

**AN ANALYSIS OF CONJUNCTIVE RELATIONS IN THE
TRANSLATION OF *ANIMAL FARM* FROM ENGLISH TO HAUSA**

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**FACULTY OF LANGUAGES AND LINGUISTICS
UNIVERSITY OF MALAYA
KUALA LUMPUR**

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ABSTRACT

The aim of this study is to find out what kind of shifts exist in the translation of inter-sentential conjunctive relations in the novel, *Animal Farm*, from English to Hausa based on Catford's (1965) notion of shifts in translation.

The two novels used as the sources of data for this study were the source text in English, *Animal Farm* and its target language translation in Hausa, *Gandun Dabbobi*. Two hundred and fifty-two sentences containing inter-sentential conjunctive relations were extracted from each text, making the total number of five hundred and four sentences from both texts. Halliday and Hasan's (1976) Table of Conjunctive Relations was used to identify the different conjunctive relations. Equally, the effects of the shifts on the target language were also studied and explained in the data. This was done using Nida's (1964) theory of formal and functional equivalence.

Thirty different forms of shifts were found under three out of the five major classifications of shifts according to Catford (1965). These included seven forms of *structure shifts*, seven forms of *unit shifts*, with *class shifts* being the most common with sixteen different forms. Furthermore, this study also revealed that all the categories of conjunctive relations: additives, adversatives, causal and temporal were shifted in the translation but their shifts differed between one class of conjunctions to another. The findings also show that, apart from shifts, other strategies of translation such as maintaining formal correspondence and omissions were also found along with shifts in the translation of inter-sentential conjunctive relations from English to Hausa.

ABSTRAK

Tujuan kajian ini adalah untuk mengetahui apakah jenis syif-syif yang wujud dalam terjemahan hubungan kata penghubung (*conjunctive relations*) antara ayat-ayat dalam novel, *Animal Farm* dari Bahasa Inggeris ke Bahasa Hausa berdasarkan gagasan syif-syif dalam penterjemahan yang dikemukakan oleh Catford (1965).

Kedua-dua novel yang menjadi sumber data untuk kajian ini ialah teks sumber dalam Bahasa Inggeris, iaitu *Animal Farm* dan terjemahannya ke dalam bahasa sasaran iaitu Bahasa Hausa, *Gandun Dabbobi*. Dua ratus lima puluh-dua ayat yang mengandungi hubungan kata penghubung (*conjunctive relations*) antara ayat-ayat dipetik daripada setiap teks, menjadikan jumlah dari kedua-dua teks sebanyak 504 ayat. Jadual Perhubungan Kata Penghubung (*Table of Conjunctive Relations*) oleh Halliday dan Hasan (1976) telah digunakan untuk mengenal pasti hubungan kata penghubung (*conjunctive relations*) yang berbeda. Begitu juga, kesan syif-syif pada bahasa sasaran juga telah dikaji dan dijelaskan dalam data. Ini dilakukan dengan menggunakan teori kesetaraan formal dan berfungsi oleh Nida (1964).

Tiga puluh pelbagai bentuk syif didapati di bawah tiga daripada lima klasifikasi utama syif mengikut Catford (1965). Ini termasuk tujuh bentuk syif struktur, tujuh bentuk syif unit, dengan syif kelas yang paling biasa atau kerap dengan enam belas bentuk yang berbeza. Selain itu, kajian ini juga menunjukkan bahawa semua kategori kata penghubung (*conjunctive relations*): tambahan (*additives*), adversatif, sebab-musabab dan temporal telah mengalami perpindahan atau syif dalam terjemahan tetapi syif-syif ini berbeza antara satu kelas kata penghubung (*conjunctive relations*) dengan yang lain. Dapatan dari kajian juga menunjukkan bahawa, selain dari syif-syif, strategi lain penterjemahan seperti mengekalkan korespondensi rasmi (*formal correspondence*) dan ketinggalan (*omissions*) juga didapati dalam penterjemahan kata penghubung (*conjunctive relations*) antara ayat-ayat (*inter-sentential*) dari Bahasa Inggeris ke Bahasa Hausa.

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LIST OF ABBREVIATIONS

AF	-	Animal Farm
GD	-	<i>Gandun Dabbobi</i>
SL	-	Source Language
ST	-	Source Text
TL	-	Target Language
TT	-	Target Text

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CHAPTER 1

INTRODUCTION

1.1 Introduction

This study analyses the translation of cohesive conjunctive relations from the novel, *Animal Farm* (AF) by George Orwell from English to *Gandun Dabbobi* (GD) in Hausa. *Animal Farm* (AF) written by George Orwell was published on 17th August, 1945 by Secker and Warburg in London, England. AF is a famous novel written in English language by George Orwell who was a prolific writer and had written many literary texts during his lifetime. The book with its satirical nature has obtained a wider recognition and has been translated into different languages, of which, Hausa is one of them. His original name was Eric Arthur Blair. He was born on 25 June, 1903, in Motihari Bihar, a place that was known as a British Indian colony during the colonial days. According to Lazaro (2001, p. 7) Orwell is considered to be one of the most influential writers of the 20th century. Many years after his death, he is recognized and generally considered by many as a leading figure in terms of English prose writing in the twentieth century. Not only that, he is also regarded by many to be the most prominent and influential satiric writers whose books derived voluminous academic analysis and general scholarly attention from different readers and critics. He wrote many books among which include the famous *Animal Farm*, (AF) *Nineteen Eighty Four*, *Shooting an Elephant*, among others.

On the other hand, according to Newman (2000, p. 1), Hausa is a language which is spoken predominantly in northern Nigeria and some parts of Niger and it is a minority language dispersed across the West African sub-continent. *Animal Farm* was translated to Hausa (*Gandun Dabbobi*) by Bala Abdullahi Funtua (1975) and published by Ibadan University Press, Nigeria. The translator of the Hausa version of *Animal Farm*, which was titled *Gandun Dabbobi (GD)*, was a Nigerian translator from Katsina State. His name was Bala Abdullahi Funtua. He wrote the Hausa translation of the book in 1975, exactly thirty years after the first publication of the English version. The translator, Bala Abdullahi Funtua (1975), noted as an epilogue on the back cover of his translated book (GD) the following: “*Gandun Dabbobi* is the Hausa translation of George Orwell’s classic novel, *Animal Farm*. This translation resets the story in a Hausa context without losing any of the liveliness and pungency of the original. *Gandun Dabbobi* will be invaluable both as a secondary level reading text for students of Hausa and as an aid to students studying *Animal Farm*....” *Gandun Dabbobi* has been widely accepted in the Hausa society, and it has been approved to be part of the secondary school syllabuses. The book is studied at the university level in some of the literary classes across different universities where Hausa language and linguistics are taught.

Furthermore, the study uses the table of conjunctive relations of Halliday and Hasan’s (1976) notion of conjunctions. This is used together with Catford’s (1965) categorization of shifts in translation. The study focuses on the shifts found

in the inter-sentential cohesive conjunctive relations found from English to Hausa based on the two novels under study only.

1.2 Background of the study

According to Hodge (1963) and Newman (2000), Hausa as a language of great importance and wider influence in West Africa has been studied for over a century by scholars and many other interested individuals. Scholarly and academic research activities were recorded on different aspects of learning which include translation studies. Therefore, a lot of resources of academic importance were translated from various languages into Hausa. The most famous resource languages were Arabic and English. Hence, there is a need to have studies that will look at the techniques, procedures, methods and the style of how various linguistic items are translated and their suitability to the content and context of the translation.

The translation of conjunctive relations is one of the important academic trends which are under academic discussion in the field of translation across different languages. In Hausa language, no such study has been done before and a lot of translation activities go on every day. Translation studies have been going on since the early period of the 19th century especially from English to Hausa. Recently however, many forms of literature are translated across different fields of studies, by different people who are knowledgeable in the field and who are not. To champion the cause of the field as an academic discipline, studies have to be undertaken in order to know how various grammatical items are [im]properly

translated into Hausa language, in order to facilitate reliability in the translation of conjunctions, in specific and other lexical items in general, from English to Hausa.

1.2.1 Translation Studies

The researcher is of the opinion that translation is an invaluable and indispensable field of study, which is very crucial and central to the development of globalization. It is one of the few fields of study which is constantly evolving. It goes on almost every second, somewhere around the world, either physically as done by human translators, or electronically as done by various machines and technological gadgets around the world. It can be said that translation goes on in every minute of life; it serves like a breath of the language. Due to the crucial nature of translation, the bulk of academic and non academic works are produced abundantly in different languages.

This leads to the need for sensitization in the field of translation and the need for proper and careful treatment of works which are carried out, if translation is to be worth its value and prestige. Without proper handling of translation, there will definitely be a communication gap, which will amount to an unquantifiable breach of world diplomacy, unity and structure. All these and many other issues are handled through the conscious and proper transmission and rendering of ideas and information from one language to another. Thus the essence of translation is extremely tremendous.

Most of the studies on translation start with a very long outline on the developmental stages of the field in particular, citing the works of prominent scholars, such as Holmes (1972), Jakobson (1959), Nida (1964) Vinay and Darbelnet (1959), etc. This research will not be an exception especially in relation to how the field started to develop up to the contemporary period and the recent works of Halliday (2004) on the notion of conjunctions.

1.2.2 Definitions of translation

Definitions of translation are provided by different scholars; however, some of these definitions serve and show mainly the area of specialization of its advocates. For instance, Catford (1965) defined translation according to his strict view of translation being largely, if not only, a property under the auspices of applied linguistics. Many definitions of translation have been put forward by translation authorities such as Vinay and Darbelnet (1958), Nida (1969), Savory (1968), Catford (1965), Newmark (1988), Finlay (1971), Bell (1991), Fawcett (1997), Munday (2001), Baker (2001), Darwish (2003), among others.

Nida (1969, p. 12) is a noteworthy translation theorist who describes the process of translating as “producing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and second in terms of style.” This definition has received wider recognition, reproduction and to some extent, some criticism as to the scope and perspective under which it was construed. However, it captures major features of translation which various translation works, processes and procedures revolve around. Thus, the concept of

equivalence is clearly captured, and the “producing” or reproducing the text from its source language (SL) natural form, to the context of the target language (TL).

Savory (1968) portrays that translation relies heavily on the equivalence of thought. The only distinguishing factor is how different verbal expressions are employed in order to convey the same message in different languages. Savory also emphasizes equivalence, as captured by Nida (1969). Another definition that pressed on the linguistic aspect of translation is that supplied by Catford (1965), where he views translation as "the replacement of textual material in one language; source language (SL) by equivalent textual material in another language; target language (TL)". Catford (1965) also discusses the concept of equivalence in his definition, which shows the importance and relevance of equivalence in translation.

However, Newmark (1988), another prominent reference figure in the field of translation, gives an author a highest authority of manipulating the target text (TT) according to how he wishes it to be, based on what was found in the target text (ST). Newmark (1988, p. 5) suggests that translation can be defined as “rendering the meaning of a text into another language in the way that the author intended the text.” Newmark (1988) differentiated between several forms of translation which were summarily put under two main types: communicative and semantic translation. Communicative translation is a translation which is more or less a form of a free translation, while semantic translation is based on sticking to the literal form of a text. In another submission; Newmark (1991, p. 27) remarks that,

“If I define the act of translating as transferring the meaning of a stretch or a unit of language, the whole or a part of a text, from one language to another, I am possibly putting the problem where it belongs, viz., the meaning of meaning rather than the meaning of equivalence, identity, similarity, likeness, sameness, correspondence and so on.”

According to Bell (1991, p. 5), translation is "the expression in another language (or target language) of what has been expressed in another source language preserving semantic and stylistic equivalences." Bell (1991, p. 6) further explained that, “translation is the replacement of a representation of a text in one language by a representation of an equivalent text in a second language.” House (1991) asserts that the paramount objective of translation lies in rendering the intended meaning across two different languages, the source language and the target language.

In addition, Finlay (1971, p.1) starts the opening chapter of his book by defining translation as, “a presentation of a text in a language other than that in which it was originally written.” He stresses that the word “written” as it appeared in his definition must be emphasized to differentiate between translating and interpreting. He distinguished between “translating” and “interpreting” as the former is uniquely in written form while the latter is in spoken form.

Furthermore, Munday (2001) posits that a translation study is multi-dimensional in nature referring to different concepts. It can refer to the field of translation in

general, it can also refer to the product, i.e. a translation of a text, and it can refer to the process of translating. Similarly, Darwish (2003, p. 21) suggests that, “Translation is a complex dichotomous and cumulative process that involves a host of activities drawing upon other disciplines related to language, writing, linguistics and culture.”

In the researcher’s point of view, translation can be regarded as transferring the message, form and style of a source text (ST) into the target text (TT) systematically. This shows that translation is a system that has procedures and strategies which must necessarily be adhered to.

To conclude this segment, Basnett and Lefevere (1998, pp. 5-6) have this to say:

“One of the great strides that has been made over the last twenty years is the realization that the house of translation has, indeed, many mansions now, not least because the definition of the field has been widened to include more than just the technique of translating, as it is studied and taught.”

All the above definitions of translation focus heavily on how languages are the main ingredients of translation without which, nothing will be translated. Therefore, the structure of these languages and how the translation affects such structures are subjects of different researches in many languages. This study too, deals with one aspect of the textual structure of translated texts which are cohesive conjunctive relations. Cohesive conjunctions hold a text together and make it to flow logically and efficiently. According to Macmillan English Dictionary for Advanced Learners (2002), conjunction can be referred to as a word that is used in

order to link or join other words, phrases, clauses and sentences, for example ‘but’, ‘and’, and ‘because’. The process of translating cohesive conjunctions leads to various kinds of shifts, as can be seen in the analysis section of this study. Furthermore, all these definitions of translation show how shift as oppose to equivalent in some sense play a major role in translation.

1.2.3 Literary translation

It is imperative for this study to identify and discuss the concept of literary translation, as the basis of the research is based on the literary work of George Orwell’s *Animal Farm* and its translation to Hausa entitled, *Gandun Dabbobi*. Literary translation is considered by many to be the opposite of technical translation; however, in reality literary translation is also technical in its nature, contents and specifications. According to Devy (1999, p. 186), “Literary translation is not just a replication of a text in another verbal system of signs. It is a replication of an ordered sub-system of signs within a given language in another corresponding ordered sub-system of signs within a related language.” This shows its complexity and technical nature.

Devy (1999, p. 186) puts it that, translation is not just a mere transfer of ideas and signs, from one language to another. It has to be understood and always remembered that after a translation is finished, the original source text (ST), will still remain with its original nature. Translation only revitalizes the original source text in another verbal order of another language. Literary texts are known to maintain and continue to belong to their initial, original and unique form and its

period of emergence, holding its lifelong style, the translated version approximates the original and to some extent transcends it.

Literary translation refers to a kind of translation that covers all types of fiction which include intellectual writings of novels, drama, poetry, and many other forms of non-scientific and non-formal texts. This kind of translation is mostly done based on enhancing cultural unity and to add to academic fields or in order to study some techniques and procedures used by translators. It is one of the most common and well known forms of translation. According to Finlay (1971) this type of translation is different from other forms of translations such as technical translation, scientific translation and commercial translation because in literary translation, the style and mode of expression are far more important than is the case with purely factual material. This form of translation deals, most of the time, with studying and extending a source language culture into the target language. In this form of translation, a translator must be conversant with both the source and target cultures for him to appropriately transfer the intended message to the target language without being biased to any.

Similarly, literary translation is the common form of translation that cuts across different and diverse cultures around the world and also introduces a new paradigm of knowledge from its unknown position to different forms of limelight in the world. Other scholars view literary translation as a kind of translation that is primarily concerned with texts which belong to the field of culture and literature in a general sense. Therefore, literary translation is a translation which is inclined

to the translation of prose, poetry and plays. Literature is a topic that is highly dependent on culture; therefore, literary translation must possess a sense of cultural inclination.

Boase-Beier (2004, p. 278 cited in Huang, 2011, p. 97) assumes that “Literary translation is always direct translation.” Huang (2011, p. 19) discusses the deepest relationship that exists between literary translation and a literary text. Without a literary text there would be no literary translation. He posits that “literary texts are in a written form, fictional and canonical, and they have an aesthetic function, focusing on the expression of emotions, with poetic language, implicit meanings, *heteroglossia*, and deviations”.

In addition, Byrne (2006, p. 4) while expounding the nature of technical translation portrays that some people regard technical translation with utmost disdain, claiming that it lacks style. He argues that, it might be because of the perception and popular belief of some scholars that style relates exclusively to literature. “If we look at style from a literary point of view, then it does not have any place in technical translation. Technical texts are not intended to entertain or impress, nor are they supposed to demonstrate any literary tendencies.” But on the other hand, he portrays that, even the technical translation which seems to be a direct opposite of literary translation, possesses its form of style which is peculiar to it. From this, it can be concluded that, one of the main distinguishing factors between the technical and literary translation lies in the fact that, while the latter

employs a heavy use of the stylistic approach, the former possesses a slight form of style or none at all.

However, it is worth stating that there is a wider difference between literal and literary translation. Although both words share the same root, the terminologies entirely denote different senses. Literary translation focuses on the content, which has to do with fiction, but 'literal translation' connotes a method of translation which is more or less word-for-word translation. According to Newmark (1988, p. 46), literal translation is when "the SL grammatical constructions are converted to their nearest TL equivalents but the lexical words are again translated singly, out of context."

Munday (2008) defines literal translation as a word-for-word translation even in its weaker form, and sticks very closely to ST lexis and syntax. Munday (2008) traced the origin of the "literal" translation debate among different scholars e.g Cicero (first century BCE), St Jerome, (late fourth century CE), from those who rejected the whole concept as insufficient in translation like Jerome who argued that, following the word-for-word approach in translation jeopardizes the meaning and makes the translation absurd. The debate on literal versus free translation which is popularly put as word-for-word versus sense-for-sense has been there for a long period of time. He also cited Vinay and Darbelnet, (Munday 2008, pp. 19-22) where they explained literal translation as being the most common between languages which share the same family and culture. Thus, literal translation deals with the process and method of translation which is more or less similar to word-

for-word, while literary translation deals with the translation of fictional or creative form of writings. Additionally, according to Catford (1965, p.25) “*Literal translation lies between these extremes; it may start, as it were, from a word-for-word translation, but make changes in conformity with TL grammar (e.g. inserting additional words, changing structures at any rank, etc.); this may make it a group-group or clause-clause translation. One notable point, however, is that literal translation, like word-for-word, tends to remain lexically word-for-word, i.e. to use the highest (unconditioned) probability lexical equivalent for each lexical item. Lexical adaptation to TL collocational or 'idiomatic' requirements seems to be characteristic of free translation.*”

With respect to this study, it has to be understood that the translation of *Animal Farm* from English to Hausa lies within the category of literary translation. Therefore, the translator might have used some techniques which are peculiar to literary translation in translating the conjunctive relations from English to Hausa, as showed in the definitions and context of literary translation.

1.3 Statement of the problem

This study tries to investigate and empirically establish how conjunctive relations at inter-sentential positions, as cohesive lexical devices, are translated with particular reference to the forms of shifts that are found in the translation. This is in respect to the translation of *Animal Farm* (AF) from English to *Gandun Dabbobi* (GD) in the Hausa language. If a conjunctive relation is not appropriately translated into a TL, this may lead to a distortion of meaning in the TT. Therefore,

the problem to be addressed in this research is to see what forms of shifts are found in the translation of conjunctions as cohesive devices from English into the Hausa language. Also the study is undertaken in order to see how efficiently or otherwise the inter-sentential conjunctions have been translated from English into Hausa.

1.4 Research Objectives

The objectives of this study are to:

1. identify the shifts in the conjunctive relations used in the translation of *Animal Farm* in English to *Gandun Dabbobi* in Hausa.
2. examine the effects of these shifts on the translated message of the target text in Hausa.
3. explore better strategies for the conjunctive relations that have not been translated appropriately.

1.5 Research Questions

Based on the objectives, the research questions for this study are as follows:

1. What are the shifts in the conjunctive relations used in the translation of *Animal Farm* in English to *Gandun Dabbobi* in Hausa?
2. What are the effects of these shifts on the translated message of the target text in Hausa?
3. How can better strategies be used for the conjunctive relations that have not been translated appropriately?

1.6 Significance of the study

Based on the researcher's review of past studies, this study is probably the first of its kind to look thoroughly into the translation of inter-sentential conjunctive relations in the novel *Animal Farm* from English to its Hausa translation, *Gandun Dabbobi*.

The findings from this study may help both students and researchers to undertake future research in this area and to have points of reference when doing another research that is related to the study of inter-sentential conjunctive relations in other novels.

Moreover, the overall significance of the study will also be in enhancing the academic field of translation studies, as it will show the intellectual know how in conducting translation research on the shifts found in the translation of inter-sentential conjunctive relations using other pairs of languages besides English and Hausa.

1.7 Scope of the study

This study deals with only one English (source language) novel, *Animal Farm* (1945) by George Orwell in English to its Hausa target language translation to *Gandun Dabbobi* by Bala Abdullahi Funtua (1975). The study also focuses only on the translation of cohesive inter-sentential conjunctive relations in the novel *Animal Farm* (1945) from English to Hausa. It only identifies the types of inter-sentential conjunctive relations used in translating *Animal Farm* from English to

Hausa. It explores the strategies used in translating the inter-sentential conjunctions from English to Hausa and recommends better strategies for the inter-sentential conjunctions that have not been translated appropriately. This study does not look at intra-sentential conjunctions involving coordinate and subordinate conjunctions.

