

**PROBLEMS OF TRANSLATING THE BIBLE IN UNEME:  
A CASE STUDY OF THE BOOK OF PHILIPPIANS**

**BY**

**ANOINTING PRECIOUS IKHADEUNU**

**ART1501123**

**DEPARTMENT OF LINGUISTICS STUDIES**

**FACULTY OF ARTS**

**UNIVERSITY OF BENIN**

**BENIN CITY**

**JULY, 2021**

**PROBLEMS OF TRANSLATING THE BIBLE IN UNEME:  
A CASE STUDY OF THE BOOK OF PHILIPPIANS**

**BY**

**ANOINTING PRECIOUS IKHADEUNU**

**ART1501123**

**SUBMITTED IN PARTIAL FULFILMENT OF THE  
REQUIREMENTS FOR THE AWARD OF A BACHELOR OF ARTS  
(B.A) DEGREE IN LINGUISTICS STUDIES, UNIVERSITY OF  
BENIN**

**JULY, 2021**

## CERTIFICATION

I, Anointing Precious IKHADEUNU, a student in the Department of Linguistics Studies, University of Benin, with Matriculation Number: ART1501123 has completed the requirements for coursework and research for the Bachelor of Arts Degree of the University of Benin. The work embodied in this Project is original and has not been submitted in part or whole for any other degree programme of this or any other university or institution.

---

Anointing Precious IKHADEUNU  
(Author)

---

Dr. Osaigbovo O. Evbuomwan  
Supervisor

---

Date

---

Dr. (Mrs.) G. A. Ikhimwin  
Head of Department

---

Date

## **PLAGIARISM CERTIFICATION**

I, **Anointing Precious IKHADEUNU** with the Matriculation Number: **ART1501123** declare that this work title “**PROBLEMS OF TRANSLATING THE BIBLE IN UNEME: A CASE STUDY OF THE BOOK OF PHILIPPIANS**” has successfully passed the anti-plagiarism test (which is 10% ) and so does not violate any copy right regulations.

Signed:

---

**Anointing Precious IKHADEUNU**  
**ART1501123**

## **DEDICATION**

This work is dedicated to God Almighty for His Infinite Strength and Wisdom; it could only be God helping me through. Also, to my wonderful and amazing parents, Mr. and Mrs. Ikhadeunu, who through their continuous sacrifice and commitment I've been able to come this far in my studies and this work most especially. And finally, to my siblings for their support during the course of this work.

## **ACKNOWLEDGEMENTS**

I owe my indebtedness to my supervisor, Dr. Osaigbovo O. Evbuomwan for his guidance in carrying out this research work, the Head of Department, Dr. (Mrs.) G. A. Ikhimwin and the lecturers in the Department of Linguistics Studies for their continuous efforts to impart the right knowledge which has helped me in the completion of my tertiary education and also this project work.

Also to God Almighty and my parents for all their supports. I really appreciate you all for everything. Thank you so much.

## TABLE OF CONTENTS

Cover Page -	-	-	-	-	-	-	-	-	-	i
Title Page -	-	-	-	-	-	-	-	-	-	ii
Certification-	-	-	-	-	-	-	-	-	-	iii
Plagiarism Certification	-	-	-	-	-	-	-	-	-	-iv
Dedication -	-	-	-	-	-	-	-	-	-	v
Acknowledgements	-	-	-	-	-	-	-	-	-	vi
Table of Contents -	-	-	-	-	-	-	-	-	-	viii
Abstract -	-	-	-	-	-	-	-	-	-	xi
Chapter One: Background of the Study-	-	-	-	-	-	-	-	-	-	-1
1.0 Introduction -	-	-	-	-	-	-	-	-	-	-1
1.1 Historical Background	-	-	-	-	-	-	-	-	-	-4
1.2 Aim of study -	-	-	-	-	-	-	-	-	-	-7
1.3 Objectives of study -	-	-	-	-	-	-	-	-	-	-7
1.4 Research Questions -	-	-	-	-	-	-	-	-	-	-8
1.5 Significance of study -	-	-	-	-	-	-	-	-	-	-8

1.6 Research Methodology	-	-	-	-	-	-	-	-9
1.7 Theoretical Framework	-	-	-	-	-	-	-	-10
Chapter Two: Literature Review			-	-	-	-	-	-12
2.1 Conceptual Review	-	-	-	-	-	-	-	-12
2.1.1 Language	-	-	-	-	-	-	-	-12
2.1.2 Translation	-	-	-	-	-	-	-	-13
2.1.3 Problems of Translation	-	-	-	-	-	-	-	-17
2.1.4 Techniques of Translation	-	-	-	-	-	-	-	-22
2.1.5 Equivalence	-	-	-	-	-	-	-	-27
2.2 Previous Studies	-	-	-	-	-	-	-	-28
2.3 Concern of Present Study	-	-	-	-	-	-	-	-33
Chapter Three: Theoretical Framework			-	-	-	-	-	-34
3.0 Introduction	-	-	-	-	-	-	-	-34
Chapter Four: Data Presentation and Analysis			-	-	-	-	-	-39

4.1 Data Presentation	-	-	-	-	-	-	-	-	-39
4.2 Data Analysis	-	-	-	-	-	-	-	-	-41
4.3 The Problem of Ambiguity in Translation	-	-	-	-	-	-	-	-	-42
4.4 The Problem of Language Structure	-	-	-	-	-	-	-	-	-48
4.5 Non-existence Concept/Untranslatability	-	-	-	-	-	-	-	-	-53
Chapter Five: Summary, Findings and Conclusion	-	-	-	-	-	-	-	-	-54
5.1 Summary	-	-	-	-	-	-	-	-	-54
5.2 Findings	-	-	-	-	-	-	-	-	-55
5.3 Conclusion	-	-	-	-	-	-	-	-	-56
References	-	-	-	-	-	-	-	-	-57

## **ABSTRACT**

Translation is the communication of the meaning of a source language text by means of an equivalent target language text. This study seeks to investigate the problems encountered by translators when carrying out a translation exercise. Also, these problems outlined will be tackled using the techniques of translation. The data for this study were gotten from the Bible and grouped under the problems of translation they fall under; the techniques of translation were further used to solve the translation problems that were encountered. The data are analyzed using Uwajeh (2001), Four Models Translation. The conclusion of the study is that languages are different in their structures, lexicons, etc. therefore, further studies should be made on the Uneme language by experts to develop the language.

# **CHAPTER ONE**

## **BACKGROUND OF THE STUDY**

### **1.0 INTRODUCTION**

Different languages give different ways to look at the world but translation provides us the opportunity to explore and interact with these views of the world.

