, 2000: 117).

All the preceding models were pedagogical based and share some common features especially problem solving process. Sebokova (2010) criticizes these pedagogical models by claiming that both of Schaffner's transfer sub-competence and Fox's communicative sub-competence are described in similar terms. However, transfer represents more technical concept and is to be perceived as one of the aspects of communication. Sebokova's claim seems consistent with Martinez Melis and Hurtado Albir's view (2001) that transfer competence plays a crucial role in translation because it brings together all the other sub- competencies. Therefore, Sebokova (2010) developed a new model of translation competence 'which is characterized inclusive in the temperaneous time.

Sebokova's Model

Sebokova (2010, p. 56-57) focused purely on translation competence that translators must master during their training, therefore and based on her observation, she developed the following model which is product-oriented and binary errors based.

1) Core Translation competence: is twofold and includes both practice and theory. Its integral part is formed by Pym's definition of TC. Translation competence is central to the model, it integrates and activates all the other sub-competencies, and it mediates between all other sub 'competences as a makeup tool.

2) Linguistic competence: represents the competence in two languages - L1 and L2.

3) World/Subject competence - this binary competence reflects the fact that most (non-literary) texts pertain to a single world; however, they might concern several subjects.

4) Research competence - the ability to gather complementary materials and use research tools that will help trainees to deal with the translation task and adequately solve .translation problems.

5) Tools competence - the ability to use various tools that will help trainees facilitate translation tasks (e.g. word processor to translation memories or CAT tools).

6) Cultural competence - the knowledge of the cultural background pertaining to given text-in situation.

Some scholars use the concept of language competence in dissimilar terminologies, for instance, linguistic competence i.e., Chomsky (1965), communicative competence with reference to foreign language learning i.e., Canale and Swain (1980), Celce-Murcia et al (1995), Rababah (2002), and others, while other scholars use the concept translation competence with reference to translation i.e., Campbell (1991), Schaffner (2000), Olivia Fox (2000),PACTE,.(2005,2011). Nonetheless, and irrespective of the different terminologies, it seems that they are the same with different functions.

To conclude, it is not an easy task to define, classify, or model translation competence as the output of this concept is widely affected by external and internal factors pertaining to the divergence of theoretical basis and methodological approaches as previously illustrated. Therefore, this study will concentrate more on the notions the scholars unanimously agreed on such as knowledge of; language, culture and subject specific, i.e. idiomatic expressions knowledge in this study.

2.3.1.3 Translation Theories

The next after the long line of experts divergents about what it actually meant by the term translation and who is competent translator, was the theories of translation.

According to Newmark (1981: 19), translation theory is concerned mainly with determining appropriate translation methods for the widest possible range of texts or text-categories. It also provides a frame work of principles, restricted rules and hints for translating texts and criticizing translations, a background for problem solving. Any theory should also be concerned with translation strategies adopted to address difficulties and problems in certain complicated texts. Likewise, Graham (in Ross,1981: 23-24 and 26) asserts that any substantial theory of translation assumes some formal inquiry concerning the general principles of accomplishment, the very principles which define an object and specify a method of study. A rigorous theory of translation would also include something like a practical evaluation procedure with specific criteria. A good survey of the theories of translation is perhaps best furnished by E. Nida (1976:66-79) who avers that due to the fact that translation is an activity involving language there is a sense in which any and all theories of translation are linguistic (ibid:66).He classifies these theories into three: philological theories, linguistic theories and socio-linguistic theories, the sequel of three diverse perspectives and different approaches to principles and procedures of translation. If the emphasis

is on the literary texts, the underlying theories of translation are best deemed philological; if it is on structural differences between SL and TL, the theories may be considered linguistic; and finally if it is on a part of communication process, the theories are best described as sociolinguistic. However, a more comprehensive survey subsumes far more than Nida's three sets of theories as elaborated below.

2.3.1.3.1 Philological Theories

Philological theories rely upon 'philology' as the study of the development of language, and the classical literary studies. They are mainly concerned with the comparison of structures in the native and foreign languages, especially the functional correspondence and the literary genres in addition to stylistics and rhetoric. Nida explicitly states: The philological theories of translation are, of course based on a philological approach to literary analysis. They simply go one step further; in place of treating the form in which the text was first composed, they deal with corresponding structures in the source and receptor languages and attempt to evaluate their equivalences...Philological theories of translation are normally concerned with all kinds of stylistic features and rhetorical devices. (Nida, 1976: 67-68)

2.3.1.3.2 Philosophical Theories

The most prominent proponent of these theories is George Steiner, who claims that his book After Babel (1975) is the 'first systematic investigation of the theory and practice of translation since the eighteenth century.' He primarily emphasizes the psychological and intellectual functioning of the mind of a translator. He elucidates that meaning and understandings underlie the translation process, averring that a theory of translation is essentially a theory of semantic transfer from SL into TL. He defines his 'hermeneutic approach' as" the investigation of what it means to ' understand a piece of oral speech or written text, and the attempt to diagnose the process in terms of a general model of meaning" (Steiner,1975:249).

He introduces his model in what he calls 'Hermeneutic Motion' to describe the process of literary translation. He looks upon the act of translation in the context of human communication across barriers of language, culture, time and personality, thus subdividing this motion into four stages (or moves). The first move is termed trust or faith, which consists of the translator's assumption that the source text contains 'a sense to be extracted and retrieved into and via his own language, although this is generally an unconscious action. The second move is referred to

as the aggression, penetration or decipherment, in which the translator "invades, extracts and brings home" the meaning of the original. The third move is termed 'incorporation, embodiment or appropriative use. Translation can introduce new elements into the target linguistic and cultural system. The fourth and final stage or move is labeled compensation, restitution or fidelity the translator must work to restore in his language what he has failed to recover from the original text.

2.3.1.3.3 Linguistic Theories:

Linguistic theories of translation, according to Nida (1976: 69), are based on a comparison of the Linguistic structures of the STs and TTs, rather than a comparison of literary genres and stylistic features of the philological theories. Their development is due to two factors: first, the application of the rapidly expanding linguistics, the scientific study of language, to several fields such as cognitive anthropology, semiotics, pragmatics, and teaching translation/interpreting skills; and second, the emergence of Machine Translation (MT) which has provided a significant motivation for basing translation procedures on linguistic analysis as well as for a rigorous description of SL and TL (Nida, 1976: 70).

These theories are perhaps best represented by proponent figures, such as Eugene Nida, Roger Bell and J.C. Catford who opens his well-known book 'A Linguistic Theory of Translation with the words: "Clearly, then, any theory of translation must draw upon a theory of language general linguistic theory" (165:1) This book has been translated into Arabic by As-Safi (1983). Accordingly,'Linguistic Translation' (or Linguistic Approach) is a product of these theories which view translation as simply a question of replacing the linguistic units of the ST(source text) with "equivalent" TL units without reference to factors such as context or connotation. Catford(1965:20) defines translation (in Chapter One above) as a mere replacement of textual material in SL by equivalent textual material in the TL. Explicitly, 'equivalence' which is elaborated in Chapter Five below is a milestone in the linguistic theories.

According to Nida and Taber (1969:134) it is only a linguistic translation that can be considered 'faithful', because it "is one which only contains elements which can be directly derived from the ST wording, avoiding any kind of explanatory interpolation or cultural adjustment which can be justified on this basis." Nida (1976:75) suggests a three-stage model of the translation process. In this model, ST surface elements (grammar, meaning, connotations) are analyzed as linguistic

kernel structures that can be transferred to the TL and restructured to form TL surface elements. His linguistic approach basically bears similarity with Chomsky's theory of syntax and transformational generative grammar.

Pertinent to linguistic theories is Newmark's binary classification of translation into semantic and communicative, which somehow resembles Nida's formal and dynamic equivalence. "Communicative translation," Newmark (1981:39) states, "attempts to produce on its readers an effect as close as possible to that obtained on the original. Semantic translation attempts to render, as closely as the semantic and syntactic structures of the second language allow, the exact contextual meaning of the original. These two approaches can best be illustrated in the following (Newmark,1981: 39):

New mark's Two Approaches to Translation. The contribution of linguistics to translation is twofold: to apply the findings of linguistics to the practice of translation, and to have a linguistic theory of translation, as opposed to other theories such as the literary theory of translation. There are, however, differences among linguistic theories, the principal of which, Nida (Ibid) maintains, lies in the extent to which the focus is on surface structures or corresponding deep structures. Theories based on surface-structures comparisons involve the use of elaborate sets of rules for matching corresponding structures, whereas those based on deep-structures involve transformational analyses employed in teaching the methods of translation.

