

TRANSLATION CHALLENGES: THE CASE OF EDO

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Abstract: Translation according to Uwajeh (2005), is the linguistic communication activity whereby the information expressed with some given construct, called a 'source text', of a given language (a source language), is re-expressed with some equivalent construct, called the 'target text', of another given language (the target language). The study investigates the challenges an Edo translator encounters when translating either from English to Edo or from Edo to English. The study sets out to help the Edo native speakers have the additional competence of reading and writing in the Edo language. The data for the study was collected from native speakers of Edo who can read and write the language and through direct interviews with those who are competent in speaking the language. The theoretical framework adopted for this study is the formal correspondence and dynamic equivalence. The study reveals that the non-harmonization of the orthography of the language is one of the challenges an Edo translator would encounter. Ambiguity and thematic inconstancy present another difficulty (caused by the difference in the cultures of the source and target languages). The study offers sufficient support for the proposal that the writing system be harmonized in order to decrease the challenges that language users have when accurately writing the Edo language, particularly when translating.

Keywords: Translation; Edo language; thematic inconstancy; ambiguity; lexical gaps

INTRODUCTION

The translator has challenges when translating a text from one language to another. When translating from a developed language to one that is still developing, the process becomes much more daunting. In the case of a technical text, it even gets more complicated (Ijioma and Ezeafulukwe, 2015). This study was motivated by the need and pursuit of suitable communication tools as well as the rendering of suitable orthography in the Edo language's writing system. This is due to the fact that translation, as a form of communication, also serves to inform and educate. Over time, a lot of Edo authors and translators produced works in the language without following the language's formal rules for writing or translating. Edo/English translators face certain difficulties when attempting to convey sociopolitical ideals and worldviews from the source language to the target language. In the following sections of this work, these difficulties will be discussed.

Edo is a core member of the group of genetically related languages called the Eḍoid group (Elugbe, 1989). The language is spoken in seven out of eighteen local government areas (LGAs) of Edo state with its standard form used within the Benin metropolis in the Oredo local government area where the palace of the Benin monarch is situated. The seven local government areas include, Oredo, Ikpoba-Okha, Ego, Ovia South-West, Ovia North-East, Uhunmwode and Orhionmwo. Edo is largely a homogenous language but dialectal varieties are attested in some related communities, such varieties include: Oza Nogogo, Oza Aibiokunla or Odiguetue, Eho, Ovia, Iyekorhionmwọ and a host of others. All these are subordinate to the standard form; but they are all mutually intelligible. The Edo language was first documented by the early colonial administrators and missionaries, Omozuwa (2003), records that one of the first documented work in Edo include the translation of the gospel

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according to St. Mark, Primers and catechism books written for schools and churches in 1914. Edo is a language of the Kwa sub-group of the Niger-Congo phylum, whereas English is a Germanic language. The two languages have significant linguistic and cultural differences. Eke and Ugorji (1999:26) support this claim by pointing out that “numerous factors, including levels of scientific advancement and cultural evolution, explain for this difference”.

Uwajeh (2005) defines translation as the linguistic communication performance whereby the information expressed with some given construct called the source text of a given language is re-expressed with some equivalent construct called the target language of another language. One salient point to note is that translation takes place when two languages are involved for the aim of conveying information from the sender to the receiver. Translation's overarching objective is to adequately reproduce various texts so that a larger audience can access them. At the same time, translation requires two different languages, two different cultures, and some shared knowledge.

The original language from which the text is being translated is referred to as the source language (SL), and the target language (TL) is the language into which the material is being translated. The advancement in technology, civilization, commercial, and economic activities has contributed immensely to the boosting of translation growth as well as the quest for translation services the world over. The nations of the world are dependent on one another, either in politics, religion, culture, economic activities, etc., for optimal development and prominence, yet diverse languages abound. Without a common language of communication among the world's nations, this concept of coexistence remains a mirage. The usage of different languages for effective communication arises from the necessity for translation services, which arises from the desire for methods of greater accessibility.

Translating from the English language to any other language from a linguistic perspective faces some challenges. These challenges may vary from one mother tongue to the other. Given this, the thrust of this work is to identify the challenges the English/Edo translator encounters when translating from the Edo language to the English language. Challenges here are seen as ugly experiences which can hinder the achievement of effective translation. This paper, therefore, discusses the challenges of translation using the Edo language as a case study. It seeks to provide answers to the following question(s):

1. What are the various translation challenges in the Edo language?
2. Does misrepresentation of the writing system lead to faulty translation in the language?