1.8 Organization of the study

This study contains five chapters. Chapter one is an introductory part of the research, where the general introduction is made. The aims of the research, background of the study, significance, scope of the study, objectives and research questions were all explained. Chapter two discusses the related literature review concerning the past studies on conjunctions in Hausa translation and also past research on conjunctions across languages. In chapter three the research methodology and the theoretical framework applied, are discussed. Chapter four discusses the analysis of the data collected for this study and answers the three research questions. Finally, chapter five which serves as the final chapter wraps up the whole study and summarises the discussion of the findings, gives the recommendations and the conclusion to the study.

1.9 Definition of terms

The working definitions of the terms applied in the study are as follows:

1.9.1 Coherence: Fawcett (1997, pp. 91-92) defined coherence as “the conceptual or semantic network that glues the parts of a text into the whole. You will not, of course, be surprised to be told that there are other

definitions. Eggins (1994:87) defines coherence as the relation of the text to situation and genre, in other words as something external to the text.” In other words it can be regarded as the organization and systematic arrangement of a text, based on the wider knowledge of a user about circumstances surrounding the text.

1.9.2 Cohesion: According to Halliday and Hasan (1976) cohesion can be seen as an ability of a text to be linked and logically arranged through the use of cohesive devices.

1.9.3 Cohesive conjunctions: these are the conjunctions which are used to link the meaning of a sentence with what has gone before in another sentence. They appear mostly across sentential level, in order to link one sentence to another, Baker (2011).

1.9.4 Cohesive devices: these refer to some lexical items used in a text in order to link various forms of the text to achieve an organized meaning, Baker (2011).

1.9.5 Conjunctions: these are the words used to link words, phrases, clauses and even sentences together, Baker (2011).

1.9.6 Inter-sentential: According to Halliday and Hasan (1976, p. 9) intersentential can refer to a location in a sentence which is “across sentence boundaries” or “between sentences”. It is a position that marks the end of a complete sentence, which is recognized by a full stop or period. It is something happening across a sentence.

1.9.7 Intra-sentential: based on Halliday and Hasan (1976) it can be regarded as a position within the middle or some other places in a sentence. It is something happening within a sentence.

1.9.8 Shift: Catford (1965) viewed it as an adjustment from one linguistic form to another, as a result of some differences between a source and target text in translation.

1.9.9 Source language: Fawcett (1997) claims that it is an original language that produces and possesses a text.

1.9.10 Target language: Fawcett (1997) suggests that it is a second language, which a text is translated into.

1.9.11 Translation: based on the researcher's view, translation is a transfer of message, form and style of a source text (ST) into the target text (TT) systematically, in order to get an equal meaning.

1.10 Summary

In undertaking such kind of a study which seems rare especially in languages like Hausa, a solid foundation has to be laid concerning the whole procedure to be taken in order to show the picture of what needs to be done. Chapter one covers the major parts of introducing the whole concept of what will be studied, which is, the translation of inter-sentential conjunctive relations from the English novel of *Animal Farm* into its Hausa translation of *Gandun Dabbobi*, thereby giving the picture of what will be expected in the whole research. The chapter also covers the background of the study which includes a discussion about the background of the

SL and TL books, together with the mention of a brief background of Hausa language. It also discussed the objectives, problem statement, research questions, significance of study and the scope and limitations of the study.

CHAPTER 2

REVIEW OF LITERATURE

2.1 Introduction

This chapter discusses the general overview of the related literature concerning conjunctions or conjunctive relations, Hausa translations, coherence and cohesion, and textual equivalence. The literature also contains other relevant studies over the frameworks used in the translation. These include past studies on Halliday and Hasan's (1976) approach to cohesion, followed by studies regarding Catford's (1965) notion of shifts in translation. Nida's (1964) concept of equivalence is used in order to know whether the translated messages are translated by following formal or dynamic/functional correspondence and the possible effects of such a translation. All these are directly related to the current research and an understanding of each item helps a long way in understanding the whole concept of conjunctive relations in translation.

2.2 Overview of Hausa Translation

The researcher who is a native Nigerian Hausa speaker notes that a lot of translational activities have been recorded in the Hausa language. The leading languages that serve as resource languages for Hausa in terms of translation are Arabic and English. Arabic being the initially dominant language in Hausa translation of materials is now slowly being overtaken by English. After the late 1930s, Hausa language translators started to engage massively in translation activities from English to Hausa and vice versa.

In respect to that, English to Hausa translation continued to develop and was later recognized as part of university syllabuses which was incorporated in the languages and linguistics departments of various institutions of learning. Different degrees are awarded on translation studies. This brings the writing of theses on translation to the core, where a lot of students embark on translating different forms of knowledge into Hausa for them to add to the academic scope of the language and also to be awarded with degrees in Hausa language. This has been a practice in some tertiary institutions, where a student can translate a novel, scientific work or something of great importance as a thesis/dissertation for the award of first degree in languages. Some works of this form include translations conducted by Garba (2001), Bello (1991), Umar (2002), Azare (2002), Ibrahim (2002), Yakubu (1998), Zurmi (1999), Abdullahi (2007) and many others. These works were merely translations of some novels from English to the Hausa language. However, this practice is allowed only at first degree level. At postgraduate level, a student has to work harder and produce more academic work than just a mere ordinary translation.

Garba (2001) translated 100 words that are related to the computer. This kind of study as of then, relied heavily on simple translation of the regular terms used in computer activities, something that was seen to be a tremendous service for an emerging technological invention which has to be incorporated, linked and adapted to the Hausa society. Similarly, Bello (1991) carried out his study on translating words that are related to science and technology, where he also translated 100 words from science and technology into the Hausa language. Other

studies similar to these were Umar (2002) who translated words from the field of geography, and Yakubu (2002), who also translated words from the computer sciences. Abdullahi (2007) translated a complete agricultural science textbook into the Hausa language.

Furthermore, there are many other translated works which are directly more related to literary translation from English to Hausa. These include Sale (1977) who translated a novel entitled, *“The Stoops to Conquer”* by Oliver Goldsmith. In addition, Azare (2002) translated a novel entitled, *“Love Path Novel”* into Hausa. On the other hand, Zurmi (1999) translated *“Palmwine Drunkard”* into Hausa. Moreover, Ibrahim (2002) translated *“Macbeth”* written by Shakespeare from English to Hausa. All these and many other books were simply translated into Hausa in order to develop, expand and increase the status of literature knowledge and creative writing in the Hausa language.

For instance, countless numbers of books have been translated which are mostly related to literary translation from English to Hausa and vice versa. All these translated books and many others have been published, see Appendix A. Yahya (1988, pp. 208-316), and McCain (2013, retrieved from: <http://carmenmccain.com/2013/03/07/making-history-with-balaraba-ramat-yakubus-novel-sin-is-a-puppy-a-review/>)

2.2.1 Academic works on Hausa translation

On the other hand, other scholarly and academic writings started to focus their attention on the theoretical, academic, and descriptive aspect of the translation field, rather than directly translating from one language to another. Such studies include studies conducted by Muhammad (2001), Abdullahi (1997), Abdullahi (2001), Rufa'i (1983), Sarbi (2008), Azare (2001), Birniwa (2008), Bunza (2006), Sajo (2004), Yakasai (1994), Yakasai (1997), and Lawal (2012). These serve as manuals, books of reference or theoretical guide for translators on how to approach translation studies in the Hausa language, in particular.

2.3 The concept of conjunctions in translation

Conjunctions fall under the concept of cohesion and cohesion goes with coherence. Conjunctions help in maintaining cohesion of a text and thus, its proper translation helps in maintaining equivalence in translation. Coherence and cohesion maintain the textual organization, which subsequently help in maintaining the textual equivalence of texts. Attaining equivalence is the uppermost and highest aspiration of every translator. This makes pairs of translated messages to achieve some degree of textual equivalence which at the end results at the desired goal of maintaining equivalence in the whole translation. This is shown in Figure 2.1 below as illustrated by the researcher.

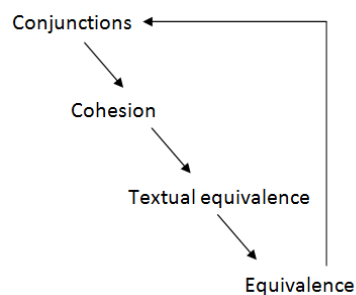


Figure 2.1 Position of conjunctions in translation

2.3.1 Equivalence

Equivalence is a pivotal point around which all the idiosyncrasies of translation revolve. It is a tendency of a translation from a ST to match with a TT or a SL to match with a TL. However, what to put forward in achieving equivalence – either meaning or form – is a subject of debate among scholars of translation, but there is no doubt about the need of equivalence in any kind of translation. Scholars of translation such as Vinay and Darbelnet (1958), Jacobson (1959/2004), Nida (1964), Catford (1965), House (1991) Newmark (1993), and Baker (2011) among others, have all given their different interpretations on the concept of equivalence.

Munday (2008), Vinay and Darbelnet (1995, 2004) consider equivalence in translation to be a process which imitates or reproduces the same situation as it is exactly in the original, but with different wordings, stylistics, structural means or language. This shows that equivalence can equally be maintained when the author deals with proverbs, idioms, figurative speech etc. They maintain that if equivalence is properly searched and used in translation, it can maintain the stylistic impact found in the SL text without deviating in the TL text.

Catford (1965, p. 21), in his own view, suggests that equivalence can only be understood when the SL text is compared with the TL text. He says that “The term ‘equivalent’ is clearly a key term,” where he continued to explain the phenomena as problematic. He argues that, “The central problem of translation practice is that of finding TL translation equivalents. A central task of translation theory is that of defining the nature and conditions of translation equivalence.” He distinguished between *textual equivalence* and *formal correspondence*. According to Catford (1965, p. 27), “textual equivalent is any TL text or portion of text which is observed on a particular occasion,” through an application of some methods which he explained “to be the equivalent of a given SL text or portion of text.” On the other hand, he continued, “a formal correspondent, on the other hand, is any TL category (unit, class, structure, element of structure, etc.) which can be said to occupy, as nearly as possible, the ‘same’ place in the ‘economy’ of the TL as the given SL category occupies in the SL. Catford (1965) also talks about textual equivalence and the general nature of equivalence.

Bell (1991, pp. 6-11) criticizes the concept of “sameness” in equivalence as maintained by Catford (1965). He posits that, if in translation there happens to be a real shift from one language to another language, this means there must be an alteration of forms. He argued that, even in the same language, it is very hard to find “absolute synonymy”; therefore, it should not be a surprise, when a synonymy is not found between languages. Therefore, to him equivalence refers to the ability of the translator to produce something that will be comprehended and accepted by a native speaker of a particular language as his own. He cited Tytler

and his rules on translation, and how a translation should be undertaken from one language to another.

Nida (1964), and Nida and Taber (1969) discussed equivalence from another angle; that is, whether the equivalence has inclined more towards the meaning of the translation or towards the form of the source text and its possible target text translation. Nida (1964) categorized equivalence into two categories: formal and dynamic equivalence. In formal equivalence, there is a strict adherence to the form of the source text, without focusing much on the meaning. The translation has to be formal in finding the equivalence of the translation. On the other hand, dynamic equivalence is inclined more at retaining, maintaining and producing an equivalent meaning of the translation. In other words, formal equivalence is source language oriented, because the translator is required to follow the formal format, pattern and structure of the source language, while in dynamic equivalence, the form of equivalence is target language oriented. This is because here, the meaning and understanding of the target culture matters a lot, so that the translation will make sense to people so that they can naturally respond to the meaning. Some translators consider maintaining the thread of formal equivalence when formal texts such as; legal texts, scientific texts, religious texts etc., are translated. However, even in literary translation, there must be a respect for both the source and the target cultures, which seems more complex. Dynamic equivalence considers the meaning more than the form.

According to Newmark (1991, p. 33), “Translation equivalence will then not be achieved word for word, collocation for collocation, clause for clause, sentence for sentence, but possibly only paragraph for paragraph, or, rarely, text for text.” For this reason, translation equivalence, like the term 'unit of translation' relies on transforming the meaning of the ST efficiently into the TT. Newmark (1991, p. 92) gave an example of how equivalence is achieved especially concerning some words which are context free, while in some instances it is very difficult to have an equivalent of a word in a particular language. The extent of how equivalence can be achieved differs considerably between some pairs of languages and others. Newmark (1991, p. 100) maintains that, “Contrary to the prevailing wisdom, many single SL words in texts often have perfect translation equivalence, referentially and pragmatically, with their TL correspondents, whatever their degree of context, but the perfect translation of a text and therefore perfect translation equivalence for texts does not exist.” As Bell (1991) opposes the concept of sameness in equivalence as proposed by Catford (1965); similarly, Newmark (1991, p. 101) “views the concept of translation equivalence as only an effort of approximation.” Newmark (1988, cited in Al-zu’bi, 2012, p. 26) “classifies equivalence into three parts, as mentioned before in the translation strategies: cultural equivalence, functional equivalence, and the descriptive equivalence.” This is also in conformity with the assertion of Eco (2013, p. 35, cited in Salvi, 2012, p. 103), where he maintained that, “an all-out synonymity does not exist.”

Baker (2011) discusses equivalence from its initial point up to its final level. She identifies five main categories of equivalence, which are: “equivalence at word level”, which considers how in some languages equivalence of a word can be easily found, while in others, it cannot be found. In this respect, translators have to be conversant with the linguistic disparities that exist between pairs of language. In no way can this be achieved, unless when a translator is familiar with both languages under his work. The second category is “Equivalence above word level” which refers to the relationship between words which are in a collocational form, fixed expressions and idioms, and how they are translated into another language. In any language, words do not appear in isolation, they go together with other words in order to make meaning. Such meanings of some words in some contexts deviate from their original literal meanings; therefore, this has to be considered by translators while translating. She gave examples of how some languages like English, have their own word arrangements which is contrary to what is found in other languages. The third category is “grammatical equivalence” which refers to the grammatical differences across different languages and how it must be regarded, considered and adjusted in order to come up with meaningful translation. The fourth category is “Textual equivalence” according to Baker (2011) and this discusses how the entire text is organized through the use of some devices, in order to maintain its flow in both the source and the target texts. This mainly refers to cohesion. The last category according to Baker (2011) is “pragmatic equivalence” which has the wider perspective of dealing with how meaning is reflected while maintaining all the equivalences at various stages of translation, together with the wider knowledge of an individual about a

phenomenon under discussion in a text. Meaning is the utmost aim of translators, unless when other biases are put in a translation. Baker (2011) expounded sufficiently the concept of equivalence across many languages and across different levels and stages of translation.

Salvi (2012) suggests that with all the importance and recognition attached to equivalence in translation as portrayed earlier, some experts in the field of translation view it with contempt. According to Salvi (2012, p. 103), some translation experts such as Nehrach (1977), Van Den Broek (1978), and Van Leuven (1990) believed that the concept of equivalence is a setback which led to a drawback in the progress and development of translation theories. She also pointed out that sometimes the whole trend surrounding equivalence can be “dangerous”; therefore, translators have to put extra care in learning the approach to put forward while translating. All these kinds of contempt arise as a result of too much debate, which these scholars perceived as, had all the strength in pursuing the debate is put, transferred and rendered somewhere else, the development in the field of translation could have been faster than how it is now.

Many researchers on translation based their studies on equivalence and how it relates to texts translated from one language to another. This study is directly concerned with maintaining textual equivalence by an appropriate translation of a specific cohesive device, which is conjunctive relation at inter-sentential level. The relevance of this review to the current study is that, it shows how different

scholars view equivalence in relation to how a text is translated from one language to another.

2.3.2 Textual equivalence

According to Baker (2011) textual equivalence refers to how a stretch of text is held in an organized manner for effective transfer of meaning. Textual equivalence simply refers to cohesion and how cohesive devices are used in order to maintain the organization and flow of meaning in a text. Coherence goes together with cohesion, and it refers to the wider knowledge which an individual has, about the meaning, context and other non-linguistic issues surrounding a text, which help in maintaining pragmatic equivalence. There are various studies carried out on textual equivalence or cohesion in translation studies. Thus, what is cohesion, and what are the cohesive devices? Prior to that, we have to look at some studies that were based on finding textual equivalence.

Salvi (2012) studied some features related to textual equivalence of some translated legal texts and texts on Business Corporations. The features she studied included pragmatic, rhetorical, discursive and stylistic, in order to justify the level of equivalence and its effectiveness to the users of translation. In her own analysis, she considered a text as good when it is successful, and it is successful if and only when it can deliver the same message as the original. To her, equivalence is maintained if two texts can trigger and produce the same response from both the ST and TT users.

According to Salvi (2012, p. 105), her interaction with jurists and legal practitioners led her to know how legal texts lead them to have a keen interest on translation. Experts in legal matters want to make sure that whatever is composed and translated once transmitted into another language, that particular translation must be consistent, look and act as the original. Salvi (2012, pp. 105-111) cited several examples of how different words, phrases and constructions vary across different legal and business fields, which also vary according to different languages. In her concluding remarks, she related her findings based on the textual equivalence of the two genres she studied that jurists and legal experts are really interested in searching and maintaining translation norms, standard patterns and taxonomies, which can be easily recognized and understood by all. On the other hand, the language of Business Corporation looks for operational norms, which is a different way of presenting linguistic materials to suit the local communities which are aimed at. There seems to be a difference on how these two different genres regard and need translation in their day-to-day affairs. Where legal practitioners need translation to be consistent, equal and reliable for proper execution of their work, this is not the highest priority of business corporations. To legal practitioners, any legal verdict must be rendered and translated uniformly and appropriately into the TL. However, business corporations maintain their messages even when the translated messages are not equal between the source and target language; in so far, their method can derive, obtain and sustain their customers for them. This has been shown in various instances drawn across languages and how information is being translated across the two genres in Salvi, (2012).

Dendenne (2010) also based his studies on textual equivalence with specific reference to how some particular Arabic conjunctions are used in achieving it. His study was aimed at explaining equivalence at the textual level i.e. to what extent learners of translation at the department of English (University of Constantine) are able to realize the ST as a unified whole and are able to handle the tools of the ST to render it into a unified text as such. Various studies discussed textual equivalence between Arabic and English languages which include studies by Fareh (1998), Hamdan and Fareh (1999) and Saeed and Fareh (2006), cited in Dendenne (2010, p. 4). Some researchers also use textual equivalence and cohesion interchangeably, as cohesion maintains textual equivalence.

2.3.3 Cohesion

Cohesion is an important aspect of maintaining interconnectedness and organizational flow of meaning in a text. Its general concept was thoroughly discussed by Halliday and Hasan (1976). Cohesion covered five main subdivisions, among which is conjunction – which is the main focus of this study. Halliday and Hasan (1976, p. 13) described cohesion as the network of lexical and grammatical relations which aim to join parts of a certain text together and produce it as one unit. They explained that "the concept of cohesion accounts for the essential semantic relations whereby any passage of speech or writing is enabled to function as a text"

Cohesion, according to Halliday and Hasan (1976, p. 4), refers to the relations of meaning that exist within the text, and that define it as a text. It is the logical and

semantic meaning which is understood by the nature of the contextual link within the text. Without cohesion, one part of a text will never be related or linked to the other part of the text. Each and every part of a text acts like a “brother and sister” to one another. Therefore, cohesion makes a text to be considered as one family relating one segment to the other, meaningfully. Cohesion is like a thread which stitches different parts of a text and makes it one meaningful genre.

Fawcett (1997, p. 91) described cohesion as “the use of grammatical or structural devices to guarantee text integrity.” Without appropriate cohesive links, there will be no meaning and stylistic flow in a text. This is simply because “text integrity” as maintained by Fawcett (1997, p. 91) is actualized and realized through cohesion. According to Fawcett (1997, p. 91), there are two most basic and general methods of achieving cohesion but there are overlaps in how these ways are identified. The first of these methods is “a set of clearly grammatical devices such as the sequence of tenses or junctives that organize the text in time, space and logic”. Secondly, “there is a set of lexico-grammatical devices that are used for maintaining links of identity between items of semantic information in the text. Although cohesion is as important as translation itself, there are certain lapses on how it is applied in practical translation. The topic of cohesion received a wider recognition from researchers, writers and translators; however, still its practical application in reality poses problems to many translators.

In another straight forward definition which distinguishes between the two related terms; coherence and cohesion according to Fawcett (1997, p. 146), the former

can be termed as “conceptual connectedness of a text, while the latter is more related to “lexico-grammatical connectedness of a text.” This portrays that coherence is more general and cohesion is more specific as it deals with a precise lexico-grammatical item of a text. He further divides cohesion under four main headings, which are: cohesion through repetition, cohesion through ellipsis, cohesion through reference, parataxis and hypotaxis.

Eggin (1994, p. 87 cited in Fawcett 1997, p. 91) defines coherence as the relation of a text to situation and genre. In other words, coherence is viewed as something external to a text, while cohesion is defined as a text internal dimension. This also portrays how the relevance of the two is more elaborate with respect to the internal and external structure of the text.

De Beaugarde and Dressler (1981, p. 3) point out that cohesion is related to the connection of the elements of the surface structure, i.e., the connection of words and sentences of a certain text. Fairclough (1992, p. 77) says cohesion is "how clauses are linked together into sentences, and how sentences are linked to form larger units in text". Bell (1991, p. 165) notices the importance of the cohesive devices in translation as they exist in a text in order to satisfy certain purposes. He also considers cohesion as the mutual connection that combines actual words in use within a sequence of clauses or sentences.

Baker (1992/2011) argues that the grammatical and lexical cohesive relations organize and to some extent create the text. In this regard, she adds that cohesion

is a surface relation; it connects the actual words or expressions that we can see or hear.

Baker (2011) explained that cohesion falls under textual equivalence which contains five major categories. These categories are reference, substitution, ellipsis, conjunction and lexical cohesion. All these categories according to Baker (1992) maintain the grammatical and lexical cohesive relations, to some extent organize and even create the taste of the text. In this regard, she adds that cohesion is a surface relation; it links and connects the actual words or expressions that we can see or hear.

