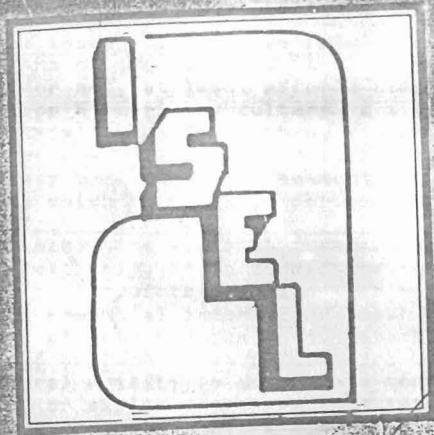


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PROBLEMS OF MESSAGE PRESERVATION IN SIMULTANEOUS
TRANSLATION FROM YORUBA INTO ENGLISH

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1. Introduction. The study of translations into English, whether based on the description of the implicit natural (psychological) predisposition of speakers or on the analysis of explicit parallel spoken or written texts, has much relevance for the Nigerian speaker of the language. The Nigerian speaker of English as a Second Language (ESL), consciously or unconsciously, is a natural translator into the language. Any time he uses English to express ideas which derive from his own native culture, he employs the means of translation. And the translation, whether efficient or not, at least affords him the opportunity to convey ideas from his primary culture in a language that does not belong to that culture. Even, then, a very efficient translation will further enable the speaker to participate more meaningfully in the society by fulfilling the most sophisticated communicative obligations which he needs to perform in English.

In order to enable the Nigerian speaker to develop his ability to use English effectively, it is considered necessary to teach him certain basic skills of translation into the language by providing him with essential information about the problems, principles and methods of such translations. Apart from further facilitating his use of English, such information will also improve the speaker's natural ability in his mother tongue, thus ensuring effective implicit or explicit translations into English. In his very informative and stimulating discussion of the role of translation and interpretation in West Africa, Amechi Ihenacho (1979: 59ff.) describes certain events which, for their importance to this study, I quote below:

Religious interpretation has continued beyond the nineteenth century and is still in practice. More recently, a wave of evangelical interpretation has engulfed the big towns of West Africa. Various evangelical groups hold open air meetings where preaching carried out in the local language is interpreted into English. The Ibadan branch of Nigerian Television devotes some time every weekend to a session of this lively preaching matched with equally lively consecutive interpretation. In fact the interpretation is so lively, fluent and accurate that one cannot attribute such a performance merely to the fact that the interpreter is as versed in the subject as the preacher. This is precisely where the qualities of a good interpreter come in. (1979:64).

The quotation above describes vividly one typical example of simultaneous translation practice in Nigeria in which Yoruba Christian sermons are translated into English. This paper is based on data recorded from such translation sessions. But before I begin the discussion, let me quickly clarify some terms used in this work.

I use the term 'simultaneous translation (ST)' in this work to refer to the process where the message of an SL text is reproduced in TL by rendering the SL text in bits of utterances and translating the utterances instantaneously into TL. The choice of 'translation' here is deliberate; and it is based on the logical supposition that the difference in medium between speech and writing does not warrant a duplication of terms for oral and written translations, as is now the trend in translation theory (cf. Ihenacho 1979 and Seleskovitch 1968) where 'translation' is identified with the written medium and 'interpreting' with the oral medium of translating respectively. Meanwhile, the term 'interpreting' is used in this paper in the common sense of understanding the meaning of ...', although it may also be used technically to refer to the paraphrasing of a source language (SL) text in the target language (TL). The term 'simultaneous' is used here in the sense in which Otto Kade (1971:13) describes it:

"... receiving the source language text and reproducing it in the target language are two successive, not concurrent processes so that a phase shift with regard to the speaker of the source language text is inevitable".

