

# A LINGUISTIC STUDY OF THE ENGLISH-YORUBA TRANSLATION OF THE NIGERIAN NATIONAL ANTHEM (OCTOBER, 1978 - MAY, 2024)

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## **Abstract**

A national anthem represents an official emblem that marks the sovereignty of every country. The translation of an anthem into Nigerian languages is therefore relevant, considering its significance as a national symbol vis-à-vis the proficiency and socio-political relevance of English literacy among the masses. This study examines the Yoruba language as a target language (TL) text of the Nigerian national anthem against the English language as a second language (ESL) text in terms of meaning transfer and on the backdrop of the translator's skill, method and communicative competence as an ESL speaker. Vinay and Darbelnet theory was adopted as theoretical framework in the qualitative study, while the data were analysed descriptively. Findings reveal that the process and product of the Yoruba text are in line with some necessary translation requirements, while results also highlight certain aspects to be addressed. Some identified shortcomings, therefore, include number or person correlation problem, equivalence, meaning shift, inappropriate linguistic and cultural mix as well as undefined level of the target users among other issues preventing expected usage and realisation of objectives. However, the study not only serves the Yoruba speakers, but could also promote general knowledge and scholarship. Suggestions, therefore, include the need for engaging trained translators as critical documents are better entrusted to multiple experts for quality results, while grey areas should be reconsidered with a view to attaining a balanced, meaningful and accurate representation of the Nigerian national anthem in the Yoruba language.

**Key words:** National-anthem, English-Yoruba Translation, Meaning-Correspondence, Vinay and Darbelnet Theory

## Introduction

The relevance of translation as an age-long practice is not in doubt as evidenced in the quantum of global historical documents, legends, literary masterpieces and other recorded texts that have made significant impact on the development of the human societies. Translation is basically hinged on the phenomenon of language which, primarily, functions as means of human communication. A clear distinction, however, exists between the two related concepts described as interpretation and translation in relation to speech and writing. While speech represents the natural language form, writing constitutes an important language skill that evolved with modernisation. This buttresses the conviction of Algeo (2010), that if speaking makes us human, writing makes us civilized.

The emergence of writing was, in fact, pivotal to the development of the art of translation and such a remarkable feat had enabled important information, documents or literary texts originally written in any particular language to be rendered into other languages which have benefitted mankind immensely, knowledge-wise. Translation is concerned with written contents, while interpretation deals with oral communication in face-to-face contexts. However, they both involve transferring information from one language to another and constitute related activities which are operationalized through different media.

A national anthem is usually a configuration of carefully crafted statements encapsulating a country's ideals and goals which are embodied in poetic lines to touch the hearts, drive patriotism and instil national consciousness in the entire citizenry in an independent state. The significance of a national anthem, both as a symbol of a country's sovereignty and an important mark of citizens' patriotism cannot, therefore, be underestimated.

This study is premised on the assumption that every work of translation is imbued with social and historical relevance, as the source text in focus entitled “Arise O Compatriots” replaced the first national anthem that the British gifted Nigeria at independence in 1960, which opened with the popular slogan, “Nigeria We Hail thee” that was abandoned on 1<sup>st</sup> October, 1978 during the regime of General Olusegun Obasanjo. The translation of the subsequently adopted text from its original English source to the Yoruba TT in a multilingual nation such as Nigeria is, therefore, an effort in the right direction, considering the increasing proficiency and socio-economic relevance of English literacy among the masses, the abysmal level of patriotism and the consequential dominant posture of English on Nigerian languages.

### **Statement of the Problem**

Translation as a work of art depends on a number of factors among which is the perspective from which the translator has carried out the exercise, otherwise known as the process. Despite the fact that trained translators always strive to avoid the failure or lack of meaning correspondence, there exist factors like personal linguistic skills, scope of knowledge, exposure, cultural perspective and scholar’s intellectual persuasion which must, as a whole, be factored into the process as important determinants of the level of success for translation works, like the national anthem as the present subject of inquiry.

Various documents of national importance had been translated into Yoruba language, such as the Nigerian constitution, the national pledge and also the national anthem. Other material include literary texts like novels, autobiographies as well as religious books such as the Bible and the Qur’an respectively, which exist in translated forms in the Yoruba language. However, it is worthy of note that most attention have been paid to theoretical discussions, while so few works have actually involved textual translation from other languages, particularly into Yoruba. The present study, therefore focuses on the structure of the Yoruba TT text of the national anthem with a view to appraising its accuracy in terms of meaning with regard to the English ST text.