Translation refers to carrying the meaning of a text from one language which is the source language as representing in another language which is the target language. This process includes interpretation of meaning of the text and providing the same meaning in another language. Translation as an activity is actually as old as written language or text itself. However, as a discipline of study, it is comparatively new.

Since all words of one language may or may not have a corresponding words in the other language, linguistics study becomes crucial for the purpose of translation.

Linguistics pertains to the scientific study of language. Linguistics' approach to translation focuses primarily on the issues of meaning and equivalence (same meaning conveyed by a different expression). Linguistics thus tries to discover what the language actually means. It is the work of the philosophy of linguistics to understand 'how' the language means. Language has certain features like meaning, truth, verification, speech, acts, logical necessities, etc. it is through these features that the linguists try to understand the 'what' and 'how' of the text.

Languages use some particular set of signs and symbols to convey a particular meaning or idea. These ideas or meaning being conveyed by these 'signifiers' are called 'signified'. For a particular signifier, it may change from culture to culture or society to society.

The translator has to understand what the author of the original text actually wants to convey. Beyond doubts, language is the most vital components in translation.

Translation can actually be understood as transferring the meaning or the idea from one language to another. It thus becomes imperative for a

translator to understand the meaning of the source text (text to be translated) in the context in which they are said or written.

Language is a form of grammar, words, syntax, etc. These form of the structures of the language and pertains to structural linguistics. However, beyond the structural approach, the context also becomes important as said before. This aspect of linguistics approach is termed as functional linguistics.

There has been a historical debate in the field of translation between “word to word” (literal) and “sense to sense” (free) translation. Linguistics approach can enter both these aspects of translation.

However, the ‘sense to sense’ translation is understood to actually carry the same meaning as the source text. So the translator is expected to maintain a linguistics equivalence between the source and the target text. Doing so involves an understanding of grammar, convention, idioms, etc in the social, political, economical and cultural context in which the text is written.

## **1.1 Historical Background**

According to oral tradition, the Uneme language speakers are found in the northern part of Edo state. An informant claimed that speaker of the language can be found in two areas in Edo state. These areas are Akoko-Edo and Etsako North. Edo state is found in the south – southern part of Nigeria.

Hakeem (2003:4), says that history of Uneme people can be traced to the core area of the NOK cultural zone located in the Northern Eastern part of Niger-Benue confluence. The area represents the ancestral home land of not only the Uneme people but also of related sub-ethnic groups which have come to be described as the Edoid.

Uneme people are migrants from Benin. They arrived Benin are during King Ogiso Ere's era and their first settlement was on the outskirts of Benin City. The Uneme people moved to Benin in the tenth century and later left because of a problem that arose as a result of Oba shift between two brothers in the royal house or palace of Benin kingdom. The crises were so tense that everybody from Uneme community had to leave. Their mode of migration from Benin in 1370 AD was in two places; the first major phase of the

migration moved northwards from Benin, setting in different territories between early 1370 and late 1370. Some of the notable places they headed to are Obadan in the present Edo State and Agbede in the Etsako West area of the present Northern Edo State. Others are Ogbomeze (Imiava) in the Etsako central area of the present northern Edo State and Okene in the Ebira community of the present Kogi state.

The migration of the Uneme people experienced a split which makes them to move in two different directions, one to Akoko-Edo (the present northern Edo State) and others to Ogbomeze in Etsako. At the time of their stay in Akoko-Edo, they established three other Uneme communities in different locations with Akoko-Edo, namely; Uneme Akiosu in the early 1400s, Uneme Erhurhu and Uneme Ekpedo.

According to the language informant, he claims that people who speak Uneme are Uzamu, Anegbete, Udochi and Ologua who are the latter of Uneme communities in the 1830s.

From history we are aware that the listed Uneme communities are named after children of the same father and mother which later developed to

different communities. Each of them developed to a large community that now lives as a town of their own. There was a conflict that broke out between Uzanu and Anegbete which led to a war and brought about the parting between Uzanu and Anegbete whereby we have Uzanu and in Etsako East and Anegbete in Etsako central. During this war, Uzanu was having the upper hand and this made the Anegbete to seek the assistance of the Nupe people in Bida. The Nupe people came but asking the Oriola who is the prime Minister of Anegbete to divide the Kingdom of Anegbete into two and give them one part. Oriola made it clear to them that they were only invited for war and not sharing of the kingdom, so they were asked to mind their business and face the Uzanu. The Uzanu's were captured by the Nupe and warriors and later came to invade the Anegbete and the whole of Etsako.

Furthermore, Hakeem (2003:7) pointed out that the second major phase of the Uneme's migration from Benin in 1370 AD witnessed the movement of the affected people eastwards in Niger River, unlike the first group that moved northwards. Members of the second group were few in number and they passed through fewer territories where they settled down briefly before

finally established their permanent home in the Awka area of Igbo land in the present Anambra state in 1370's and 1380s.

The population of the Uneme language speakers is estimated to be 19,800 (year 2000 estimation of internal) and the alternatives names with which the language is called are Ileme, Ineme and Uleme but the standard version is Uneme as been called by the speakers.

## **1.2 Aim of study**

The aim of this study is to find out the problems that will be encountered when translating the Bible in the Uneme language.

## **1.3 Objectives of study**

1. To find out why and how barrowing is necessary when translating to the Uneme language.
2. To discover how words without equivalence in the source language (English) is translated in the target language (Uneme language).

## **1.4 Research Questions**

1. How and why is borrowing necessary when translating to the Uneme language?
2. How are words without equivalence in the source language (English) translated in the target language (Uneme language)?

## **1.5 Significance of study**

The significance of this work will be seen in the followings ways:

1. Conveying the original and intent of a message taking into consideration the cultural and religious differences between the source and target language.
2. Bridging the communication gap between the English speakers and the Uneme language users.
3. Help linguistics and the general speech community see and know that a word can have different meanings in different context as used by the language users.
4. Also, this work will show how the culture of the people can have a strong influence over their language.

5. Taking into consideration that this work will be using the Bible as a case study, it will help understand the heart of the writer and what he intends to represent with the ideas he uses, using things familiar with the target language.

## **1.6 Research Methodology**

The data for this study are the lexical and post-lexical data. Lexical items are single words, part of a word or chain of words that form the basic elements of a language's lexicon, and post-lexical are those lexical that are beyond words like phrases, clauses, sentences, paragraphs, etc. The data for this study are gotten from the Bible (King James Version), items difficult to translate are extracted for analysis. To get these data, tools such as notepads, pen and computer are employed.