2.3.1.3.4 Functional Theories

The 1970s and 1980s witnessed a shift from the static linguistic typologies of translation and the emergence, in Germany, of a functionalist and communicative approach to the analysis of translation. These theories subsume the early work on text type and language function, the theory of translational action, skopos theory (Baker, 2005: 235- 238; and Shuttle worth and Cowrie, 2oo7:156-157) and text analysis model.

1) Text- type Theory

Built on the concept of equivalence, which is the milestone in linguistic theories, the text, rather than the word or sentence, is deemed the appropriate level at which communication is achieved and at which equivalence must be sought (Reiss, 1977: 113-14). Reiss links the functional

characteristics of text types to translation methods. The main characteristics of each text type can be summarized as follows (pp.108-9):

a) Informative: It is concerned with 'plain communication of facts': information, knowledge, opinions, etc. The language dimension used to transmit the information is logical or referential; the content or 'topic' is the main focus of the communication.
b) Expressive: It denotes the 'creative composition 'wherein the author uses the aesthetic dimension of the language.
c) Operative: The purpose is to induce behavioral responses, i.e., to appeal to or persuade the reader or 'receiver' of the text to act in a certain way.

d) Audio medial: It refers to films and visual or spoken advertisements which supplement the other three functions with visual images, music, etc. Reiss proposes (ibid, 20) 'specific translation methods according to text type'. These methods can be described as follows:

i) The TT of an informative text should transmit the full referential or conceptual content of the ST. The translation should be 'plain prose' without redundancy, but with the use of explication when required.
ii) The TT of an expressive text should transmit the aesthetic and artistic form of the ST. The translation should use the 'identifying' method, with the translator adopting the stand point of ST author.
iii) The TT of an operative text should produce the desired response in the TT receiver. The translation should create an equivalent effect among TT readers.
iv) Audio medial texts require the 'supplementary' method, written words with visual images and music. The text type approach moves translation theory beyond a consideration of the lower linguistic levels, the mere words beyond even the effect they create, towards a consideration of the communicative purpose of translation (Monday, 2001:76).

2) Translational Action Theory

This theory views translation as purpose-driven, product-oriented or outcome-oriented human interaction with special emphasis on the process of translation as message-transmission or a 'translational action from a source text, and as a communicative process involving a series of roles and players the most important of whom are the ST producer or the original author, the TT

producer or the translator and the TT receiver, the final recipient of the TT. The theory stresses the production of the TT as functionally communicative for the reader, i.e., the form and the genre of the TT, for instance, must be guided by what is functionally suitable in the TT culture, which is determined by the translator who is the expert in the translational action and whose role is to make sure that the intercultural transfer takes place satisfactorily. Nord (2007:18) elucidates that translating (i.e., translation process) is essentially a purposeful activity or behaviour as displayed in the following figure (Nord's, 2007: 18 adapted) in which translation is viewed as a form of mediated intercultural communication: behavior non-intentional intentional (action) bi-directional (interaction) unidirectional person-person person-object communicative non-communicative intercultural with a mediator without a mediator translational action with ST without ST translating oral (interpreting) Translation as a form of Mediated Communication

3)Skopos Theory:

As already mentioned in the fourth period of the historical survey in Chapter one, skopos theory stresses the interactional, pragmatic aspects of translation, arguing that the shape of the TT should be determined by the function or 'skopos' (the Greek word for 'aim' or 'purpose') that it is intended to fulfill in the target context' , and it may vary according to the recipient. The corollary is that the translator should use the translation strategies which are most appropriate to achieve the purpose for which TT is intended, irrespective of whether they are deemed to be the 'standard' way to produce in a particular translation context; in short, when producing a TT, 'the end justifies the means.' It is worth noting that an awareness of the requirements of the skopos "expands the possibilities of translation, increases the range of possible translation strategies, and releases the translator from the corset of an enforced – and often meaningless – literalness (Vermeer,1989:42), It is the target readers who will prompt the translator to translate, to paraphrase or even re-edit the TT as the most appropriate strategy to be adopted in a given situation.

The skopos theory is criticized by the linguistically oriented approaches on the ground of the oversimplification that is inherent in functionalism, the focus on the message at the expense of richness of meaning and to the detriment of the authority of SL text (New mark, 1991; in Baker, 2005:237).

Another criticism of this theory is that even though a translation may indeed fulfill its intended skopos perfectly well, it may nevertheless be assessed as inadequate on other counts, particularly as far as lexical, syntactic, or stylistic decisions on the micro level are concerned. (Baker, 237)

2.3.1.3.5 Sociolinguistic Theories

This theory endeavor to link translation to communicative theory and information theory, with special emphasis on the receptor's role in the translation process. They do not completely overlook language structures, instead they deal with it at a higher level in accordance to their functions in the communicative process. These structures may involve rhetorical devices or figures of speech such as simile, metaphor, irony, hyperbole, etc., in both literary and non-literary texts. These theories require the translator exhibit language competence as well as language performance. Among the long list, only Equivalence and relevance theories were chosen to be used in this study.

2.3.2 Tera Specific Literature

Generally speaking, English language has co-existed with many Nigerian indigenous languages. But linguists paid no or less concern to the study of this type. To narrow focus, the concept of Translation and or English idiomatic expression problems in connection to Tera, has been totally neglected.

A review of existing literature of Tera language in general reveals that few works have been forth coming in the field of linguistics, more of which are referred back to the early work of colonial masters or some work of religion activist more particularly missionaries.

The following are the available literatures to the knowledge of the researcher; Firstly, reflecting the colonial and missionaries work, there was a brief period in the 1930s when literature appeared in the Tera language.

The British and foreign Bible society published a 'tentative' translation of the Gospel of John in 1930 in an alphabet that included many letters with a subscript dot. A catechism and songbook followed shortly after words in stenciled form, but the typing omitted all the subscript dots.

In the 1990s a partial revival of interest in Tera literature was promoted by Paul Newman in (1963). In his book word list of Tera language, Newman gave a brief history of Tera language/people and a list of 547 entries of the language. Newman in his book confirmed the

Greenberg's classification of Tera as a Chadic language. He also classified the Tera dialects as; Hona and pidlimdi.

Newman (p.33)

"This subgroup can be linguistically subdivided in a manner which corresponds to the present geographical separation: Tera, pidlimdi and Jara (west of the River Hawal) forming one cluster and Hona Gabin and Boga (east of the river Hawal) forming the other duster."

Furthermore, he illustrated some parts of speech like pronouns (independent pronouns subject, object).

Again, Newman supra attempted a study on Tera phonology. Newman in his book, A Grammar of Tera (1970), identified Tera phonemes and described problems of morpheme alternations in the language. He makes a reference with Tera language and made a general argument that morpho phonemes are not only indispensable for descriptive purposes, but are real phonological units. Newman identified six vowel phonemes in Tera as follows;

I ə u

e o

a

Newman illustrated the following as the alternations that does occur in Tera words-final /i/.

a) Some nouns ending in /i/ in citation form have alternates without the final vowel when followed by another word; some nouns ending in /i/ retain the /i/ in all positions.

Before#	not before#	
1).Na sedi	na sed ba	this is (not) a snake
2).Na debi	na deb ba	this is (not) gum

b) Most polysyllabic verbs ending in /i/ have non-final alternative without the vowel. A few verbs ending /i/ have non-final alternants with/e/.There are no polysyllabic verbs which have a final /i/ in all positions.

Before#	not before#	
3) Dala wa wudi	Dala wa wud koro	Dala pointed (at a donkey)
4) Dala wa mbuki	Dala wa mbuk koro	Dala threw (at a donkey)

c) Monosyllabic /i/ verbs fall into two classes. Some have non-final alternants with /ə/; others retain the /i/ in all positions. There are no monosyllabic verbs which occur without a final vowel.