### **Significance of the Study**

The significance of the national anthem as a symbol of national identity and honour makes the need to ensure the adequacy of its translation from English into any Nigerian language very necessary. In the case at hand, for instance, the fact that the translator was a different entity from the author of the source text calls to mind the effects of individual and cultural differences from the standpoint of meaning adequacy. There is the reality of the connection between language and thoughts, which supports the view that different translators cannot produce exactly the same work for any given source text. This qualifies translation as a challenging enterprise in which the consequences of meaning mismatch are better imagined than experienced. It is also in national interest that effort such as this work should be made to promote patriotism among speakers of Nigerian languages in addition to addressing the likely consequences of wrong meaning translation on national consciousness.

The reality of Nigeria as a multilingual nation that English, as the official language has been dominating the indigenous languages also makes a study which involves a Nigerian language imperative, especially for its tendency to promote language preservation. This work, therefore, serves as contribution to translation discourse, and the results consequently enhance scholarship in the area of translation, especially in Nigeria with the low level of translation activities. There is also the benefit of constituting resource material on English-Yoruba translation as well as forming part of the paradigm shift towards the improvement of theoretical frameworks on translation in general.

### **Literature Review**

Translation constitutes a multilingual phenomenon that involves the acts of transmitting written information from one language to another. The fact that the Nigerian national anthem was originally produced in the English language is one of the realities that emanated from the composition of Nigeria as a multilingual nation in which language issues are paramount and where the relevance of translation

cannot be overlooked. Ogunsiji (2001:68) cited Sybil-James (1991) as having noted that “one can hardly discuss language activity without taking into consideration the relationship between those who must communicate and the circumstances that gave rise to the communication”.

Nigeria is indeed composed of various ethnic groups where English is made to function as the official language for a number of reasons including her colonial history. The situation of multilingualism actually paved the way for the emergence of English as Nigeria’s official language with such implications in terms of national communication of ideas and the question of culture and thought, which are parts of the issues that the translation of the national anthem originally produced in English has raised. For instance, Mann (1990:93) cited the situation of English as painted in Ferguson (1966) that “few Nigerians, even among the well-educated, speak good English. Probably less than 10% of the population speak it at all. English in Nigeria is best classified as a language of special information.” While it would be difficult to substantiate the figures in Ferguson’s claim, it makes the relevance of translation quite discernible.

Translation is highly rated among the earlier fields of knowledge, but the impact of translation activities has not been sufficiently felt in Nigeria which reflects the level of attention that the nation’s scholars are paying to the science or art of transferring the meaning of important texts from one language to another. Atama, Amos and Shein (2015:50), for instance, observe that “The functional role of the English Language in Nigeria is in almost every sphere of our lives.” An important implication for Nigeria’s multilingual situation is that most of her formal communication and documents are being produced in English as the official language. These include the constitution, the national anthem and national pledge most of which have hardly been translated into a reasonable number of Nigeria’s indigenous languages.

The sensitive nature of the national anthem, both as a national symbol and an instrument of national unity, describes its translation

into any Nigerian language as an activity that cannot be ignored, considering the consequences of any form of misrepresentation or miscarriage of fact, which are better imagined than experienced. Ikiddeh (1983:68) has described language to be “universally recognised as a powerful index of culture and identity.” It is important to note that most of the translated works in Nigeria were undertaken by writers who were not specifically grounded in the nitty-gritty of translation, notwithstanding the existence of experts across the country and the establishment of official translation bureau in the past, like the example in northern Nigeria and also the activities of faith-based societies.

One of the important effects of producing the national anthem in English as the official language is, therefore, the emergence of the need for translation into Nigerian languages and indeed, interpretation; considering the reality that the product is, eventually, meant to be recited by all and sundry. Adeoye (2021:7) notes the relevance of translation and points out that “people who are not literate or proficient in English language may not be in tune or abreast of information as far as the activities of the Nigerian government are concerned.” He observes further that “a good translation must carry all the ideas of the original language as well as the structural and cultural features.” This is to the extent that the translator balances the linguistic and cultural mix across two different languages and cultures.

A national anthem is normally made up of written texts that are meant to be orally recited at official events as a mark of honour and patriotism to any independent nation. It comprises encoded messages which are specifically drafted with a view to raising national consciousness among the citizenry. Translation has played important roles in global communication and transfer of knowledge. It also serves the purpose of promoting and preserving such languages having the tendency to be dominated by more powerful ones, especially judging from the assertion in Ayodele (2004:9), that “English is spreading gradually on account of increasing literacy rate, some languages are fading out, being absorbed by the larger language groups”.