To analyze the data, they will be grouped under the problems of translation that violate to know the problem in the data and the translation technique that is used to solve the problem will be stated in the analysis to know how that translation problem was solved. Before the data are extracted, the Bible will first be translated in Uneme.

## 1.7 Theoretical Framework

The theory used for this study Four levels of translation , Uwajeh (2001).

Uwajeh proposes four (4) levels of translation;

Lexical translation

Literal translation

Free translation

Figurative translation

**Lexical translation:** According to Uwajeh, this level involves a lexical by lexical item translation. At this level, conceptual equivalence is achieved through the use of appropriate target language symbols.

**Lexical translation:** He refers to this as “rough rendition” of the source symbols, it is conveyed with some judicious concatenation of the target language symbols.

**Free translation:** He call this type of translation a “smooth flow” translation emphasizing this time target language meaning for the source language.

**Figurative translation:** According to Uwajeh, it is a “special effect” translation. This level is applicable when the text to be translated involves special use of language.

Further discussions on this theory will be made in chapter 3 of this study.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.0 Introduction**

This chapter is all about literature reviews, literature reviews introduces what other scholars have done in the past or present that are related to their project were, including researchers findings.

#### **2.1 Conceptual Review**

Various concepts that have been used in this work are explained in this section. These are presented under the sub-section below;

##### **2.1.1 Language**

Language is very essential to human existence, as it is used for communication. According to Sapir (1921:6) “Language is purely human and non- instinctive method of community ideas, emotion and desires by means of voluntarily produced symbols. From Edward’s definition, we discover that language is a vital part of human existence as so, communication cannot be done without it.

Lyons (1981:7) see languages as “a set (finite and infinite) of sentences each finite in length and constructed but of a finite set of elements”. According to this author, there is a finite aspect of language that is internalized that enables a language produce infinite (innumerable) sentences even when he/she has not heard such construction before.

### **2.1.2 Translation**

Translation is a sub-field under applied linguistics. It was gotten from the Latin word ‘translatio’ which means to ‘carry across’. It has been defined by several scholars at different times. Their definitions obviously stem from their thoughts and experiences which is the reason for the diverse definitions of translation given by leading scholars in the field.

Catford (1965:20) defines it as “the replacement of textual materials in one language (SL) by means of equivalent textual materials in another language”. This definition alerts us of the awareness of translation as a ‘replacement’ process, which is to say that translation replaces textual materials, with in the languages that are involved in translation, which are the source language (SL) and target language (TL).

Nida (1974) “The application of ordered set of rules for direct transfer of messages on the surface level from the source of receptor (target) language”. He views the concept “translation” as the transfer of rules, which means that for translation to be successful, the translator need to pay attention to the rules of both the source language and target language.

Crystal (1987:344) “The term translation is the natural term used for all tasks where the meaning of expressions in one language (the source language) is turned in to the meaning of another language (the target language) whether the medium is spoken, written or signed.

Crystal specified in his definition that translation could be carried out throughout the medium of speech (spoken), written or gestures (signed). On this note we can establish that translation is not only carried out through writing. He further specified that a distinction can be made between people who work on the spoken or signed aspect of translation and called them the “interpreters” and those who work on the written aspect of translation, he called the translators.

According to Matthews (1997:383), translation is “the process by which a unit that is basically of one syntactic class is transferred to a role that is basically that of another”.

Uwajeh view translation in two ways, first he views it as a communication process which involves sending information from source text (ST) to a target text (TT). Hence, he defines it as “the linguistic communication activity whereby the information expressed with some given contract, called the target text (TT) of another language.

(2001:229) secondly he defines it as “The re-expression with some equivalent target text (TT) of what was earlier expressed with some given source text (ST)”, Uwajeh (1994:3).

Four House (2009), translation involves replacing language text which agrees with the earlier definition given by Catford. House defines it as “the process of replacing a text in one language by a text in another language. This definition shows that translation is the chief means of exchanging information within different languages.

From the definitions given as far, on translation, we could deduce that:

1. Translation could be written or oral (Crystal, 1987:344)
2. Translation has to do with the transfer of information; according to Uwajeh (2001), it has to do with the translator of information, not meaning across languages, although meaning is very essential because it can distort equivalence in translation, so it becomes very important for the translator to note that information is what he/she should drive at during translation activity.
3. Translation necessarily involves two languages; which are the source and target language according to House (2009) as discussed below;

**Source Language:** A source is the origin of a thing. Source language therefore is the language from which translation is done. According to Uwajeh (2001). It could be the source text (ST).

**Target Language:** A target is the aim or the goal of an activity. Target language therefore is the language into which translation is done, or the aim of translation. Uwajeh (2001) refer to it as the target text.

### **2.1.3 Problems of Translation**

In every work of translation, there are challenges the translators' encounters, sometimes, these challenges or problems are unavailable. These challenges will be discussed below;

1. **The language (translating language structure):** What is the source language and how does it behave compared to the translators' native language (target language)? This is one of the most overwhelming linguistics challenges in translation.

The translator wants to find out if the languages are of the same language family, e.g (Germanic), does it use the same word order, (e.g vo language (verb-object) or ov language (object – verb), is it fusional or agglutinative?

A simple sentence in English has a subject, verb and object- in that order. For example, “she eats pizza”. But Farsi typically follows a sequence of subject, then object and then verb. And in Arabic, subject pronouns actually became part of the verb itself.

As a result, translators frequently have to add, remove and rearrange source words to effectively communicate in the target language.

Many developers don't know about such things, and don't plan ahead for the localization of their code into other languages. They cannot be balanced for this, but the client should help the translator with the final product, as the translator will in most cases reach out to as how the client would prefer to handle such things.

2. **Translating idioms and expressions:** Idiomatic expressions explain something by way of unique examples or figures of speech. And most importantly, the meaning of these peculiar phrases cannot be predicted by the literal definitions of the words it contains.

Many linguistic professionals insist that idioms are the most difficult items to translate. In fact, idioms are routinely cited as a problem machine translation engines will never fully solve.

Ideally, publishers should try to limit the number of idiomatic expressions contained in content they hope to translate. But if they insist on keeping these potentially confusing phrases, cultural familiarity must be a priority in translator recruitment.

3. **Translating compound words:** Compound words are formed combining two or more words together, but the overall meaning of the compound word may not reflect the meaning of its component words. It's usually best to think of them in terms of three separate groups.

The first group of compound words means exactly what they say. "Airport", "crosswalk", and "Seashore", are all familiar examples. The second group of compound words mean only "book worm" may enjoy burrowing into a good story, these avid readers don't suddenly become an invertebrate species in the process.