Azadmanesh (2007) looks at cohesion and coherence in the translation of AF into Persian language with particular reference to translatability and untranslatability of coherence and cohesion devices. Through the use of Halliday and Hassan's (1976) framework, the study focuses on the analysis of syntactic cohesion devices and other collocational relations which were studied among three Persian texts. The study is divided into seven chapters and contained three main research questions which include: a –what are the similarities and differences between English and Persian languages in terms of syntactic cohesive devices and how they relate to translatability. b – What forms of lexical devices help or hinder translatability? c – How the coherence of a text is affected by the translatability or untranslatability of coherence?

The study finds out that shift in translation occurs in order to avoid loss in translation in the English to Persian translation, which is in order to transfer the message appropriately. It also finds the cases of untranslatability of some lexical relations from English language to Persian language. Equally, the study also discovers that, by sticking to literal translation of syntactic and lexical devices from English language to Persian, this may lead to loss in the meaning of the target message. The study further posits that Halliday and Hassan's (1976) model was able to capture and handle cohesive devices in the Persian language. Equally, Hoey (1991) and Blum Kulka's (1986) approaches were viewed as also relevant in the study of shift of cohesion between Persian and English translation of AF, as conducted by Azadmanesh (2007).

Soh Bee Kwe (2010) studied the shifts of coherence and cohesion in argumentative texts which were translated from English language to Chinese language. The study points out the effect of micro level coherence on the macro level coherence, with respect to argumentative texts in terms of text type. Hatim and Mason's (1990) text type model was used in order to analyze how the discoursal relations evolve in the data used which were 29 unit texts. Similarly, out of the five cohesive devices outlined by Halliday and Hasan (2001), she studied only reference and conjunctions in detail because as she portrayed, it would be difficult for her to explain all the five devices in details. The study focuses on answering a research question on how shifts in cohesion and text-based coherence which happen in the translation process affect the flow and connectivity of the target text which she investigated. This research question was broken down

into 14 other research questions, which focus on different lexical aspects and how they were translated in the text. She also analyzed the mistranslation of lexical items, idioms, phrases, clauses and fixed expressions.

Moreover, her study discovered that in the translation of argumentative texts, there are a lot of mistranslations and deviations which happened as a result of particular choices made by the translators, which might not be the best choices to be made. The degree of deviations found in the target text is evidently understood to be a hindrance for readers of the target text to have an equal understanding of the text as it was intended in its original form. In other words, the readers of the target text may not follow the depth of arguments raised in the original because of the deviations found in the target text messages. The study shows that translators sometimes focus on individual words rather than understanding the whole point of the argument in order to maintain coherence in the text. That is why the study suggests that it is very important to re-establish and maintain coherence at all levels in the target language. It further suggests that, it is the duties of the translators to read, re-read, proofread and maintain a standard while performing their act of translation. This is all in order to avoid mistranslation, misrepresentation and deviation from the taste of the original text and its context.

Yeh (2004) studied the relationship between cohesion and coherence by contrasting between Chinese and French texts. He compared different approaches of cohesion by different scholars, such as Halliday and Hasan (1976), Widdowson (1978), Carrell (1982), Brown and Yule (1983) and reviewed all their claims on coherence and cohesion. He

particularly pointed out some of the deficiencies of Halliday and Hasan (1976) in tackling the whole concept of coherence of a text. Many instances where other scholars differ with Halliday and Hassan (1976) were mentioned to substantiate his stand. For instance, Yeh (2004, p. 245) mentioned that Carrell (1982) challenges the concepts of coherence and cohesion as discussed by Halliday and Hasan (1976) due to their failure in recognizing the contribution of the reader. He further portrayed that not only Carrell (1982) was in disagreement with Halliday and Hasan (1976) but also other scholars like Brown and Yule (1983, cited in Yeh, (2004), were also doubtful about Halliday and Hasan's (1976) concept of coherence and cohesion. He analyzed some texts from both English and Chinese based on reference and conjunctions and found out that their study has refuted the claim by Halliday and Hasan (1976) that cohesive devices are the only source of texture. In other words, according to their findings, coherence and cohesion are not achieved only by the ties of surface linguistic features.

Mohammed (2013) examines the shift of cohesion in *Gandun Dabbobi* (GD) and *Animal Farm* (AF). The study discusses how different kinds of shifts of cohesion are identified in the translation of *Animal Farm* into *Gandun Dabbobi*. He argues that these changes occur as a result of differences which exist between the two languages. The study was able to identify various forms of shifts relying on Halliday and Hasan (1976), Blum kulka (1983) and Catford (1965). However, the study did not properly link its findings to the frameworks which the researcher claimed to have depended upon. However, with regards to the forms of shifts of conjunctive relations, his findings were not solidly and properly discussed according to Catford's (1965) categorization of shifts. Mohammed (2013) found

22 forms of cohesion shifts, which include shifts of conjunctions such as structure shifts, intra-system shifts, class shifts and level shifts. Finally, Mohammed (2013) looks at the whole concept of cohesion, including other cohesive devices such as; reference, substitution, ellipsis and lexical cohesion.

In contrast, the current study focuses on shifts in conjunctive relations at inter-sentential level only. The main difference between Mohammed's (2013) study and the current study, lies in the fact that, the current study has gone deep into linking every section of the study to the framework of Halliday and Hasan's (1976) Table of conjunctive relations solidly. Equally, the current study focuses on all the conjunctive relations found in the SL English text at inter-sentential level and how they are translated into the Hausa TT with the possible effects of the shifts found.

2.4 The notion of conjunctive relations in English

In systemic functional grammar, which gives prominence to meaning in context, the whole concept, nature and types of conjunctions has been shifted from just ordinary grammatical items to their function in a given context. The types of conjunctions or conjunctive relations, given in functional grammar according to Halliday and Hasan (1976) are; additive, adversative, causal and temporal. This categorization depends heavily on their contextual use and the meaning they infer in a given context. That is why in their traditional categorization, both "and" and "but" belong to the same class of coordination. However, in functional grammar, Halliday and Hasan (1976) suggest that "and" and "but", belong to different categories, because of the definite and differing functions they perform in

sentences. They belong to additive and adversative categories of conjunctive relations in functional grammar, respectively.

2.4.1 Past studies on conjunctions

As the current study focuses on inter-sentential conjunctive relations and how they are translated from English in AF to GD in Hausa, past studies that relate to studies on conjunctions must be acknowledged.

In their paper, Ketabi and Jamalvand (2012) looked at how conjunctions as cohesive devices are translated from English into the Farsi language. Their study which was a corpus based study of conjunctions focused its attention to the English international law texts and how it was translated into the Farsi language. In order to have an appropriate study, they developed a parallel corpus of 40 English law texts, together with 40 Farsi translated law texts. The selected texts were considered as representative of different disciplines of law studies which include international law, international economic law, public international law, law of the sea and international crime and finally, human right law. All the translated texts were published texts by reputable publishers in Iran. They compared how the conjunctions as cohesive devices in the English texts were translated. Findings from their study portrayed that both the English International Law texts and its translated Farsi texts share more resemblance than how they differ in the use of conjunctions and this may be due to the vital, confidential and critical information and strict stylistic features of law texts in general.

Furthermore, as they based their study on conjunctions, it is imperative to mention that their study focused on cohesive conjunctions in an inter-sentential level, as they are the most important and notable semantic relations in the text formation. They discovered that the frequency of adversative conjunctions (40.54% in the English law texts, and 39.53% in Farsi translated texts) was the highest, followed by the additive conjunctions (32.43% in English law texts, and 32.56% in Farsi translated texts). However, the causal conjunctions appeared only 21.62% in English law texts, and 27.9% in Farsi translated texts while the temporal conjunctions (5.40% in English law texts, 0.0% in Farsi translated texts) were the least frequently used. This shows in summary that the adversative conjunctions are more salient while the temporal conjunctions were the least used. Most of the cohesive conjunctions found in the English source language were maintained accurately in its Farsi translation for precision. They suggested that, the results of their study will help the international law students and also help in the translation of law texts between English and Farsi.

Moreover, Dendenne (2010) explored how conjunctions in particular and punctuation marks play a vital role in the translation and connection of a text. The research examined learners' awareness of translation equivalence at textual level by exploring one of its aspects, which are conjunctions. It focused on the learners' awareness of the function-multiplicity of three of the basic Arabic conjunctions: *wa*, *fa* and *thumma*. These conjunctions are used frequently in Arabic and each has its own specific function. Therefore, the functions of each were identified; a translation task was given to students in order to see how these connectors would

be translated. The study revealed that most of the students lacked the basic knowledge and awareness of the multi-functionality of these connectors at different text levels and contexts, and this led to mistranslating most of them. In his recommendation, he posits that translation teachers and learners have to look into such issues for further academic researches and investigations in order to bring solutions to such translational inconsistencies.

On the other hand, conjunctions play an important role in distinguishing the English as second language speakers from the native speakers of English. However, there are other speakers of English who use standard English as their second dialect; they are speakers of the Caribbean Creole English. These speakers are not strictly speaking considered as second language learners because Standard English is just another dialect to them. That is why Clachar (2003) carried out his study in order to identify how the use of paratactic conjunctions would help in distinguishing between the ESL learners and Creole English speaking people who speak English as a second dialect. He discussed at length about how different kinds of English tests such as TESOL and many others affect the performance of ESL students. Equally, he justified why he classified Creole English as a dialect of English based on historical factors. He explained how conjunctions influence register differences in speech and writing (Stubb, 1996 cited in Clahar, 2003, p. 276). Conjunctions are normally employed and used both in speech and writing in order to combine and link one segment to another. However, the ways in which conjunctions are used in combining clauses are entirely different between speech

and writing. The study differentiates between the use of conjunctions in speech and in writing.

Findings of the study fault the notion that Creole speakers are ESL learners because of the different abilities they show in drawing on paratactic conjunctions more than their ESL counterparts. Similarly, they show distinct features on how they use paratactic conjunctions and this is because of the similarity of Standard English and Creole vocabulary and their dissimilarity in grammar system. The study also reveals that there are differences between the use of conjunctions in a spoken discourse and in written discourse.

Challal (2010) looked at some challenges and problems facing some students while translating Arabic conjunctions from Arabic to English. The study tested the awareness of Algerian third year university students of translation from the University of Constantine, over their awareness and ability to translate a specific Arabic conjunctive element “*fa*”, which has a multifunctional nature. The tools for gathering his data included a test which was conducted among the students. A questionnaire was also administered in order to identify their level of awareness in translating “*fa*” from Arabic to English, as mentioned earlier. Findings of the study revealed that the students lack proper awareness on the multifunctional nature of the Arabic “*fa*” which resulted in a lack of cohesion in their TT translation. Therefore, the study recommends proper teaching of various forms of conjunctive elements in order to facilitate a reliable translation of conjunctions

from Arabic to English and also to maintain a high level of coherence in the translated target text (TT).

Similarly, Looi (2013) thoroughly investigated explicitation, implicitation and shifts of conjunctions in English-Chinese translations of institutional texts. Institutional texts are not known to be ordinary texts. They contain a strict formal structure which has to be considered with care while translating. Lack of care while translating institutional texts may result in a serious collapse in the intended message. Her study was a corpus assisted study, where she looked and explained how translation from English to Chinese results in either being more explicit or implicit, with particular reference to conjunctive elements. The study relied heavily on three different corpora which are the English texts, the Chinese translated texts and the Chinese non-translated texts. It also aims to examine the differences and similarities in the use of conjunctions between the Chinese TT and the Chinese non TT, to determine the sources of these changes, to know the reasons that might have caused the changes and the differences, and finally, to know the effects of such changes and shifts.

The study, being a corpus assisted study, employed the use of some sophisticated tools, such as; (Constituted Likelihood Automatic Word-tagging System) CLAWS, (Institute of Computing Technology, Chinese Lexical Analysis System) ICTCLAS, Wordsmith, Paraconc, among other computerized software programmes used to arrive at the final results. The study finds out that, the Chinese translated texts have some features which are not found in the non

translated Chinese texts which include the interpretation by the translators, the influence of the target texts, and also an influence of the source texts, among other differences. The study also reveals that in English – Chinese translations of conjunctive elements, explicitation has overshadowed implicitation. Equally, according to the study there is a subtle meaning change, which happened as a result of differences between the use of conjunctions in the translated texts and the non-translated texts.

Moreover, most of the researches on conjunctions show more alliance to the fact that explicitation as a notion which was extensively explained and largely associated to BlumKulka's (2004) work seems to outnumber implicitation across different languages. This is similar to the work of Beikian, Yarahmadzahi and Natanzi (2013), which was titled "Explicitation of Conjunctive Relations in Ghabraei's Persian Translation of *The Kite Runner*". The study which was a contrastive analysis that deals with Persian and English languages, aims to verify and substantiate the process of explicitation and to investigate the devices of explicitation adopted in the Persian translation of conjunctions between sentences and clauses in an English text. One third of the above mentioned novel, written by Khaled Hosseini (2003) and its translation into the Persian language, translated by Mehdi Ghabraei (2006) were used as the data for the study. They looked at the shifts in conjunctions that possibly occurred in the process of the translation. Findings of the study revealed that there are much explicitation, implicitation and meaning change in the studied data. However, explicitation has been found to be more than implicitation in the target text, therefore, explicitation takes the bigger

portion. The translator used two devices which included the addition of conjunctions and replacing punctuation marks with conjunctions.

Among all the conjunctions explicitated in the study, which were additive, adversative, causal and temporal, temporal conjunctions were more explicitated in the target text, despite the fact that the remaining conjunctions were also explicitated. The study also used Halliday and Hasan's (1976) framework of conjunctions and drawn heavily on Blumkulka's (1986) hypothesis of explicitation and implicitation of conjunctions. Similarly, they used cohesive conjunctions at the inter-sentential level, because as Halliday and Hasan (1976) put it, the occurrence of cohesive conjunctions in an intra-sentential level is of less importance. Their occurrence across the sentence boundaries is more important and stands out more clearly.

Retnomurti (2012) discovered how Indonesian noun phrases are translated into English and the kind of problems encountered during such a translation. They also studied what types of equivalence exist in the translation of Indonesian noun phrases into English, what kind of shifts exist in the English translation of the Indonesian noun phrase. The study used a descriptive qualitative method. An Indonesian novel titled "*Ponggeng Dukuh Paruk*" written by Ahamad Tohari and its English translation "*The Dancer*" translated by Rene T. Alysloff were used as the sources of the data for analysis. The researchers categorized the data into two main categories which are equivalence and shifts. Equivalence contained three divisions which are textual equivalence, linguistic equivalence and dynamic

equivalence. Findings of the study revealed that there are three types of shifts found in such a translation of Indonesian noun phrases to English. These are 1. structure shifts in word order – SL head word initial is translated in TL head final. 2. Unit shift, where SL phrase is translated into TL word, SL phrase translated into TL compound word, SL phrase translated into TL three words, and 3. Intra system shifts, where phrases with no determiners are translated with phrases with determiners. The overall finding of the study showed that shifts occur more than equivalence with 58% shifts and 42% of equivalence.

In his study, Innajih (2007) investigated the impact of textual cohesive conjunctions on the reading comprehension among Libyan university students, who were studying English as a foreign language. It was assumed that conjunctions are very important in reading comprehension, when students were adequately and explicitly taught how to use them. The data for the study was collected by using a questionnaire and another two intervention programmes. One hundred students from Gharian and Sabrata English departments participated in the intervention programmes. About eighty percent (80%) of the participants were females with an average of 22 years. Sixteen conjunctive items were selected from Halliday and Hassan's (1976) taxonomy to function as cohesive devices, and contribute to the coherence of the text. The study focused its attention on inter-sentential conjunctions, as he clearly stated that only conjunctions that link independent sentences will be entertained. Identification of conjunctions test was carried out. Some conjunctive elements from Halliday and Hasan (1976) were selected for the test. There were also function recognition of conjunctions text and

a reading comprehension test. The study being a quantitative study took a very long time before its final completion. Results of the study showed that explicit teaching of conjunctions helps in making the students to have a better reading comprehension, and thus, better performance can be improved if these foreign students would be taught conjunctions explicitly.

2.4.2 Hausa conjunctions

There are several works on Hausa grammar in general; however, adequate attention has not been given to the study of some lexical categories in Hausa, especially conjunctions. Translations and examples of Hausa conjunctions have been provided which will be used in this research but the research will not solely rely on such translations and examples only, due to their inadequacy in supplementing the needed information concerning Hausa conjunctive relations.

According to Migeod (1914), some of the Hausa conjunctions are used and or classed as adverbs. According to him, (p. 158), “There are some words which are classed under adverbs of manner and time of which it is hard to decide whether they are not better classed as conjunctions, a doubt which is equally common to other West African languages.” That means there are some contradictions and overlapping concerning the classification of conjunctions and adverbs in Hausa. He then listed some of the words which he perceived as Hausa conjunctions as follows:

Coordinating

“Amma, amana (not colloquial) *but*

Da	<i>and</i>
Dada	<i>both And</i>
Da da	<i>had I I should (not)</i>
Dai, de	<i>then, indeed</i>
Fa	<i>therefore (about; usually interrogative)</i>
Gara, goama, guma	<i>rather</i>
Ko	<i>either or even</i>
Ko ... ko	<i>either, whether ... or</i>
Kua	<i>also</i>
Kau, kawa	<i>also (not colloquial)</i>
Kuma	<i>again. See under adverbs</i>
Ma	<i>too, likewise</i>
Subordinating	
Bamda	<i>except</i>
Don (S) Domin (K)	<i>because, in order that. (See also prepositions)</i>
Don kada, don en	<i>lest</i>
Don wannan, don haka	<i>for this reason</i>
En, idan (S), kan, kam, kadan (K) kur (Z)	<i>if, when</i>
En	<i>in order to, that</i>
Inda	<i>if. Inda ... da, Had I ... I should (not)</i>
Gama	<i>for</i>
Kada (S) kar (K)	<i>Do not, lest</i>
Koda	<i>although, when, even if</i>
Sabada	<i>on account of</i>
Sai	<i>except, and, etc.</i>
Zama	<i>because”</i>

Migeod (1914, pp. 201-203)

Migeod (1914) tried capturing the main Hausa conjunctions, some of which are still in use in contemporary Hausa studies. However, there exist great inconsistencies and flaws in the list, ranging from a lack of definite and accepted orthography, to mixing different dialects and lack of native speakers' backing per se concerning the basic Hausa conjunctions.

Newman (2000) provided a more detailed explanation of conjunctions in Hausa, where he categorized Hausa conjunctions into three main categories. These are:

1) Basic coordinating conjunctions

These consist of (*da*) “and” and its basic function of connecting two NPs or two post nominal adjectives. This is followed by (*ko*) “or”, as a disjunctive conjunction, and it also serves to connect to NPs. The conjunction “*ko*” according to Newman (2000), has its formal or more classical synonym, which was “*imma*”. Another conjunction is (*amma*) “but” which according to Newman is a loanword from Arabic. It is used to join two contrastive constituents in phrases or sentences, Newman (2000, pp. 132-133).

1) The special function words, *har* and *sai*

According to Newman, these two words act as prepositions as well as conjunctions in Hausa language. They have numerous functions and a lot of dictionary entries. According to him, the conjunction “*har*” can mean ‘up until’, while “*sai*”, can mean, ‘except, unless, only’, etc. Newman (2000, p. 133).

2) Subordinating Conjunctions

This is the last category of Hausa conjunctions according to Newman (2000). These include the large number of words which are used in connecting different kinds of phrases and sentences from one sequence to another. These include words like; “*da*” (and), “*bayan*” (after), “*domin/don*” (because), “*idan/in*” (if), “*kafin/kamin*” (before), “*kamar/tamkar*” (like), “*ko*” (even), “*ko da*” (as soon as), “*kodayake*” (even though), “*maimakon*” (instead), “*muddin*” (as long as), “*saboda*” (because), “*tun da*” (while), “*tun da yake*” (since), etc. Newman (2000, pp. 560-563) also discussed some other conjunctions, like “*tun*” (since), “*bayan*”, (after) “*kafin*” (before) and many other forms of temporal.

Although “*kuma*” (and) is believed to be among the most widely used conjunctions in Hausa beside “*da*” (and) and “*amma*” (but) however, Newman (2000, p. 327) categorized this conjunction to occur sometimes under an ordinary particle that is used to connect words in the absence of “*da*” (and). He emphasized that, “the word “*kuma*” (and) also, too, likewise, is conventionally grouped with the other MPs (modal particles) because it patterns with them to some extent both syntactically and semantically. It differs from the others; however, in having one fairly well defined adverbial meaning ‘also’, and in its function as a connecting element, where it compensates for the lack of a conjunction and between sentences and full clauses.”

Newman (2000, p. 138) maintained that “*da*” (and) in Hausa is not used to conjoin sentences, rather, Hausa sentences are directly juxtaposed (with possible

adverbial connectors). However, the other meaning of “and” (*kuma*) is known to be used to connect sentences together. For instance, in the examples given by Newman (2000, p. 138):

Mun ci mun sha

We ate and drank

Musa ya je ya dawo

Musa went and came back

In the above sentences, the proper translation into Hausa should be by properly using the conjunction “and” as “*kuma*” in the translation. Thus, the sentences could naturally look as follows:

We ate and drank

Mun ci kuma mun sha

Musa went and came back

Musa ya je kuma ya dawo.

Therefore, “*kuma*” is used in Hausa language as another proper translation of “and” most especially when it functions as conjunctive relation.

Smirnova (1982) identified some of the Hausa conjunctions and clearly explained how they are used in context. He cited examples of how “*da*” (and) is regarded as the most primary conjunction and also mentioned the adversative function of “*amma*”. He cited an example of “*amma*” – (but) and its adversative nature as follows:

*Ana iya tura doki zuwa rafi, **amma** ba za ka iya tilasta shi ya sha ruwa ba =*

You can take a horse to the river **but** you can't make it drink water.