The fact that English serves as the official language in Nigeria presupposes that all official communication and national documents including the constitution, official gazettes, reports, national pledge and the national anthem among others are to be produced in English. It is, therefore, left to concerned stakeholders to access such documents in the English form and, where necessary, attempt to have them translated into other Nigerian languages, since in most cases, several relevant documents produced in English still remain to be translated from the source text to the detriment of a large proportion of the Nigerian citizens earlier discussed as lacking literacy in the English language. In translation, the ultimate is how the ST texts are represented at every level of language for the purpose of conveying accurate meaning in the target language.

Munday (2008:47) cites Koller (1979), who states that “it is knowledge and ability in equivalences that are indicative of competence in translation.” The present attempt at assessing the translation of the national anthem from English into Yoruba, therefore, aims at contributing to translation scholarship, particularly in measuring the degree of meaning representation between the Source Translation text and the Target Translation text. This would also serve in examining instances of textual mismatch or omission (if any) in the translation that are capable of impeding the ideals of national consciousness and patriotism for which the national anthem was purposely designed.

### **The Concept of Translation**

Translation has played remarkable roles in making the whole world a global village as it enables the literary works originally produced in a language to be provided in another language. Oyebola (2013:22) clarifies that “we have translation and interpreting”, as constituting viable areas of interest through which language experts could contribute to national development, while Shiyab (2006) describes translation as one of the oldest professions in the world. Its procedures have, to a large extent, fostered knowledge transmission between peoples of

different generations and linguistic backgrounds across the world. Ghazala (2014:1), in his training book, posits that:

translation generally refers to all the processes and methods used to render and / or transfer the meaning of the source language text into the target language as closely, completely and accurately as possible....

While discussing the early translation theories, Munday (2008:27) presented five principles said to have been stated by Etienne Dolet in 1540 as follows:

1. The translator must perfectly understand the sense and material of the original author, although he should feel free to clarify obscurities.
2. The translator should have a perfect knowledge of both SL and TL, so as not to lessen the majesty of the language.
3. The translator should avoid word-for-word renderings.
4. The translator should avoid Latinate and unusual forms.
5. The translator should assemble and liaise words eloquently to avoid clumsiness.

Some scholars also proposed translation principles that, in different numbers, reflected the principles advanced by Dolet in the sixteenth century among his contemporaries and even extended into the twentieth century when translation studies received the greatest boost. For example Mathieu (2016) discusses the classical taxonomy of translation procedures of Vinay and Darbelnet with seven categories listed as borrowing, calque, literal translation, transposition, modulation, equivalence and adaptation. He further explains the difference between a translation method and a translation technique that a translation method is applied to the entire text to be translated, while a translation technique may vary within the same text on a case-by-case basis depending on the specific verbal elements to be translated. This shows the importance of the nature of verbal elements as determinant of translation technique to be used. It also underscores the relevance of thought, culture and the linguistic relationship between



the source language and the target language. For instance, Zheng (2017:28) believes that “any translation is inevitably bound up within social contexts”, while Malo and Hamza (2009:76) quote the statement made in Sapir (1958) that: “We see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation.”

### **The Nigerian National Anthem**

One of the important hallmarks of any independent nation is having a unique national anthem. The Nigerian national anthem that forms the focus of this study constitutes the nation’s second national anthem after independence in 1960. While the first national anthem, “Nigeria We Hail Thee,” which lyrics were written by Lillian Jean Williams was introduced in 1960, the text being analysed, “Arise, O Compatriots” was adopted in October, 1978 as a combination of words, lines and phrases selected from five of the best entries. The Yoruba translation was subsequently done by an eminent Nigerian poet, writer, actor and journalist, Adebayo Faleti. However, such translation of the national anthem hardly exists in most other Nigerian languages, which describes the low level of scholars’ involvement in translation practices in the country when compared to developed nations.

Only few language courses in Nigerian institutions of learning involve practical translation, as many acclaimed translators tend to concentrate on discussing or teaching translation theories. The effect is, therefore, apparent as most important national documents and literary materials, among others, remain to be translated, while the communication media are awash with cases of misrepresentation of facts through faulty translation of news to mention just a few consequences.