The third group of compound words has meaning that has nothing to do with the meanings of the individual words involved. For instance, the English "deadline" refers to the final acceptable time to receive or deliver something. It has nothing to do with death or a line. And a "butterfly" is neither a fly nor butter.

4. **Non-existent concepts/names:** A language may not have an exact match for a certain action or object that exist in another language. In American English, for instance, some home owners have what they describe as a

“guest room”. It is simply a space where their invited guest can sleep for the night.

This concept is common in other languages as well, but often expressed quite differently. Greeks describe it with the single word “Ksnona” while their Italian neighbors employ a three-word phrase “camera per glispiti” instead. Think of this as a first step towards localization.

5. **Two-word verbs:** sometimes a verb and a preposition will take on a separate, specific meaning when used together. Two-word verbs are common in informed English. “Look up”, “close up”, “fill out”, “shut up”, “Bring up”, “break down” and “break in” are everyday examples. In many cases, though, it is neither necessary nor appropriate to translate the preposition separately.

6. **Multiple meanings in translation:** The same word may mean multiple things depending on where it’s placed and how it’s used in a sentence.

This phenomenon typically follows one or two patterns.

There are homonyms (i.e scale the fish before weighing it on the scale), which look and sound alike but are defined differently. And then there are

heteronyms (i.e I drove down the windy road on a windy day) which look alike but are defined and pronounced differently.

7. **Pragmatic problems:** Pragmatic problems arise with the difference in the formal and informal modes of address using “you”, as well as idiomatic phrases, sayings, irony, humor and sarcasm. These difficulties can also include other challenges; for example, in the translation of a marketing text from English into French, specifically with the translation of the person pronoun “you”. The translator must decide whether the formal or the informal “you” is more appropriate, a decision which is not always clear.

8. **Cultural issues:** Cultural issues may arise from differences between cultural references, such as names of food, festivals and cultural connotations, in general. The translator will use language localization to correctly adapt the translation to the culture targeted. A very simple example is a financial translation which includes dates if the text is in English, it is most likely, but not absolutely certain, that 05/06/2015 will mean June 5. However, as everyone knows, the same sequence in another language refers to May 6.

These and many more are challenges translator is likely to encounter when carrying out a translation exercise. A good translator amidst the several problems mentioned above, should be able to navigate through each of these problems.

### **2.1.4 Techniques of Translation**

There are will no reasons highlighting problems if we solutions can't be proffered or at the very least suggested. To solve the problems of translation, there are techniques that are to be employed;

#### **1. Borrowing**

This means taking words straight into another language. Borrowed terms often pass into general usage, for example in the fields of technology ("software") and culture ("punk"). Borrowing can be for different reasons, with the examples below being taken from usage rather than translated texts:

The target language has no (generally used) equivalent. For example, the first man-made satellites were Soviet, so for a time they were known in English as "sputniks".

The source language word sounds "better" (more specific, fashionable, exotic or just accepted), even though it can be translated. For example, Spanish IT is full of terms like "[software]", and Spanish accountants talk of "overheads", even though these terms can be translated into Spanish.

To retain some "feel" of the source language. For example, from a recent issue of The Guardian newspaper: "Madrileños are surprisingly unworldly."

## **2. Calque**

This is a literal translation at phrase level. Sometimes calques work, sometimes they don't. You often see them in specialized, internationalized fields such as quality assurance (aseguramiento de calidad, assurance qualité, Qualitätssicherung...).

## **3. Literal Translation**

Just what it says - "El equipo está trabajando para acabar el informe" - "The team is working to finish the report". Again, sometimes it works and sometimes it doesn't. For example, the Spanish sentence above could not be translated into French or German in the same way - you would have to use technique no. 4...

## **4. Transposition**

This is the mechanical process whereby parts of speech "play musical chairs" (Fawcett's analogy) when they are translated. Grammatical structures are not often identical in different languages. "She likes swimming" translates as "Le gusta nadar" (not "nadando") - or in German, "Sie schwimmt gern", because gerunds and infinitives work in different ways in English and Spanish, and German is German (bringing in an

adverb to complicate matters). Transposition is often used between English and Spanish because of the preferred position of the verb in the sentence: English wants the verb up near the front; Spanish can have it closer to the end.

## **5. Modulation**

Now we're getting clever. Slightly more abstract than transposition, this consists of using a phrase that is different in the source and target languages to convey the same idea - "Te lo dejo" - "You can have it".

## **6. Reformulation (sometimes known as *équivalence*)**

Here you have to express something in a completely different way, for example when translating idioms or, even harder, advertising slogans. The process is creative, but not always easy. Would you have given the name *Sonrisas y lágrimas* to the film *The Sound of Music* in Spanish?

## **7. Adaptation**

Here something specific to the source language culture is expressed in a totally different way that is familiar or appropriate to the target language culture. Sometimes it is valid, and sometimes it is problematic, to say the least. Should a restaurant menu in a Spanish tourist resort translate

"pincho" as "kebab" in English? Should a French text talking about Belgian jokes be translated into English as talking about Irish jokes (always assuming it should be translated at all)? We will return to these problems of referentiality below.

## **8. Compensation**

Another model describes a technique known as compensation. This is a rather amorphous term, but in general terms it can be used where something cannot be translated from source to target language, and the meaning that is lost in the immediate translation is expressed somewhere else in the TT. Fawcett defines it as: "...making good in one part of the text something that could not be translated in another". One example given by Fawcett is the problem of translating nuances of formality from languages which use forms such as tu and usted (tu/vous, du/Sie, etc.) into English which only has 'you', and expresses degrees of formality in different ways.

### **2.1.5 Equivalence**

Equivalence refers to equality of concepts; scholars have also defined this concept. Some of their definitions are given below.

Uwajeh (2001:230) says equivalence “...refers to sameness of value between TT and the corresponding ST... which means that equivalence in translation deals with correspondence between source and target text”.

Koller (1997) proposes denotative, connotative, pragmatic, textual, formal and aesthetic equivalence. Munday (2001:27) describes these five different types of equivalence as follows:

1. Denotative equivalence is related to equivalence of the extra linguistic content of a text.
2. Connotative equivalence is related to the lexical choices especially between near synonyms.
3. Text nominative equivalence is related to text types with text behaving in different ways.
4. Pragmatic equivalence is oriented towards the receiver of the text or message.

5. Formal equivalence is related to form and aesthetics of the texts, including word play and individual stylistic features of the source text.

Uwajeh (2001:231) proposes four types of equivalence;

- i. Conceptual equivalence (sameness of conceptual units)
- ii. Propositional equivalence (sameness of thought pattern)
- iii. Thematic equivalence (sameness of subject matter)
- iv. Contextual equivalence (sameness of contextual variables).