In Introduction section, Authors should state the objectives of the work at the end of introduction section. Before the objective, Authors should provide an adequate background, and very short literature survey in order to record the existing solutions/method, to show which is the best of previous researches, to show the main limitation of the previous researches, to show what do you hope to achieve (to solve the limitation), and to show the scientific merit or novelties of the paper. Avoid a detailed literature survey or a summary of the results.

METHODOLOGY

The idea of this paper was informed by the fact that there are challenges when translators try to translate from Edo to English and vice versa, and also the rules of writing the Edo language are not well applied, which leads to faulty translated texts. The data for the study were sourced from primary and secondary sources. The primary data for this study were sourced from native speakers, both adults and youths of Edo origin, and they reside in Benin City. The data were drawn from 10 speakers; 4 males and 6 females. The secondary data were sourced from published and

unpublished works on translation and in the Edo language. One such published work is Omozuwa (2010) Edo Phonetics and Phonology. The data gathered appeared as words, phrases as well as sentences, and the qualitative methodology was applied for data analysis.

LITERATURE REVIEW

Thriveni (2000, p. 1) states that “translation is not simply a matter of seeking other words with similar meanings but of finding appropriate ways of saying things in another language”. This is to say that appropriateness of expression of meaning in both languages is the ultimate idea of translation. As Wilss (1982, p. 3) notes, translation is a transfer process, which aims at the transformation of a written SL text into an optimally equivalent TL text, and which requires the syntactic, semantic, and the pragmatic understanding and analytical processing of the SL. Nida (1984, p. 83) emphasizes that “translation consists of reproducing in the receptor language (RL) the closest natural equivalent of the source language message (SLM), first in terms of meaning and secondly in terms of style”. The conviction or assurance that the hearer comprehends the translated reality is a concern in translation. The degree to which the typical reader, for whom the translation is intended, understands it determines the accuracy of the translation. (Nida and Taber 1974, p. 1). This means that effective communication is achieved. Some challenges in translating from one language to the other can affect the certainty of the translation, which means that the precise meaning of the original message or statement (fact) is distorted. This is tantamount to no communication.

Lefevere (2016) as cited in Mauro (2022, p. 1) states that the act of translating can be seen as a form of rewriting, as the translator necessarily needs to take into account a series of ideological and political constraints within the receiving culture's system. Each target text is thus aimed at adapting the source text to a certain ideology or poetics. Mauro adds that “as a result, the

translated text is no longer seen as an exact replica of the original but is instead examined as a brand-new work that is a part of a certain socio-cultural environment. In this regard, it is significant to remember that the idea of "faithfulness" (or "fidelity") has been regarded as one of the essential terms in translation studies and has a variety of meanings”.

In general, the primary requirement of any type of communication is to ensure that the message is adequately transmitted from the source to the receiver in a consistent manner. The translator's mission in translation is to reproduce the closest equivalent meaning of the original text in the target language; otherwise, translation as a form of communication would be pointless.

According to Darbelnet, as quoted by Simpson (1979, p. 3), "translation is the operation which consists in transferring from one language to another all the elements of meaning of a passage, and only these elements, while ensuring that their relative importance, as well as their tonality, remain in the target language; - and also taking into account the relative difference presented by the cultures to which the source language and the target language correspond respectively”.

According to Nwadike (1997), “translation is the rendering of a source language text into a target language with the view of presenting and/or domesticating the message and the form as much as possible”. The word rendering in the definition suggests action and activity from one language to another. This shows that translation is an act that goes from the original communicator to the translator who stands in for the original communicator and delivers the message to the original communicatee. It is also important to consider translation as both a linguistic and cultural endeavour. According to House (2009, p. 11). Translation is not only a linguistic act; it is also a cultural one, an act of communication across cultures. Translating always involves both language and culture simply because the two cannot be separated. Based on that definition, a translator should not only have sufficient

knowledge of the source and target languages, but should also be conversant with both cultures. The target culture norms are crucial because they are the cultural environment in which the translator will have to achieve its purpose. Hence, translation is a form of intercultural communication. There are two major types of translation, literary and technical translation. In this work, we are concerned with the technical translation (Ijioma and Ezeafulukwe, 2015).