Before#	not before#	
5) Dala wa di	Dala wad a goma	Dala went (to market)'
6) Dala wa zi	dala wa ze sule	Dala received (a shilling)
7) Dala wa vi	dala wa vi zu	Dala roasted (meat)

Note particularly is phonetically 6 is phonetically identical in prejunctural position, but which contrast when non-final.

d) Before a vowel suffix, words ending in /i/, whether nouns or verbs, fall into two alternation classes. Some words retain the /i/while other has a vowel less alternant. There are no forms with /ə/before a vowel suffix.

Before	before vowel	
8) Pərsi	pərs-a	horse; the horse
9) Mbuki	mbuk-a	to throw; throw!

This work of Newman will contribute enormously to this research in the description of Tera phonology.

In the same 90s Vein, a local inspector of education, Ayuba Nyagham, introduced a number of changes to the letters of the Tera alphabet, matching it closer to the Hausa, which the whole educated population could read.

Jauro Maila broadcast news in Tera on the radio in 2000s and issued a number of papers in an alphabet that resembled Nyagham's, although it was constructed quite independently.

Babayo (2002) explains Tera migration, where he states as follows (p.11)

"...Tera migrated from the shores of Lake Chad where they presently are through two distinct routes: The north and south"

A remarkable young lady stepped on to the stage, a graduate student named Isioma Jideonwo who worked among the Tera on a placement in the national, post graduate youth corps programme. This enterprising young lady published a book in English, "Let's develop Nyimatli language ", in 2004, the result of a good deal of research into the history, culture, and language of the people. The alphabet she used bears close resemblance to those of Nyagham and Maila.

On his part, Paul Tench (2007) illustration of the IPA: recommends the spelling of the consonants represented in the following 'phoneme' chat', with the chosen letters in place of IPA symbols.

	Bilabial	labiodental	alveolar	Postalveolar palatal	Velar	labiavelar	Glottal
Plosive	π β		τ δ		κ γ		
Affricate				χφ			
Implosive	□		□		Q		
Prenasalized	Mb		νδ	ν φ	Ngg		
Nasal	μ		ν	νγ	Ng		
Trill			P				

Fricative		Φ ω	σ ξ	ση ξη	κη γη		H
Lateral fricative			τ λ δη				
Lateral approximant			Λ				
Approximant				ψ		ω	
Glottalized approximant				□ψ			

KK Lubo etal (2008) examined Tera consonants and vowels sounds, tone (pitch) of Tera, counting in Tera, days of the week in Tera, also calendar (months). He also stated directions (cardinal points) seasons in the language and some notes on grammar of Tera (nouns, verbs, and pronouns), proverbs, riddles and jokes.

To the time of this research, the researcher discovered the following progressive but not completed works;

1. Local Tera forum of Tera chiefs and their officials, organized 12 men committee of standardizing Tera language. The group is chaired by Dr. Umar Shuaibu

2. Work on New Testament books and Old Testament portion is in progress on Tera language. And a hand book is also under preparation by Tera team project translators. This work began 2008 and expected to be compiled in 2015.

Although the literature list were not directly on translation, but they can be used in other ways round to get insight on the Tera phonemes and a bit on morphemes through the Newman and Tench works. However, the current attempt on Bible translation by Tera group will also entail how important translation work is required in a multilingual community like Nigeria, particularly on minority languages like Tera language.

2.4Summary of gap

Throughout the numerous literature cited in the above sections of this study, there is no single study carried out in relation to any minority language. And even thought the research worked on majority languages, none among was carried out in relation to Africa and/or minority languages such as Tera despite the challenges surrounding the languages. And even the available works on the western languages, were mainly carried out on definitions, strategies and models of translation competence. For instance the situation of minority natives in Nigeria where they lives in the shadow of majority due to so many attributive factors such as; political, economic and education were overlooked. The researches unanimously agreed on the idea that culture has a vital role in translating metaphorical expressions. However, African cultures are obviously different from that of western countries. In case of minority languages like Tera, the situation may be more than the said hypothesized culture, but also that of Hausa interference or domination attempt. For instance, Tera is not taught to the natives at school, but government provides for teaching Hausa in their schools even though they do not belong to it and they have their own community language. In line with that, a gap is discovered of not carrying out studies focusing on the translation across English and African languages, particularly Nigeria (an Anglophone country) where English (foreign language) co-exists with other indigenous languages. Therefore this research aimed at filling this gap by addressing the issue of translation across English and one of the Nigerian indigenous minority languages Tera.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter is devoted to discuss the research design sampling approach, sample size, data collection, validation and reliability of the instruments, data gathering procedure, data analysis and ethical consideration of the study.

3.1 Research design

The research title had already implied one design which is a case study. Case study is a single/group: in depth description in natural setting, totality of case/group studied, the study in depth of Tera bilinguals group on translation. As for the second task of the research which is assessing the Tera bilinguals on idioms translation ability, evaluation-descriptive supplements the former design. Evaluation-descriptive is used to assess the merits of a program, project, and procedure. Therefore in this study to assess the procedure (s) used by Tera bilingual natives in translating English idioms into Tera language.

3.2 Sampling procedure

The cluster sampling was used as a result of large number of population to be studied and or spread of the population over a large area. However, simple random method was used to select the target population from each cluster of the respondents

3.2.1 Research population

The focus in this research was on administrators, lawyers, teachers and some students from tertiary institutions in Gombe metropolitan Nigeria. The institutions comprise Goni Muktar polytechnic, F.C.E.T.G. and Gombe State University. There would be 20 Teachers, 20 Lawyers, 20 Administrators and 2000 students.

3.2.2 Sample Size

The total population of respondents is 2060, the sample size of 390 respondents, 19 Teachers, 19 Lawyers,19 Administrators and 333 students.

Where:

n= sample size

N= target population

E= level of significance

E= 0.005

$$E = e^2 (0.05)^2 = \frac{N}{1+N\ (e)^2}$$

Teachers $$n = \frac{N}{1+N\ (e)^2}$$

$$n = \frac{20}{1+20\ (0.0025)} = \frac{20}{1+0.05}$$

$$n = \frac{20}{1.05} = 19$$

n=19

Administrators $$n = \frac{N}{1+N\ (e)^2}$$

$$n = \frac{20}{1+20\ (0.0025)} = \frac{20}{1+0.05}$$

$$n = \frac{20}{1.05} = 19$$

n=19

Lawyers $n = \frac{N}{1+N(e)^2}$

$n = \frac{20}{1+20(0.0025)} = \frac{20}{1+0.05}$

$n = \frac{20}{1.05} = 19$

n= 19

Students $n = \frac{N}{1+N(e)^2}$

$n = \frac{2000}{1+2000(0.0025)}$

$n = \frac{2000}{1+5}$

n= 333

n (teachers) 36+n (lawyers) 19+n students 333=388

Table 1: **Categories of sample**

Categories of respondents	Population	Sample size
Teachers	40	36
Lawyers	20	19
Students	2000	333
Total	2060	388

3.3 Data collection

At first the study applied questionnaire as an instrument of data collection. Additionally, an oral interview was conducted where necessary. The questionnaire contained both figurative and non-figurative expressions. The respondents were asked to translate non-figurative expressions at the first place and later requested for the idiomatic expressions translation. However, the methodology will provides no much notice to the participants in order to be sure they are really the original suppliers of the data.

3.4 Data gathering procedure

Before the distribution of the questionnaire:

- An introduction letter was collected from the school of post graduate studies to solicit approval to conduct the study.
- The researcher secured a list of respondents from the four categories of administrators, lawyers, teachers and students.
- The researcher first got a list of English idioms from two sources. Oxford Dictionary of Idioms, second edition and http://www.smar.words.gg/smart-idiomshtm@2012. A random selection was made in selecting the ones used under this study. The researcher consulted some translation experts to confirm the selected idioms list. Those experts comprise both educated and non-educated translation experts on Tera, Hausa and English languages. The researcher selected the experts from high court of justice, ministry of

education Gombe state. The other translators were selected from Tera team of Bible translation. Furthermore, the researcher consulted some experts on Tera language though mostly not much educated, and translate the English idioms into Tera language using back translation technique. More so, respondents were explained about the study, test was conducted on them and their responses were examined and summarized. The test commenced by presenting to the participants a list of idiomatic expressions in parade with the plane language, asking them to recognize the idioms. The test further requested the participants to translate the English idiomatic expressions their native language. Lastly the summary was put into table using three label classes; perfect, not perfect and partially perfect. And finally only the summary sheet was returned from the field and used for the analysis.