This term should thus be distinguished from 'consecutive' as Ihenacho (1979) conceives of it. Consecutive translation or 'interpreting' - Ihenacho's term, is conceived here as a kind of oral translation in which the translator (not interpreter) waits for the SL speaker to finish rendering all his text before embarking on the process of translating it. Of course, it is natural to expect that, unlike the simultaneous translator, a consecutive translator will employ 'interpretive' (or 'paraphrastic' - cf. Hefzallah 1970) translation very often, unless he has a very effective style of note taking (cf. Henderson 1976) to enable him to record all the content of the SL text.

2. Message Equivalence in the Simultaneous Translation of Yoruba Texts into English. (STYE). Like other translation typologies, the goal of ST is the preservation of SL message in TL. Scholars in this field differ in their claims of what constitutes the message of a text. Translation theoreticians thus have at one time or the other ranged from preservation of 'Form' to preservation of 'content', 'style', 'content and style', 'theme and style', 'response' or 'reaction' of interpretants, etc. (cf. Prochazka 1964 Nida and Taber 1969 and Newmark 1981). I agree with Nida and Taber's suggestion (Nida and Taber, 1969:24) that a translation equivalence should elicit approximately the same response from SL and TL interpretants. And in order to produce an equivalent reaction from SL and TL interpretants, it is essential that a 'total' translation of the SL text be embarked upon so that the "SL and TL formal items are interchangeable in a given situation" (Catford 1965). Since a message is the interaction of formal items with the elements of textual situation, equivalence of message will mean equivalence of response to forms by interpretants in a given textual situation.

Although the appraisal of STYE by Ihenacho in 1 above gives a favourable overall opinion of the practice, a close observation

of the practice will reveal that some errors, linguistic and non-linguistic, are sometimes noticeable from the deliveries; but these very often go unnoticed - or shall I say, are tolerated - by the interpretants, most of whom care after the meaning of the text rather than its grammar. However, the fact that even the meaning of some texts in the TL of STYE are capable of being misunderstood by interpretants (cf. Adegbite 1987) shows that there is the need to improve the quality of the translations so that they can become more effective. This need is recognized in Nida's (1977) statement that:

"the focal consideration in communication, whether inter-lingual or intralingual, is the extent to which the intent of the source is comprehended by the receptors".

The problems which militate against a high rate of comprehension of the message of SL texts in STYE by TL interpretants are examined below (see 4.2 and 4.3) and comments and suggestions given on how to minimize them in future ST practice.

3.0. Problems of Message Equivalence in STYE.

3.1 Communication Model for STYE. Steiner (1975:279) refers to a theory of translation to mean either a working model of all meaningful exchanges of the totality of communication, or a sub-section of such a model with specific reference to inter-lingual exchanges. Most translation theoreticians see the theory in the latter restrictive sense of available descriptive literature on inter-lingual exchanges. In the view of Seleskovitch (1976) the concern of translation is an analysis of texts, not of language, even though the acts of speech which texts represents are facts of language. She thus implies that translation is a process of performance and that the assessment should be based on correspondence in the temporary meaning of SL and TL wordings in a given translation performance situation. In other words, errors (or problems) of translation are to be considered as performance errors which have no semblance of linguistic competence.

Competence as assumed for the translator into English as Mother Tongue (EMT) cannot apply to a translation into ESL because competence is not a natural psychological endowment of an ESL speaker as it is for the EMT speaker. It may be possible for an ESL speaker to achieve competence in English, since competence is a universalistic term (cf. Afolayan 1977a: 18-19); but such an achievement will be a conscious one attained over many years of learning and using the language. Competence, though a desirable target for ESL learning, cannot thus be assumed for all communication in ESL.