According to Toury (1995), when we translate, we disambiguate ambiguous terms and replace them with new ambiguities. We take an esoteric text and make it exoteric by allowing the target language reader to approach the text without the assistance of a teacher. We alter the setting in which a text is read and used. No text would be untouched by these transformations. Because the meaning of words is said to be arbitrary and heavily influenced by conventions, translation only modifies linguistic conventions. However, through the speaker's intention, linguistic meaning operates independently of words (Christian, 2011). The linguistic differences are negligible as long as the intention is maintained (Lessig, 1993; Grafield, 2011; Frasher, 2013; Frank, 2014).

When attempting to translate from one language to another, translators run into several difficulties. Untranslatability is one of these difficulties. Lexical gaps between the languages being translated is one of the reasons something cannot be translated. Untranslatability is a quality of a text or of any speech in a language for which no equivalent text or utterance can be found in another language when translated, according to Sankaravelayuthan (2020, p. 56). However, neither the translatable nor the untranslatable are exclusive. The complexity of the translation is instead determined by the nature of the texts and the translator's familiarity with the target languages. A text or statement that is deemed "untranslatable," he continues, is essentially a lacuna or lexical gap. The word, expression, or phrase in the source language and another word,

expression, or turn of phrase in the target language are not equivalent in every way.

In corroborating the issues raised as regards translation challenges and untranslatability, Hadjim and Napu (2021) in their work titled: 'Analysis of Translation Methods of Figurative Language in Short Story', observed that most translators encountered numerous difficulties when attempting to translate figurative languages like metaphor and simile. According to Larson (1984), there are a few reasons why metaphors and similes are difficult to comprehend and cannot be translated exactly. The receptor language might not have a word for the image utilized in the metaphor or simile. Literal translation is frequently associated with the original culture, which gives the intended audience an inappropriate impression. The fact that the point of similarity may be interpreted differently in different cultures is one of the more important difficulties.

THEORETICAL FRAMEWORK

This paper adopts Nida and Taber's (1982) model of translation theory, formal correspondence, and dynamic equivalence. The choice of this framework is because the meaning of words is said to be arbitrary and depends largely on conventions; translation only changes the linguistic conventions. Linguistic meaning does not act through the words themselves to convey meaning (Christian 2011). According to Nida (1969, p. 12), translating entails recreating in the target language the message's closest natural counterpart, first in terms of meaning and then in terms of style. Formal correspondence and dynamic equivalence are two separate types of equivalence that Nida and Taber (1982) developed.

Nida (1969, p. 12) preferred dynamic and formal equivalence and used them in favor of literal, free, and faithful translation, as observed by Munday (2001). In contrast to dynamic equivalence, which is founded on "the principle of equivalent impact," formal correspondence places emphasis on the message itself, both in terms of form and

substance. A TL item that corresponds most closely to an SL term or phrase is used in formal correspondence. There are not necessarily formal counterparts between language pairs, according to Nida and Taber (1982). Therefore, if the translation attempts to achieve formal rather than dynamic equivalence, they advise using these formal equivalents whenever possible. Formal correspondence frequently distorts the grammatical and stylistic conventions of the target language, which in turn distorts the message and causes the recipient to misunderstand or work excessively hard. According to the translation principle of "dynamic equivalence," a translator aims to convey the original content in such a way that the TL phrasing will have the same effect on the TC audience as the ST audience did. Nida and Taber argued that even though the format of the original text is occasionally altered, the message is maintained and the translation is faithful as long as the alteration complies with the rules of back transformation in the source language, contextual consistency in the transfer, and transformation in the receptor language. All of the aforementioned points of view agree that the translation should be as clear as possible while maintaining the meaning and orthography of the original text.

TRANSLATION CHALLENGES IN EDO

The Ambiguity Challenge

Ambiguity is the state of having as many meanings from an expression, that is an expression in general terms is ambiguous if it has more than one meaning. These meanings are different from each other. That is why a single expression may lead to different meanings. For this, a single expression might have different meanings. Since many words in natural language can have many meanings, or because some structural features might have multiple interpretations, distinct words, strings of words, and statements can all be ambiguous. This implies that "A phrase or statement is ambiguous if it has more than one possible interpretation (Löbner, 2002).