Whereas Adeoye (2021:24) opines that English-Yoruba translation has benefitted mankind extensively, the evidence appears the other way round in terms of actual translation practices. However, one of the official documents, which function as symbols of patriotism

and national identity is the Nigerian national anthem that has been translated into Yoruba language. This study, therefore, undertakes to examine the translation of the Nigerian national anthem, which comprised two stanzas, from the English ST to the Yoruba TT, on the backdrop of process and product and with a view to establishing the accuracy level of the meaning transfer, among others.

### **Theoretical Frameworks**

This study adopted Vinay and Darbelnet theory of translation, which is hinged on the linguistic approach, based on the nature of the present subject of investigation and in order to account for both the linguistic and sociocultural nuances in the translation text. While the linguistic approach considers text from the point of view of its fundamental units, the sociocultural consideration cannot be ignored in translation. According to Malmkjaer (2012), “the linguistic approach covers translational phenomena that are described and explained in terms of linguistic concepts and categories.”

The Vinay and Darbelnet (1995's) “translation strategies” as cited in Munday (2008:56), describe “direct translation and oblique translation which hack back to the literal vs. free division.” While the direct translation covers borrowing, calque and literal forms, the oblique translation comprises modulation, transposition, equivalence and adaptation.

### **Methodology**

This study is a descriptive work and is based on the primary data made up of texts from the two languages involved in the translation of the Nigerian national anthem, namely; English and Yoruba. As a qualitative research, the analysis of data was carried out in the light of both the linguistic and translational strategies that unpack the contents of the translation texts through the assessment of meaning accuracy, which is considered as the crux of translation.

### Data Presentation

This section presents the study data as an adaptation of the Vinay and Darbelnet’s model in the segmentation of text into units of translation.

**Table 1: The English ST and the Yoruba TT of the National Anthem**

ST (English)		TT (Yoruba)
First Stanza		
Arise, O compatriots	1	Dìdè èyin ará
Nigeria’s call obey	2	Wá jé pè Nàìjíríà
To serve our Fatherland	3	Kà fifẹ̀ sin’lẹ̀wa
With love and strength and faith	4	Pẹ̀l’òkun atí’gbàgbò
The labour of our heroes past	5	Kìsẹ̀ àwọn àkọ̀ni wa
Shall never be in vain	6	Kómá se já s’ásan
To serve with heart and might	7	Kàfi t’òkàn t’ará
One nation bound in freedom,	8	Sin’lẹ̀ t’òmínirá wa
Peace and unity.	9	At’áláfíà pẹ̀lú isòkan.
Second Stanza		
O God of creation,	1	Ọ̀lórún Èlédáá
Direct our noble cause,	2	Tọ̀ ipa ọ̀nà wa
Guide thou our leaders right	3	F’ònà han aṣájú
Help our youth the truth to	4	K’òdò wa m’òtító
know	5	K’òdodo àt’ifẹ̀ pòsi
In love and honesty to grow	6	K’áyé wọn jé pípé
And living just and true	7	Sọ̀ wọn d’eni giga
Great lofty heights attain	8	K’áláfíà ọ̀un ètò lẹ̀
To build a nation where peace	9	J’oba n’ilẹ̀ wa.
And justice reign.		

### Data Analysis and Discussion

The two stanzas of the national anthem are separately analysed in this part of the study.

#### Stanza 1.

Line 1: English- Arise, O compatriots

Translation: *Dìde èyìn ará*

The text in line 1 of the first stanza above involves literal translation. There is problem of text equivalence concerning number or person as regards the word *Arise*, which was directly translated as *Dide*, instead of *E dide*, which would have passed as a better expression for plural address in Yoruba. Unlike English, Yoruba is an honorific language and the influence of the source language was allowed to prevail in the translation of “Arise O compatriots.” The cultural reference of *Arise* was not captured and same for the choice of the text *ara* as an equivalence for the word *compatriots*, which is subject to debate but could be passed as an adaptation.

Line 2: English- Nigeria’s call obey

Translation: *Wá jé pè Nàìjíríà*

This represents free translation as it involves transposition and modulation in the form of Noun phrase → verbal phrase inversion with fronting of verbs like *wa* (come) and *je* (harken) as focus. The translation is not in isolation as subsequent lines 3 and 4 are taken into consideration.