It is difficult to make a clear-cut distinction between STYE errors that are attributable to performance and those attributable to incompetence in the TL². And this is what makes it improper to base the assessment of STYE on a target of performance as contended in the opening paragraph of this section. A target of competence has to be set for STYE in order to make the practice more effective. By effectiveness is meant the adequacy of a translation into English, which presupposes grammaticality,

wider comprehensibility and adequate representation of SL form and style, including its local flavour, in TL. The target must be standard in order to be grammatical and widely comprehensible. And it has to be Nigerian in order to be adequately responsive to the nuances of Nigerian communication in English. In this respect, we propose as target for STYE the standard (or Educated) Nigerian English (SNE)³ variety or its sub-variety of the Standard Yoruba Nigerian English (SYNE). And we suggest that this target be the model for assessing the features of STYE and identifying the problems of message equivalence in the practice.

3.2. Classification of Problems of STYE. The problems of STYE are of three main types: formal, technical and semiotic. The formal problems derive from three sources, which are ideational, interpersonal and textual (cf. Halliday 1970 and 1973). While the ideational problems pertain to the wrong representation of SL cognitive ideas in TL, the interpersonal and textual problems pertain to the wrong representation of SL stylistic features in TL in terms of expression of social roles (mood), attitude and personal feeling (modality) and highlighting of prominent items (theme). The technical problems pertain to the application of wrong methods of translation. Normally, one should expect that the main translation procedure employed by the translator should be communicative (i.e. 'free', 'idiomatic' and 'TL bias' - cf. Newmark 1981), since STYE is basically social speech. It is observed in some of the texts (see 4.3.2) that the translator sometimes employs wrong translation methods which result in misrepresenting either the cognitive or stylistic content of SL in TL.

The semiotic problems are not problems of translation production as such, but those of interpretation of translated texts. The problems represent the different connotative meanings which a TL item may suggest to different interpretants by virtue of their different social experience (cf. Halliday 1978). Since semiotic problems derive from pragmatic sources, which are always unstable for a text, unlike cognitive features which are usually stable, it is not expected here that a translator can overcome them. They are merely highlighted in order to make the translator wary of such problems and thus try to consider the connotational values of TL items in relation to their SL counterparts in cases where there are more than one equivalent to each item.

3.3. Assessment of Problems of STYE. There are two major dimensions along which a piece of translation can be assessed: the textual (or linguistic) and the pragmatic (cf. Adegbite 1987). Both are relevant for an adequate assessment of translation texts. The pragmatic approach may employ the 'back-translation' procedure to test the adequacy of texts (cf. Alverson 1969), or it may employ the observation or elicitation of interpretants' response to texts as is common among the Leipzig school of translators and Prague linguists. The textual approach, on the other hand, normally employs the tools of a linguistic theory to describe the correspondence between SL and TL items by relating them to the situation(s) of the interpretants.

Both the textual and pragmatic approaches are used in this work, with the description of the former approach being guided by the findings in the latter approach. The elicitation of response approach is stated first in this work, followed by a textual description based on the systemic linguistics model.

4.0. Analysis and Description of Problems of STYE.

4.1. Data Collection and Presentation. The data for this work are random selections of texts which manifest one problem or the other (of the types mentioned in 3.2 above) from the transcriptions of eight tape-recorded Yoruba - English Christian sermon translations from the radio and television programmes of the Broadcasting Corporation of Oyo State (BCOS), on the one hand, and itinerant open-air crusades of preachers from Gospel Faith and the Evangelical Christian Association (ECA), on the other hand. The text samples for study here form part of a larger collection of sixty texts obtained between the months of September 1983 and June 1984 (see Adegbite 1984).

The texts or 'speech acts', as such utterances as are described here may be called (Searle 1969), are extracted from larger texts whose simultaneous delivery in SL and TL sometimes last over thirty minutes. It is not the intention of this paper to describe a larger text of STYE here because, (1) the single text may not reveal all the problems that are intended for discussion here, and (2) it is virtually impossible to present a whole larger text here, since the transcription of such a text alone may even occupy more than the whole length of this paper. Thus, there may be some limitation concerning the data used in this work, but it is assumed for practical purposes that since each utterance of STYE is translated separately and has an independent status in the text for analytical purposes, it can be described on its own, with attention paid to the co-text of the larger text. Also, since the message of a larger text is usually the sum total of a collection of speech acts, it follows that a misinterpretation of one or more speech acts may affect the total message of the text. And this makes the description of speech acts as basic units of message valid in the context of this work.