Yule (1996, p. 121) asserts that one cause of ambiguity is homonymy, which is when one form written or spoken has two or more unrelated meanings. Homonyms are lexical items that are phonologically and orthographically identical but have different meanings and often with distinct etymological origins.

Ambiguity, therefore, becomes a challenge for translators, especially in Edo, because there are some lexical items and sentences that have more than one meaning. If the Edo translator were to translate such expressions, he would or she would be forced to decide which one of the meanings was needed and/or intended by the real communicator at that point in time. Below are some examples of cases of ambiguity in Edo:

(c) *Ya dẹ ebe gu mwẹg*
Go buy book for me
Go and buy book come for me
Go and buy book for me

Ya dẹ ebe gu mwẹ
Go buy leaves/vegetables for me
Go and buy leaves/vegetables come for me
Go and buy leaves/vegetables for me

(d) *Ze igho*
spend money

Ze igho
grow teeth (milk)

(e) *Ose mwẹ de*
Friend me fall
My friend fall
My friend fell

Ọse mwe de
Friend me fail
My friend fail
My friend failed

(f) *Erha ima su ima khian*
Father we lead us walk
Our father lead us
Our father led us

Erha ima su ima khian
Father we escort us walk
Our father escort us
Our father escorted us

From the examples, it is clear that an expression used in the source language (Edo) calls for two or more translated equivalents in the target language (English). One can also notice that if the communicator says, for instance, 'ghẹ gbe mwẹ ọmọ' which when translated can be either 'don't beat my child' or 'don't kill my child', the translator will have the challenge of translating the sentence because he doesn't know the intention of the communicator. The communicator may not also intend what comes first in the mind of the translator, and this may lead to a wrong translation of the information.

To solve this challenge of ambiguity, ambiguous sentences and/or information should be disambiguated. This can be done by using and adding lexical items that make the ambiguous sentences and/or information different in context. For example:

ghẹ gbe mwẹ ọmọ. 'don't beat my child'
ghẹ gbe mwẹ ọmọ rua. 'don't kill my child'

With the addition of the extra lexical item 'rua' (demonstrates that the activity in the co-occurring verb was carried out to the furthest degree), the ambiguous sentence(s) presented above become disambiguated.

The Challenge of Thematic Inconstancy

Another challenge an Edo translator would encounter when translating is called thematic inconstancy. This is peculiar to Uwajeh (2007). The first idea behind this concept is that of equivalence. Catford (1965) refers to such a translation challenge as untranslatability (that is, no translation equivalence). According to Culler (1976), languages are nomenclature, and because each language articulates and organizes the universe differently, the concepts of one language and another may be very different. The challenge of thematic inconstancy is that of finding translation equivalence which is caused by the difference in culture. Let us

consider the following examples:

(c) *Ikpia ne iran yo okuo ọ gba ebuluku*

Man that they go war he tie ebuluku
The men who go to war wear ebuluku

(d) *Erha mwẹ ya ẹbẹn ya gbe vbe ẹguae*

father me use ẹbẹn use dance and palace
My father used ẹbẹn to dance in the palace

(e) *Ugie orinmwī ma gba a ma ru izakhue vbe isoton*

festival corpse not complete not do izakhue and isoton
A burial ceremony is not complete if izakhue and isoton are not done

(f) *Ima ma ruẹmwẹ adan na ru vbe ugie orinmwī*

We no love adan that do and festival burial
We don't like adan that is performed at burial ceremonies

(g) *A ma do ugie ehọ, a i rri inya orrọ*

We not perform festival ehọ, we not eat yam rainy season
If we don't perform the ehọ ceremony, we will not eat new yam

From the examples above, we observed lexical items that were untranslated because they didn't have equivalents in the target language. These untranslated words show that they are beliefs, rituals, and festivals that are peculiar only to the Edo people, and as such there are no equivalent forms for them. In example 2a, 'ebuluku' is skirt-like clothes worn by warriors when going to war. It is also worn by chiefs, priests, and aged women in Edo. In 2b, 'ẹbẹn' is a type of staff used by the king and chiefs in the Benin kingdom, especially during ceremonies in the king's palace. The staff is also used by the chiefs to greet the king and for dancing. Translating these items just because there must be a form

for them in the target language will devalue the quality of the beliefs, rituals, and culture of the people. The absence of equivalent forms for these words, makes the translation process incomplete because information and communication has not completely been passed or taken place.