3.5 Data analysis

The analysis was presented using frequencies and percentages with further description-evaluation. The frequency and percentage distribution was used to determine the demographic characteristics of the respondents. An analysis illustrates the strengths and weaknesses based on the indicators in terms of frequency and percentages, with further description qualitatively and from this recommendation were derived.

3.6 Ethical considerations

The researcher collected clearance letter from the college of higher degree and research, Kampala International University (KIU), to ensure privacy and confidentiality of information provided by the respondents, which will be used for academic purposes. Also, the clearance letter will be collected from the ethical committee on the other hand to ensure the safety of the person and community involved in the study.

3.7 Limitation of the study

The major limitation of this study is lack of enough related literature in the Tera language, and specifically on Translation. The other limitation of this study will be that of people's negative attitude towards language research, especially laymen on language science.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTRPRETATION

4.0: Introduction

This chapter presents, analyzes and interprets the data generated from questionnaires administered on respondents and interview conducted. The hypothesis formulated to guide the study was also tested here. For the purpose of this study, tables were used in the presentation and analysis of data as seem to be suitable method in other to summarize the quantitative data. After the data entry stage, the data was captured using the SPSS software and then analyzed with respect to the research objectives one and two, whereas the third objective is derived from findings of the two objectives quantitatively in addition to the interview conducted. The analysis was presented using frequencies and percentages with further description.

Table 4.0 Empirical analysis of the rate of received and retrieved questionnaires

Categories	Freq. received	Freq. retrieved	%
Students	333	280	84
Teachers	19	16	84.2
Lawyers	19	17	89.4
Administrators	19	14	74
	390	327	84

Table 4.0 shows the rate of the received and the retrieved questionnaires administered during the field work. The sample size was 390 which comprised of 19 students, 19 lawyers, 19 administrators and 333 students. The students and teachers were selected from three tertiary institutions in Gombe metropolis namely; Gombe State University, FCET and Goni Muktar polytechnic. The lawyers and administrators were selected from the High Court of Justice Gombe and Ministry of Education.

Demographic characteristics of respondents

Table 4.1 showing demographic characteristics of respondents in terms of age

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 20 below	20	6.2	6.2	6.2
21-30	145	44.3	44.3	50.5
31-50	121	37.2	37.2	87.7
51-60	26	7.9	7.9	95.4
61 and above	15	4.6	4.6	100.0
Total	327	100.0	100.0	

Source: primary data 2015

Table 4.1 indicates that results of demographic characteristics of respondents in terms of their age. On age group of respondents, the results indicated that majority of the respondents were in the category between 21-30 years of age with 44.3% representing 145 out of the total number of 327 participants. Respondents between 31-50 years were second majority with 37.2% representing 121 respondents, followed by 51-60 groups with 07.7% representing 26 respondents, while those below 20 years having 6.2% representing 20 participants and finally 61 years and above left with only 4.6% representing 15 participants and. The result in the table shows that majority of the respondents' age ranges from ages 21-50 years old. However, it further revealed that people above 60 years are rarely found in school or civil service in Gombe state.

Table 4.2 showing demographic characteristics of respondents in terms of gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	252	77	77	77
	Female	75	23	23	100.0
	Total	327	100.0	100.0	

Source: primary data 2015

Table 4.2 indicates that results of demographic characteristics of respondents in terms of their gender, (male or female). On sex, majority of the respondents were males with (77%) representing highest number of 252 respondents while females with (23%) representing just 75 of the total number of 327. That could be due to either parents do not send their female children to school compared to the males or the males are more populous than females among Tera.

Table 4.3 showing demographic characteristics of respondents in terms of education

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Secondary	147	44.9	44.9	44.9
	Certificate	58	17.8	17.8	62.8
	diploma/NCE	76	23.2	23.2	85.8
	degree/HND	31	9.5	9.5	95.4
	masters/PGD	12	3.7	3.7	99.1
	PhD	3	.9	.9	100.0
	Total	327	100.0	100.0	

Source: primary data 2015

Table 4.3 is On education of respondents, the findings indicated that majority were secondary school certificate holders with (44.9%) representing 147 participants, next populous are those with Diploma/NCE qualification having (23.2%) representing 76, Certificate holders followed with (17%), Degree/HND with (9.5%) and masters with (3.7) whereas PHD were left with less than 1%. The findings implied that majority of the respondents are secondary school certificate holders whom are all students of; University, College and Polytechnic. This emerged as a result of the methodology design and the scope which gives priority to academic institutions as main sampling areas.

Table 4.4 showing demographic characteristics of respondents in terms of tribe

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Tera	327	100.0	100.0	100.0

Source: primary data 2015

Table 4.4 shows that all the respondents are Tera native speakers. That fact qualified all of the respondents to respond to all the questions contained in the questionnaire, since the study is basically on Tera natives only.

LINGUISTIC BACKGROUND OF THE RESPONDENTS

Table 4.5 showing the respondents ability to speak Tera language

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Perfect	159	48.6	48.6	48.6
	Not Perfect	28	8.6	8.6	57.2
	Partially Perfect	140	42.8	42.8	100.0
	Total	327	100.0	100.0	

Source: primary data 2015

Table 4.5 shows that 48.6% representing 159 respondents are perfect in speaking Tera, 8.6% representing 28 respondents are not perfect, while 42.8% representing 140 are partially perfect in speaking Tera language. This finding reveals that among the respondents there very few non expert in Tera language and almost half of the population falling among the categories of expert whereas partially perfect occupying 42%. This fact causes an interesting discussion with some respondents, where a conclusion was drowned that most of the perfect were old and the average ages. This also brought to the attention of the native speakers that majority of the youths are not perfect with minute partially perfect. However many suggestions were presented by the elders among which includes; encouraging parent to teach their children Tera at home, calling on Government to implement an educational policy that can give the minority languages opportunity to be taught at school.

Table 4.6 showing the respondents ability to speak English language

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Perfect	130	40	40	40
	Not Perfect	11	3	3	43
	Partially Perfect	186	57	57	100.0
	Total	327	100.0	100.0	

Source: primary data 2015

Table 4.6 shows the ability of the respondents to speak English language. This table shows that 40% representing 130 respondents are perfect, 3% representing 11 respondents are not perfect, while 57% representing 186 respondents partially perfect. The finding shows that majority of the respondents are partially perfect in speaking English language. However the populous in that

category are students. The second populous category is perfect which is dominated by respondents with high educational qualification such as; lawyers, teachers and administrators. The least is not perfect with only 3%. Furthermore an observation was made on how youths are not much perfect in English language which is both taught as a subject and used as a language of instruction throughout their educational system. Some of the observers just consider their educational level as the factor, since the majority of the youths in the study obtained the highest educational qualification of secondary. Some blamed the educational system/policy whereas some blamed the Nigerian government on language policy adopted in the nation.

4.1 Objective one: assessment of the respondent ability to recognize English idiomatic expressions from the plane language

This study was set to test the ability of Tera bilinguals in English idiomatic expression translation to Tera language spoken in Gombe state, Nigeria. The methodology designed that at first a test would be conducted upon the respondents' ability to recognize idioms in a parade with non-idiomatic expressions. This method is in line with the Baker's claim that "the first difficulty that a translator comes across is being able to recognize that s/he is dealing with idiomatic expression" Baker (1992, p.65. This first examination was successfully conducted by the researcher in the field. The following is the table that summarized the respondents responses in to three classes: perfect, not perfect and partially perfect. Perfect here refers to those that can recognize all the idioms from the non-idiomatic expressions in English. Partially perfect in the other hand refers to those who can recognize some but not all the idioms (at least half and not up to 70%). And the not perfect refers to those who cannot identify and recognize the idioms from non-idioms.

Table 4.7 shows the respondents ability to recognizing English idiomatic expressions from plain language.