(Source: taken from Smirnova, 1982, p. 77).

Salisu (1980) did her study on the coordinating conjunctions in Hausa language. Also, the title clearly portrays the scope of the study, which she mainly delved into a discussion of only coordinating conjunctions. Most of the literature depended largely on the grammatical and syntactic features of the coordinating conjunctions, which is more or less, not what is needed in systemic functional grammar. The underlined meaning of the conjunctions and how they are used in everyday texts are what clearly stands out in the analysis of functional grammar.

In Hausa language academic writings, especially in books on grammar and syntax, conjunctions have not been adequately discussed as how other lexical items such as, nouns, pronouns, verbs, etc, are discussed. In the reference books of grammar in Hausa before Newman (2000), especially in the most famous Hausa grammar books written by native Hausa scholars such as Galadanci (1976) and Sani (1999), conjunctions are casually discussed or even omitted totally.

Other academic writings which mention conjunctions and give entries about the meanings of individual conjunctions are dictionaries. These include dictionaries like Bargery (1934), Skinner (1965), Center for the Study of Nigerian Languages/ Bayero University Kano CSNL/BUK (1977), Department of Nigerian and African Languages/ Ahmadu Bello University, DNAL/ABU (1982), Newman and Roxana Ma (1990) etc., who define these conjunctive elements, mostly based on their isolated meanings. However, this gives insight over the meaning and usage of most of the Hausa conjunctions.

Based on the reviewed literature on the translation of Hausa conjunctions such as; Salisu (1980), Smirnova (1982), Migeod (1914), Bargery (1934), Robinson (1913), Newman and Roxana (1990), etc, and the data on the translation of Hausa conjunctions found in this study, Hausa conjunctive relations can be summarized based on their translation in Table 2.1 as follows:

Table 2.1 The Translation of Some Hausa Conjunctive Relations

Hausa	English
ADDITIVE	
<i>Da</i>	And
<i>Kuma</i>	And
<i>Ko</i>	Or
<i>Ko kuma</i>	Or else
<i>Kuma,</i> <i>Har ma</i>	Also Also
<i>Misali/Alalmisali/ A</i> <i>misali</i>	For example
<i>Bugu da qari/ dakin</i> <i>daxawa/ Har'ilayau/</i>	Furthermore
ADVERSATIVE	
<i>Amma/ saidai</i>	But
<i>Amma/tukunadai</i>	Yet
<i>Duk da haka/</i> <i>Kodayake</i>	Nevertheless
<i>Duk da haka/</i> <i>Kodayake</i>	Though
<i>Duk da cewa</i>	Although
<i>Kodayake/amma dai</i>	However
CAUSAL	
<i>Don haka/ Haka nan</i>	So
<i>Don/ Saboda/ Domin</i>	For
<i>Saboda/ Don/ Domin</i>	Because
TEMPORAL	
<i>Sannan/ Sai/ Kuma</i>	Then
<i>A qarshe/ daga</i> <i>qarshe</i>	Finally/ at last
<i>Bayan</i>	After

2.5 Justification for the present study

Based on all the above past studies, the researcher found out that no study has been done on the shifts found in the analysis of inter-sentential conjunctive relations in the novel of *Animal Farm* to its Hausa translated text, *Gandun Dabbobi*. Therefore, the researcher embarked on this study in order to find out how the inter-sentential conjunctions are translated from English to Hausa based on Halliday and Hasan's (1976) conjunctive relation taxonomy. This is done based on Catford's (1965) notion of shifts in translation. Also, the researcher used AntConc software in order to ease the finding of the inter-sentential conjunctive relations in both novels and then used the data to answer the three research questions of the study.

2.6 Review on the theoretical frameworks of the study

According to Halliday and Hasan (1976, p. 226) conjunction is among the five cohesive relations found in English grammar. Conjunction is entirely different in nature especially when compared with the other cohesive relations, which are reference, ellipsis, substitution and lexical cohesion. Conjunctive elements express and convey some meanings which presuppose the presence or existence of other components in the discourse. Conjunction as a cohesive device lies in the borderline between being grammatical or lexical; however, Halliday and Hasan (1976, p.6) maintained that it is mainly grammatical with some lexical components. Halliday and Matthiessen (2004, p. 538) explained that "the cohesive system of conjunction has evolved as a complementary resource for creating and interpreting text." This gives rise to studies that have their focal point on conjunctive elements and how they make texts to cohere.

2.6.1 Inter and intra sentential position of cohesive conjunctions

According to Halliday and Hasan (1976, p. 8) cohesive devices are less concerned about the structure of a sentence. They can be found anywhere in the sentence that is, within a sentence, as well as between sentences. However, it has to be understood that cohesive conjunctions attract less notice within a sentence. This is due to the strong cohesive strength of grammatical structure. This clearly shows that cohesive conjunctions across sentence boundaries or in an inter-sentential level are more salient and paramount in functional grammar.

In this study, the conjunction taxonomy of Halliday and Hasan (1976) is adopted and the conjunctions are categorized and used according to the framework. An example of an inter-sentential approach to cohesive conjunctions given by Halliday and Hassan is as follows:

[1:13] a. It's raining. – Then let's stay at home.

b. Since it's raining, let's stay at home.

(Example taken from Halliday and Hasan, 1976, p. 9)

In the above sentences the temporal relationship is maintained in sentence (a), because of the appearance of the “then” cohesive conjunction inter-sententially. Structurally the sentences linked together. In (a) it is by the appearance of “then”, while in sentence b, by its absence. Therefore, Halliday and Hasan (1976, p. 9) maintained that:

“Regardless of the presence or absence of a structural link, the semantic relation that provides cohesion, namely that of cause, is the same in both. For these reasons, cohesion within the sentence need not be regarded as essentially a distinct phenomenon”. Here, it is related that, irrespective of the position of appearance, cohesive devices and conjunction in particular as cited in the above example, remain the same.

However, Halliday and Hassan (1976, p. 9) also maintained that:

“As a general rule, the examples cited in this book will be of cohesion across sentence boundaries, since here the effect is more striking and the meaning is more obvious; cohesive ties between sentences stand out more clearly because they are the only source of texture, whereas within the sentence there are the structural relations as well. In the description of a text, it is the inter sentence cohesion that is significant because that represents the variable aspect of cohesion, distinguishing one text from another. But this should not obscure the fact that cohesion is not, strictly speaking, a relation ‘above the sentence’.”

By this, studying conjunctions in particular has been carried out by different researchers at the inter-sentential level, as has been described in the literature review. This study too deals with inter-sentential conjunctions, as found in Halliday and Hasan (1976), and other past studies.

Halliday and Hasan (1976, p.10) continued to show how cohesion can be used and be considered inter-sententially. They described it as semantic resources which are used for “linking a SENTENCE with what has gone before.” Sentences that are structurally independent of one another are joined together by the virtue of some features, such as conjunctions to link one sentence to another.

Baker (2011) brought the simple picture of Halliday and Hasan's (1976) categories of conjunctions and how they fit into the translation field. Baker (2011, p.200) classified conjunctions on Halliday and Hasan's (1976) approach as follows:

- a) **Additive:** this is the most common and most frequently used form of conjunctions in English and across many other languages. According to Baker (2011), it includes the use of words like: *and, also, or, furthermore, in addition, besides, likewise, similarly, for instance, by contrast.*
- b) **Adversative:** *but, however, yet, instead, nevertheless, on the other hand, at any rate, as a matter of fact*
- c) **Causal:** *so, for, consequently, it follows, because, for this reason, under the circumstances*
- d) **Temporal:** this shows time, and may include words like: *next, then, after that, in conclusion, on another occasion, an hour later, at last, finally*
- e) **Continuatives:** *anyway, now, well, of course, after all, surely,* Baker (2011, p. 213).

For this study, the Summary Table of Conjunctive Relations by Halliday and Hasan (1976, pp. 242-243), as shown in Table 2.2 below, is used as the researcher's theoretical framework of study. The conjunctive relations as classified by them are Additive, Adversative, Causal, Temporal and Continuatives. For each category, the examples are given as shown in Table 2.2 on page 60. The conjunctions that appear in AF that will be extracted will only be those that appear at inter-sentential level only and the study will investigate how these are translated to GD in Hausa.

Table 2.2 Summary Table of Conjunctive Relations

Summary Table of Conjunctive Relations				
	External/internal	Internal (unless otherwise specified)		
Additive	Additive, simple: Additive <i>and, and also</i> Negative <i>nor, and ... not</i>	Complex, emphatic: Additive <i>furthermore, in addition, besides</i>	Apposition: Expository <i>that is, I mean, in other words</i> Exemplificatory <i>for instance thus</i>	Comparison: Similar <i>likewise, similarly, in the same way</i> Dissimilar <i>on the other hand, by contrast</i>
	Alternative <i>or, or else</i>	Alternative <i>alternatively</i> Complex, de-emphatic: After-thought <i>incidentally, by the way</i>		
Adversative	Adversative 'proper': Simple <i>yet, though, only</i> Containing 'and' <i>but</i> Emphatic <i>however, nevertheless, despite this</i>	Contrastive: Avowal <i>in fact, actually, as a matter of fact</i> Contrastive (external): Simple <i>but, and</i> Emphatic <i>however, on the other hand, at the same time</i>	Correction: Of meaning <i>instead, rather, on the contrary</i> Of wording <i>at least, rather, I mean</i>	Dismissal: Closed <i>in any case, in either case, whichever way it is</i> Open ended <i>in any case, anyhow, at any rate, however it is</i>
Causal	External/internal	Internal (unless otherwise specified)		
	Causal, general Simple <i>so, then, hence therefore</i> Emphatic <i>consequently, because of this</i> Causal, specific: Reason <i>for this reason, on account of this</i> Result <i>as a result, in consequence</i> Purpose <i>for this purpose, with this in mind</i>	Reversed causal: Simple <i>for, because</i> Causal, specific: Reason <i>it follows, on this basis</i> Result <i>arising out of this</i> Purpose <i>to this end</i>	Conditional (also external): Simple <i>then</i> Emphatic <i>in that case, in such an event, that being so</i> Generalized <i>under the circumstances</i> Reversed Polarity <i>otherwise, under other circumstances</i>	Respective: Direct <i>in this respect, in this regard, with reference to this</i> Reversed Polarity <i>otherwise, in other respects, aside from this</i>
Temporal	Temporal, simple (external only): Sequential <i>then, next, after that</i> Simultaneous <i>just then, at the same time</i> Preceding <i>previously, before that</i> Conclusive: Simple <i>finally, at last</i> Correlative forms: Sequential <i>first... then</i> Conclusive <i>at first ... in the end</i>	Complex (external only): Immediate <i>at once, thereupon</i> Interrupted <i>soon, after a time</i> Repetitive <i>next time, on another occasion</i> Specific <i>next day, an hour later</i> Durative <i>meanwhile</i> Terminal <i>until then</i> Punctiliar <i>at this</i> Moment	Internal temporal Sequential <i>then, next, secondly</i> Conclusive <i>finally, in conclusion</i> Correlative forms: Sequential <i>first... next</i> Conclusive <i>... finally</i>	'Here and now': Past <i>up to now, hitherto</i> Present <i>at this point, here</i> Future <i>from now on, hence-forward</i> Summary: Summarizing <i>to sum up, in short, briefly</i> Resumptive <i>to resume, to return to the point</i>
Summary Table of Conjunctive Relations (adopted from Halliday and Hasan 1976 pp. 242-243).				

[Source: Table of conjunctive relations adapted from Halliday and Hasan (1976, pp. 242-243)]

With regards to translation study, Baker (2011) took a wider view of how conjunctions could be identified within its analysis in a translated text. She leaves

the door open after highlighting the uncertainties which prevail the position of conjunctions within a sentence or across sentence boundaries. She clearly shows that all the uncertainties and disagreements surround the intra-sentential conjunctions, but there is no dispute concerning the inter-sentential conjunctions. Similarly, she also maintained that, both inter and intra sentential conjunctive relations can be relevant in translation studies, however, most of the examples she brought, show conjunctions at inter-sentential level, Baker (2011, p. 214).

Baker (2011) discussed at length how languages differ in the use of conjunctions. For example, she mentioned the differences between English and Arabic and how conjunctions are used between the two languages. She explained how conjunctions are used and considered in languages like German, Hebrew and French, among many other languages and the differences concerning the nature and type of texts and the conjunctions used. She mentioned that religion and fiction texts use more conjunctions when compared to science and journalism, and the type of conjunctions mostly employed by each genre is semantically different. Baker (2011, pp. 215-219).

On the other hand, Catford (1965) is employed to deal with the shifts found in the translation of English AF into Hausa GD. Catford (1965).

2.7 Catford's (1965) translation shifts

Catford (1965, p. 73) discussed shifts and how they affect translations between source and target texts. He explained that, the term 'shifts' refer to the "departures

from formal correspondence in the process of going from the SL to the TL.” He also identified two major types of shifts as *level shifts* and *category shifts*.

These forms of shifts that occur in translation result in some changes in the formation between an SL and its TL formation. These may include changes of rank (unit shift), changes in structure, changes of class and changes of terms in systems. This is shown in Figure 2.2 below:

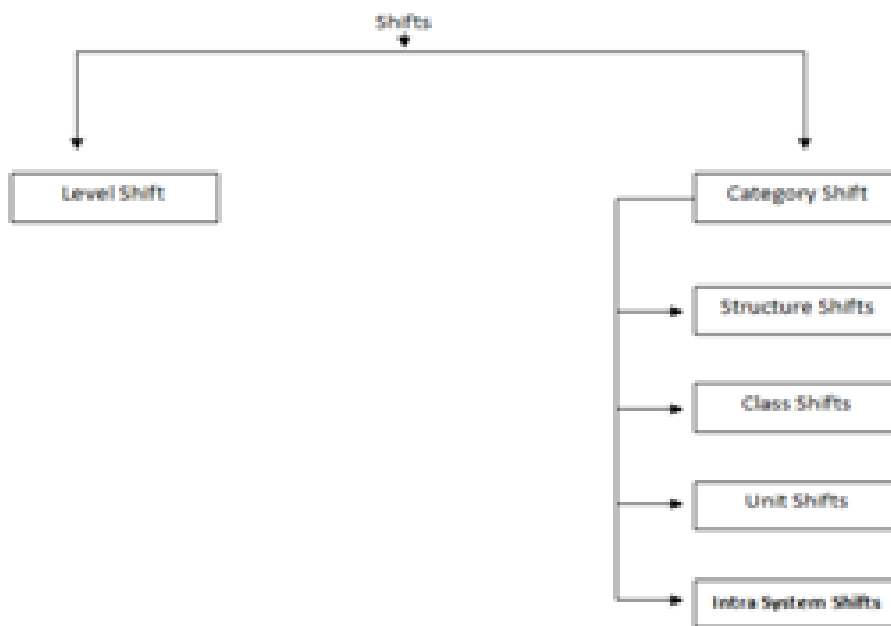


Figure 2.2 Categories of shifts according to Catford (1965)

According to Catford (1965, p. 76) changes in structure are found to be more frequent than rank-changes. However, this assertion may be directly related to English as an SL, when compared with some other languages such as French or Russian. However, for English to Hausa translation, an empirical data have to be examined before this is established.

Based on this, it can be noted that, there are various factors that lead to the appearance of shifts in translation. These can be as a result of differences in the structure of the two languages concerned. Linguists note that no two languages are identical; therefore, dissimilarities in their patterns are inevitably unavoidable. Translators do not make shifts for pleasure but most often they are forced to do so to suit the structure of the target language. Catford (1965) categorized shifts into two main categories – level shifts and category shifts. These two categories will be used to identify the types of shifts used in the translation of conjunctive relations from *Animal Farm* which is written in English (SL) into *Gandun Dabbobi* which is translated and written in Hausa (TL).

2.7.1 Types of Shifts according to Catford (1976)

Shift is simply defined by Catford (1965, p. 73) as the “departures from the formal correspondence in the process of going from the SL to the TL.”

2.7.1.1 Level Shift

This type of shift refers to a situation where something is mentioned or expressed by the use of grammar, but is captured or translated into the TL by the use of lexis, and vice versa. In other words, according to Catford (1965), it is something expressed by grammar in one language and by lexis in another language.

As explained by Catford (1965), this form of shift is sometimes very common in translation between some pairs of languages such as English and Russian or English and French, where some examples were cited by Catford (1965) in order to establish how a lexical item

covered certain grammatical concepts of “aspect” (*napisal* and *pisal*) in Russian language is translated by using grammatical items in English. English lexical construction, as explained by Catford (1965, p. 75), cannot adequately render the meaning effectively without changing and putting it in its grammatical order.

2.7.1.2 Category Shifts

Catford (1965, p.76) maintained that there must be some degree of formal correspondence between the SL and the TL before establishing and assuming these kinds of shifts. He defined Category-shifts as “*departures from formal correspondence* in translation.” The category shifts include: changes of *structure*, changes of *class*, and changes of *terms* in systems, etc. Some of these — particularly *structure-changes* — are even more frequent than rank-changes. These are regarded as category shifts, which can be seen in four sub-categories which are structure-shifts, class-shifts, unit-shifts or rank changes, and intra-system-shifts. Each of these category shifts are discussed in the following sections.

2.7.1.2.1 Structure Shifts

Structure shifts refer to shifts which occur in the structure, organization or formation of grammatical items in a sentence, especially their respective positions in the ST and where they are placed in the TT. For example, English has an SVO sentence structure and Hausa language also uses SVO structure. However, sometimes such structures or other forms of structures are shifted or violated in order to have a proper form of transition of meaning between the SL and the TL. The position where an item is placed in a translation is very important because it

determines whether the structure is strictly adhered to or whether there is a structure shift.

2.7.1.2.2 Class Shifts

Catford (1965, p. 78) describes class shift as a shift which “occurs when the translation equivalent of an SL item is a member of a different class from the original item.” This signifies a change of class especially within the traditional grammar of part of the speech system. However, Catford (1965) continues to explain that, even within one class, there may be some distinguishing factors between one linguistic item and another. In such a case another shift of subclass changes can be established. Catford (1965) explains that structure shifts are the most common form of shifts found in translation. Other studies by Nael (2013), Vossoughi and Pourebrahim (2010) and others support this claim.

2.7.1.2.3 Unit Shifts

According to Catford (1965) unit or rank shift refers to the shift which occurs when the SL message is translated into the TL at different rank/unit. The term rank starts from the rank of morphemes in a language, to words, phrases, clauses and sentences. For example, word in an SL may be translated into a phrase in a TL and vice versa. This form of shift is regarded as a unit shift or rank shift.

2.7.1.2.4 Intra System Shifts

In discussing intra system shifts, according to Catford (1965) one has to understand that, the term has to be used as intra-system shift, and not as a system

shift. The implication of using it as a system shift may contend that the entire SL item from one system is translated into another entirely different system in the TL, and this will automatically subject translation to being “a bad translation”. He puts it that; “we use the term *intra-system shift* for those cases where the shift occurs *internally*, within a system; that is, for those cases where SL and TL possess systems which approximately correspond formally as to their constitution but when translation involves selection of a non-corresponding term in the TL system.”, (Catford 1965, p. 80). The typical example given by Catford on intra system shift is like a shift that occurs between an SL using a singular, but a TL using a plural, and vice versa.

There are various studies which are conducted using Catford’s (1965) notions of shifts. For instance, in his paper titled “Equivalence in Translation Theories: A Critical Evaluation”, Panou (2013) summarizes Catford’s contribution to the field of translation, where he mentioned how equivalence is related to shifts in Catford (1965). Although the paper relies greatly on equivalence, Catford’s (1965) contribution and categorization of shifts would not be discarded. In his words, Panou (2013, p. 3), while explaining shifts in translation, asserted that, “*Shifts* refer to the changes that take place during the translation process.” Panou (2013) concluded his discussion on Catford’s (1965) views by mentioning some heavy criticisms directed at Catford’s (1965) views by Snell-Hornby, especially where Catford maintained as if the deepest relation of translation lies only with linguistic studies. Snell-Hornby (1988, pp. 19-20, cited in Panou 2013, p. 3) maintained that, apart from linguistic factors, other factors which include historical, cultural and

situational factors must also be considered. She regarded his views as; “circular”, “hopelessly inadequate”, and “isolated and even absurdly simplistic.” However, some other scholars applauded and supported Catford’s effort. Malmkjaer (2005, p. 24 cited in Panou, 2013, p. 3), “insightfully observes that one should bear in mind that when Catford (1965, p 20) defines translation as the replacement of SL textual material by TL equivalent textual material he does not mean equivalent in meaning.”

Farroukh (2011) used and applied Catford’s (1965) categorization of shifts while assessing the most frequent feature between equivalence and shifts in the Persian translation of English complex sentences with wh-subordinate clauses. The study, which was a qualitative study, uses both English source text and Persian target text translations as the sources of data for the study. The study identifies four kinds of shifts which are all under the category shifts according to Catford’s (1965) classification. These shifts were word shifts, structure shifts, rank shifts and intra-system shifts. Similarly, the findings showed that shifts occur more frequently than equivalence. The occurrence of shifts was estimated to be 86.25% as against the equivalence which was estimated to be 13.75% only. This suggests that in the Persian to English translation of complex sentences with wh-subordinate clauses, shift is considered to be more common than equivalence, especially when the genre under study is fiction. The study finds out that in the Persian translation of English complex sentences containing wh-subordinate clauses, the position of the main and subordinate clauses, especially in subordinate clauses with wh-words like “when” and “what” are reversed. Similarly, there is a

structure shift which is also found. It occurs in the addition of the Persian conjunctive word “*ke*” between clauses starting with wh-words like where, “which” and “who”.