The immediate participants of each presentation of texts are usually constituted by the SL speaker, who is usually the leader of a religious group, a translator and other members of the group in attendance. Usually, the translator is a bilingual who has a normal mother tongue experience in Yoruba and at least a working knowledge of English. The preacher and translator always assume a wider audience of interpretants of both Yoruba and English, which is the reason why they would wish to broadcast on the news media in the first instance. The fact that the preachers do occasionally invite some of their European and American counterparts to join them at some of their gatherings also shows that they aim at an international English speaking audience.

Apart from the Yoruba monolinguals for whom the Yoruba texts are meant, three major groups of English speakers can be assumed as interpretants to the TL texts, thus: (a) Yoruba English (Yor.E) bilinguals⁴, (b) non-Yoruba speakers of English and (c) EMT speakers, some of whom are monolinguals who may not readily understand anything that is not within the norms of standard English. In essence, for the translations to be regarded as

successful, equivalent messages of the SL and TL texts should get across to all the groups of interpreters above. But the various problems encountered in the translations, like those discussed in 4.3 below, will show why translators find it difficult to achieve this objective, in spite of all their efforts.

Ten texts are considered in this description and these are presented in both their Yoruba and English versions. In the table are two columns showing the source as well as target language texts of which this study is based. The SL texts are presented in the column marked 'a' and TL texts in the column marked 'b'.

(a) Yoruba Texts	(b) English Translation Versions
1 Àwọn wo ni ò sí?	Who are those that are not existing?
2 Ọ̀pọ̀lọ̀pọ̀ n kú wàlú oyún ẹ̀ísẹ̀.	Many people are dying aborting.
3 Àyà ẹ̀niyàn ti le sí Ọ̀lórún.	We've been hard-hearted towards God.
4 Ẹ jẹ́ kí á wẹ́ kí á mó.	We should bathe and be clean.
5 Ọ yẹ́ kí a le máa ọ́ ẹ̀mín tọ̀kántọ̀kàn bí a bá n gbà-dúrà.	Can't you say 'amen' from your heart when we pray?
6 A ní látí fi Ọ̀lórún sí ipò rẹ́.	God must be put in his proper position.
7 Mo fẹ́ kí o ọ́ ẹ̀mín' kí o gbe mi lẹ́sẹ́kẹ́sẹ́.	I want you to say 'amen' and swallow it immediately.
8 Àwáyéàlọ̀ ò sí.	You can't say you 'll come into this world and you won't go.
9 Gbogbo wá la fẹ́ di olùdarí níbi isẹ́ àti ní orílẹ̀-èdè.	We all want to become top civil servants and ministers in the nation.
10 Aawọ́ ẹ̀kùn tí ẹ́ gbe wọ́ kò le gbà yín lówọ́ ikú.	The tiger's skin which you put on cannot save you from the claws of death.

Table 1. Presentation of STYE Texts.

4.2. Elicitation of Reactions from Interpretants. The elicitation procedure is carried out via the use of questionnaires administered to fifty respondents belonging to the three groups of TL interpretants mentioned in 4.1 above. Forty-seven of the questionnaires were returned by respondents out of which six were rejected because they were wrongly filled. One more questionnaire was rejected for convenience of analysis and the remaining forty are used in the investigation. The interpretants who responded to questions are classified as follows: (a) Yor. E bilinguals (20); (b) Non-Yor. E bilinguals (10); and (c) EMT speakers (10).

All the forty respondents used for this work have at least a bachelor's degree which gives us an assurance that the interpretants, especially those in groups 'a' and 'b' above, would have had considerable exposure to English, thus enabling them to contribute meaningfully to this exercise.