		Perfect		Not Perfect		Partially Perfect		Total	
		freq	%	Freq	%	freq	%	Freq	%
Valid	Students	186	66	24	9	70	25	280	100
	Teachers	14	87.5	0	0	2	12.5	16	100
	Lawyers	13	76.4	0	0	4	23.6	17	100
	Administrators	10	71.4	1	7	3	21.6	14	100
Total		223	68	25	9	79	24	327	100

Source: primary data 2015

The Table 4.7 shows that 68% representing 223 respondents are perfect, 9% representing 25 are not perfect, while 25% representing 79 respondents are partially perfect. The finding best on the test reveals that majority of the respondents numbering 223 out of the total number of 327 (68%) can recognize idiomatic expressions from non-idioms. The finding further reveals that only 9% of the respondents representing 25 cannot recognize idioms in a parade with non-idiomatic expressions, while only 24% of the respondents are partially perfect. Furthermore, the finding implied that the respondents under all the categories got not less than 65% members under perfect class. However teachers, lawyers and administrators performed better than the students' category.

4.2 Objective two: Idiomatic expressions test

This is the second and the most important of all the field work activities in this research. The researcher at this juncture conducted a translation test besed on the idiomatic expressions on the questionnaire. The English idioms were presented to the participants and judgment was made using both theories of equivalence and relevance to assess the translation. The former to cater for the equivalent versions by the participants whereas the latter to cater for their meanings in context (i.e. what the expressions actually meant). After the test was successfully conducted, the researcher summarized the responses into three classes namely; perfect, not perfect and partially perfect on a table. Perfect refers to the respondents who performed a back translation (the translation that sounds natural to a native speaker of the target language and all the meanings from the source information was properly preserved in the target language Sebokova (2010), Neubert(2000)). Partially perfect according to this research refer to the respondents whose version of translation was dominated by literal type of translation (the type of translation where the forms of the original are retained as much as possible, even if those forms are not the most natural forms to preserve the original meaning), and with very few versions emulating that of perfect. Finally, not perfect refers to those who cannot even attempt either of the aforementioned options.

Table 4.8 showing the respondents ability to translate English idiomatic expressions into Tera language.

		Perfect		Not Perfect		Partially Perfect		Total	
		freq	%	Freq	%	freq	%	Freq	%
Valid	Students	69	24	81	30	130	46	280	100
	Teachers	06	37	03	19	07	44	16	100
	Lawyers	07	41	04	25	06	35	17	100
	Administrators	06	43	03	21	05	36	14	100
Total		88	27	91	28	148	45	327	100

Source: primary data 2015

Table 4.8 shows the respondents ability to translate English idiomatic expressions as words and in a wide context as contained in the questionnaire into Tera language. The table shows that 27% representing 88 respondents are perfect, 28% representing 91 falling among not perfect while 45% representing 148 respondents are partially perfect. The finding signifies that partially perfect are the majority scaling 45%, seconding were not perfect with 28%, whereas the perfect ones having the least percent of 27. Explaining further, the table reveals that students' category were found weaker in the idiom translation test with just 24% perfect. Teachers seconded with just 37% being perfect, while lawyers and administrators manage 40%s perfects. Moving to the partially perfect, students got the highest number of 46%, Teachers seconding with the 44% while lawyers and administrators maintaining 35 and 36%. Under the class not perfect, a student again leads the train with the highest percent of 30% above all other categories. Seconding were

lawyers with 25%, administrators 21% while teachers getting the least of 19% in this class. By implication administrators were found best in the test followed by lawyers. Whereas teachers are third in the test, the students were the weakest.

The test result causes a serious discussion with some of the key respondents such as the administrators on why the massive failure on the side of the students. An instant survey was carried and came out with unanimous result that majority of the respondents who could not perform well in the translation test from all the categories were youths under 20-30 years of age. However observation were made on the cause, where divergent views were presented. While some are blaming language teaching policy at school, some blamed parents of not doing well on their part, some other people blame the Nigerian Government on language policy in general as why even the whole nation would have to bother using English despite the numerous indigenous languages.

4.3. Objective Three:

Identification of general problem in translation and the specific problems occurring in translating English idioms into Tera language with reference to the research test. This objective is set to project the general problem occurred in the objectives one and two already presented above in this chapter.

4.3.1 General problem of Translation:

As already stated earlier in chapters one and two of this research, the research will use the Baker's contribution as starting point, it is important to reflect the classification of difficulties identified by her and then begin a move towards filling the exploited gap (s) identified if any.

Generally speaking, the aim in all translation work is getting equivalents, and that has been the major challenge in the field. In regards to a lack of idiomatic equivalence in general, Mona Baker (1992) writes that "different languages express meanings using different linguistic means such as fixed expressions, idioms, words, etc and it is very hard to find an equivalent of the same meaning and form in the target language" (p.68) . Yet, the degree of equivalence between idioms in SL (source language) and TL (target language) varies depending on the type of relationship between the languages: the more genetically distant the two languages and the more different the cultural context and conventions they reflect, the lesser the degree of idiomatic equivalence.

Different types of equivalence between idioms in SL and TL, according to Gläser (as cited in Valero-Garcés, 1997), include:

1. Total equivalence

2. Partial equivalence

3. Non-equivalence

4. Apparent equivalence ("false friends") (p. 36).

In the same vein, Mona Baker (1992) distinguishes between the following categories/degrees of equivalence:

1. An idiom or fixed expression may have no equivalent in the target language.

2. An idiom or fixed expression may have a similar counterpart in the target language, but its context of use may be different.

3. An idiom may be used in the source text in both its literal and idiomatic senses at the same time.

4. The very convention of using idioms in written discourse, the contexts in which they can be used, and their frequency of use may be different in the source and target languages. (p. 65-71)

Baker and Glaser tried only to categorized the difficulties and classify them without identifying the cause of the difficulties i.e. problems. The question of why and how those problems remain vacuum throughout their comments.

Having carefully studied the difficulties through the test conducted under objective two of this research, the researcher summarized the general problem of translation under cultural differences via any of its subdivisions. This is because, to the researcher's mind, all the equivalent difficulties identified by Baker and Glaser above may be captured under one or the other type of culture.

A discussion on culture and its role in translation has been given an insight earlier in the background of this study and thoroughly vindicated in the conceptual framework of the study.

Despite the divergence of opinions on language and culture, a summary was derived in Nord (1997, p.25) that all the views presented by various scholars acknowledged the fact that language and culture are connected or interdependent. It is therefore not surprising that language and culture are sometimes spoken of as "languaculture" a single entity (Nord ibid). The researcher therefore holds that the degree of difficulty and the quality of translation sometimes have more to do with culture than with language itself, as words only have meanings in terms of the culture in which they operate, and the source language (SL) text is influenced and conditioned by the culture.

However, one cannot face fairly the translator's problems without reckoning with the many and sometimes striking differences between cultures, since cultural diversities or cultural conflicts are, after all, the major reasons for the breakdown of cross-cultural communication. Cultural differences have a direct bearing on the problems of understanding and expression encountered in translation. Everything observed as being different from our own culture is specific to the other culture, whereas cultural difference, whether between language-pairs that are culturally closely related or those with only distant cultural connections, is one of degree and not of kind (Bassnett & Lefevere, 1990). The divide between Tera culture and western culture ranks quite high with the greatest number of cultural factors subject to variation and the least commonality.

Exploring cultural differences requires a valid and more general classification of culture as the specific cultural phenomena are too numerous to be accounted for. However, the ways to categorize are no less varied than the definitions of culture. In a broad sense, culture is subdivided into paraculture (the norms, rules and conventions valid for an entire society), diaculture (norms, rules and conventions valid for a particular group within the society, such as a club, a firm, or a regional entity) and idioculture (the culture of an individual person as opposed to other individuals) (Nord, 1997). In a restricted sense, Newmark and Nida classify it into five groups: ecology, material, social, religious and linguistic culture. This research prefers to group culture into historical, geographical, customary and religious perspectives.