## **2.2 Previous Studies**

Ehimary is a language scientist who writes an article on meaning of Esan personal names. His purpose is to know of their names. Examples of personal names in Esan are:

<b>ESAN WORDS</b>	<b>MEANING IN ENGLISH</b>
-------------------	---------------------------

- |              |                  |
|--------------|------------------|
| 1. Èìchóyà   | God fight for me |
| 2. ìrèbhúde  | I take advice    |
| 3. ólùmhénsè | He does me right |

4. ókálòr	First person
5. íkùònóbé	I will never succumb to evil
6. ábùmhéré	Come to me
7. Oberaitor	My father's land never dies
8. ómésàn	A child of Esan
9. ívíé	Bead (tradition bracelet)
10. íyébágbè	I am one to be crushed

Tony O. Iyoghwjie and Odiagbe (2019) work on Esan language. According to them, language gives us a sense of identity and culture stability.

“A people without the knowledge of their past historical origin and culture is like a tree without any root”. Mucus Garvey.

An illustration of their work is presented below:

**ESAN WORD      ENGLISH MEANING**

11. ówá	House
12. èwù	Shirt
13. íbàtà	Shoe
14. úkpérú	Cap (hat)

15. íkpà	Bag
16. íghó	Money
17. íkèhèn	Bicycle
18. ímótò	Car
19. ógbà	Tap
20. ókà	Corn
21. áhò	Axe
22. éwí	Tortoise
23. úbèncí	Chair
24. égógó	Bell
25. ákílé	Flog
26. ébé	Book (leaf)
27. ékhàrá	Umbrella

According to Hartmann (1983) and Herbert who worked on lexicography, wrote that “lexicographers must strive to satisfy this reference needs of the specific user groups especially school children translation, for whom they are writing, bearing in mind that few users will have linguistics background or even a practical training in efficient dictionary use”.

Another task that lies with the lexicographer is to supply the required facts about the derivational features of a lexical item. Considering that affixation is reproductive process in Igbo language, for example such facts are of immense significance. The lexicography should be able to say about lexical items such as – chu (dismiss) – pu (leave), - chupu or another – che (wait for) that can assume gerundial forms if a harmonizing low tone derivational pretize o=/oz is added to the verb root and partially or fully reduplicating the verb root according to certain process as in;

<b>IGBO LEXICON</b>	<b>MEANING</b>
28. o-chu-chu	dismissing
29. o-pu-ou	leaving
30. o-chi-che	omitting

The work of lexicographers also stretches to providing synchronic and diachronic information about the designated lexical items. Synchronic information (as stated above) is about the study of a language at a particular point in its history. While a diachronic information is about changes that occur over time.

Lexicographers are out to know the lexical meaning (semantic meaning) which stands in the centre of their work or attention at times. Another work of the lexicographer is that he should know the component of lexical meaning. That is, those principles that are associated with it, in short what goes into the word. All the things which go to determine the meaning of a word must be studied and analyzed independently, and these are designation, connotation and range of application of a lexical item. For example, the meaning of the form “awka” in Igbo will continue to remain ambiguous without tone-marks. But the insertion of tone-marks will unfold five or six different meanings to the lexical items. Thus;

- 31. Ákwà      ‘Cloth’
- 32. Àkwà      ‘Bed’
- 33. Àkwá      ‘Egg’
- 34. Ákwá      ‘Cry’
- 35. Akwa      ‘Bridge’

Designation gives an idea of the meaning of something. It can be described as an inherent meaning of a word. It can then be described as a complex

relationship between the concept we have in mind and the word, how the word is used at a particular time.

### **2.3 Concern of Present Study**

In every language across the African continent, most especially Nigeria, English has had a great effect in the mother tongue of the younger generation. This study seek to find out those changes that have happens in these languages, using the Uneme language as a case study.

The study seeks to find out how new words are gotten and added to the language, the role of the culture on the language, the effect of language contact on the language.

A text of the bible is translates in the Uneme language, the concern of this study is to find out words that do not have equivalence in the Uneme language from the English language.

## **CHAPTER THREE**

### **THEORETICAL FRAMEWORK**

#### **3.0 Introduction**

This chapter will explain the theory that has been adopted for this work.

Uwajeh (2001) four levels of translation has been adopted.

#### **Uwajeh theory of translation**

Uwajeh defines translation as the linguistic communication activity whereby information expressed with some given construct called the source text is re-expressed with some equivalent construct called target text (TT) of another language called the target language (TL). (2001:229).

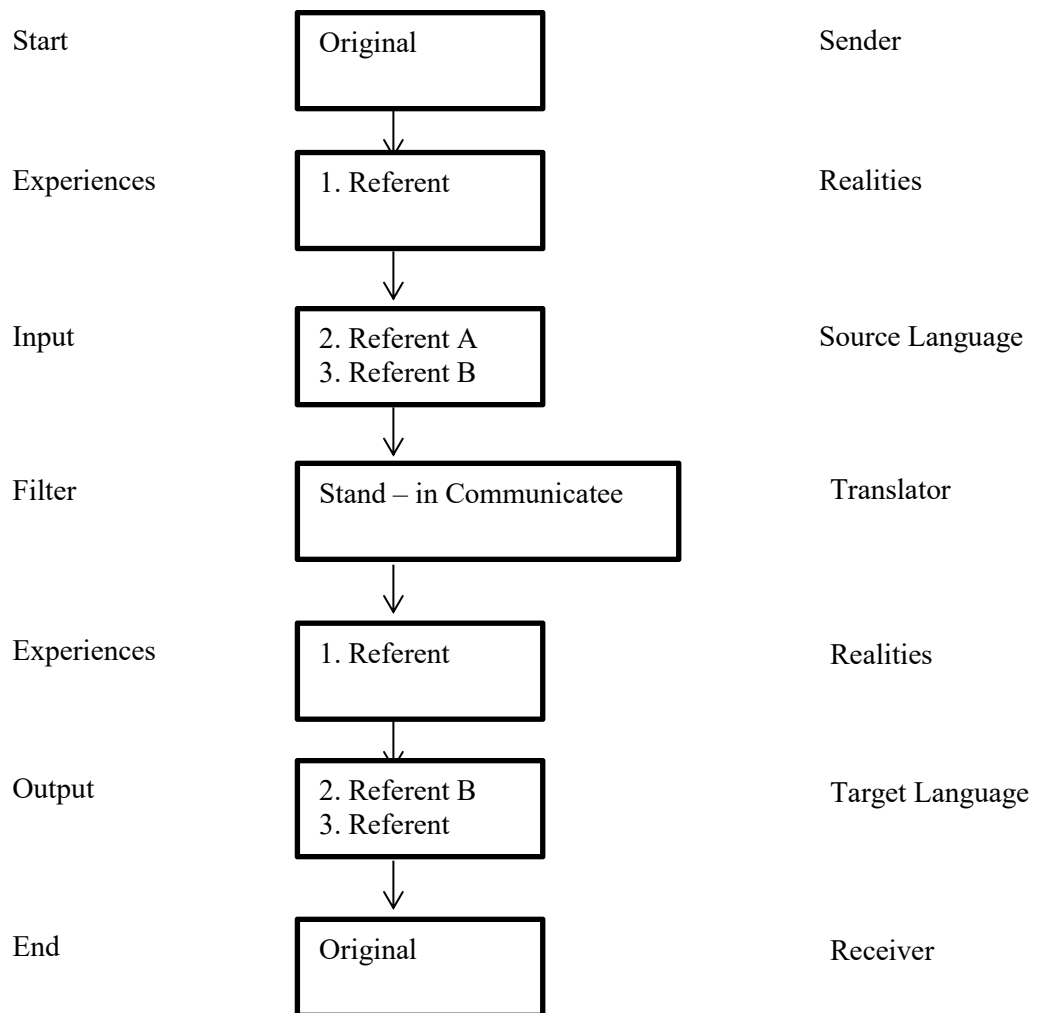
According to him, translation occurs when the language user and communicate do not share the same language; the need arises for a third party to mediate in order for information to be passed on smoothly.