The questionnaire has two sections. The first contains questions seeking background information about interpretants; (i) statements about the purpose of the investigation; and (ii) a brief contextual and co-textual information about the texts for which interpretants' reactions are needed. The second section consists of a table in five columns in which respondents are requested to give their comments on the SL and TL texts stated in the first two columns. Respondents' comments are stated in the remaining three columns in terms of:

- whether the TL texts are intelligible to them;
- whether they consider the TL texts adequate translations of the SL texts and
- if not, whether the errors are observed in 'a' and suggestions of possible translation equivalents.

Personal contact was made with the EMT speakers to supply them with the essential information they require for assessing the adequacy of the translations. The responses of the subjects are presented in Table 2 below which is followed by a textual description of the texts based on the responses.

4.3. Description of Problems of STYE.

4.3.1. The Formal Problems of STYE. Although 95% of the respondents claimed that they understood the message of Text 1, only 32.5% agreed that the TL was an adequate rendition of the SL text. Different reasons were given by the respondents who found the translation inadequate, but the most interesting is the comment about the ungrammaticality of the text.

The problem in Text 1 is an ideational one attributable to the translator's ideational experience and it relates specifically to the transitivity system. The error of transitivity in the text is observed in the use of the predicator 'are not existing' which appears to be at variance with the rules of standard English. The item 'exist' always describes a state rather than an action, and thus it should realise the predicator in a stative rather than dynamic form. Since stative verbs do not take the '-ing' suffix it is wrong to use the suffix with 'exist' here. A person either 'exists' or 'does not exist', or, better still, 'a person may be or may not be alive.' Thus, a better alternative translation is suggested as "who are those not alive?".

The problem of Text 2 also pertains to transitivity. In Text 2b the 'predicator-complement' relationship between 'are dying' and 'aborting' is an aberration in English and may hinder a smooth interpretation of the text. Normally, the item 'dying' indicates a 'non-goal directed' action, which means that it cannot accept the item 'aborting' as goal in a clause. But it can readily accept a circumstantial element (an adjunct) in which 'abortion' is stated as the cause or reason for dying (cf. Text 2b). Note also that a skillful translator will prefer the more specific item 'women' to 'people' if he must represent the actors in the text.

Texts	No of Resp.	Yor. E sp.	EMT sp.	Other sp.	Total sp.	Total %
		20	10	10	40	100
1	+ intelligible	20	8	10	38	95.0
	- intelligible	-	-	-	0	0.0
	abstentions	-	2	-	2	5.0
	+ adequate	7	2	4	13	32.5
	- adequate	12	8	6	26	65.0
	abstentions	1	-	-	1	2.5
2	+ intelligible	20	6	8	34	85.0
	- intelligible	-	4	-	4	10.0
	abstentions	-	-	2	2	5.0
	+ adequate	3	-	1	4	10.0
	- adequate	17	10	9	36	90.0
3	+ intelligible	16	2	4	22	55.0
	- intelligible	4	8	6	18	45.0
	+ adequate	2	-	2	4	10.0
	- adequate	18	10	8	36	90.0
4	+ intelligible	20	10	10	40	100.0
	- intelligible	-	-	-	0	0.0
	+ adequate	7	3	7	17	42.5
	- adequate	13	7	3	23	57.5
5	+ intelligible	20	8	9	37	92.5
	- intelligible	-	2	2	2	5.0
	abstentions	-	-	1	1	2.5
	+ adequate	-	-	-	0	0.0
	- adequate	20	10	10	40	100.0
6	+ intelligible	20	10	10	40	100.0
	- intelligible	-	-	-	0	0.0
	+ adequate	13	-	4	17	42.5
	- adequate	7	10	6	23	57.5
7	+ intelligible	17	6	8	31	77.5
	- intelligible	3	2	2	7	17.5
	abstentions	-	2	-	2	5.0
	+ adequate	14	2	7	23	57.5
	- adequate	6	8	3	17	42.5
8	+ intelligible	20	10	10	40	100.0
	- intelligible	-	-	-	0	0.0
	+ adequate	-	-	-	0	0.0
	- adequate	20	10	10	40	100.0
9	+ intelligible	20	10	10	40	100.0
	- intelligible	-	-	-	0	0.0
	+ adequate	20	10	10	40	100.0
	- adequate	-	-	-	0	0.0
10	+ intelligible	20	10	10	40	100.0
	- intelligible	-	-	-	0	0.0
	+ adequate	16	5	7	28	70.0
	- adequate	4	5	3	12	30.0