However, Dewi, Indrayani and Citraresmana (2014) studied the equivalence and shift in the translation of English adjective phrases into Indonesian. The study found out that equivalence has overshadowed shift with highest percentage of 72% of equivalence. Only 28% of shifts were identified in the Indonesian translation of English adjective phrases. The main aim of the study was to find out the shifts and equivalence in the Indonesian translation of English adjective phrases. The data was collected from *National Geographic* Magazine articles. With respect to the form of a shift found in the study, only class shift was identified. This shows that, not all forms of shifts as categorized by Catford (1965) are identified concurrently in all studies on shifts.

2.8 Nida’s (1964) equivalence effect

Nida (1964, p. 12) is a noteworthy translation theorist who describes the process of translating as “producing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and second in terms of style.” This definition has derived wider recognition, reproduction and to some extent some criticism as to the scope and perspective under which it was construed. However, it captures major features of translation, which various translation works, processes and procedures revolve around. Thus, the concept of

equivalence is clearly captured, and the “producing” or reproducing the text in the context of TT.

Nida (1964) categorized equivalence into two major types, these are: Formal equivalence and dynamic or functional equivalence. Formal equivalence refers to a TL item which represents the closest equivalent of a SL word or phrase. Formal equivalence is more oriented towards source language. On the other hand, dynamic or functional equivalence refers to a translation in which a translator seeks to translate the meaning of the original text in a way that the TL wording can provide the same effect on the users of the TL with a similar effect as did by the ST upon the ST users.

He explains that the treatment of equivalence is attached with some tensions especially concerning how they are handled by the translators. According to him (1964, p. 173), “the second area of tension between F-E (formal equivalence) and D-E (dynamic equivalence) translations involves optional and obligatory elements”. This expresses that, certain linguistic elements influence the formation of equivalence more than others. The use of formal and or dynamic equivalence is dependent upon the nature of how a particular language accommodates new concepts.

As equivalence is always needed in translation; however, it has to be understood that shifts do not mean complete distortion of meaning in translation. In fact, sometimes shifts are the

only option left for a translator in order to render the message appropriately into the target language without damaging both the source and target domains. In such a case a relationship may strongly be established between the translator's efforts of matching shifts with finding a suitable functional equivalent within the target language.

Accordingly, the third research question of the study will be addressed with relevant considerations of the Nida's (1964) theory of functional equivalence. This is in order to see how relevant are the shifts found with respect to the functional or formal correspondence of meaning of the conjunctive relations in the target text. According to Farrokh (2011, p.13), "Basically the shift should be viewed on the consequence of the translator's effort to establish translation equivalence, between two different language systems." According to Fauzanah (2009, p. 13 cited in Farrokh, 2011, p.13), "the occurrence of shifts reflect the translator's awareness of the linguistic and non-linguistic discrepancies between SL and TL." Shifts show that there is a textual and structural difference between the pairs of languages under translation. Mohammed (2012) viewed the appearance of shifts in translation as a result of the translator's efforts in dealing with the systemic differences between the source and receptor languages. Therefore, shifts are considered to be necessary sometimes because they may give both positive as well as negative implications on the translation. When a shift is applied appropriately, it will enhance the translated message. However, if a shift is applied inappropriately, it will distort the message in the target language.

The most obvious and commonly studied form of effects are effects which are found between the target translated text (TT) and the non-translated text (NT) written in the target language, as studied by Looi (2013, p. 218). This is in order to know the level of usage of conjunctions between the translated text and the non-translated text within a particular language. However, in the case of effects of shifts on the target translated text, it can also be explained by looking at how the meaning obtained resulted in some subtle or major changes in the course of its rendition from the source culture into the target culture.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

This chapter discusses the main procedures of how the research was conducted. It contains the procedures followed by the researcher to adequately address and answer the research questions of the study in order to achieve its aims. The sources of the data were explained, how the data was used and the way different theoretical frameworks are combined together in order to address the research questions. The procedures followed for the analysis of the data were also outlined and explained.

3.2 Research design

The current study is a qualitative research. It is qualitative because it contains writing a report and it has some quantitative analysis (it involves numbers and tabulation of frequency of each type of conjunction for example additive, etc.) too. The qualitative method allowed the researcher to study and expound his findings based on the theoretical framework of Halliday and Hasan's (1976) conjunctive relations table and Catford's (1965) categories of shifts.

3.3 Sources of data

The data used for the study were two published novels: an English SL novel titled *Animal Farm*, published by George Orwell in 1945 and its equivalent Hausa TL translation titled *Gandun Dabbobi* which was translated by Abdullahi Bala Funtua in 1975. These two books serve as the main primary sources of data for the study.

The data which is the inter-sentential conjunctive relations found in the two novels were directly collected from both the original SL text of *AF* in English and the translated TL text, *GD* in Hausa. All the sentences were coded for easy analysis. Both texts were read, perused, tabled and analysed. This gave the researcher an in-depth knowledge about how the translation of conjunctive relations was carried out. The researcher matched and mapped the translation of the conjunctive relations in the TL text *GD* against the SL text *AF*. Therefore, the two books *AF* and *GD* are the main sources of data for this study.

3.3.1 Converting the data into Electronic Format

In the course of undertaking the research, there was a need of thorough reading of the whole SL and TL books in order to locate and find out the position of these cohesive conjunctions in an inter-sentential level and how they were translated. Therefore, after several and careful reading of both texts, (English and Hausa), there arose a need to develop an electronic form of the data which would help in enhancing the research process. The English version of the text was found online http://msxnet.org/orwell/print/animal_farm.pdf in a PDF format. However, the PDF format had to be converted into Microsoft word format in order to suit the use of the software called AntConc. After the conversion, some characters appeared incorrectly; therefore, there was a need for another proof reading to make sure the softcopy was entirely correct.

The AntConc software is a famous software used in text analysis. It makes the identification of any item, word or group of words in a text more easily. The

researcher just needed to type the search word in the search engine of the software. The software easily located the whole position of the searched item(s) in the whole text and brought the total number of such items' appearance and its position of appearance. This software was used in order to easily identify the inter-sentential conjunctive relations.

However, the Hausa version of the book did not have a softcopy as found in the case of the English version. In this case, there must be uniformity in the way the search could be done. Therefore, the researcher typed the whole translated book (the Hausa version) in Microsoft word and later converted it into Wordpad, for suitable use on the AntConc software. After the Hausa version was typed and appeared in its softcopy, a (third party) Hausa speaker was asked to read the data, in order to check for spelling errors, which were corrected afterwards. Finally, the two versions were both searched electronically by the use of AntConc software and that was part of the procedure followed in making the research data more accessible and handy.

3.4 Justification of data used for the study

The novel of *Animal Farm* is one of the greatest literary works by George Orwell in 1945. It satirically narrates the events that led to the 1917 Russian Revolution and then into the Soviet Union Stalin era. The work is a literary fiction which portrays the real life of the oppressor and the oppressed. The theme of the book was well tailored and it captured the attention of millions of readers from across the globe. Therefore, the English version of the novel is undoubtedly accepted to be an academic literary work.

On the other hand, the Hausa language as one of the leading African languages accommodates and adopts translations of various academic works. As mentioned earlier, *Animal Farm* was translated into the Hausa language as “*Gandun Dabbobi*” by Funtua in 1975. The book received wider recognition and subsequently, was recognized and accepted by the ministry of Education in Nigeria to be part of the secondary school syllabus. Similarly, the book is studied under various literary courses in the university.

The two works – *Animal Farm* and *Gandun Dabbobi* – are regarded to be the primary source of data for this study due to the fact that the books are well recognized, approved and accepted within the academic environment. Both books are published by reputable publishers and had won various literary awards. The books contained all the necessary data of the study, which is the translation of conjunctive relations from English to Hausa. The Antconc software was used to extract all the conjunctive relations at inter-sentential level from both the ST and the TT. This data consists only the conjunctive relations at inter-sentential level which was used to answer the three research questions for this study, using three theoretical frameworks. These are Halliday and Hassan’s (1976) Table of Conjunctive Relations, Catford’s (1965) translation shifts and Nida’s (1964) theory of formal and dynamic equivalence. Therefore, this is the justification of the data used as it was deemed appropriate and the extraction process using Antconc software was scientific and done appropriately.

3.5 Data collection

For this study, the SL book, *Animal Farm*, with its ten chapters was read and analysed completely. Likewise, the same was done for the translated book,

Gandun Dabbobi. After a thorough reading of the two books (AF and GD), the identification part included marking, coding, and selecting the inter-sentential conjunctive relations which were directly relevant to the study. Two hundred and fifty two sentences containing the conjunctive relations were extracted from the source text and their two hundred and fifty two mapped sentences' translations in the target text were also extracted, making both the source and the target data to be five hundred and four sentences combined. After marking them with a highlighter to make them more exposed and clear, these inter-sentential conjunctions were then studied in context in order to see how they are translated. The AntConc software was only used later to do the identification and selection electronically in order to ensure the validity and reliability of the selected data (conjunctive relations at inter-sentential level).

3.6 Back translation

Back translation refers to a situation where a translated target text is rendered back to its source text language as literally as possible in order to see patterns, structures and other strategies employed by the translator in translation. In other words, it can also be explained as rendering a text which is originally written in one language (such as English) and then translated into Hausa, however, some readers of the target text may not be familiar with Hausa and therefore, such a message (target text) has to be translated back to English as literally as possible, so that readers will see some structures, patterns and strategies followed in the translation. Furthermore, in the case of this study, the source language data is English which was later translated into Hausa. Therefore, the essence of back

translation is to render the meaning as literally as possible so that the pattern and structure of the translation will be seen. Back translation is used in this study in order to show how the conjunctive relations are rendered from English into Hausa and the pattern followed in the translation.

According to Baker (2011, pp. 15-16), back translation “involves taking a text (original or translated) which is written in a language with which the reader is assumed to be unfamiliar and translating it as literally as possible into English – how literally depends on the point being illustrated, whether it is morphological, syntactic, or lexical for instance.” It simply refers to “translating the target text back into the source language from which it was originally translated.” Back translation helps in explaining how the structure of the translation and some aspect of the meaning which is derived out of the target text. According to Nida (1964), back translation is never like the original and its being translated in a literal form renders it biased towards the formal equivalence at the expense of the dynamic/functional equivalence.

3.7 The two inter-raters

With respect to this study, inter-raters are people who are expert in a particular field of study who can help in validating the data and findings of a study. This study employs the services of two inter-raters to ensure the validity and reliability of the findings. Details of the inter-raters can be seen below:

3.7.1 Tijjani Shehu Almajir (Phd)

Tijjani Shehu Almajir is a senior lecturer at the Faculty of Arts and Islamic Studies, Department of Linguistics, Bayero University, Kano. He is a seasoned translator and has been involved in translation activities for many years. He has translated many books and articles on different genres of translation. Details of his career are presented in Appendix B.

3.7.2 Jibrin Shu'aibu Adamu (M.A) translator

Jibrin Shu'aibu Adamu is also a translator and a lecturer at the Faculty of Arts and Islamic Studies, Department of Nigerian Languages, Bayero University, Kano. He has been involved in translation work for many years and has translated various forms of genres from English to Hausa and vice versa. Details of his career are presented in Appendix B.

3.7.3 The role of the inter-raters

The inter-raters helped in reading and validating (see Appendix C) the data especially from the Hausa point of view. Their roles included checking thoroughly both the English and Hausa mapping of the data, confirming the claims raised with regards to the conjunctive relations in Hausa language and some other roles which helped in the appropriate execution of the research study. The two inter-raters are good in English and Hausa and helped the researcher in confirming the analysis for the translation of conjunctions in the SL to the TL texts, in order to ensure reliability and validity of the study.

3.8 Data analysis

The data was analyzed based on the translation of the inter-sentential conjunctive relations collected from the two books – AF and GD. To answer the research questions, there must be a need of a clear analysis of the collected data. Clear representation of the collected data was done in order to have proper empirical findings. The inter-sentential conjunctive relations data were analysed based on Halliday and Hasan's (1976) taxonomy of conjunctive relations. On the types of shifts found, Catford's (1965) notion of shifts on translation was used.

3.8.1 Procedure for the analysis

The following steps and procedures were followed in the analysis of the data based on the research questions of the study:

- a- The 252 sentences containing the inter-sentential conjunctive relations were extracted from the source text and mapped against the translated 252 sentences in the target text.
- b- All the sentences were coded from 1-252, with "a" representing the English sentences, while "b" representing the Hausa sentences.
- c- The translation of the inter-sentential conjunctive relations was checked in order to see if there was a shift or any other thing affecting the translation of the conjunctive relations.
- d- Back translation in English was supplied in order to see how the original form might be.
- e- Analysis and explanation was followed based on Catford's (1965) categorization of shifts.

- f- Nida's (1964) theory of equivalence was employed in order to assess the effects of the shifts on the target language.
- g- Finally, suggestions for a better translation were given on the conjunctive relations that had not been translated appropriately.

3.9 Theoretical frameworks of study

As explained in chapter two, Halliday and Hasan's (1976) taxonomy of conjunctive relations was used as the basic framework for the research on inter-sentential conjunctive relations. Halliday and Hasan (1976, p. 226) discussed conjunctions as one of the five cohesive devices found in English grammar. Conjunction is entirely different in nature especially when compared with the other cohesive relations, which are reference, ellipsis, substitution and lexical cohesion. Moreover, to adequately answer the three research questions of the study, other views from relevant theories, such as Catford's (1965) was used to answer research question two. Finally, concerning the meaning aspect of the shifted conjunctive relations, Nida's (1964) formal and dynamic equivalence was employed in order to see how meaning is preserved in the context of the translation.

CHAPTER 4

DATA ANALYSIS AND FINDINGS

4.1 Introduction

This chapter presents the data analysis and findings of the study. After identifying the conjunctions at the inter-sentential levels by using Halliday and Hasan's (1976) theoretical framework (see Chapter 2, Table 2.2, p. 64), this section focuses on the kinds of shifts which are found in the translation of the conjunctive relations from English to Hausa, based on the two novels – *Animal Farm*, and its equivalent Hausa translation – *Gandun Dabbobi*. Each class of conjunctive relations is explored, calculated and explained. This is to provide a clear picture of the nature of these shifts and how they appeared in the translation. Finally, the effects of these shifts in the TT are explained to appropriately answer research question 2. This is followed by suggestions for better ways of translating those conjunctive relations which have not been translated appropriately. The better suggestions will be the answer to research question 3. Both the inter-raters agreed fully with the researcher's analysis and findings (see Appendix B for their CV and comments on the research). Some excerpts are cited here while the detailed analysis of the full data of this study is given in Appendix D.

However, according to Halliday and Hasan's (1976, pp. 242-243) table of conjunctive relations, the listed lexical items are not only pure conjunctions such as *and*, *or*, *but*, *for*, etc., they also include many other lexical items which are all regarded as conjunctive relations. In other words, they are words and phrases which are used to connect one sentence to another. This study will only focus on inter-sentential conjunctive relations.

There are various types of shifts found in the translation of conjunctive relations from English AF to GD in Hausa. The shifts are discussed based on Catford's (1965) notion of shifts (see Chapter Two, p. 65).

4.2 Data analysis and findings

Based on the data gathered for the study, various forms of shifts are identified. The shifts found include; structure shifts, class shifts and unit shifts. For clear explanation about shifts, refer to Chapter Two (p. 65) of this study.

To appropriately achieve the aims of the study, the researcher will directly answer each research question in this chapter.

The first research question is: **What are the shifts in the conjunctive relations used in the translation of Animal Farm from English to Gandun Dabbobi in Hausa?** The shifts in the conjunctive relations are as follows:

4.3 Structure shifts

These are the first forms of shifts found in the study. Structure shifts are found to take effect within the structure of the target language after a text is translated. It is more or less shifts in the position of lexical items from its original place in the source language to another position in the target language. The shifts of position normally affect the original structure of the conjunctive relation from its initial sentence position to another position

within the sentence. There are many examples of such shifts found in the data, which include:

4.3.1 Structure shift of additive conjunctive relation “and”(kuma)+pronoun, into pronoun+additive conjunction “and”

Consider the following examples extracted from the data (see Appendix D):

62a. **And you** hens, how many eggs have you laid in this last year, and how many of those eggs ever hatched into chickens?

62b. **Ku kuma** waxannan kajin, qwai nawa kuka saka a bana, kuma nawa ne aka bar muku ku qyanqyashe?

BT: You and these hens, eggs how many you laid this year.....,

63a. **And you**, Clover, where are those four foals you bore, who should have been the support and pleasure of your old age?

63b. **Ke kuma**, ina'yan duqushi huxu da kika tava haihuwa, waxanda zasu riqa taimakonki, suna sanyaya miki zuciya idan tsufa ya zo?

BT: You and, where founs four you bore, who should have been helping you, and put pleasure to you when old age comes?

64a. **And I** was a long way away, but I am almost certain I saw this he was talking to you and you were allowing him to stroke your nose.

64b. **Na kuma** tsinkayeku, kodayake dai tsakaninmu da nisa, amma na tabbata na ga yana hira da ke, har ma yana shafarki a hanci.

BT: I and watched you, however between us there was a distance,

65a. **And thereafter, he** declared, so much labour would be saved that the animals would only need to work three days a week.

65b. **Ya kuma** ce musu idan an gama, za a samu sauqi qwarai, har ma zai zama sau uku a sati kaxai za a riqa yin aiki.

BT: He and said, when it is finished, there would be relief much,

In the above four (4) sentences, 62a – 65b, the English sentences which come with a structure of *additive + pronoun*, have been shifted to *pronoun + additive* in their translation into Hausa language. This is a structure shift according to Catford (1965), as can be seen in

the explanation of the types of shifts found in the study. In Hausa language, both structures of *pronoun + additive* and *additive + pronoun*, can be used and the same meaning can be attained. However, based on the native language knowledge of the researcher, *pronoun + additive* conjunction has an additional emphasis in certain contexts especially when someone is talking in an interrogatory manner. It is well emphasized than putting it in the former way. In the above examples, it is clear that the English structure of *additive + pronoun* has been shifted to *pronoun + additive*, as can be seen in the illustration below:

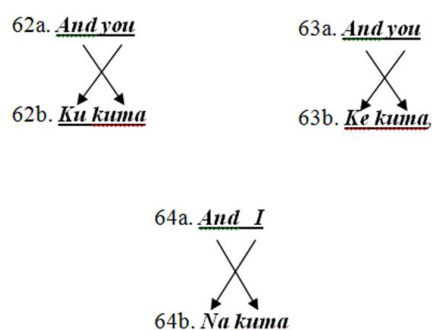


Figure 4.1 Structure shift of additive conjunction “and” + pronoun from English into pronoun + “and” in Hausa

Figure 4.1 above clearly shows how the structure of the English “*additive + pronoun*” is changed and shifted to *pronoun + additive*, in all the instances where the additive is “*and*” in the Hausa sentences. Despite the fact that had the translator translated it the way it was in SL, that is, *pronoun + additive*, it would have also been accepted and considered appropriate in the TL but he chose to shift it, because it sounded better in the given context. It may also be as a result of his effort to domesticate the language to suit the natural and cultural setting of the target readers.

4.3.2 Structure shift of additive conjunctive relation “not” (*ba a*) from the beginning of the sentence to the middle of the sentence

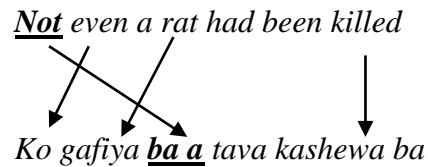
Another form of structure shift found in the data is the shift of the additive conjunction “not” from its initial position in the sentence to another position. This can be seen in the example given below:

67a. Since Jones had left the farm, until today, no animal had killed another animal. Not even a rat had been killed.

67b. *Tun lokacin da aka kori Nomau, har ya zuwa yau, babu wata dabbar da ta tava kashe yar uwarta. Ko gafiya ba a tava kashewa ba.*

Ko gafiya ba a tava kashewa ba.

BT: Even a rat not has been killed.



The additive conjunctive relation “not” in the above sentence has been translated properly. However, its position has been shifted from the sentence initial position, to the sentence medial position. “Not” is an additive conjunctive relation which shows negation in English language. Newman and Ma Newman (1977, p. 8) justified that in Hausa “ba” has been explained as a “general negation marker.”

4.3.3 Structure shifts of adversative conjunctive relation “only” (*kawai/kadai*) from the beginning of the sentence to the middle of the sentence

According to Ma Newman (1997, p. 190), the English “only” is primarily translated into Hausa as “kawai” followed by “kadai” and some other extended meanings in Hausa

language, which sometimes refer also to “alone”. This meaning is strictly maintained in all the translations of the cohesive “*only*” as it appears in the SL and its TL translation. The sentences extracted from the English *Animal Farm* and its Hausa *Gandun Dabbobi* translation, are as follows:

158a. Is it not crystal clear, then, comrades, that all the evils of this life of ours spring from the tyranny of human beings? ***Only*** get rid of Man, and the produce of our labour would be our own.

158b. *Ya ‘yanuwana shi wannan bai isa aya ba a garemu? Wane ne mafarin wannan mummunar azaba da muke sha in banda Xan adam? Mu kori xan adam ***kawai***, don mu samu mu ci moriyar wahalarmu. Kusan a dare xaya sai ku ga mun azurt idan mun kori mutum.*

*Mu kori xan adam ***kawai***, don mu samu mu ci moriyar wahalarmu. Kusan a dare xaya sai ku ga mun azurt idan mun kori mutum.*

BT: *We get rid of man ***only***, for us to get the benefit of our labour.*

159a. Even the hens and ducks came, and were at pains not to tread on the chalk marks. ***Only*** Napoleon held aloof.