The translation being information and not meaning oriented, hence he states that, “The primary pre-occupation of the language performance known as

‘translation’ is information not meaning as such given that meanings are not constant across languages, that is by its inherent nature as language use”.

Uwajeh (2001:234)

He used the diagram below to illustrate the translation communication process.



From the diagram, the above positions are made vivid. As could be seen from the diagrammatic illustration, R1 does not change irrespective of whether it has been re-expressed. This is because information is universal as could be seen above. R2 and R3 may change respectively from A to B. The B(s) are usually culturally equivalent to the A(s). Thus, the necessity of equivalence in translation is satisfied.

### **Uwajeh's four levels of Translations**

Uwajeh (2001) proposed a four level model of translation which he refers to as the 'Blue Print' of translation. He proposed these levels to help the translator attain a good measure or level of equivalence in translation. These levels include

1. The lexical translation
2. The literal translation
3. The free translation
4. The figurative translation

1. The lexical translation: According to Uwajeh, this level involves a lexical item by lexical item translation. At this level conceptual equivalence is achieved through the use of appropriate TL symbols. Basic meaning forms units for each and every ST, minimal communicative concepts are represented in capital letters and vertical line is used to link them. The lexical translation could be abbreviated as 'LEXT' and the abbreviation may not be needed once the translated text is placed within single square bracket.
2. Literal Translation: He refers to this as "rough rendition" of the SL symbols; it is conveyed with some judicious concatenation of TL symbols. The abbreviation "LITT" may be used or omitted for provided double opening and closing square bracket contains a TT.
3. Free Translation: Uwajeh calls this type of translation a "smooth flow" translation emphasizing this time TL meaning for the ST. The abbreviation \Fr. T| may sometimes be omitted for provided single opening and closing parenthesis contains a TT.
4. Figurative Translation: it is according to Uwajeh a 'special effect translation'. This level is applicable when the text to be translated

involves special use of language. This level he says captures the contextual equivalence of the ST by indicating somehow the particular culture specific contextual factors communicated indirectly with the ST. The abbreviation 'Fig T' may sometimes be omitted if the translated text is endorsed within double round brackets.

In all, this model proves a better translation model. It is due to this fact that it has been best chosen to account for this research.

The task of the translator in this model as evident in the diagram is that of a fitter where he stands in the first place as the receiver or communicate and then as the sender or communicator. This means that the translator must be very proficient and competent in both the languages and cultures involved in the communication act, otherwise he cannot determine the equivalent of the ST in TL when this is done, experiences could be communicated effectively across cultures and languages without problems.

In all, this model proves a better translation mode. It is therefore in consideration of this fact that it has been applied to this study.

## CHAPTER FOUR

### DATA PRESENTATION AND ANALYSIS

#### 4.1 Data Presentation

Data for this study are presented below, and these data comprises words, phrases and sentences that were difficult to translate or difficult to find an equivalent term for. These difficult words are what make the work of the translator difficult. Below are a list of such difficult terms;

s/n	Uneme	English
1	ídùégbé só khùnù	Consolation
2	ísùdùzhó	Comfort
3	íkíààsèmóní	Love
4	íkùgbéì	Fellowship
5	àhásiè nó fùáni	spirit/holy spirit
6	ívbalékéì	Mercy
7	údù òkpá	like minded
8	íkùgbéì	one accord
9	ábòmhiémhè	Strife
10	àbúsò khávba	vain glory
11	íhíáégbé zí ilóló kì ikòvbà zá ikávba	...lowliness of mind, let each esteem others better than themselves
12	vbáli móni údù nò khèbí ikí Jèsù Krìstí	let this mind be in you, which was also in Christ Jesus
13	òmá règbé khòkhí òghéné	...thought it not

		robbery to be equal with God
14	sémò híè égbé zé	made himself of no reputation
15	íhíè zé kì òkhnùmà	... form of a servant
16	ónàgbò	men (as used in the context)
17	òrá kì ògbá gbá	Cross
18	íyòmè (plural)	Beloved
19	íyìó dà lò kémé	in my presence
20	khí mí má shiá	in my absence
21	òmhíeshìmlà	Salvation
22	whèlì émòkhiásé	His good pleasures
23	uoo kha shio	Disputing
24	ígúézò	Murmurings
25	ókhókhá	Vain
26	mírégbé yá íJésù Krístí	trust in Jesus Christ
27	kélé	Shortly
28	émhòní khàlè kpokpá élédiálé égbé	they see their own things
29	mhákhà diálé égbé	third person
30	vbálánhitèlè vbá miésò	proof of him
31	òyómhè (singular)	Brother
32	ígbánátí	Soldier
33	òkiásè émhòni khávba miá	for he longed after you all
34	íkpókpù dú	heavy heart
35	égbé mhà dàrnhanhí	Sick
36	èvíé mhàl évíé	sorrow after sorrow
37	ígbákanhiá kí Jésù	servant of Jesus
38	bíshópù	Bishop
39	díkíní	Deacon
40	èséli	Grace
41	óléghémégbé	Peace

42	akùgbhèliké	Fellowship
43	ìfùásémí	Gospel
44	íghá	bonds (chains)
45	àtátá	confirmation (as used)
46	ìmíèkhèlì	love/good things
47	égbàní	Judgment
48	ágbò k'òghéné	fruits of righteousness
49	évbòlímhè	Brethren
50	ífiávó	Salvation

## 4.2 Data Analysis

The data above will be analyzed using Uwajeh (2001) four(4) levels of translation as explained in the previous chapter. These are namely;

- i. Lexical translation
- ii. Literal translation
- iii. Free translation
- iv. Figurative translation

All the four levels of translation may not be applied the same time in a translation exercise; it depends on the text and the goal of the translation. The figurative translation is feasible only where applicable. However, the other three levels or models of translation will be used to illustrate some

of the problems that a translator may encounter during translation process as obtainable in the data.