The Challenge of Lexical Gap

Lexical gaps are instances of a language's lack of lexical items that are found when comparing two languages or when translating into the target language. One of the causes of these gaps is the absence of a specific word to express particular ideas in the target language. This is due to the lexical gaps present in all languages. Lexical gaps are "the absence of a hypothetical word which would seem to fit naturally exhibited by existing words," according to Trask (1993, p. 157). Only when a concept or sentence lacks specific lexical elements to fill the gap and the gap is conveyed or filled using a free word combination or through another transformation will the concept of the lexical gap be noted in this study.

The Edo language is a developing language compared to languages like Igbo, Yoruba, and Hausa in Nigeria and as such does not have enough words and/or registers in its lexicon to explain or express some expressions in the English language. Let us consider the examples below:

(a) Colour

Fua: White, milk, and all shades of white

Khuikhui: Black and all shades of black

Baa: Red and all shades of red

(b) Kinship Terms

Ọtẹn: Relations/relatives, Brother, Sister, Nephew, Niece, etc.

Ebaba / Erha: Father, Step-father

Ọdọ: Husband, brother-in-law, son-in-law, etc.

(c) Technical terms Edo

Hardware ?

Software ?

Printer ?

Phone ?

Keyboard ?

These are some examples of lexical gaps in the Edo language. From the examples above, it was observed that there are lexical gaps in the Edo language that will pose a challenge(s) to the translator. In the first set of words under colour, Edo uses the word 'fua' for all shades of white, but the same cannot be said about the English language. If there is a sentence where the other shades of white are used, the Edo translator will need to describe the concept referring to fua. This can also be said about the kinship terms examples. For technical terms, we notice the gap too. The Edo translator will require borrowing to fill in the gap. The type of borrowing could be pure, for instance using the word 'printer' the way it is in the source language, or naturalized borrowing, for instance, printer will now be 'epirinta'. The word was resyllabified to suit the structure of the target language.

Limited Time

Since most clients require the translated work right away and can't afford to waste any time, limited time is the most frequent issue that translators deal with on a daily basis. If the text is simple, the translator might be able to finish it by the deadline; but, if the document is technical or legal, and contains many technical terminologies, or if there are many dialectal terms and colloquialisms, it might take longer to finish. When the customer is on your tail to receive the translated documents, it may be highly stressful for the translator. Another challenge faced by the translator is when the material/text to be translated does not reach him on time for him to prepare. The translator, to translate the text effectively; needs to study the text properly and search for an accurate and suitable vocabulary or registers to carry out the translation activity. The need for enough time will enable the translator to get equivalent forms that will have no semantic implications

on the translated text in the target language.

According to Ihuarulam (2016), these are the aspects of preparation he will need to be able to translate the message to reflect the writer's mind. Without enough time, the translation may be done haphazardly, which may compromise the meaning and the purpose.

The Challenge of Language Structure

The structure of languages is different. This is because languages in the world belong to different language families. These differences in structure can pose a serious challenge for the Edo translator. An excellent knowledge and grasp of the cultural and structural facets of the source and target languages are prerequisites for successful translation. As an illustration, although in English the adjective comes before the noun, in Edo it does the opposite, as demonstrated by the examples below:

- (a) The red cloth
Ukpɔn ne ɔ baa
- (b) The long wood
Erhan ne ɔ tan
- (c) The dark man
Okpia ne ɔ khuikhui

The Edo translator needs to also have an idea about the mismatches in the syntax and structure of both the Edo and other languages. The verb “do” in English is “ru” in Edo, while its past tense is ‘did’ in English, but ‘ru’ in Edo with a high tone. This verb when used in sentences, takes a different form in Edo but not in English. For example:

- (a) *Gha ru ɔna?*
Who did this?
- (b) *Unwɔmwɛ ru amamɛ*
Soup do water water
The soup is becoming watery
- (c) *U rri evbare ra?*
You eat food QM

Did you eat food?