Table 2. Interpretants' Reactions to STYE Texts.

Like the problem discussed above, the problem in Text 3b identifies with the professional experience of the translator, though it now has to do with wrong lexical substitution. The lexical equivalents of 'yah' (heart), and 'le' (hard) in the Yoruba text are misconstrued in English and a wrong item 'hard-hearted' is produced instead of the correct one 'a hardened heart'. In other words, the translation ought to read better as "People's heart have hardened against God".

This problem no doubt has a negative effect on the message of Text 3b in opposition to '3a' because the latter conveys the idea of people being 'stubborn' while the former conveys the idea of people being 'unkind'. About 90% of the respondents agree that the translation done here is inadequate.

The problem of Text 4 relates to the interpersonal function of language instead of the ideational. This text represents in the SL and TL two different options selected from two separate systems of 'mood' and 'modality' respectively. Text 4a (as correctly reproduced below) makes a selection of an 'imperative inclusive' clause (cf. Afolayan 1977b: 118) - *E jé kí* - ('Let us - ') from the mood system, while Text 4b selects a declarative option. Also, while the latter text selects the option of 'modal' - 'We should ...' - from the system of modality, the former selects 'non-modal' from the system. It is thus clear that '4a' and '4b' are formally incongruent, and this results in the different stylistic meanings expressed by them. When the meanings of both texts are observed, the SL text can be seen as a command expressed in a subtle form of advice to interpretants, unlike the TL text which indicates compulsion for interpretants to act. All the respondents (100%) had claimed that they understood the cognitive content of TL, which was the same as that of the SL, but many of them (57.5%) would prefer a better stylistic representation of SL in TL like "Let us bathe and be clean". Perhaps it is necessary to add here, to grasp the full implication of the translation problem, that experienced preachers prefer most often to persuade their audience by coaxing rather than coercing them.

Like Text 4 above, Text 5 also reflects a selection of different options from the mood system in SL and TL. Thus, while Text 5a selects declarative from the system, Text 5b selects 'interrogative'. And although the option of 'modal' is made by both SL and TL from the system of modality; inequivalent formal items are used to realise them. Compare, however, the suggestion below:

'It is proper that we say 'amen' with all our heart when we pray'.

The reactions of interpretants to Text 5 add a rather interesting dimension to the issue of textual interpretation. The fact that all of them could regard as inadequate a text whose content 92.5% had claimed they understood shows the extent to which participants can tolerate certain lapses that do occur in communication. It is to prevent the over-stretching of this communication tolerance that communication models are set to guide linguistic performance.

The problems of Text 6 are both formal and technical. However, the formal features stand out more clearly in the text than the technical one. The formal features pertain to the textual and ideational functions of language respectively. First is the thematic prominence given to different items in the ST and TL. In Text 6a 'A' 'We' is given prominence, whereas in Text 6b 'God' is given prominence. The prominence given to 'God' instead of 'we' is the cause of the passive construction (see Halliday 1970: 151) unwittingly formed in Text 6b.