The data will be analyzed based on how they have been used in the context they find themselves. One of such problems is;

### **4.3 The Problem of Ambiguity in Translation**

Ambiguity is a semantic relation that deals with different meanings attached to an expression. Ambiguity is one of the features of a natural language.

Yule (1996:121) asserts that homonymy creates ambiguity, that is, when one form written or spoken has two or more unrelated meanings. Examples of homonymy are bat (a flying creature), bat (used in sports), etc. Homonymous expressions are phonologically and orthographically identical but have different meanings, and often distinct etymological origins. Ambiguity in general possesses a lot of challenges to the translator, in that an expression have multiple meaning, and if the translator is to translate such expression, he will beat a fix, determining which of the meaning is needed at that point in time. The data gathered in

the previous chapter will be analyzed under this heading. Not all will be translated under the fourth level because not all the data are figurative or have figurative meanings.

The source language of this work is English language and the target language is Uneme language.

1 1.                    í   dùé   gbé   só   khùnù

                          ↓   ↓   ↓   ↓   ↓  
Lex . T. [to carry body put up]

Lit. T. [[carry body up]]

Fre. T. (console)

2.                    í   sù   dù   zhó  
                          ↓   ↓   ↓   ↙   ↘

Lex . T. [to touch heart is there]

Lit. T. [[to calm the heart]]

Fre. T. (comfort)

3.                    àhásìè   nó   fùánì  
                          ↓   ↓   ↓

Lex . T. [breath that is clean]

Lit. T. [[clean breath]]

Fr. T. (Holy Spirit)

4.

í kù gbé lì  
↓ ↓ ↓ ↓

Lex . T. [to join body together]

Lit. T. [[to come together]]

Fr. T. (fellowship)

5.

í kù gbé lì  
↓ ↓ ↓ ↓

Lex . T. [to join body together]

Lit. T. [[to come together]]

Fr. T. (one accord)

6.

ábò mhié mhè  
↓ ↓ ↓

Lex . T. [hand see me]

Lit. T. [[hand meets me]]

Fr. T. (strife)

7.

ó nà gbò  
↓ ↓ ↓

Lex . T. [this one life]

Lit. T. [[someone that is alive]]

Fr. T. (man)

8.

kélé



Lex . T. [quickly]

Lit. T. [[quickly]]

Fr. T. (shortly)

9.

íkópòkpù dú



Lex . T. [a large heart]

Lit. T. [[large heart]]

Fr. T. (heavy heart)

10.

í gbákanhiá kí Jésù



Lex . T. [the worker of Jesus]

Lit. T. [[the messenger of Jesus]]

Fr. T. (servant of Jesus)

11.

èséli



Lex . T. [testimony]

Lit. T. [[testimony]]

Fr. T. (grace)

12.

íghá



Lex . T. [prison]

Lit. T. [[prison]]

Fr. T. (bonds)

13.

àtá tá



Lex . T. [truth truth]

Lit. T. [[truthfully]]

Fr. T. (confirmation)

14.

ì míè khèlì



Lex . T. [to see stomach]

Lit. T. [[to see someone's stomach]]

Fr. T. (love)

15.

ì míè khèlì



Lex . T. [to see stomach]

Lit. T. [[to see someone's stomach]]

Fr. T. (good things)

16.           égbàní  
               ↓  
Lex . T. [sense]  
  
Lit. T. [[sense]]  
  
Fr. T. (judgment)

17.           ágbò k' òghéné  
               ↓   ↓   ↓  
Lex . T. [life of God]  
  
Lit. T. [[God's life]]  
  
Fr. T. (fruits of righteousness)

From the data we can see that some word, phrase and sentences have different meaning. Ambiguity basically has to do with multiple meanings.

In the context in which they are used, they seem to mean differently from what they meaning in literal terms. This is basically one major problem of translation, a single word could mean several things depending on the context in which they have been used.

To tackle the problem of ambiguity a technique will be adopted.

Translation technique:

**Madulation:** Modulation consists of using a phrase that is different in the source and target languages of convey the same idea: “To Lodeji” means literally “ I leave it to you” but translates better as “you can have it”. It changes the semantics and shifts the point of view of the source language. Through modulation, the translator generates a change in the point of view of the message without altering meaning and without generating a sense of awkwardness in the reader of the target text. It is often used within the same language.

#### **4.4 The Problem of Language Structure**

As stated earlier in chapter 2 of this work, not all languages have same syntactic structures. Most African languages have a different structure from the English language. The English language majorly operates on the “SVO” (subject verb object) structure unlike some African operates on ‘OSV’ or ‘VSO’, etc.

There are data to illustrate this problem.

1.                    í dùé gbé só khùnù

lex . T. [to carry body put up]

lit. T. [[carry body up]]

fre. T. (console')

2.                    í    sù        dù    zhó  
                         ↓   ↓        ↓   ↓\↓

Lex . T. [to touch heart is there]

Lit. T. [[to calm the heart]

Fre. T. (comfort)

3.                    í    kíàà      sè    mòní

                         ↓   ↓        ↓   ↓  
Lex . T. [to looking for trouble]

Lit. T. [[to look for problem]]

Fre. T. (love)

4.                    àhásìè    nó    fùání

                         ↓   ↓   ↓   ↓  
Lex . T. [breath that is clean]

Lit. T. [[rclean breath]]

Fr. T. (Holy Spirit)

5.                    í kù gbé lì  
                         ↓ ↓ ↓ ↓  
Lex . T. [to join body together]  
  
Lit. T. [[to come together]]  
  
Fr. T. (fellowship)

6.                    í kù gbé lì  
                         ↓ ↓ ↓ ↓  
Lex . T. [to join body together]  
  
Lit. T. [[to come together]]  
  
Fr. T. [one accord]

7.                    údù òkpá  
                         ↓ ↓  
Lex . T. [heart one]  
  
Lit. T. [[one heart]]  
  
Fr. T. (like minded)