159b. *Hatta agwagi da kaji su ma sukan zo, amma sai sun yi taka-tsan-tsan don kada su taka zanen. Maitumbi ne ***kaxai*** ba ya zuwa.*

*Maitumbi ne ***kaxai*** ba ya zuwa.*

BT: *Napolean ***only*** not come.*

160a. In their spare moments the animals would walk round and round the half-finished mill, admiring the strength and perpendicularity of its walls and marvelling that they should ever have been able to build anything so imposing. ***Only*** old Benjamin refused to grow enthusiastic about the windmill.....

160b. *Sauran dabbobin kuwa suka zo lokacin da ba su aikin komai su riqa zagaya ginin, suna sha’awarsa, balle ma yadda ya tafi sak. Aura ne ***kaxai*** bai damu da wannan aiki ba....*

*Aura ne ***kaxai*** bai damu da wannan aiki ba....*

BT: *Old Benjamin ***only*** never cares with the work.*

161a. They were always cold, and usually hungry as well. ***Only*** Boxer and Clover never lost heart.

161b. *Akawal ne ***kaxai*** da Goxi ba su tava yanke qauna ba.*

BT: Boxer only and Clover never lost heart

162a. For some time nobody spoke. Only Boxer remained on his feet.

162b. *Dabbobin nan babu mai iya cewa komai. Akawal ne kaxai a tsaye.....*

BT: Animals here not who is able to say anything. Boxer only remained standing.

It can be noted that, in all the sentences where the adversative conjunction “only” appears, a shift occurs in the Hausa translation. In other words, the structure of all the sentences containing “only” are shifted in the Hausa translation to the middle position. In the English examples, the conjunctive relation “only” appears at an inter-sentential level but in the Hausa translation, “only” never appears in the beginning of any of the sentences. It can be established thus, based on the data analyzed, the conjunctive relation “only” which occurs in an inter-sentential level and is translated into Hausa as “*kawai/kadai*”, does not appear at the beginning of a Hausa sentence, especially from what has been found in the data and in the standard form of Hausa language. Equally, the words “*kawai/kadai*” are not used cohesively in an inter-sentential level in Hausa language as the data shows.

4.3.4 Structure shift of temporal conjunctive relation “at last” (*a qarshe/daga qarshe*) into *kai* + temporal

The prepositional phrase “at last” is used as a temporal conjunctive relation, as it appears in the table of conjunctive relations by Halliday and Hasan (1976, p. 232-234). “At last” is translated into Hausa as “*daga qarshe*”, or “*a qarshe*”. It is used between sentences to show the relationship between a previous sentence and the current sentence. In some of its Hausa translation, there is an addition of a particle “*kai*”, as can be seen in the example below:

226a. **At last** they could stand it no longer.

226b. **Kai daga qarshe** dai sai suka kasa jurewa.

BT: Indeed at last they could not endure.

The Hausa word “*kai*” is originally a noun, which means “head”, and is commonly used as a pronoun, which refers to “you” in English. However, according to Newman and Ma Newman (2006, p. 60), the word “*kai*” has some other extended meanings when used in different tones, which show emphasis, doubt, surprise, etc. Therefore, in the translation of the temporal conjunctive relation “*at last*”, the word “*kai*” is added at the beginning of the sentence followed by “*daga qarshe*”, or “*a qarshe*” to show emphasis to what is being said.

4.3.5 Structure shift of temporal conjunctive relation “at first” (*da farko*) from the beginning of the sentence to the middle of the sentence

Although the temporal conjunctive relation “at first” has been translated appropriately at its inter-sentential level, there is a shift in one of the translated sentences into Hausa language, where the temporal conjunctive relation is translated intra-sententially (see 234b). Therefore, it loses its cohesive value as shown in the following example:

234a. **At first** it was a little difficult to see how this fitted in with his being on Jones's side.

234b. Wannan ya sa **da farko** suka kasa fahimta da yadda za a ce wai Xantulu ya haxa kai da Nomau.

BT: This makes it at first they did not understand

4.3.6 Structure shift of temporal conjunctive relation “hitherto” (*a da*) from the beginning of the sentence to the middle of the sentence

The temporal conjunctive relation “hitherto” has been appropriately rendered into the TL as “*a da*”, which aptly captured its real meaning in the TL. However, its position in the translated text has been shifted from its sentence initial position to medial position (see 247b) which clearly shows an obvious change or shift from its SL structure as shown in the example below:

247a. He did not believe, he said, that any of the old suspicions still lingered, but certain changes had been made recently in the routine of the farm which should have the effect of promoting confidence still further. Hitherto the animals on the farm had had a rather foolish custom of addressing one another as ‘Comrade.’

247b. *Baya zaton har yanzu da kwai irin tsohon zargin nan da ake yi da, amma duk da haka irin canje-canje da aka yi a Gandun, za su qara sa samun jituwa. Ya ce a da, dabbobin suna da wata al’adar banza ta ce wa junansu Xan’uwa. Za a hana wannan ko ta halin qaqa.*

Ya ce a da, dabbobin suna da wata al’adar banza ta ce wa junansu Xan’uwa. Za a hana wannan ko ta halin qaqa.

BT: He said hitherto, the animals have a foolish custom of calling themselves comrades.

4.3.7 Structure shift of temporal conjunctive relation “here” (*nan/a nan*) from the beginning of the sentence to the middle of the sentence

Like the other temporal conjunctive relations, “here” is translated properly with its temporal and to some extent spatial sense of “*nan*” (temporal) or “*a nan*” (spatial) respectively into the Hausa language. However, the structure of the sentence has been changed and the position of “here” has been shifted to the middle position in the Hausa translation, as seen in the example below:

249a. Here, in the evenings, they studied blacksmithing, carpentering, and other necessary arts from books which they had brought out of the farmhouse.

249b. *Aladu sai suka mayar da wani xaki nan ne matattararsu, a nan ne suke koyon sana'o'i kamar su qira, sassaqa da dai sauran san'o'in da suka koya daga cikin littattafan da suka xebo daga gidan Gandun.*

BT: Pigs converted a room into their meeting place, here they learn arts such as blacksmithing, carving and other forms of arts.

Where structure shifts are concerned, this study found seven types of structure shifts in the translation of *Animal Farm* (SL – English) to *Gandun Dabbobi* (TL - Hausa) which have been discussed above.

4.4 Class Shifts

Catford (1965, p. 78) describes class shift as a shift which “occurs when the translation equivalent of an SL item is a member of a different class from the original item.” This signifies a change of class especially within the traditional grammar of part of the speech system. However, Catford (1965) continues to explain that, even within one class, there may be some distinguishing factors between one linguistic item and another. In such a case another shift of subclass changes can be established.

In the case of conjunctive relations, according to Halliday and Hasan (1976), there are four sub-categories of conjunctive relations (additive, adversative, causal and temporal). Therefore, a shift can be established when a member of one sub-category is found to be translated into another sub-category. For instance, when an additive conjunction “and” in

the SL is shifted to an adversative conjunction “but” in the TL translation, as can be seen in the examples below:

4.4.1 Shift of additive conjunctive relation “and” (*kuma*) into adversative conjunctive relation “but” (*Amma*)

43a. *And* among us animals let there be perfect unity, perfect comradeship in the struggle.

43b. *Amma* *mu kammu dole mu haxa kai, mu zama yan’uwan juna a wajen wannan gwagwarmaya tamu da Xan’adam.*

BT: *But* **we ourselves must unite, we become brothers of ourselves in this fight with man.**

In the examples above, there is a shift from the additive conjunctive relation “And” (*kuma*), which is translated as an adversative conjunctive relation “But” (*Amma*). This is regarded as a form of class shift, since there is a shift from one subclass of conjunctive relation to another subclass. This form of shift is the most frequent and common in the translation of conjunctive relations in *Animal Farm* from English to *Gandun Dabbobi* in Hausa. Similarly, the word “*amma*” is largely the dominant adversative conjunctive relation used in Hausa language as discovered from the available data. It is the equivalent of the English word “*but*”. According to Newman (2000), “*Amma*” is a loan word taken from Arabic into the Hausa language. Similarly, according to Halliday and Hasan (1976); “but” (*amma*) is used to show things that are contrary to what is expected. However, according to the available data in this study, the use of the conjunction “*amma*” is very common in Hausa, because it has a strong implication which may be why many of the sub-categories of conjunctive relations are shifted to “*amma*”, as can be seen in other examples such as; shift of additive conjunctive relation “and” (*kuma*) into adversative conjunctive relation “but”

(*amma*), and shift of adversative conjunctive relation “nevertheless” (*duk da haka*) and “however” (*kodayake*) into but (*amma*) in Hausa language, among many other examples.

4.4.2 Class shift of additive conjunctive relation “and” (*kuma*) into other temporal conjunctive relations such as “then” (*sannan*), “after” (*bayan*) “now” (*yanzu*)

“And” as an additive conjunctive relation has been shifted to various forms of temporal conjunctive relations as found in the data. It has been shifted to “then” (*sannan*), “after” (*bayan*) “now” (*yanzu*, which is categorized under continuatives) and many other forms of phrases that show temporal relations. Here are the examples of shifts of the additive conjunctive relation “and” into temporal conjunctive relations such as “then” (*sannan*), “after” (*bayan*) “now” (*yanzu*):

49a. **And** even the miserable lives we lead are not allowed to reach their natural span.

49b. **Sannan** *duk da wannan baƙar azabar ba a barin mu wa'adinmu ya cika.*

BT: **Then** even with this black difficulty we are not left to reach our final end

50a **And** remember also that in fighting against Man, we must not come to resemble him.

50b. **Sannan** *ku tuna fa mutum shi ne maqiyinmu, kada kuma idan mun kore shi mu riƙa yin halayensa.*

BT: **Then** you have to remember he is our enemy, don't and when we expel him, we do like his habit.

51a. **And** about half an hour later, when Boxer had somewhat recovered, he was with difficulty got on to his feet, and managed to limp back to his stall, where Clover and Benjamin had prepared a good bed of straw for him.

51b. **Bayan** *kamar rabin sa'a, Akawal ya xan murmure, suka taru suka ta da shi da qyar, ya xangyasa, ya nufi xakinsa, inda ya iske Goxi da Aura sun yi masa shinfixa da tattaka.*

BT: After like half an hour, Boxer has little recovered, they gathered and stand him up with difficulty, he limps, he towards his room, where he met Clover and Benjamin prepared for him bed of straw.

52a. And in rebuilding it they could not this time, as before, make use of the fallen stones.

52b. Yanzu kuma ko da za su sake ginin, ba za su sake amfani da duwatsun da ba,.....

BT: Now and even if they rebuild, not they work with the stones of former....

As indicated by Halliday and Hasan (1976, p. 227), in using conjunctive relations there is no need for any search instruction as how it is in relation to other cohesive devices, such as ellipsis, substitution or reference. It is only “a specification of what is to follow is systematically connected to what has gone before.” In the above sentence, the additive “and” conjunction is shifted into temporal “then” (*sannan*) in the Hausa language. In this instance, the sentence could have been translated with a proper additive conjunctive relation “*kuma*” in Hausa, simply because the meaning could also be properly understood, instead of choosing another conjunctive relation, which is temporal (*sannan*). However, the use of “*sannan*” at the beginning of the sentence, still maintains the cohesiveness of the sentence. This is simply because, whenever “*sannan*” appears in a Hausa sentence, it must have been preceded by some other syntactic elements, and in this case, it is what has been mentioned in the previous sentence which is systematically connected to the current sentence by the use of a cohesive temporal conjunctive relation “*sannan*” as follows:

“You cows that I see before me, how many thousands of gallons of milk have you given during this last year? And what has happened to that milk which should have been breeding up sturdy calves? Every drop of it has gone down the throats of our enemies. And you hens, how many eggs have you laid in this last year, and how many of those eggs ever hatched into chickens? The rest have all gone to market to bring in money for Jones and his men. And you, Clover, where are those four foals you bore, who should have been the support and pleasure of your old age? Each was sold at a year old you will

never see one of them again. In return for your four confinements and all your labour in the fields, what have you ever had except your bare rations and a stall?”

- 49a. **And** even the miserable lives we lead are not allowed to reach their natural span.

“Ku waxannan shanun da ke kwance, masakin madara nawa aka tatsa a wajenku bara? To me aka yi duk da wannan madarar, wadda ba domin mutum ba, da ta sa kun samu kosassun maruka? Amma duk wannan madarar makiyinmu ya shanye ta. Ku kuma waxannan kajin, qwai nawa kuka saka a bana, kuma nawa ne aka bar muku ku qyanqyashe? Sauran qwan duk an kai kasuwa don kawai Nomau ya azurta. Ke kuma, ina ‘yan duqushi huxu da kika tava haihuwa, waxanda zasu riqa taimakonki, suna sanyaya miki zuciya idan tsufa ya zo? Duk kowane ya shekara sai Nomau ya sayar da shi, har abada ba zaki qara ganinsu ba. Amma duk wahalar naqudarki, da aiki wurjanjan da kike yi, mene ne sakaryarki in banda ‘yar rumfar da zaki kwanta da xan abinda zaki ci?”

- 49b. **Sannan** duk da wannan baqar azabar ba a barin mu wa’adinmu ya cika.

BT: **Then** even with this black difficulty we are not left to reach our final end

“And”, in the above sentence, is used cohesively to continue linking the thread of discussion between what happened in the last paragraph, to the next paragraph. It is used in an inter-sentential level, and also cohesively at the beginning of a new paragraph, in order to link the meaning of what has been said previously, to what is discussed in the sentence which is started by “and”. In the Hausa translation, the same thing applies; however, the transition of the cohesive conjunction used between the sentences is changed from an additive conjunctive relation “and” into a temporal conjunctive relation, “then” (*sannan*) in the Hausa language.

4.4.3 Class shift of additive conjunctive relation “and” (*kuma*) into the causal conjunctive relation “Then” (*sai*)

The additive conjunctive relation “and” which is normally and properly translated into “*kuma*” in the inter-sentential level in Hausa at its cohesive level, is shifted to a causal conjunctive relation “then” (*sai*). This kind of shift is also considered as a class shift because something that is in one sub-class of conjunctive relation (additive) is now translated and shifted into another different sub-category which is a causal conjunctive relation as shown in the following examples:

55a. **And** since it was certainly true that nothing of the kind existed in writing, the animals were satisfied that they had been mistaken.

55b. **Sai** *dabbobin nan suka yarda dai sun yi kuskure ne, tunda ba su da inda aka rubuta an tava yanke wannan shawara.*

BT: Then the animals agreed that they did a mistake, because they don’t have where its written it has been executed that advice.

56a. **And** the animals heard, from the direction of the farm buildings, the solemn booming of a gun.

56b. **Sai** *kuma dabbobin nan suka ji an harba bindiga daga wajen gidansu.*

BT: Then the animals did hear shooting of gun from outside house of theirs.

4.4.4 Shift of adversative conjunctive relations “but” (*amma*) into temporal conjunctive relation ‘after’ (*bayan*) and ‘then’ (*sannan*)

Adversative conjunctive relations have the basic meaning of “contrary to the expectation”. In the sentences below, the adversative conjunction “*but*” has been rendered into Hausa as temporal relations. A change from adversative to temporal is considered to be a class shift, because it is a change that happens across the sub classes of conjunctive relations as categorized by Halliday and Hasan (1976). Although the adversative conjunctive relation is commonly used in Hausa language and sometimes it dominates other conjunctive relations,

however, it is found to be shifted into other conjunctive relations as well. The following are the examples of shift of adversative “but” (*amma*) into temporal relations:

121a. **But** they woke at dawn as usual, and suddenly remembering the glorious thing that had happened, they all raced out into the pasture together.

121b. **Bayan** *sun farka da asalatu, kamar yadda suka saba, sai kawai suka tuna da nasarar da suka samu ta yi wa Nomau tawaye.*

BT: **After** they work at dawn prayer, as they usually do, then just they remembered the victory which they got of doing to Mr John rebellion.

122a. **But** there were also rumours of something more serious.

122b. **Sannan** *kuma akwai wata mummunar jita-jita game da ita.*

BT: **Then** and there is a bad rumour about her.

4.4.5 Class Shift of adversative conjunctive relation “but” (*amma*) into Causal conjunctive relation “then” (*sai*)

Another shift of adversative conjunctive relation that is found in the translation of *Animal Farm* into *Gandun Dabbobi* is the shift of adversative conjunctive relation “but” (*amma*) into causal conjunctive relation “then” (*sai*). Here the English adversative “but” is translated and shifted into a causal conjunctive relation. For example:

143a. **But** Benjamin pushed her aside and in the midst of a deadly silence he read:

143b. **Sai** *Aura ya ture ta gefe guda, sannan bayan kowa ya yi tsit, sai ya karanta abin da aka rubuta;*

BT: **Then** Benjamin pushed her side one, then after everyone is silent, then he read what was written.

4.4.6 Class Shift of adversative conjunctive relation “nevertheless” (*duk da haka*) into another adversative conjunctive relation ‘but’ (*amma*)

This kind of shift from an adversative into another adversative is also considered to be another form of class shift, from a sub class to the same class, but using different conjunctive relation which appears to be dominant in the class. According to this research the adversative “but” (*amma*) is considered as the most dominant with the adversative class of conjunctive relations. This is due to frequent shifts into the adversative conjunctive relation “but” from other conjunctive relations. As discussed earlier, the adversative “but” (*amma*) has a wider recognition in the linguistic repertoire of Hausa language. That is why some of the other conjunctive relations are shifted to “*amma*”. Therefore, it can be regarded as a class shift from a subclass to the same class by using a dominant conjunctive relation.

151a. *Nevertheless*, towards the end of January it became obvious that it would be necessary to procure some more grain from somewhere.

151b. *Amma* ina, wajen qarshen wata Janairu, ya zama dole su san yadda za su yi su samo dawa daga wani wuri.

BT: But where, during end month of January, it becomes necessary them know how to get sorghum from somewhere.

4.4.7 Class shift of adversative conjunctive relation ‘however’ (*kodayake*) into another adversative conjunctive relation ‘but’ (*amma*)

This form of shift is similar to the other one discussed previously in 4.4.6, but this time it is a shift from the adversative “however” (*kodayake*) to “but” (*amma*). It is also considered as a class shift from within the same class, from one word to another. Consider the following examples:

154a. However, this was only a light skirmishing manoeuvre, intended to create a little disorder, and the men easily drove the geese off with their sticks.

154b. Amma wannan duk somin tabi ne. Mutanen nan suka sa sandunansu, suka kori dinyoyin nan.

BT: But this all is a start. The men put their sticks, they drove off the geese.

155a. However, Squealer easily convinced them that the veterinary surgeon in Willingdon could treat Boxer's case more satisfactorily than could be done on the farm.

155b. Amma nan da nan sai Karambana ya ciwo kansu, don ya shaida musu wai likitan dabbobi zai iya yi masa magani fiye da yadda su za su yi masa a Gandun.

BT: But immediately Squealer convinced them, for he told them the doctor of animals can do for him cure more than how they could do him in the farm.

4.4.8 Class Shift of Adversative conjunctive relation “at the same time” into an additive conjunctive relation ‘and’ (*kuma*)

“At the same time” is an adversative relation with a prepositional phrase structure. This has been translated and shifted into an additive conjunction as can be seen in the examples below:

169a. When captured, he said, Frederick should be boiled alive. At the same time he warned them that after this treacherous deed the worst was to be expected.

169b. *Ya ce ranar da duk aka kama shi; za a dafa shi da ransa. Kuma ya gargaxe su wai bayan wannan munafuncin da sauran magana, su dai su sa ido.*

Kuma ya gargaxe su wai bayan wannan munafuncin da sauran magana, su dai su sa ido.

BT: And he warned them that after this hypocrisy there is more talking, they should put eyes.

4.4.9 Class Shift of adversative conjunctive relation “in any case” shifted into temporal (*nan da nan*)

Here the adversative conjunctive relation “in any case” is shifted into a temporal relation.

Consider the following examples:

173a. *In any case* he had no difficulty in proving to the other animals that they were not in reality short of food, whatever the appearances might be.

173b. *Domin Karambana ya ce wai idan aka ce lallai-lallai sai kowa ya ce abinci daidai da kowa to za a savawa qa’idojin ilmin nan na musamman na dabbobi. Nan da nan ma ya ciwo kan dabbobin nan har suka yarda babu qarancin abinci a Gandun*

Nan da nan ma ya ciwo kan dabbobin nan har suka yarda babu qarancin abinci a Gandun

BT: *Then and then* also he convinced the animals even they agree no shortage of food in the farm.

4.4.10 Class shift of causal conjunctive relation “because” (*saboda*) into additive conjunction “and” (*kuma*)

In this category of shift, which has been categorized as class shift, the causal conjunctive relation “but” (*amma*) has been shifted into an additive conjunction “and” (*kuma*) as it appears in the following example:

202a. *Because* nearly the whole of the produce of our labour is stolen from us by human beings.

202b. *Kuma* sannan ga shi Dan-Adam ne kaxai ke cin moriyar wahalarmu.

BT: *And* then it is he man alone benefits from our suffering.

4.4.11 Class shift of Temporal Conjunctive relation “then” into causal conjunctive relation (*Sai kuma*)

Temporal conjunctive relation “then” is shifted and translated into causal conjunctive relation “*sai kuma*”, as seen in the following example:

210a. **Then** Napoleon stood up to reply.

210b. **Sai kuma** Maitumbi ya miqe don ya yi nasa jawabin.

BT: Then also Napoleon stood for doing his explanation.

211a. **Then** a goose came forward and confessed to having secreted six ears of corn during the last year's harvest and eaten them in the night.

211b. **Sai kuma** wata dinya ta fito, ta ce ita ma ta saci zangarniyar gero shida bara da aka, ta riqa da dare.

BT: Then also a goose came out, she said she stole ears of corn six last year and ate at night.