Line 3: English- To serve our Fatherland

Translation: *Kà fífè sin’lèwa*

This also involves free translation with word-order shift running into line 4. For instance, *ife* means love, which is present in line 4 of the ST, but strategically reflected in line 3 of the TT. There is also modulation in the translation of fatherland into *ilè wa* (our land) which is acceptable in generic sense in the context.

Line 4: English- With love and strength and faith

Translation: *Pèl’ókun ati’gbàgbó*

Similarly, this takes the form of literal translation, while the omission of the meaning of love that has already been conveyed in line 3, serves as an evidence of the translator’s craftsmanship.

Line 5: English- The labour of our heroes past

Translation: *Kiṣe àwọn àḱoni wa*

Line 5, which connects line 6, also involves literal translation with a clear omission of the word *past* in *heroes past*, where only *heroes* was translated as *àḱoni*, which thus fails to capture temporal facts and in effect, obscures important information that represents different generations.

Line 6: English- Shall never be in vain

Translation: *Kómá.se já s'ásán*

While line 6 represents a continuation of line 5 as literal translation, there is an issue of meaning equivalence, considering the speech act that the source text “shall never be in vain” stands for in conjunction with line 5, which is a “promise”, whereas the Yoruba translation indicates no form of promising, but rather constitutes an indicative statement or expression of purpose.

Line 7: English- To serve with heart and might

Translation: *Kà fi t'ókàn t'ára*

Line 7 concerns messages that runs through lines 8 and 9 and the translation involves both the literal and free methods with adequate meaning transfer that fits the Yoruba language and culture as shown in the examples of heart *ókàn* and might *ara*, respectively.

Line 8: English- One nation bound in freedom,

Translation: *Sin'lè t'óminirá wa*

This represents free translation, especially in the case of the word *bound* that is not translated and which has no observable effect on the message as a whole. However, there is also a correspondence in the direct translation of freedom as *ominira*.

Line 9: English- Peace and unity.

Translation: *At'áláfià pèlú isòkan.*

Line 9 can be described as literal translation. There is an issue of meaning equivalence concerning the coordinating conjunction or connector *and* that was translated as *pèlu* which in English represents the preposition *with*. The normal meaning of *and* in Yoruba is *ati*, while *pèlu* can only be used as its alternative in specific contexts. It can be observed, however, that the incorporation of *Ati* at the initial position, which is superfluous except for stylistic reason, had compelled the use of *pèlu*.

## Stanza II

Line 1: English- O God of creation,

Translation: *Ọ́lórún Èlédàá*

The first line in section II of the national anthem involves a mixture of literal and free translations which captures the opening of supplication to the Creator having attributive names in Yoruba, which include *Ọ́lórún*, *Èlédàá* and *Aṣédàá*.

Line 2: English- Direct our noble cause

Translation: *To ipa ònà wa*

This part serves as continuation of line, but falls within the approach of literal translation, while meaning transfer issue bordering on equivalence can be observed. For instance the word *Direct* means *dari* in Yoruba and not *toṣa*, that is *to trace* which, in the context, conveys a wrong meaning. The line serves as a form of prayer but the purported Yoruba translation involves adaptation, which rather complicates the meaning.

Line 3: English- Guide thou our leaders right

Translation: *F'ònà han aṣájú*

Free translation is what applies in this case, but there is omission of *awon*, a quantifier or plural marker necessary before *asaju*, which represents just one leader. It is, therefore, a number/person omission concerning meaning transfer in sense translation involving the Yoruba text.

Line 4: English- Help our youth the truth to know

Translation: *K'ódó wa m'òtítító*

The meaning of source text 4 involves “requesting” while the translation sense runs contrary for depicting “instruction”, through the choice of *K'ódó*. It is an instance of free translation in which *Je k'ódó*, would have served better.

Line 5: English- In love and honesty to grow

Translation: *K'ódodo àt'ifé pòsi*

While line 5 indicates free translation, it represents an instance of adaptation running through the phrase, which could generate arguments between experts with regard to the subject of “to grow”. The question the Yoruba translation raises is, what is *to grow*? Love and honesty to grow among the citizens, or the citizens to grow in love and honesty?

Line 6: English- And living just and true

Translation: *K'áyé won jé pípé*

The text in line 6 involves free translation and transposition, especially as concerns the transfer of the phrase *je pípé*, which translates as *completeness* and it, therefore, appears to be difficult to link this aspect of the Yoruba translation to the sense projected in the source language.

Line 7: English- Great lofty heights attain

Translation: *Sò wón d'eni gíga*

The translation above represents a clear example of free translation that is adequate, particularly when considered in the light of the preceding line 6.