The above features, coupled with the literal translation wrongly applied to the SL items 'fi Ọlórún sí ipò rẹ' ('put God in his position'), are the causes of the different messages of Texts 6b and 6a. Some of the respondents to the text in fact claimed that the former (6b) can be assumed as a kind of denigration of God and that the SL message could have been preserved better in "We should give God the honour he deserves."

4.3.2. The Technical Problems of STYE. Some of the texts described above have technical problems (see 1) of one kind or the other, but they are secondary to the formal ones under which the texts were classified. In the Texts to be described below, the technical problems have been observed to be more dominating.

Text 7 represents a literal translation of Yoruba text into English in Text 7b. This translation technique is probably employed in order to preserve the stylistic intentions of the SL in the TL. Like the SL speaker, the translator intends that the listeners should say 'amen' and 'swallow' it like they would swallow food so that the prayers can "perform wonders" in them just as food does in the body. The translation method employed here shows bias towards the SL text and this is perhaps why there is a favourable response to its adequacy from Yor. E interpretants (70%) contrary to the negative response from EMT interpretants (20%).

It is essential to advise here that a translation which aims at international intelligibility should not be faithful to the SL text to the extent of jeopardizing the TL message. It is better instead to show bias towards the TL in the circumstance by employing a free translation, which is also idiomatic in English, viz: "I want you to say "amen" and let it sink in."

The translation done in Text 8b is achieved by means of circumlocution. And although the meaning is clear to all the respondents, they nevertheless agreed that the translation ran counter to the necessary principle of 'economy of words' in ST (Adegbite 1984: 158); moreover, when the message of the text (8a) can be retained in fewer English words. The problem of this translation does not come from lack of a suitable word corresponding to the agglutinative Yoruba word 'áwáyéelọ'. (literally 'the act of coming into the world and not going') in English; instead, its occurrence can be traced to some lapses in the practical process of translation. Simultaneous translation is a process in which the translator requires the ability to concentrate well, interpret and relate the message fast in order to keep pace with the SL delivery. The loss of concentration or lapse of memory may encourage imprecision in finding substitutes for SL items in the ST. The Yoruba lexical item above suggest 'immortality',

and the ... expressed in different forms in English. More appropriate ... equivalents to Text 8a than the literal (almost ... or word) one in 8b can thus be found in English. Compare:

"No one can live in this world forever".

4.3.3. The Semiotic Problems of STYE. The problems of STYE are not restricted to production of the texts alone. Sometimes, some texts are well-translated into the TL and still they may present some problems of interpretation for the interpretants. For example, the cognitive meaning of Texts 9b and 10b may be understood by all TL interpretants, but the real connotations of the texts may remain elusive to some of them because of certain semiotic factors.

In Text 9 the items 'top civil servants' and 'ministers' both represent powerful and influential personalities in the Nigerian experience. Their social position may not have the same values for Yor. E and Br. E speakers, for example, Consider the semiotics of the item 'minister' for the two groups of speakers as presented below:

	Cognitive Meaning	Br. E. Semiotics	Yor.E Semiotics
Minister 1	+ human	+ human	+ human
	+ civil servant	+ leader	+ power
2	+ head	+ service	+ wealth
	+ christian priesthood	+ honesty	+ service - honesty

Thus, in Yor.E a ministerial post is considered a very lucrative, high and influential political office. Attaining the post symbolises to most people in the country power drunkenness and monetary gains to the beneficiary, hence the mad rush for it. Most EMT speakers may not see the position of minister in this way in their interpretation of the text above, but they will understand, as did our respondents, that the problem here is fundamentally conceptual rather than translational.

The semiotic problem observed in Text 10 is the last problem that will be considered in this work. The items of significance in the text are represented in the symbolic phrase 'tiger's skin' in Text 10b. A tiger's skin in the sense used in the text is not a mere garment worn to cover the body, like the primitive man's garment, but it is a form of amulet worn often by warriors on top of their war garments. The possession of a tiger's skin in Yorubaland has the essence of transferring to the owner the attributes of a tiger such as agility, liveliness and courage in the face of danger on the basis of this explanation, some EMT respondents would prefer a more explicit translation as "using a tiger's skin as charms and amulets cannot prevent someone from dying". In essence, it is only God who is the true protector of human beings.