212a. **Then** a sheep confessed to having urinated in the drinking pool urged to do this, so she said, by Snowball and two other sheep confessed to having murdered an old ram, an especially devoted follower of Napoleon, by chasing him round and round a bonfire when he was suffering from a cough.

212b. **Sai kuma** wata tunkiya ta matso, ta ce ita ma ta tava yin fitsari a tafkin da suke shan ruwa, babu kuwa wanda ya sa ta sai Xantulu, **daga nan** sai wasu tumakin kuma su biyu, suka ce wai sun tava kase wani tsohon rago mai fama da tari, mabiyin Maitumbi, lokacin da suka yi ta bin shi da gudu suna zagaya wuta, har ya mutu.

BT: Then and a sheep moves, she said she has urinated in the pool which they drink water nobody who ask her except Snowball,.....

4.4.12 Class shift of temporal conjunctive relation “after that” (*bayan wannan*) into an adverb “the following day” (*wanshekare*)

This is another example of class shift, where an item is translated into another entirely different part of speech. Here the conjunctive relation “after that” has been shifted and translated into a direct adverb of time in Hausa language. The word “*wanshekare*” means “next day” according to Robinson (1913, p. 181) and it has been explained as an adverb by Newman and Ma Newman (1977, p. 132-133), where they refer its meaning as “the following day”. Consider the following example:

221a. **After that**, it did not seem strange when next day the pigs who were supervising the work of the farm all carried whips in their trotters.

221b. Wanshekare babu wanda ya yi mamaki da ya ga aladu riqe da bulala, suna duba sauran dabbobi wajen aiki.

BT: The following day no who do surprise by seeing pigs with whips, they are checking the remaining animals at work.

4.4.13 Class shift of temporal conjunctive relation “then” (*sannan*) into an adverb “after” (*bayan*)

In this kind of shift, the temporal conjunction “then” (*sannan*) is directly shifted into an adverb of time “after” (*bayan*) in Hausa language. This is seen in the example below:

216a. Then, the applause having come to an end, the company took up their cards and continued the game that had been interrupted, and the animals crept silently away.

216b. Bayan an gama tafi sarai, sai mutane suka xauko karta aka ci gaba, da ma ita ake yi, dabbobin da ke leqe kuma kowace ta kama gabanta.

BT: After it is finished clapping all, then men brought out card games and continue,

Similarly, the word “*kawai*” is an adverb in the Hausa language which refers to “all of a sudden”. The temporal relation “then” has also been shifted to “*kawai*” in Hausa language, in these examples:

218a. Then he put on an extra spurt and, with a few inches to spare, slipped through a hole in the hedge and was seen no more.

218b. Kawai sai Xantulu dai ya sake qara mai, don sun matso shi sosai, ya faxa cikin wani rami jikin shinge, daga nan babu wanda ya sake ganinsa.

BT: All of a sudden Snowball increased oil, for they neared him much,

4.4.14 Class shift of temporal conjunctive relation “at last” (*daga qarshe*) into an adverbial phrase “*a kwana a tashi*”

Under this form of shift, the prepositional conjunctive relation “at last” (*daga qarshe*) has been shifted into an adverbial phrase of time “*a kwana a tashi*” in the Hausa language,

showing a point in time. The Hausa expression of “*a kwana a tashi*” is idiomatic and it can be translated as “after the passing of days” as shown below:

227a. *At last* the day came when Snowball's plans were completed.

227b. *A kwana a tashi*, rannan sai Xantulu ya qare duk tsare-tsarensa.

BT: *After passing of days* and waking up, one da Snowball finished all his arrangements.

4.4.15 Class shift of temporal conjunctive relation “meanwhile” (*a wannan lokacin*) into a continuative conjunctive relation “now” (*yanzu*)

In this form of a shift, the temporal conjunctive relation “meanwhile” (*a wannan lokacin*), has been translated into a continuative conjunctive relation “now” (*yanzu*) in the Hausa language, as shown in the following examples:

240a. *Meanwhile*, through the agency of Whymper, Napoleon was engaged in complicated negotiations with Frederick and Pilkington.

240b. *Yanzu* kuma ta hanyar Mallam Nasaru, Maitumbi ya fara yin shawarwari tsakaninsa da Haqurau da Dano.

BT: Now also through the way of Whymper, Napoleon started to do pieces of advice between him and Frederick and Pilkington.

241a. *Meanwhile* the timber was being carted away at high speed.

241b. *Yanzu* dai an fara kwashe katakon cikin gaggawa.

BT: *Now* indeed it is started the taking away of the wood hurriedly.

4.4.16 Shift of additive conjunctive relation “and” (*kuma*) into particle “to” in Hausa interrogative sentences

In this form of shift, the additive conjunctive relation “and” (*kuma*) has been shifted to a particle “to” which is used to render and transfer the meaning into the TL. The translator

could have used the proper translation of “and” but decided to shift it to the particle “*to*” in the Hausa language. Consider the following example:

59a. **And** what has happened to that milk which should have been breeding up sturdy calves?

59b. **To** *me aka yi duk da wannan madarar, wadda ba domin mutum ba, da ta sa kun samu kosassun maruka?*

BT: **So** what has been done with this milk, which if not because of man, it would lead you to have sturdy calves?

60a. **And** why not?

60b. **To**, *mai zai hana?*

BT: **So** what will prevent?

61a. **And** now, comrades, I will tell you about my dream of last night.

61b. **To**, *yanzu fa ya ‘yan’uwana zan dava muku irin mafarkin da na yi daren jiya.*

BT: **So**, now indeed comrades I will tell you the type of dream I did night of yesterday.

In the above three sentences, 59a-61b, the additive conjunction “and” (*kuma*) has been translated into the Hausa language (TL) as “*to*”, which is not the proper translation of the conjunction “and” (*kuma*) in Hausa as has been explained in chapter two. According to Robinson (1913, p. 367) the Hausa word “*to*”, refers to expressions like; “well! So! Yes! Indeed! Good!” he further said that, the Hausa “*to*” is used when a native does not understand what you mean. However, the “and” found in these sentences (59a-61b) were used cohesively to link the sentences to the previous sentences already mentioned before. This clearly supported the claim by Halliday and Hassan (1976) that, “and” can be used cohesively and inter-sententially to link one sentence with another, in order to maintain

cohesion in a text. This can be seen in the example below, from the text of *Animal Farm* and its Hausa translation *Gandun Dabbobi*:

*“You cows that I see before me, how many thousands of gallons of milk have you given during this last year? **And** what has happened to that milk which should have been breeding up sturdy calves?”*

*‘You have heard then, comrades,’ he said, ‘that we pigs now sleep in the beds of the farmhouse? **And** why not?’”*

The researcher, with the help of inter-raters, argues that this style of translating “and” into Hausa as “to”, not in its proper translation of “kuma”/“da”, might have been done by the translator in order to supplement and transfer the cohesiveness of the question form of the sentences from English into Hausa. This is simply because; the native intuition has it that, most often when “to” appears in a sentence in Hausa, it must have been preceded by something else.

4.5 Unit/Rank Shift

According to Catford (1965) unit or rank shift refers to the shift which occurs when the SL message is translated into the TL at different rank/unit. The term rank starts from the rank of morphemes in a language, to words, phrases, clauses and sentences. For example, word in an SL may be translated into a phrase in a TL, and vice versa. This form of shift is regarded as a unit shift. There are instances of this form of shift in the data as discussed in the following examples:

4.5.1 Unit shift of temporal conjunctive relation “first” (*farko/da farko*) into a phrase ‘those who started’ (*Waxanda suka fara*)

As discussed earlier, Halliday and Hasan (1976) considered some prepositional phrases into the category of conjunctive relations (see chapter two). The word “first” in traditional grammar is categorized as an adjective, although it can serve as a noun and even an adverb. However, in the context of this study the word “first” and other conjunctive relations are considered within their capacity of connecting one part of a text to another, as explained by Halliday and Hasan (1976) as shown in the following example:

230a. First came the three dogs, Bluebell, Jessie, and Pincher, and then the pigs, who settled down in the straw immediately in front of the platform. The hens perched themselves on the window-sills, the pigeons uttered up to the rafters, the sheep and cows lay down behind the pigs and began to chew the cud.

230b. Waxanda suka fara isowa su ne karnuka guda uku, Durwa, Dafale da ‘Yarbaqa, sannan sai aladu waxanda suka zauna a gaban Dattijo.

BT: Those who started to come were the dogs three,

In the above example, the temporal conjunctive relation “first”, has been translated into “*waxanda suka fara*” which is not a single word grammatically but rather a whole adjectival phrase. This means that, the word “first” has been translated and shifted into a full phrase “*waxanda suka fara*” in the Hausa language. Thus, such kind of shift from word to phrase, or from phrase to word is considered as *unit shift*. Similarly, this kind of shift shows one single lexical item, being translated into a complete phrase as shown in the example in 230a-230b above.

4.5.2 Unit shift of temporal conjunctive “at this moment” into a single word “*can*”

244a. *At this moment* there was a tremendous uproar.

244b. *Can* *sai wuri ya varke da ihu.*

BT: *At a particular point in time* the place erupted with shouting

In the above example, the temporal conjunctive relation “at this moment” which is a prepositional phrase signifying a point in time, has been translated into the word “*can*” which is a temporal conjunctive relation in Hausa that shows distance in time and some spatial relations as well. Although the meaning has been rendered appropriately, there is a more appropriate way to translate “at this moment” to render exactly its temporal conjunctive relation meaning in the TL without shifting the phrase into something else. It could be translated as “*a wannan lokacin*”.

4.5.3 Unit shift of temporal conjunctive relation “here” (*nan/a nan*) into a phrase “after that speech” (*daga wannan maganar*)

252a. *Here* it became apparent that Mr. Pilkington was about to spring some carefully prepared witticism on the company, but for a moment he was too overcome by amusement to be able to utter it.

252b. *Daga wannan maganar* *ce aka fahimta dai Haqurau so yake ya yi wa dabbobin ba’a, amma sai dariya ta kama shi, har ya kasa cewa komai.*

BT: *After that speech* it is understood that Mr Pilkington wanted to do to animals witticism.....

Sentences 252a and 252b are the last pair of sentences mapped together in the study. The word “here” which has been translated into the Hausa language as a phrase “*Daga wannan maganar*” shows another form of unit shift as according to Catford (1965) categories of

shift. “*Daga wannan maganar*” is grammatically a phrase in Hausa language, while the word “here” is just a single lexical item, but has been translated into a full phrase in the TL.

4.5.4 Unit shift of adversative conjunctive relation “on the contrary” into a phrase “even small is not that” (*ko kadan ba haka ba ne*)

In this form of unit shift, an adversative conjunctive relation “on the contrary” has been shifted into a phrase which shows negation, something that is equal to the intended meaning of the conjunctive relation “on the contrary” in Hausa as shown in the example below:

171a. Do not imagine, comrades, that leadership is a pleasure! *On the contrary*, it is a deep and heavy responsibility.

171b. *Kada ku yi zaton shugabanci fa wata sharholiya ce yan'uwa. Ko kaxan ba haka ba ne, shugabanci aiki ne mai tsananin nauyi.*

Ko kaxan ba haka ba ne, shugabanci aiki ne mai tsananin nauyi.

BT: *Even small is not that*, leadership is a work of hard heaviness.

4.5.5 Unit shift of causal conjunctive relation “then” (*sai*) into a phrase “also now” (*Wato yanzu*)

In the example below, the causal conjunction “then” is shifted into a phrase, instead of its proper translation of “*sai*” in the Hausa language. In this kind of translation, the shift might have been carried out by the translator in order to shed more light concerning the meaning of the conjunctive relation “then” as shown in the example below:

217a. *Then* we have won back what we had before,' said Boxer.

217b. *Wato yanzu* duk mun sake qwato abin da muke da shi? In ji Akawal.

BT: *Also now* all we again took over what before we had it? Said Benjamin

4.5.6 Unit shift of Adversative conjunctive relation “nevertheless” (*kodayake*) into adversative + adversative

In this form of unit shift, the adversative “nevertheless” is translated by adding another adversative conjunctive relation together with it, instead of its proper translation. The addition makes the conjunctive relation to leave its single word status and become a phrase as shown in the examples below:

149a. Nevertheless, they were both thoroughly frightened by the rebellion on Animal Farm, and very anxious to prevent their own animals from learning too much about it.

149b. *Amma duk da haka* Tawayen Gandun Dabbobi ya firgita su, suna nema ido rufe, yadda za su hana dabbobinsu sanin wannan labari filla-illa.

BT: *But nevertheless* the Rebellion of Animal Farm has frightened them...

150a. Nevertheless, the sight of Napoleon, on all fours, delivering orders to Whymper, who stood on two legs, roused their pride and partly reconciled them to the new arrangement.

150b. *Amma duk da haka* idan suka ga Maitumbi a tsaye, kan kafafuwansa huxu, yana ba M. Nasaru Umurni – Xan-Adam, tsaye kan kafafuwansa biyu, sai daxi ya kama su, su ji wata irin isa.

BT: *But nevertheless* if they see Napoleon standing, on legs of him four,...

In sentences 149b and 150b, we see two Hausa adversative conjunctive relations – (but) “*amma*” and (however) “*duk da haka*” which are joined together to carry the meaning of the single adversative conjunctive relation “nevertheless” in English.

4.5.7 Unit shift of adversative conjunctive relation “instead” into adversative “but” (*amma*) + “instead” (*maimakon haka*)

This form of a unit shift is similar to 4.5.6 above, where the Hausa adversative conjunction “but” (*amma*) is added to another adversative “instead” (*maimakon haka*). Similarly, like

the previously discussed unit shift under the shift of adversative conjunctive relation “nevertheless” (*kodayake*) into a phrase in Hausa, the adversative conjunctive relation “instead” (*maimakon haka*) is also translated into a phrase in the Hausa language, by combining two adversatives, as shown in example 170a and 170b below:

170a. ***Instead*** she did not know why they had come to a time when no one dared speak his mind, when fierce, growling dogs roamed everywhere, and when you had to watch your comrades torn to pieces after confessing to shocking crimes.

170b. ***Amma maimakon haka***, ga shi sai wani lokaci ya zo na babu mai ikon ya faxi ra'ayinsa, sai kawai wasu qattin karnuka ke ta yawo suna gurnani, kuma kana ji, kana gani a kashe 'yan'uwanka don sun amsa laifinsu.

BT: **But instead, it comes a time when nobody has power to say his opinion,....**

Most of the translated conjunctions maintain their inter-sentential cohesive value even after the translation. That is why they are retained at the sentence initial position when they are translated into the TL. However, there are some few instances, where the structure of the sentences is affected and some of the conjunctions are moved and shifted to another position, as seen in the shift of additive conjunction “and” + pronoun, into pronoun + additive conjunction “and”. Thereby shifting the structure and the position of the conjunctive element to intra-sentential position. Subsequently, the conjunctive element loses its cohesive value, but maintains the flow of the sentence effectively in the target language.

Finally, it can be noted that, all of the above examples serve to show how shift is identified in the translation of conjunctions from an English novel *Animal Farm* and its TL translation

of *Gandun Dabbobi*. Many kinds of shifts in how the conjunctions were translated have been identified, and these include; structure shifts, class shifts (which have the highest frequency of appearance) and unit shifts. The other remaining categories of shift which are level shift and intra system shift are not found to be relevant to the translation of conjunctive relations from the English *Animal Farm* into Hausa *Gandun Dabbobi*, as no instance of level shifts and unit shifts have been identified in the translation. Similarly, a single grammatical item, – conjunction – has been singled out based on Halliday and Hasan's (1976) notion of conjunctions in order to see how it is affected by shifts based on Catford's (1965) notion of shifts. The remaining research questions will be answered accordingly in the next sections.

4.6 Summary of the types of shifts found in the study

Based on the outlined data explained above, there are only three forms of shifts out of the five categories as categorized by Catford (1965) which are found in the translation of conjunctive relations from English *Animal Farm* to Hausa *Gandun Dabbobi*. These are Structure Shifts, Class Shifts, and Unit Shifts, with Class Shifts being the most common and dominant form of shifts found in the study.

The summary of the shifts based on the above discussion of the data collected is given and outlined as follows:

4.6.1 Structure Shifts found in the study

- i. Structure shift of additive conjunctive relation “and” (*kuma*) + pronoun, into pronoun + additive conjunction “and” (*kuma*)
- ii. Structure shift of additive conjunctive relation “not” (*ba a*) from the beginning of the sentence to the middle of the sentence
- iii. Structure shifts of adversative conjunctive relation “only” (*kawai/kadai*) from the beginning of the sentence to the middle of the sentence
- iv. Structure shift of temporal conjunctive relation “at last” (*a qarshe/daga qarshe*) into *kai* + temporal
- v. Structure shift of temporal conjunctive relation “at first” (*da farko*) from the beginning of the sentence to the middle of the sentence
- vi. Structure shift of temporal conjunctive relation “hitherto” (*a da*) from the beginning of the sentence to the middle of the sentence
- vii. Structure shift of temporal conjunctive relation “here” (*a nan*) from the beginning of the sentence to the middle of the sentence

4.6.2 Class Shifts found in the study

- i. Class shift of additive conjunctive relation “and” (*kuma*) into adversative conjunctive relation “but” (*amma*)
- ii. Class shift of additive conjunctive relation “and” (*kuma*) into temporal conjunctive relations such as “then” (*sannan*), “after” (*bayan*) “now” (*yanzu*)
- iii. Class shift of additive conjunctive relation “and” (*kuma*) into the causal conjunctive relation “then” (*sai*)

- iv. Shift of adversative conjunctive relations “but” (*amma*) into temporal conjunctive relation ‘after’ (*bayan*) and ‘then’ (*sannan*)
- v. Class Shift of adversative conjunctive relation “but” (*amma*) into Causal conjunctive relation “then” (*sai*)
- vi. Class Shift of adversative conjunctive relation “nevertheless” (*duk da haka*) into another adversative conjunctive relation ‘but’ (*amma*)
- vii. Class shift of adversative conjunctive relation ‘however’ (*kodayake*) into another adversative conjunctive relation ‘but’ (*amma*)
- viii. Class Shift of Adversative conjunctive relation “at the same time” into an additive conjunctive relation ‘and’ (*kuma*)
- ix. Class Shift of adversative conjunctive relation “in any case” shifted into temporal (*nan da nan*)
- x. Class shift of causal conjunctive relation “because” (*saboda*) into additive conjunction “and” (*kuma*)
- xi. Class shift of Temporal Conjunctive relation “then” into causal conjunctive relation (*sai kuma*)
- xii. Class shift of temporal conjunctive relation “after that” (*bayan wannan*) into an adverb ‘the following day’ (*wanshekare*)
- xiii. Class shift of temporal conjunctive relation “then” (*sannan*) into an adverb “after” (*bayan*)
- xiv. Class shift of temporal conjunctive relation “at last” (*daga qarshe*) into an adverbial phrase (*a kwana a tashi*)
- xv. Class shift of temporal conjunctive relation “meanwhile” (*a wannan lokacin*) into a continuative conjunctive relation “now” (*yanzu*)

- xvi. Shift of additive conjunctive relation “and” (*kuma*) into particle “to” in Hausa interrogative sentences

4.6.3 Unit/Rank Shifts found in the study

- i. Unit shift of temporal conjunctive relation “first” (*farko/da farko*) into a phrase ‘those who started’ (*Waxanda suka fara*)
- ii. Unit shift of temporal conjunctive “at this moment” (*a wannan lokacin*) into a single word “can”
- iii. Unit shift of temporal conjunctive relation “here” (*a nan*) into a phrase “after that speech” (*daga wannan maganar*)
- iv. Unit shift of adversative conjunctive relation “on the contrary” (*amma sabanin haka*) into a phrase “even small is not that” (*ko kadan ba haka ba ne*)
- v. Unit shift of causal conjunctive relation “then” (*sai*) into a phrase “also now” (*wato yanzu*)
- vi. Unit shift of Adversative conjunctive relation “nevertheless” (*kodayake*) into adversative + adversative
- vii. Unit shift of adversative conjunctive relation “instead” (*maimakon haka*) into adversative “but” (*amma*) + “instead” (*maimakon haka*)

The above gives the summary of the types of shifts found in the translation of *Animal Farm* to *Gandun Dabbobi*. As outlined above, the shifts found comprise seven (7) forms of structure shifts, followed by sixteen (16) forms of class shifts and seven (7) forms of unit shifts. This gives a total number of thirty (30) forms of shifts, with class shifts being the most common and dominant, while structure and unit shifts have the same frequency of

occurrence. There is no example of level and intra system shifts found in the translation of conjunctive relations in the translation of English *Animal Farm* into the Hausa *Gandun Dabbobi*. These shifts have some effects on the translated message. This will be addressed in research question number 2 which will be discussed in the next section.

4.7 Research Question 2: What are the effects of these shifts on the translated message of the target text in Hausa?

This section discusses the findings from the data gathered to answer Research Question 2 of the study. These are the effects of the shifts on the translated message based on Nida's (1964) theory of formal and dynamic equivalence. It has to be noted that, based on the available data which was analysed, it was clear that both formal and functional strategies of translation equivalence as proposed by Nida (1964) were used in the translation of the conjunctive relations. However, conjunctive relations as lexical items have to be translated formally for it to convey its natural meaning into Hausa language as seen in the translation. However, there are many functional translations where it helped in rendering the meaning more effectively. This together with relevant examples will be seen in the effects of the shifts found on the translated message.

4.7.1 Effects of the shifts found on the translated message

In this section, the research is aimed at discovering some possible effects of the shifts found in the TL. The research question will be answered by using Nida's (1964) theory of formal and dynamic/functional equivalence, in order to see how shifts play a role in transferring the meaning in the target text. Furthermore, the answers to the research question are also

based on the researcher's inductive and intuitive native speaker's knowledge and his ability of perfectly speaking and communicating in the Hausa language.