Let us now practically observe the classification of difficulties identified by Baker and link them with their causes through the findings. This will be based best on researcher's personal translation background and experience in the English-Tera (under other experts supervision)

translation and the test conducted in this research to accomplished the said proposed general problem of translation:

4.3.1.1An idiom or fixed expression may have no equivalent in the target language:
This difficulty was observed practically in the process of translating some idioms on the test as follows; "Cross that bridge when you come to it". Meaning, (deal with problem if and when it becomes necessary, not before). This expression has no equivalent in Tera and that occurred due to the cultural difference between the two languages. Customary culture evolves with a particular customary development. It is the product of cultural heritage and differs with culture. Some idioms with reference to a particular cultural figure pose a challenge the translation of that expression. For instance In Tera the "mundi fili ka gabki shugdi mbu kib bharan". Literally means, only polite manners can return a sword to its cover. Technically this means it is not advisable to handle issues with Irion hand. Another Tera idiom to challenge the above English idiom is "ni kanaqi ka zim yar bhu nkali". Literally means, only the patient ones can eat food owned by a sting person. Technically means, one has to be patient no matter how someone else intends to hurt him. In the same vain there is another Tera idiom portraying the fact the two languages share dissimilarity of culture on the basis of the above translation. "Kar paghamdi fuda dar kobyo" literally, you cannot repair a shoe at the moment it got spoilt while you are running. Technically means, you cannot join issues at a time. The entire above problem is a clash of a customary culture.

4.3.1.2 An idiom or fixed expression may have a similar counterpart in the target language, but its context of use may be different:
This instance was totally not found in the test conducted in this research. And that could only happen to the languages sharing some relationship, such as genetic.

4.3.1.3 An idiom may be used in the source text in both its literal and idiomatic senses at the same time:
This instance is found between the two languages under the study. The English idiom "kill two birds with one stone" is used in both its literal and idiomatic sense by Tera as in "ndogdi daa wa tagha qiktiku" literally, one stone has killed birds and technically means, to accomplish two different things at the same time.

4.3.1.4 The very convention of using idioms in written discourse, the contexts in which they Can be used, and their frequency of use may be different in the source and target language: This can be observed as follows:

TERA IDIOMS BOTH CONVENTIONALLY AND CONTEXTUALY USED DIFFERNTLY BY ENGLISH

IDIOMS	LITERAL MEANING	CONNOTATIVE MEANING
Qinige kanaqi ka daki ndumbur ka duma daki bha	Energy cannot carry what patient can carry.	Any situation that cannot be handled by patient is hard to be handled by any other means
Hang bha mbaran	Not many but blessed	Do not mind the amount or quantity of something but seek for its blessing
khati pile shwata dati	standing on plate creases height	Is used to encourage someone on a long term program
Mbari yiri mba gapti	the great thing in travel is safe return	this is used when something is successful
Pursi bha, kawal	not horse hyena	When something good is misperceived as bad

Lale ka ngil njang bha	hatred cannot band greeting mere greeting	You should assist the needy without looking back on characters

ENGLISH IDIOMS BOTH CONVENTIONALLY AND CONTEXTUALY USED DIFFERNTLY BY TERA

IDIOMS	MEANINGS
Actions speak louder than words	People's intentions can be judged better by what they do than what they say.
Back to the drawing board	When an attempt fails and it's time to start all over.
Picture paints a thousand words	A visual presentation is far more descriptive than words
Be glad to see the back of	Be happy when a person leaves
Jump on the band wagon	Join a popular trend or activity

To summarize the above, the general problem in translation is affirmed in this research to be culture as hypothesized in the chapter one. This was done by practically putting the equivalent pairs from the two languages basing on Baker's classification of equivalent also discussed in the chapter one and two of this research respectively.

4.3.2 Tera specific problems

With reference to the findings in the above tables, only half of the participants can speak Tera perfectly. And only 40% are perfect in English. However, despite majority of the participants can recognize English idioms, very few can translate them into the Tera language. Furthermore, majority of the participants who performed well are those between 40-60 years old. It also signifies that majority of the failure comes from the youths between the ages of 20-39 years old. The specific problem shared by all the respondents from all the classes/categories is identified as direct translation. The findings was carefully observed by the researcher and came out with the result that all the participants were affected by two problems; one is lack of translation strategies as for the direct translation, and secondly the Hausa interference in the language. The latter was sub classified into two; General and specific. The general problem is that of too many borrowing of words/terms from Hausa by both expert and non-expert translators. For instance throughout the translation the following words were translated using Hausa words such as; Governor as Gomna, Judge as Alkali, lawyer as lauye, School as Makaranta, rule/law as doka, information as labar. And some Hausa conjunctions were supplied throughout the work such as; Or as ko, while/although as kodayakeand the preposition From as daga among others. The Tera sub specific problem is that of youths. The youths are more perfect in Hausa language than does in Tera. Majority of the youths ask the idioms to be translated into Hausa first before they attempt translating to the Tera language.

4.4 Discussion of interview result

In accompanying the findings of the research presented above, an oral interview was conducted. Respondents from various clusters in the research population ranging from; lawyers, teachers, administrators and the students were all selected and interviewed.

The first problem is quite obvious and generally accepted that cultural difference is a clog in Interlingua translation. The results from the interview reveals that about 60% of the respondents are neither perfect in Tera nor English. However, the interview reveals that Tera language is not terminologically rich and borrows much from Hausa language. The attitude of young people among Tera natives was found negative towards the language future. Furthermore, the schools language teaching policy gives more priority to the teaching of the national language (English) and less to majority language while disregarded minority languages such as Tera

CHAPTER FIVE

DISCUSSION, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter specifically portrays a discussion of the results of the study based on the findings presented in chapter four. The discussion relates the objectives of the study to the findings aforementioned. The conclusions are drawn and the recommendations are also given.

5.1 Summary of the Findings

In determining the feasible findings of the study, the researcher took into consideration a total number of 390 respondents as the study sample. Demographically, according to the study findings more males (77%) were involve in the research as compared to the females (23%).

According to the research findings, the largest number of the respondents constitutes 280 students and 19 respondents. Out of 390 questionnaires administered, 327 were retrieved.

Also according to the findings, the largest number of the respondents constituted 280 students out of the total number of 327 retrieved questionnaires. There are 19 lawyers, 19 administrators among the participants.

All the participants in the research are Tera native speakers. The finding reveals that 48.6% of the respondents are perfect in speaking Tera. 42.8% are partially perfect whereas 8.6 are not perfect.

Among the participant there are 40% who are perfect in speaking English, 57% who are partially perfect and 3% not perfect.

5.1.1 Tera Native Bilingual's Ability to Recognize Idioms from non-idioms.

According to the empirical test conducted there are 68% perfect in recognizing English idioms and non-idioms. 24% are partially perfect, and only 9% are not perfect. This result shows that majority can recognize idioms

5.1.2 Tera bilingual native's ability to translate English idioms into Tera language.

The empirical findings shows that 27% are perfect in the translation of English idioms, 28% are not perfect and 45% are partially perfect. Therefore, majorities are partially perfect, non-perfect and perfect are all having below 30%.

5.1.3 Translation problem

The general problem of translation was identified as cultural differences. This is in agreement with all the previous researches conducted on translation as earlier stated in chapter two of this current research. Tera specific problems on the other hand were categorized into; the general problem affecting the entire participants (all three classes of the respondents i.e. perfect not perfect and partially perfect). The general problem was identified as too many borrowing from Hausa Language. The second translation problem specific to Tera is that of less number of perfect speakers, which only affect young generation. Therefore, the problem is solely on youths but not all the participants.

5.2 Conclusion

This subsection presents the conclusions of the research basing on the objectives of the study which includes: to assess the capacity of Tera bilingual's ability to recognize English idioms from the non-idioms; to test Tera bilingual native's ability to translate English idioms into Hausa and to identify translation problems.

5.2.1 To assess the capacity of Tera bilingual's ability to recognize English idioms:

From the findings, the researcher concluded that majority of the participants can recognize and understand English idiomatic expressions. The researcher further concludes that using English idioms is common to Tera natives who speak English.

5.2.2 To test the Tera bilinguals on the ability to translate English into Tera language:

From the findings of the research, the researcher concluded that most of the participants are not perfect in idiomatic translation into Tera language.

Even though, many of the participants can translate well plane English language, but generally speaking, the participants at all levels/categories, does not know how to translate idioms. The weakness is however, according to degrees. The researcher further concludes that youths ranging from 20-39 have greater problems than those of 40 and above. However, the old ages were

mostly affected by direct translation problems, whereas the youths lack proficiency in both languages under study.