5. Conclusion. This study has revealed three major sources of problems in STYE. First, some problems are related to the translator's mastery of the TL, English, which is his second language. In the Western world the normal thing is for a translator to translate from his L2 into L1 in which he has the greater linguistic facility. However, it is observed that the African translator seldom uses his mother tongue to perform professional task (Ukoyen 1979:72); thus most of the time, he does have to translate into English or French, or any other working language in the continent. What is very important for efficient translations into English in Nigeria is for translators to have adequate communicative competence in the source and target languages; they must be well-educated to be able to perform their work successfully, and should not rely on mere experience alone to develop their linguistic ability.

The second source of problems in STYE is the application of wrong translation techniques by the unwary translator. An efficient translator of STYE should possess the essential technical skills and experience for effective production of texts. This means that in addition to a proper linguistic training which a translator must have, he inevitably requires some formal training in oral translation to further equip him for the task. As a corollary to this, the government has to make conscious effort to provide the necessary facilities for the training of translators as whatever investment that is made in this direction is a worthwhile exercise towards achieving social integration, national cohesion and better communicative cooperation with other nations.

Third and lastly, the situation of translation could create problems for STYE if certain features of it are not properly considered by the translator and interpretants. Sometimes, what is translated or interpreted may depend on certain mutual agreement between the translator and interpretants, as Opubor (1981) rightly remarks:

"... there is what is known as courtesy bias in the protocol of our traditional public communication, and translators/interpreters may be expected to conform ...

Ei wõn ba ran i nişç ẹru a fi tòmọ jẹẹ

On the problem of focus in translation, it seems that the right approach to solving it is the identification of a language target for the rendition of TL texts. And this is already dealt with by the suggestion of SNE in the case of translation in Nigeria.

We shall conclude this piece by inviting scholars to engage in the practice and theorizing about simultaneous or consecutive translating in Nigeria. Ihenacho (1981) has already noted that the number of "trained interpreters" practising the profession is very small compared with the active (and potential) demand for them. The theoreticians should show great zeal for describing oral translations like they do literary and scientific translations. Surely, the interesting features that characterize every presentation of oral translation, especially translation into English, are enough to keep theoreticians busy describing and commenting upon such for the betterment of translation and communication in English in Nigeria.

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1. I concede the fact that deliveries from the radio and television are more accurate than most deliveries from open-air live performances. My recent investigation shows that about forty-three errors of translation are recorded in the four thirty-minute open air deliveries (i.e. 10.25 errors per text), whereas only seventeen errors are recorded from four thirty-minute radio and television deliveries (i.e. 4.25 errors per text). The better performances on the radio and television may be attributed to several factors among which is the high degree of preparedness for the broadcasts.
2. Since the formal educational system in Nigeria provides one of the few instruments available for learning English, one may associate, to some extent, the degree of achievement in English to the degree of formal education of the Nigerian speaker.
3. The SNE dialect shares the common core features of World Standard English (WSE) into which are incorporated standard and socially relevant lexical items in Nigeria. (see e.g. Ayoola 1988 in this volume).
4. For the Yoruba speakers of English, the translations are meant for those who are more familiar with English than Yoruba. Normally one should expect that every mother tongue user of Yoruba is fluent in the language. In Nigeria, however, it is not unusual to find mother tongue Yoruba (YMT) speakers of English who are not fluent in their mother tongue, since in the educational system adequate provisions are not made for pupils to mature in it before they start learning English. For this group of audience the English texts serve to complement their understanding of the SL message.
5. I assume here that the options in the mood and modality systems as presented by Afolayan here apply to both Yoruba and English, since scholars of the language agree that both are similar in these respects.