8.                    ábò mhié mhè  
                         ↓ ↓ ↓  
Lex . T. [hand see me]  
  
Lit. T. [[hand meets me]]  
  
Fr. T. (strife)

9.                    íhíàégbé      zí      ilóló      kì      íkòvbà      zá      ikávbá  
                                 ↓                    ↓                    ↓                    ↓                    ↓                    ↓  
Lex . T. [everybody should think of someone more yourself]  
Lit. T. [[everyone should think of others more than themselves]]  
Fr. T. (in lowliness of mind, let each esteem others better than themselves)

10.                    ígbá      kanhíá      kí      Jésù  
                                 ↓                    ↓                    ↓                    ↓  
Lex . T. [the worker of Jesus]  
Lit. T. [[the messenger of Jesus]]  
Fr. T. (servant of Jesus)

11.                    èséì  
                                 ↓  
Lex . T. [testimony]  
Lit. T. [[testimony]]  
Fr. T. (grace)

12.                    a      kù      gbhé      ò      ké  
                                 ↓                    ↓                    ↓                    ↓                    ↓  
Lex . T. [the coming together of you]  
Lit. T. [[the gathering of you]]  
Fr. T. (fellowship)

13.                   ó  nà  gbò  
                      ↓  ↓  ↓  
Lex . T. [this one life]  
  
Lit. T. [[someone that is alive]]  
  
Fr. T. (man)

14.                   íyò          mè  
                      ↓          ↓  
Lex . T. [brothers/sisters me]  
  
Lit. T. [[my brothers/sisters]]  
  
Fr. T. (beloved)

15.                   íyìó dà lò kémé  
                      ↓  ↓  ↓  ↓  ↓  
Lex . T. [in the front of me]  
  
Lit. T. [[in front of me]]  
  
Fr. T. (in my presence)

16.                   khí mí má shíá  
                      ↓  ↓  ↓  ↓  
Lex . T. [if me not there]  
  
Lit. T. [[if I am not there]]  
  
Fr. T. (in my absence)

#### 4.5 Non-existence Concept/Untranslatability

A language may have an exact match for a certain action or object that exist in another language. These words are foreign to that language or culture and as such the culture or language borrow those words from other languages. When these words are borrowed, they are either isolated into the language or left to maintain their forms. From the data listed;

1.           bíshópù  
              ↓  
      Fr. T. (bishop)

2.           díkíní  
              ↓  
      1Fr. T. (deacon)

## **CHAPTER FIVE**

### **SUMMARY, FINDINGS AND CONCLUSION**

#### **5.1 Summary**

The focus of this study is to bring to limelight some of the problems translators encounter when translating English to Uneme or vice versa, using the bible as a case study. Also to the translator's knowledge of what translation entails and improve his translation skills using Uwajeh's (2007) performative translational framework to analyze the data for this study.

To examine these problems, the king James version of the bible was translated to the Uneme language and afterwards the terms that were difficult to translate were highlighted. Each of these difficult terms were grouped under the problems encountered during the translation exercise, then the technique that was used to tackle that challenge was also stated.

## **5.2 Findings**

This study as earlier stated exposes some of the challenges encountered by translators when translating from Uneme to English or from English to Uneme.

The study of brought out some words and expressions in the Uneme language that have multiple meanings in English language and vice versa, this is called ambiguity in translation, which is a result of homonymy and ambiguity possesses a lot of challenges to translation exercises. Ambiguity puts the translator in a position where there is uncertainty of which of the meaning is relevant to use in the moment. In other to disambiguate such expression, the lexical items which causes the ambiguity should be used in different context or situation or better still, more information should be added to the expression to make them definite.

Also, from the study it was discovered that differences in language structures is a problem translators do face when translating from English to Uneme or vice versa. The syntactic structure of the English language is the “SVO” structure (where there is the subject, the verb and the object in that

order) while in the Uneme language it could be the “VSO” structure (where it is the verb then subject and then object)

Untranslatability of concepts is another problem the translator will face, and this is caused by differences in cultures or non-existent terms and this is a barrier to communication. Cultures are homogenous and tend to see things their own way. The Uneme culture is different than that of the English, so terms that exist or are relevant in either of the languages may not exist or may be irrelevant in the other. Putting both the English and Uneme culture together may not be compatible because every language has a way of expressing itself different from others.

### **5.3 Conclusion**

This study calls for further study on how to handle translation problems, there is a need for also for further study on Uneme language. Researchers should pay attention to how Uneme words should be put into different categories so as to make translation easier and possible. However, attention must be given to the fact that some terms that are not part of the Uneme culture can not have Uneme translation because it is not part of the Uneme experience and vice versa.

## REFERENCES

- Catford, J.C. (1965). *A Linguistic Theory of Translation*, An Essay in Applied Linguistics Oxford University Press: London.
- Crystal, D. (1987). *The Encyclopedia of Language*. Cambridge University Press: Oxford.
- Hakeem B.H. (2003). *A Cultural History of the Uneme*, Ikorodu, Nigeria: The Book Company.
- Hartmann, R.R.K. (1983), *Lexicography: Principles and Practice*: London Academic Press.
- House, J. (2009) *Translation*. Oxford: Oxford University Press.
- <https://culturesconnection.com/translation-problems/retrived09/07/2021>
- <https://englishfinders.com/definition-of-language-by-scholars/amp/retrieved09/077/2021>
- <https://www.icw.urv.es/translation/future/sample/techniques.html>
- <https://www.textunited.com/blog/linguistic-challenges-in-translation/retrieved08/07/2021>
- Koller, W. (1995). *The Concept of Equivalence and the Object of Translation Studies*, *Target* 7(2): 191-222.
- Lyons, J. (1981). *Language and Linguistics*. Cambridge: Cambridge University Press.
- Matthew P.H. (1997). *Coin Dictionary of Linguistics*. Oxford University Press: Oxford.
- Munday, J. (2001), *Introducing Translation Studies: Theories and Applications*, Oxon: Routledge.
- Nida, E.A. and Taber, C.R. (1974). *The Theory and Practice of Translation*, UBS: Leiden: Published for the United Bible Societies by E.J. Brill.

- Sapir, E. (1921). *Language, An Introduction to the study of speech*, New York, Harcourt, Brace Reprint: Discover Books on Language, 2004.
- Uwajeh, M.K.C. (1994). *The Case for A Performative Translatology Perspective Studies in Translatology 2*.
- Uwajeh, M.K.C.(2001). *The Task of the Translator Revisited in Performative Translatology*, Barbel 47 (3).
- Yule, G. (1996). *Pragmatics*, Oxford: Oxford University Press.