5.2.3 To identify problems on the process of idioms translation from English into Tera:

The researcher at first affirmed the previous claims by various researchers that culture is identified as the general problem in translation.

According to the findings in this research, the researcher went ahead to conclude that apart from the general problem, Tera natives has peculiar problems in English translation process to their language. The researcher further concludes that direct translation and Hausa interference are the major problems Tera natives had, which may be sub-divided into classes. The second problem can also be subdivided into the interference to Tera language generally, and the interference to some specific speakers.

The former may both be positive and as well as negative. The greatness of borrowing by Tera natives in general may have negative impact on the language future, which the researcher concludes as language reluctance on terminological unrichness. The positive side is that of language dependency in getting the clue of words/terms to be modified. Whereas the latter refer to the youth's inability to speak Tera than the Hausa which the researcher concludes to be language extinction element.

5.3 Recommendations

Although the research was mainly carried out on translation (Semantics/Pragmatic discipline), the scope expanded on the research process where so many issues were raised apart from the translation specific problems. Among the issues manifested were various blames on the Nigerian government regarding language policy (discipline of Applied linguistics). Another issue is that of great amount of word/terms borrowing and inability of youths to speak Tera (Terminology/morphology and Sociolinguistic discipline). Since language study is an interface (all linguistic branches are connected in one way or the other), and together with the fact the researcher mentioned under scope of the study will discuss sociolinguistics issues that may arise, the researcher sees it relevant to designed the recommendation as follows:

5.3.1 The Translation general problem

Throughout different parts of the study it was shown that there are some difficulties regarding the translation of idiomatic expressions. The problems were spelt out as;

1) An idiom may have no equivalent in the TL;

2) An idiom may have a similar counterpart but with different meaning;

3) An idiom may be used in both its literal and idiomatic senses at the same time; and

4) The contexts in which idioms can be used are different. Analyses showed that these difficulties are encountered in different situations.

Then four strategies were also proposed to solve the problems that idiomatic expressions may cause as follows;

1) Using an idiom of similar meaning and form;

2) Using an idiom of similar meaning but dissimilar form;

3) Translation by paraphrase; and

4) Translation by omission.

It was shown that there is no clear-cut and predefined way to cope with idiomatic expressions, but it is the situation which decides which strategy to be taken. The important roles of socio-linguistic and cultural aspects were illustrated by a number of examples proving the fact that the more two cultures and languages are identical to each other, the more easily the process of translating idiomatic expressions becomes. Another key concept to be considered is that translator must have a deep knowledge on both SL and TL so as to understand the connotative meanings of idiomatic expressions of the SL and then to recreate their exact counterparts in the TL. Furthermore, without a systematic study of translation and culture, any so-claimed theoretical system of translation studies is incomplete.

5.3.2 Inability of youths to speak Tera

The only measure to be recommended with regard to this issue is, parent should teach their children Tera at home. This is not totally impeding the use of other language at home, but

encouraging the use of Tera more at home since is the only place where it can be taught. It is also recommendable that Tera communities should conduct their local activities in their language such as; in market, religion preaching. And finally, they should encourage the educated ones among them making publications on their various fields in Tera language.

5.3.3 Borrowing

Borrowing is inevitable activity in every language. No language can develop without borrowing from one or the other Language. But the researcher encourages the borrowing to be systematic (with aid of linguist) to modify and adopt to be part of the language lexicon permanently. And one more recommendation to avoid too many borrowing in a language is to develop writing system, and responding to new domains and media.

5.3.4 Nigerian Government on Language Policy:

The researcher under this unit recommends the implementation of language policy proposed by UNESCO (2003).

Nigerian government must act on many fronts to safeguard endangered languages and prevent their disappearance in the following manners:

5.3.4.1 In Education,

Nigerian government should support policies promoting multilingualism and especially mother tongue literacy; it should support the language component of indigenous education; and government should make awareness of the importance of language preservation in education.

5.3.4.2 In Culture,

Nigerian government should develop standardized tools and methodologies, and build capacities of government and civil society (academic institutions and speaker communities).

5.3.4.3 In Communication and Information,

Government should support the use of local languages in the media and promote multilingualism in cyberspace.

5.3.4.4 In Science,

The government should assist programs to strengthen the role of local languages in the transmission of language and indigenous knowledge.

5.4 Suggestion for Further Study

Further research can be conducted in the following topics:

1. In the field of phonology/graphology to standardize Tera writing system, building on the already started works of; Newman (1970), Jauro Maila (2000) and K.K Lubo etal (2008) all reflected under related literature of this study.
2. In the field of Morphology to update the language on terminology which the researcher acknowledged the inauguration of 12 men committee on standardizing Tera language Chaired by Dr Umar Shuaibu 2014
3. In the field of Translation to build some Translation experts on Tera language, such as Tera Team Project Translators working on New and Old Testaments Bible Translation.

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APPENDIX A

TRANSLATION EXPERTS TEAM WORK ON ENGLISH IDIOMS WITH HAUSA AND TERA EQUIVALENTS (Hausa in brackets, Tera in bold)

ENGLISH	HAUSA AND TERA
Actions speak louder than words - People's intentions can be judged better by what they do than what they say.	(Gani ya kori ji) ***
Add salt to injury - To further a loss with mockery or indignity; to worsen an unfavorable situation.	(Qara wa wuta qaiqayi/fetur). **zir wuzindi yin 6ai**
Back to the drawing board - When an attempt fails and it's time to start all over.	(Maida hanun agogo baya) ***
Ball is in your court - It is up to you make the next decision or step	(Mai daki shi ysan inda yake mar yoyo) **Ni kibi zin ki ma nige a dzurki**
Beat around the bush	(Yin danwaken zagaye) **Togo ti kuji ji ye jimbi**
Blessing in disguise - Something good that isn't recognized at first	(Ta fi nono fari) **Bong memunar**
Caught between two stools - When someone finds it difficult to choose between two alternatives	(Gaba kura baya sayaki) **Gab gana mun ba duna goma mun ba**
Cry over spilt milk - When you complain about a loss from the past.	(ihu bayan hari) **Kar pagamchi girse dar kobyo**
Cut corners - When something is done badly to save money	(nuqu nuqu) **Shandi mbu tukari**
Cut the mustard - To succeed; to come up to expectations; adequate enough to compete or participate	(Ta waru) 6iri takashi
Don't count your chickens before the eggs are hatched - This idiom is used to express "don't make plans for something that might not happen".	(Ganin hadari ya sa a zubar da ruwan randa) **Masar pursi difa**
Drastic times call for drastic measures - When you are extremely desperate you need to take drastic actions	(Karen bana maganin zomon baana) **Yidi leni viti leni**
Elvis has left the building - The show has come to an end. Its all over	(abunda ta tafasa ta qone) **Qini khupki wa khura**
Far cry from - Very different from	(Hanun riga) **Tale 6arem skatan**
Feel a bit under the weather	(binciken takardu) **Kzimdi vari**

- Feeling slightly ill	
Give the benefit of the doubt - Believe someone's statement, without proof.	(fada abinda hankali zai dauka) **Ziya balar vaka kadi ki**
Hear it on the grapevine - This idiom means to hear rumors' about something or someone	(jita-jita) **Tik fan – tik fan**
Hit the nail on the head - Do or say something exactly right	(yin sara a kan gaba) **Jar wofi wofi me betlan**
Hit the sack/sheets/hay - To go to bed	(mike jiki) **Shiptar vari**
In the heat of the moment - Overwhelmed by what is happening in the moment	(***) ***
It takes two to tango - Actions or communications need more one person	(hanu daya bata daukan jinka) **Bun da ka da yin kiba 6a**
Keep something at bay - Keep something away	(ajiye wannan gefe) **Din na gha dong**
Kill two birds with one stone - This idiom means to accomplish two different things at different things at the same time	(jifan tsuntsu biyu da dutse daya) **Ngogdi da tagha Qikti**
Let sleeping dogs lie - Do not disturb a situation as it is – since it would result in trouble or complications.	(a bar kaza cikin gashin ta) **Ndik kujii mbu ghosi 6aran**
Let the cat out of the bag - To share information that was previously concealed	(pasa goran Magana) **Wudli mungdi pili**
Not a spark of decency - No manners	(Qarantar tambiya) **Pil mbu hankal 6a**
On the ball - When someone understands the situation well	(daga bana sai badi) **Daga leni sai gana**
Picture paints a thousand words - A visual presentation is far more descriptive than words	(Shimfidar fuska ta fi shimfidar tabarma)***
Piece of cake - A job, task or other activity that is easy or simple	(cin/shan abinci/ruwa) **Ndol dnol**
Put wool over other people's eyes - This means to deceive someone into thinking well of them	(***) ***
See eye to eye	(kai ya hdu) **Balar wa ha wa yen**