Line 8: English- To build a nation where peace  
 Translation: *K'álàfià òun ètò lè*

This also involves free translation which meaning extends through the following line in a strategic manner.

Line 9: English- And justice reign.  
 Translation: *J'oba n'ìlè wa.*

The final text in line 9 is an extension of the preceding text and the use of *n'ìlè wa*, which translates to *in our land* and constitutes an adaptation that confers deeper meaning upon the English word *reign*, through an adept use of free translation.

## Findings

The analysis of the text of the Yoruba TT of the national anthem revealed that the process was characterized by both the direct and free translation strategies, while devices or methods such as adaptation, transposition, correspondence and equivalence were deployed, among others. While the results indicate no form of borrowing or use of calques in the Yoruba translation, certain instances of text equivalence issues that include number and person, conjunction, quantifier and transposition among others, which cut across the lexical or syntactic level are identified. While discussing the cognitive process of translation, Munday (2008:64) cites (Gutt, 2000) who stated that:

Any successful communication is said to depend on the communicator's ensuring that his/her "informative intention" is grasped by the receiver, and this is achieved by making the stimulus (words, gestures, etc.) optimally relevant



to the extent that the receiver “can expect to derive adequate contextual effects without spending unnecessary effort.

It is, therefore, discernible from the findings concerning the translation process of the Yoruba TT of the Nigerian national anthem that the intended messages and effects were not completely conveyed to the readers, which questions the realisation of the aim for designing the anthem, as far as the Yoruba speakers are concerned. This can be deduced from the citizen’s disposition toward the Yoruba translation which most of them could not recite off hand, despite the importance of national anthem as a symbol of national consciousness, pride, honour, patriotism and unity. Much as the translation can be assessed as constituting a laudable exercise, its potentials for achieving the desired objectives are marked with reservations.

## **Conclusion**

This study has examined the Yoruba TL translation of the Nigerian national anthem in relation to the English version in terms of how adequately the thoughts behind the original texts were captured in the translation and has recorded some results in the area of correspondence, while specific problems of meaning accuracy were also identified. Findings revealed that the Yoruba TL translation conveys, to certain extent, the meaning of the original text while also showing the need for vital remediation concerning some problems of text equivalence and meaning shift as necessary towards attaining the national goals for which the translation was designed.

The study, stressed the social, political and economic relevance of a national anthem and, therefore, calls for a review of the grey areas discussed, among others, for adequate representation of the contents of the national anthem in Yoruba language in a cognitive manner that prioritises necessary values like patriotism and nationalism. It also posits the need for involving trained specialists in practical translation activities, promotion of translation studies in higher institutions and establishment of translation agencies among other steps toward gaining

the benefits of translation practice in Nigeria. It is worthy of note that a national anthem is meant to boost national loyalty and patriotism among other core values, while the reality that such qualities are lacking among the generality of Nigerians questions the effectiveness of our anthem as well as its translation effects on the citizenry.

### **Recommendations**

Concerned authorities should invest in the translation of vital documents of national importance into Nigerian languages with a view to promoting patriotism among the citizenry.

There is need for more involvement of trained scholars in practical translation activities against mere theorizing. This is because the works of trained translators have the tendency to be more thorough in avoiding or making up for the problems of linguistic meaning and text equivalence among others, which might be found in translated works, like the national anthem.

Documents of national importance should, no longer, be assigned to a single expert, for a more qualitative translation.

It is necessary to identify or target a specific section of the speech community in driving the general acceptance of a translated document such as the national anthem, which is aimed at promoting patriotism and national unity among the entire citizenry.

Trained scholars should be engaged in the activities of reviewing existing translation products as means of ensuring that the message in every original text is adequately captured in the translation.

Translation studies should be accorded some level of prominence in appropriate faculties of higher academic institutions in Nigeria for the training of relevant translation techniques and theories. This takes into consideration the wide areas of translation need like education, second language learning, mass communication, public information, enlightenment, awareness literary works and government documents to mention just a few.

Translation agencies should be established to promote cultural transfer through the translation of important documents stored in

English and other foreign languages and as a means of promoting the development and continued existence of Nigerian languages. This is also necessary for avoiding text or meaning mismatch in translation activities.

Machinery should be set in motion to encourage scholars' interest in the translation of documents and materials that only exist in English and other foreign languages into Nigerian languages for enlightenment and the promotion of cross cultural knowledge, among others.

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