The examples above show the different manifestations of the verb 'do' in Edo. It was observed in example 5c that there was no mention of the verb in the Edo question, but in the translated version of the question it was present in its past form. This shows the difference in the structures of both languages. In 5b, the verb takes another form 'is becoming' in English but still retains its form in Edo. A translator who does not have a mastery of the grammatical structure of the Edo language will have a serious problem translating the language.

Another problem as far as language structure is concerned is that some articles are not present in sentences in Edo. For example, the articles 'a' and 'an' are not found in Edo sentences, example:

- (a) *Iye mwɛ dɛ ekɛn- ɔkhɔkhɔ me*
Mother me buy egg me
My mother bought an egg for me
- (b) *I mwɛ ebe*
I own book
I have a book
- (c) *Ọ de ye otɔ*
It fall be ground
It fell to the ground

In trying to remedy this challenge, the translator needs to have a very good knowledge of the languages he is working with and on. For example, in example 6 above, the translator may express the absence of the articles with the use of the numeral ɔkpa (one) for example:

- (d) *Erha mwɛ bɔ owa (ɔkpa) vbe Uselu*
Father me build house in Uselu
My father built a (one) house in Uselu
- (e) *I mwɛ ɛ imɔto ɔkpa*
I have car one
I have one car

The translation involving such expressions with the use of the numeral *ɔkpa* (one) may differ slightly without its use by the translator. Here also, the translator may wish or is at liberty to decide which of the expressions to use to achieve his purpose. The use of *ɔkpa* (one) helps to disambiguate the sentence as *I mwẹẹ impto* may also mean 'I have cars'.

The Challenge of Lack of Education and Training

Education and Training are the bedrock and backbone of knowledge. The question that is sometimes asked is 'Are education and training important and/or necessary in translation?' For a translator to be very effective, he has to be educated and trained to a certain level, and the degree will be the answer to the question. This is due to the fact that translation is important to every aspect of life because it enables one to understand ideas spoken/written in languages outside of one's language.

Two problems are observed based on the thesis above: firstly, is the fact that many translators are not educated enough to be called translators, while the second is that being a speaker/hearer of the Edo language is not enough to guarantee being a translator. In the first problem, many translators are only trained to the level of a school certificate, and in the second, they don't have the linguistic knowledge to write in the language accurately, effectively, and precisely. This is a key challenge of translation in the Edo language as illustrated in the data below.

Omozuwa (2012, p. 10) in agreement with the problems highlighted above states that "at the moment, writing the Edo language is a free-for-all enterprise where individual writers seem to create writing rules of their own without obeying the canonical morphological rules of word or syllable division". Lack of education and training has hindered many translators and rendered many of their works not presentable. Let us consider the following examples:

- (a) *Aganmwonyi* 'barrenness is glorified' instead of *Aganimwonyi* 'barranness is not glorified'
 - (b) *Evbarunegbego* 'one good turn does not deserve another' instead of *Evbarunegbeifo* 'one good turn deserves another'
 - (c) *Efemwekiekie* 'it's too late to acquire wealth' instead of *Efeimwekiekie* 'it's not too late acquire wealth'
 - (d) *Agbonghamamwan* instead of *Agbonghamaamwa* 'life will be better'
 - (e) *Imuętinyan* instead of *Imuętinnya* 'I have faith in ...'
 - (f) *Osahęnhen* instead of *Osahęnhen* "God knows"
 - (g) *Osa oyi oto oyi ukhunmwun n'agbon mien gha lo* instead of *Osa Ọ yi otọ yi ukhunmwu ne agbon gha loo* 'The Almighty God created the heaven and earth for mankind'
- (culled from Omozuwa, 2010 & 2012)**

The examples above show that the translator lacks linguistic knowledge and competence in the language. The translator in the case may be a competent speaker, but not a competent writer of the language. Omozuwa (2012) calls it: "Mr. Wright, is saying it right, necessarily writing it right" The data show that there are many flaws in the writing system due to a lack of linguistic education and training, especially in the orthography of the language. The flaws are:

- (a) In the Edo language, which has an open syllable system in which lexical items end in vowels, words with a nasal consonant before the last vowel are not ended with the letter "n." e.g. It is not *iyān* but *inyā* 'yam', not *amēn* but *amē* 'water', not *mwēn* but *mwē* 'me/my/mine', etc.
- (b) The use of the different "R-sounds" in the language. Edo makes use of three R-sounds which are rr [r], rh [ɾ], and r [ɹ]. These R-sounds cannot be differentiated in writing by many translators, and as such, the [r] is used

to represent all three in writing, for example:

Osarɔ instead of *Osarrɔ* ‘there is God’ *Eran* instead of *Erhan* ‘wood’

Qrobosa instead of *Qrrobosa* ‘He is in the hands of God’

Erhinmwinhe instead of *Erinmwihe* ‘the heavens refused’

- (c) The use of sub-dots in the language. Many translators and writers write the language and words without making use of the sub-dots where necessary. The inability to use these sub-dots on letters of the alphabet where needed renders the translated text inaccurate. For example, Edo distinguishes between *e* [e] and *ɛ* [ɛ], and *o* [o] and *ɔ* [ɔ] respectively.
- (d) The failure to use the negative marker ‘i’ where necessary and applicable, as seen in examples 7a and 7b, respectively.
- (e) With education and training, it will be possible to recognize and use the morphology and orthography of the Edo language when translating. Other stages, such as vocabulary choices, grammatical structure, interpretation, and translation of figurative expressions in the source and target languages will also be well applied. The translator at this point will find it easier to make the grammatical analysis of the given text and language which will help him to translate well.

DISCUSSION OF FINDINGS

The analysis of this paper exposed many challenges the Edo translator encounters when translating. It was observed that certain Edo expressions have more than one meaning in the English language, which sometimes led to ambiguity as a result of homonymy. This challenge places the translator in a dilemma because he will have the problem of determining which meaning is intended then.

Thematic inconstancy or untranslatability was also observed as another challenge. This challenge is caused

by the difference in cultures between the Edo language, on one hand, and any other language that may stand as the target language. What is significant in Edo may not be in English and as such stands as a barrier to communication and translation. There are no equivalent terms to translate some of these cultural terms, hence a translation challenge.

It was observed that technical terms, as well as a civilization, has immense implication for translation in the language, as there are lexical gaps to fill in the language. This is a result of increasing growth in invention and advancement of modern technology and growth in various fields, especially in information and communication technology. These advancements have introduced new lexical items to the already existing lexicon of advanced languages like the English language. On the contrary, the Edo language has minimal or no lexical items to capture these terms. One of the ways to remedy this challenge is by borrowing.

The structure of the language not being the same was also another observed challenge. Using adjectives as an example, English adjectives always come before the noun, while in Edo it is after the noun. The idea of mismatches in the syntax of the languages was observed too.

The study revealed that Edo translators were not well acquainted and properly drilled in the elementary knowledge of the language and translation. This is caused by a lack of adequate education and training of the translators. Many translators avoid formal training because they think that they can read, write and speak the language. This lack of education and training has helped in the misrepresentation of the writing system of the language that what is said, for instance, cannot be well accounted for in writing.

CONCLUSION

This study examined and described the translation challenges in the Edo language: what they are and how they affect translation, and how it is affected by orthographic misrepresentation in the

language. The following challenges were identified and discussed: ambiguity, thematic inconstancy, lexical gap, limited time, language structure, and lack of education and training. Challenges, as mentioned earlier, are seen as unpleasant experiences which can hinder the achievement of effective translation. Christian (2011) asserts that “a perfect translation is an unachievable dream. It is not conceivable to say the same thing in another way”. One of the difficulties in translation stems from this. In Ijioma and Ezeafulukwe's (2015) citation of Baker (1996 p. 21), they write that “the source language term may express an idea that is known in the target culture but simply not lexicalized, that is not ‘assigned’ a target language word to describe it”.

However, relying on the theory of formal correspondence and dynamic equivalence, it is possible to achieve a good translation without applying some methods of translation, e.g. the word-for-word method of translation. Translation is a very demanding task to undertake, but with the knowledge and understanding of the subject, language(s) method and style of translation, the art of translation will be successful.

This is a welcome call for all stakeholders to come together for the harmonization of the orthography as this will ensure that the Edo language is accurately and effectively written. The translators should make themselves available for training, for this will help the translator(s) to know the innovations like the issue of metalanguage that will help them improve in their work.

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