- This idiom is used to say that two (or more people) agree on something.	
Steal someone's thunder - To take the credit for something someone else did.	(kura da shan bugu gardi da bugun gardi da karban kudi) **Khitii a ve koro jzoki a ve limokh**
Take with a grain of salt - This means not to take what someone says too seriously	(riqo soko-soko) **Ksi ni qirsi haran**
To hear something straight from the horse's mouth - To hear something from the authoritative source	(in ana ga maciji ba aga ja) **Mundi tazi mbu me ni jzin**
Whole nine yards - Everything/all of it	(ja hade) **Kap da**
Wouldn't be caught dead - Would never like to do something	(ba da nib a) **Nga mban 6a**

The judge could have settled the matter amicably but the lawyer added salt to injury by personally abusing the judge.	Tiga alkala wa da tale bhanda mbu ndolndol yang ti lauyea "zir wuzindi yin bhai" ni puznda.
Stop beating around the bush and be precise about your needs.	"Togho ti kuji ji mbu jimbi", togha yin bhalar da
The governor imposed curfew in the city at the drop of a hat, due to the sudden insecurity report.	Gomna wa sa doke dau-dau mbu ghai,... ha kume wa gwa labar ki nige dalki mbu ghai maran mbar bha
The opposition party planned to stone your convoy but I advise you to cross the bridge when you come to it.	Ni gabe ku bharo za mbu ta dhu she war ka mbuktaro...
Instead of crying over split milk my advice to you will be to prepare well for the next test.	Mebi "kar pahamdi qirse dhar kobyo" sawar bhang yaro ka kha ma datli na bharo kime yin goma
All you are required to present your report tomorrow at 8:00 am, the background of the information is contained in the book I gave you already. Therefore the ball is in your court.	A shim vir na bekti mbu bhalaran wuri ni vi myazhi.kom ni man bhalarang anje mbu lagarkati ni nga vur ki yorang "ni kib zin ki ma nige a dhurtli".

NAMES OF THE TRANSLATORS

Baba Dala Doho

Malam Ahmed Mele

Bar. M.Aji

Ishaq Abba

Dr. Ibrahim Mohammed

Malam Isa

Qasim Garba

APPENDIX B

QUESTIONAIRE ON INTER-LINGUAL TRANSLATABILITY OF FIGURATIVE EXPRESSIONS: A CASE STUDY OF ENGLISH AND TERA LANGUAGE IN GOMBE STATE, NIGERIA.

Dear respondent,

I am postgraduate student at Kampala International University. I am carrying out a research study on the topic appeared in the heading of this questionnaire. This research is needed as a partial requirement for me to fulfill the requirements for acquiring master of art in English (MAE). I therefore humbly seek for your opinions and views on the issues in the questionnaire to facilitate my study. By the virtue of ethics governing this research, be assured that all the information you present here will be kept confidential and will be used for academic purposes only.

Thank you very much in advance

Ja'far Ahmad Wakili

PART ONE: PERSONAL DATA

Please tick the option that applies to you.

1 Bracket/tick your age

Below 20 years 1

21-30 years 2

31-50 years 3

51-60 years 4

61 and above 5

2 Your sex

Male 1

Female 2

3 What is your educational level?

Secondary 1

Certificate 2

Diploma/NCE 3

Degree/HND 4

Masters/PGD 5

PHD 6

PARTTWO: LINGUISTIC BACKGROUND

Write your tribe in the block (below)

1. Tera 2. Hausa 3. Others

Your ability to speak Tera

1. Perfect ☐

2. Not perfect ☐

3. Partially perfect ☐

Your ability to speak English

1. Perfect ☐
2. Not perfect ☐
3. Partially perfect ☐

Were you taught any language apart from English at school?

1. Yes ☐
2. No ☐

If yes, which language ☐

1. Tera 2. Hausa 3. Others

Was it tough and examined?

1. Yes ☐
2. No ☐
3. If yes at what level

1. p1-6/7 ☐
2. Secondary 1 – 3 ☐

3. Secondary 4 -6 ☐

4. At all level ☐

What is the language of instruction used throughout your academic experience?

……..

1. **English 2. Tera 3. Hausa 4. Others**

How many languages were you taught as a subject throughout your academic experience ?

☐

1. **English 2. Tera 3. Hausa 4. Others**

Were you examined on the language/(s) taught?

1. YES ☐

2. NO ☐

3. **If yes, at what level?**

1. P 1 – 6/7 ☐

2. Secondary 1- 3 ☐

3. Secondary 4 -6 ☐

4. At all level ☐

Were you ever taught Tera at school?

1. Yes ☐

2. No ☐

3. **If yes at what level**

1. P 1 – 6 ☐
2. Secondary 1 – 3 ☐

3. Secondary 4 – 6 ☐

4. Others levels ☐

5. **Not at all**

Were you ever offered a translation as a subject?

1. Yes ☐

2. No ☐

3. **PART THREE: TRANSLATION TEST (I)**

Come	abho
Sit down here	Hoga fan
Good morning	Usa qandi
Good afternoon	Usa fiti
This is money	Nan da mijzindi
Give me this rope	A vurya zodar nan da
What is your name?	Lumo za kiya?
the third one is mine	Ni kunung na bhang
Your guess is as good as mine	Balar barem wa ha wa yen
At the drop of a hat	Ni ngidi jere
Beating around the bush`	Togo
Cut corners	Ti kuji ji ye njimbi
Far cry from	Tale bharem shaktan
How are you?	Tanje kima?
I am not perfect	**Nang magha bha**

PART FOUR: TRANSLATION TEST (II)

The judge could have settled the matter amicably but the lawyer **added salt to injury** by personally abusing the judge.	**Tiga alkala wa da tale bhanda mbu ndolndol yang ti lauyea "zir wuzindi yin bhai" ni puznda.**
Stop beating around the bush and be precise about your needs.	**"Togho ti kuji ji mbu jimbi", togha yin bhalar da**
The governor imposed curfew in the city **at the drop of a hat**, due to the sudden insecurity report.	**Gomna wa sa doke dau-dau mbu ghai,... ha kume wa gwa labar ki nige dalki mbu ghai maran mbar bha**
The opposition party planned to stone your convoy but I advise you to **cross the bridge when you come to it.**	**Ni gabe ku bharo za mbu ta dhu she warMebi "kar pahamdi qirse dhar kobyo" sawar bhang yaro ka kha ma datli na bharo kime yin goma ka mbuktaro...**
Instead of **crying over split milk** my advice to you will be to prepare well for the next test.	**Mebi "kar pahamdi qirse dhar kobyo" sawar bhang yaro ka kha ma datli na bharo kime yin goma**
All you are required to present your report tomorrow at 8:00 am, the background of the information is contained in the book I gave you already. Therefore **the ball is in your court.**	**A shim vir na bekti mbu bhalaran wuri ni vi myazhi,kom ni man bhalarang anje mbu lagarkati ni nga vur ki yorang "ni kib zin ki ma nige a dhurtli".**

APPENDIX C

CURRICULUM VITE

NAME	:	JAAFAR AHMED WAKILI
GENDA	:	MALE
MARITAL STATUS	:	MARRIED
NATIONALITY	:	NIGERIAN
EDUCATIONAL QUALIFICATION:		DIPLOMA IN SHARIA AND CIVIL LAW (CLIS MISAU), BACHERLOR IN LLINGUISTICS/ ENGLISH (UNIVERSITY OF MAIDUGURI)

WORKING EXPERIENCE: NPC 2004- 2005, HIGH COURT REGISTRAR, GOMBE STATE, NIGERIA. 2006 TO DATE.

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