Consequently, based on Nida's (1964) formal and dynamic equivalence theory, the effects of these shifts on the translated message of the target language can be categorized under three broad sub-headings, which are related to either formal or dynamic equivalence in the target text. The three categories are as follows:

- 1- Message conveyed appropriately.
- 2- Message conveyed not quite appropriately
- 3- Message distorted.

According to Nida (1964a, p. 159), formal equivalence or later known as formal correspondence focuses attention on the message itself in both form and content. One is concerned that the message in the target language should match as closely as possible the different elements in the source language. It is thus keenly oriented towards the ST structure which exerts strong influence in determining accuracy and correctness. It is often used to gain access to the language and customs of the source culture.

According to Nida (1964a, p. 159), dynamic or functional equivalence is aimed at what he calls "the principle of equivalent effect" where the relationship between receptor and message should be substantially the same as that which existed between the original receptors and the message. The message has to be tailored to the receptor's linguistic needs and cultural expectations, and "aims at complete naturalness of expression". Naturalness is

a key requirement for Nida and he defines the goal of dynamic equivalence as seeking “the closest natural equivalent to the source language message”. This receptor-oriented approach considers adjustments of grammar, of lexicon and of cultural references to be essential in order to achieve naturalness. The TT language should not show interference from the SL and the foreignness of the ST setting is minimised. For Nida (1964a, p. 164) the success of the translation depends on achieving equivalent effect or response and this is one of the “four basic requirements of a translation”, which are:

1. Making sense;
2. Conveying the spirit and manner of the original;
3. Having a natural and easy form of expression;
4. Producing a similar response.

Nida (1964a, p. 164) considers that “correspondence in meaning must have priority over correspondence in style” if equivalent effect is to be achieved.

4.7.1.1 Message conveyed appropriately

Message conveyed appropriately refers to a closest degree of formal correspondence that is found between the source and target translations of the conjunctive relations or an appropriate translation which happened as a result of shifts or the functional translation. Some messages are conveyed appropriately as a result of formal correspondence between the source and the target texts. Formal correspondence is considered as employing a formal approach as the translator wanted to render the meaning by translating the text formally into the target text. On the other hand, as a result of the shifts, especially the structure shifts and class shifts as found in the data, some of the shifted messages help in rendering the desired

message appropriately. Some shifts serve as the only option for the translator in certain contexts. As observed by Azadmanesh (2007) shifts are used in order to avoid loss of meaning. Without such shifts, the intended message may not be natural to the native speakers of the target language. This may be based on the linguistic and structural differences between the two languages of the texts.

The following examples taken from the data on conjunctive relations show that the message is conveyed appropriately as the translator has used Nida's (1964) dynamic or functional equivalence.

Example 1

The shift of conjunctive elements in the sentences below show how it helps in naturalizing the message in the target language as shown in the following examples:

46a. **And** now thanks to the leadership of Comrade Napoleon we have won every inch of it back again!

46b. **Amma** yanzu sai godiya ga shugabancin Xan'uwa Maitumbi, don ga shi yanzu mun ci nasarar karve duk inda suka mamaye."

BT: But now it is thanks to the leadership of comrade Napoleon, because it is we now have victory to take away wherever they conquered.

In the above example, the shift of the additive conjunctive relation "and" (*kuma*), into an adversative conjunctive relation "but" (*amma*) in Hausa makes the sentence more natural and easy flowing in the TL. Although a class shift (from an additive conjunctive relation "and" (*kuma*) to an adversative conjunctive relation "but" (*amma*)) has taken place, the meaning is conveyed appropriately. Therefore, this support the claims made by Fauzanah

(2009 cited in Farrokh 2011) and Farrokh (2011) that applying shifts does not always result in a total distortion of meaning. Here the translator has used Nida's (1964) dynamic equivalence to ensure that the translation is rendered naturally into the TT language i.e. Hausa.

Example 2

Another example of how shifts help in rendering the appropriate meaning is the shift of the additive conjunctive relation "and" (*kuma*) into the Hausa particle "*to*" + additive conjunctive relation as portrayed in the examples below:

59a. **And** what has happened to that milk which should have been breeding up sturdy calves?

59b. **To** *me aka yi duk da wannan madarar, wadda ba domin mutum ba, da ta sa kun samu kosassun maruka*

BT: **So** what has been done with this milk, which if not because of man, it would lead you to have sturdy calves?

60a. **And** why not?

60b. **To**, *mai zai hana?*

BT: **So** what will prevent?

The insertion of the Hausa particle "*to*" in the target language (as in sentences 59b and 60b) makes the translation of the conjunctive relation "and" (59a and 60a) to be rendered more appropriately into the target language. Here again the translator has used Nida's (1964) dynamic equivalence to ensure a natural translation from English to Hausa to meet the cultural and context needs of the target readers i.e. the Hausa language readers.

Example 3

Furthermore, another example of how shifts make the translated message to be conveyed more appropriately in the TL is found in the unit shift of Adversative conjunctive relation (*kodayake*) “nevertheless” into adversative + adversative. The adversative “nevertheless” is translated by adding another adversative conjunctive relation together with it instead of its proper formal translation. The addition makes the translated message more appropriate in the TL, as shown in the example below:

- 149a. Nevertheless, they were both thoroughly frightened by the rebellion on Animal Farm, and very anxious to prevent their own animals from learning too much about it.
- 149b. *Amma duk da haka* Tawayen Gandun Dabbobi ya firgita su, suna nema ido rufe, yadda za su hana dabbobinsu sanin wannan labari filla-figilla.

BT: But nevertheless the Rebellion of Animal Farm has frightened them...

Here again to ensure that the message is conveyed appropriately into the TL, the translator has used Nida’s (1964) dynamic equivalence to ensure the effective correspondence in meaning. It is most often noted that shifts inclined largely towards dynamic/functional equivalence as indicated by Nida (1964) and this is in order to make meaning in the target text more natural.

Therefore, after carefully analysing all the 504 sentences where there is occurrence of an inter-sentential conjunctive relations, the conjunctive relations that were shifted were identified based on Catford (1965), those that were translated with formal correspondence or shifted (functional equivalence) were also identified and others were totally omitted, as

can be seen in the tables and figures in the study. Below is a table and a chart showing how the categories of conjunctions are translated with formal correspondence from *AF* to *GD*:

Table 4.1 Translation of conjunctive relations with formal correspondence

Conjunctive relations	Formal Correspondence	Percentage
Additive	14	15.9%
Adversative	51	57.9%
Causal	3	3.4%
Temporal	20	22.7%
Total	88	99.9%

From Table 4.1, it can be seen that out of the 252 inter-sentential conjunctive relations found in the translated text, 88 inter-sentential conjunctive relations, which is 34.9%, have been translated with formal correspondence. This shows that, formal equivalence is found to be more common in the translation of conjunctive relations from English to Hausa, as against the 82 translated conjunctive relations which is 32.5% which are found to be shifted or translated functionally, and the same percentage (32.5%) was found in omission as well. Similarly, adversative is the most commonly translated conjunctive relation with formal correspondence with 57.9%, followed by temporal with 22.7% and additive with 15.9% while the least conjunction translated with formal correspondence is causal, with only 3.4%, as shown in the table. This is illustrated in the figure below:

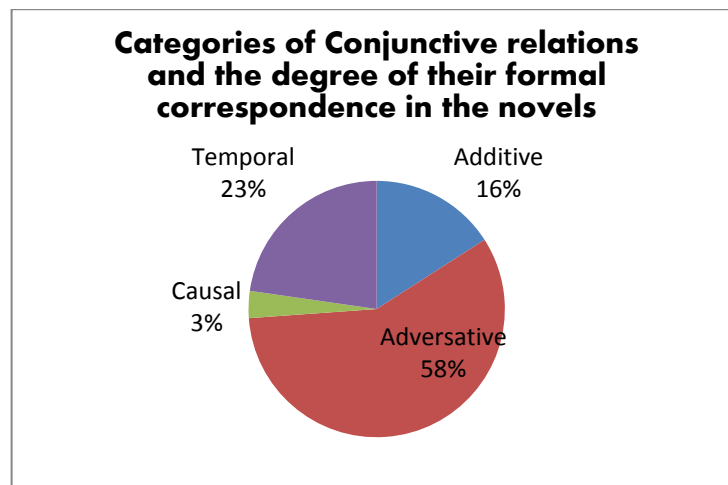


Figure 4.2 Categories of conjunctive relations and how they are properly translated

From the above chart in Figure 4.2, it is clear that the adversative conjunctive relations are mostly translated with formal correspondence from *AF* to *GD*. 58% of the adversative conjunctive relations are translated with formal correspondence from *AF* in English to *GD* in Hausa followed by 23% temporal conjunctive relations and 16% additive conjunctive relations. Causal conjunctive relations are the least in terms of formal correspondence with only 3%. This shows that adversative conjunctive relations have been translated most commonly with formal correspondence in the TL. Similarly, as Baker (2011, p. 219) shows that religion employs and prefers the use of additive conjunctive relation, it may equally be that fiction uses adversative conjunctive relations most frequently as seen in the data.

4.7.1.1.1 Culture and proper translation of conjunctive relations

According to Nida (1964) culture plays an important role in how people perceive, adopt and adapt to the new words and situations that come into contact with their language. He cited an example of how English language use to accommodate various new forms of things coming into it, while German language prefers to make up their own descriptive

equivalents for new words that come into its way from foreign sources. Most often, culture plays an important role in the linguistic and grammatical organization of different languages.

Dewi, Indrayani, and Citraresmana (2014, p. 109) argued that culture also plays a role in making shifts to occur in translation. In other words, the way differences in grammatical structures affect translations, equally, differences between cultures result in shifts in translation. Culture influences and triggers shifts in translation. What should be said, and how it should be said in one language are most often determined by its respective cultures. Thus, that is why something may be mentioned in one language, but when it is translated into another language, it must be shifted in order to suit the cultural understanding of the target readers; otherwise, they may not come to terms to the translated message of the text. One simple example from both the texts where culture plays a role in the shift is as follows:

- 121a. **But** they woke at dawn as usual, and suddenly remembering the glorious thing that had happened, they all raced out into the pasture together.
- 121b. **Bayan** *sun farka da asalatu, kamar yadda suka saba, sai kawai suka tuna da nasarar da suka samu ta yi wa Nomau tawaye.*
- BT: After they woke at dawn prayer, as they usually do, then just they remembered the victory which they got of doing to Mr John rebellion.**

In the above example, the use of the temporal conjunctive relation “after” (*bayan*) is clearly justified in the Hausa language. The adversative conjunctive relation “but” which is used in the English text cannot adequately render the desired meaning of the conjunctive relation accurately into the Hausa language. By shifting the adversative conjunctive relation “but” (*amma*) to the temporal conjunctive relation “after” (*Bayan*), it is thus more natural and it becomes part of the culture of the Hausa people. Therefore, the whole text would become

more meaningful and understandable within the TL context. The “waking up” at dawn is one of the religious cultures of the Hausa people, and it has been established as a norm or a culture to wake up early at dawn by an average Hausa person. This particular period of time is associated with some grammatical expressions which are mostly temporal, showing the significance of that particular period of time. Therefore, it is more related to the Hausa cultural setting for that time and its sequence of events to be mentioned by using the temporal conjunctive relation, “after” (*bayan*) dawn (*asalatu*), instead of the adversative conjunctive relation “but” (*amma*) in the source text for the preparation of the dawn prayer. This is more natural in the target language (Hausa) than the use of a formal correspondence or direct translation of the adversative “but” (*amma*) used in the source language (English). This shows how the translator resorts to using a functional method in order to make the translation more appropriate.

4.7.1.2 Message conveyed but not appropriately

However, some of the messages are conveyed into the TL but not quite appropriately. The messages in this category are neither distorted nor conveyed appropriately. They are ordinarily conveyed only. Interestingly, such messages which are conveyed but not appropriately into the TL can be easily be understood by a native speaker, although the real meaning of the message has not been quite appropriately rendered into the target language. A message can be conveyed and understood, but still, if another method had been followed, it could have been better. Some examples of where a message is conveyed not quite appropriately and not in its most appropriate linguistic form into the TL can be seen in the translation of the English temporal conjunctive relation “meanwhile” (*a wannan lokacin*) into the Hausa language as “now” (*yanzu*) as shown in the examples below:

Example 1

240a. **Meanwhile**, through the agency of Whymper, Napoleon was engaged in complicated negotiations with Frederick and Pilkington.

240b. **Yanzu** kuma ta hanyar Mallam Nasaru, Maitumbi ya fara yin shawarwari tsakaninsa da Haqurau da Dano.

BT: **Now** also through the way of Whymper, Napoleon started to do pieces of advice between him and Frederick and Pilkington.

As discussed above, the translation of the conjunctive relation “meanwhile” into Hausa language as (*yanzu*) is not the most appropriate. This is a functional translation which tries to convey the message towards the needs of a TT, however, it does not provide the most appropriate meaning of the message. Had the translator used the actual and literal translation of “meanwhile” as (*a wannan lokacin*) in Hausa, it could have been more appropriate. However, the message is conveyed functionally. This is also applicable to the remaining examples as seen below:

Example 2

241a. **Meanwhile** the timber was being carted away at high speed.

241b. **Yanzu** dai an fara kwashe katakon cikin gaggawa.

BT: **Now** indeed it is started the taking away of the wood hurriedly.

Example 3

242a. **Meanwhile** Frederick and his men had halted about the windmill.

242b. **A halin yanzu** kuma Dano da mutanensa sun ja daga kusa da famfo.

BT: **At now** also Frederic and his people had stayed firm near the tap.

Example 4

243a. **Meanwhile** life was hard.

243b. Yanzu dai ana fama da wahala.

BT: Now indeed it is suffering with difficulty.

In the above examples 240a – 243b, the temporal conjunctive relation “meanwhile” (*a wannan lokacin*) has been translated into the target language as a continuative conjunctive relation “now” (*yanzu*) which does not quite adequately render the desired meaning of the English temporal relation “meanwhile” into the Hausa language. When a native speaker of the Hausa language listens or hears the translation, he can easily infer the meaning of a temporal nature but not the intended meaning of the source text. The above assertion is apparent as supported by Baker (2011, p. 214) where she explained thus, “In fact, a language user will often recognize a semantic relation such as time sequence even when no explicit signal of such a relationship exists in the text”. “Meanwhile” in English means “for the time being” whereas “now” (*yanzu*) means “at this moment”. Therefore, the meanings between these two words (“Meanwhile” and “Now”) are slightly different. In other words, “Meanwhile” is more general whereas “now” is very specific even though both possess a temporal nature.

4.7.1.3 Message distorted

Message distorted refers to a situation where a target text message is observed to be distorted as a result of the shift. Some of the intended messages in the TL were distorted by the use of shifts. As explained earlier shifts can affect the message of an SL language in the TL both positively and negatively. When there is a distortion of meaning as a result of a shift, this portrays a negative effect of shift on the TL. There is only one example, as almost all of the shifted conjunctive relations did not distort the intended meaning of the SL

message. It may be because of the translator's effort to properly translate the SL text into the TL that might be why there is less distortion of meaning in the translation of the inter-sentential conjunctive relations. In the translation of *AF* in English to *GD* in Hausa, the translator did his job perfectly, as not much distortion of meaning was recorded in the analysed data. An example of where the meaning is distorted as a result of a shift in the translation of a conjunctive relation can be seen in the example below:

169a. When captured, he said, Frederick should be boiled alive. *At the same time* he warned them that after this treacherous deed the worst was to be expected.

169b. *Ya ce ranar da duk aka kama shi; za a dafa shi da ransa. Kuma ya gargaxe su wai bayan wannan munafuncin da sauran magana, su dai su sa ido.*

Kuma ya gargaxe su wai bayan wannan munafuncin da sauran magana, su dai su sa ido.

BT: *And* he warned them that after this hypocrisy there is more talking, they should put eyes.

In the above example, the proper translation of the temporal conjunctive relation “at the same time” could be “*a wannan lokacin*”, but it has been shifted into an additive conjunctive relation ‘and’ (*kuma*). Here, Nida’s (1964) functional approach is used, because the conjunctive relation is not formally translated. The translated meaning can be easily understood by a native speaker. However, the original meaning of a temporal nature has been distorted, changed and has not been rendered appropriately. The main reason why a native speaker would understand the link between the sentences as a normal linking is because; he might have not known the original text. If a reader has known both texts, it may be easy for him to detect the subtle but obvious distortions found in the translation; otherwise, it may seem as normal to an ordinary reader.

4.8 Conjunctive relations and how they are shifted, translated with formal correspondence or omitted

This research focuses on the shifts; however, there are other related translation techniques which are found in the translation. These are translation with formal correspondence and omission. The tables below summarize how each category of the conjunctive relations was found in the TL and how it is affected by the shifts, formal correspondence and omissions. Therefore, Table 4.2 below summarises and shows how each category is affected by the three methods applied in translation by the translator. These three methods are found to be applied in the translation of conjunctive relations from English to Hausa in the translation of *Animal Farm* into *Gandun Dabbobi*. These methods are:

- a. Formal correspondence, (formally translated conjunctions),
- b. Shifts, (shifted conjunctive relations), and
- c. Omission, (omitted conjunctive relations)

Table 4.2 Formal correspondence, shifts and omissions in the additive conjunctive relations

Additive Conjunctive Relations	Frequency	Percentage
Formal correspondence	14	18.4%
Shifted	26	34.2%
Omitted	36	47.3%
Total	76	99.9%

Table 4.2 shows that there is a total number of 76 additive conjunctive relations found in the translation. The additive conjunctive relations have been largely omitted in the

translation of the English *Animal Farm* into the Hausa *Gandun Dabbobi*, where omission takes 47.3% followed by shifts which serves as the functional correspondence, which have 34%, while formal correspondence is the least in the table with only 18.4%. This shows that additive conjunctive relations have been omitted largely in the translated version of AF to GD in the Hausa language.

Table 4.3 Formal Correspondence, shifts and omissions in the adversative conjunctive relations

Adversative Conjunctive Relations	Frequency	Percentage
Formal correspondence	51	52.0%
Shifted	25	25.5%
Omitted	22	22.4%
Total	98	99.6%

However, based on Table 4.3, there are a total number of 98 adversative conjunctive relations found in the translation. The adversative conjunctive relations have been translated with formal correspondence for most of its rendition into the target language. 52% of the adversative relations were translated with formal correspondence while 25.5 % were shifted to different forms of shifts, with only 22.4% of omission. This shows that for literary translation to maintain its literary form, adversative conjunctive relations have to be largely translated with formal correspondence according to the studied data.

Based on Nida's (1964) formal and functional equivalence, the translated message found in the data is affected by both approaches. However, the message is perfectly rendered by the

use of these two different approaches accordingly at specific required positions by the translator. Therefore, the message has been appropriately, as only one distortion of meaning was found due to dynamic translation as found in the data.

Table 4.4 Formal correspondence, shifts and omissions in the causal conjunctive relations

Causal Conjunctive Relations	Frequency	Percentage
Formal Correspondence	3	10.7%
Shifted	5	17.9%
Omitted	20	71.2%
Total	28	99.8%

Based on Table 4.4 above, with respect to causal conjunctive relations, omission is found to be the most common in the TL translation, with 71.2% of causal conjunctive relations omitted. This is followed by shifts which have only 17.9% and proper translation with only 10.7%.

Table 4.5 Formal Correspondence, shift and omission in the temporal conjunctive relations

Temporal Conjunctive Relations	Frequency	Percentage
Formal correspondence	20	40%
Shifted	26	52%
Omitted	4	8%
Total	50	100%

Based on Table 4.5, there are a total number of 50 temporal conjunctive relations. Furthermore, with respect to temporal conjunctive relations, it is the most shifted form of

conjunctive relations where 52% of the conjunctive relations were shifted, 40% translated with formal correspondence and only 8% were omitted.

Looking at the four tables above (Tables 4.2 to 4.5), we can easily conclude that with regard to shift of conjunctive relations, the temporal conjunctive relations are the most shifted conjunctive relations with 52%, followed by additive conjunctive relations with 34.2%, then adversative conjunctive relations with 25.5%, and causal conjunctive relations are the least shifted because most of its constituents were omitted, with only 17.9 shifts.

4.9 Research Question 3: How can better strategies be used for the conjunctive relations that have not been translated appropriately?

This section contains discussions of how better strategies can be used for the conjunctive relations that have not been translated appropriately.

4.9.1 Better strategies for translating conjunctive relations that have not been translated appropriately.

Through an observation of the data used in this study and the inductive knowledge of the researcher, together with the help of the inter-raters, suggestions are made concerning how conjunctive relations would be translated more effectively. Based on these, the suggestions for better strategies of translating conjunctive relations from English to Hausa can be summarily seen as follows:

4.9.1.1 Using exact conjunctive relations

The best way to translate a conjunctive relation into Hausa language is to find an exact equivalent of such a conjunctive relation in the TL and translate it in a similar manner, but with proper consideration of the context. This will go a long way in transmitting the same message from the SL into the TL.

4.9.1.2 Shifting the conjunctive relations

Some languages use conjunctions more than others. While the preference in the use of one sub class of conjunctive relations more than others is also dependent on languages and type of genres as well Baker (2011, p. 215). Therefore, some conjunctive relations have to be shifted in order to suit the appropriate usage of a conjunctive relation in a particular language (TL). Based on the studied data, the most shifted form of conjunctive relations in Hausa language are temporal conjunctive relation and this may be applicable according to how it suits a particular language and a particular genre, as can be seen in table 4.6 below:

Table 4.6 Shifts and how they affect conjunctive relations

Conjunctive relations	Shifted	Percentage
Additive	26	31.7%
Adversative	25	30.5%
Causal	5	6.0%
Temporal	26	31.7%
Total	82	99.9%

This is also further illustrated in the figure below:

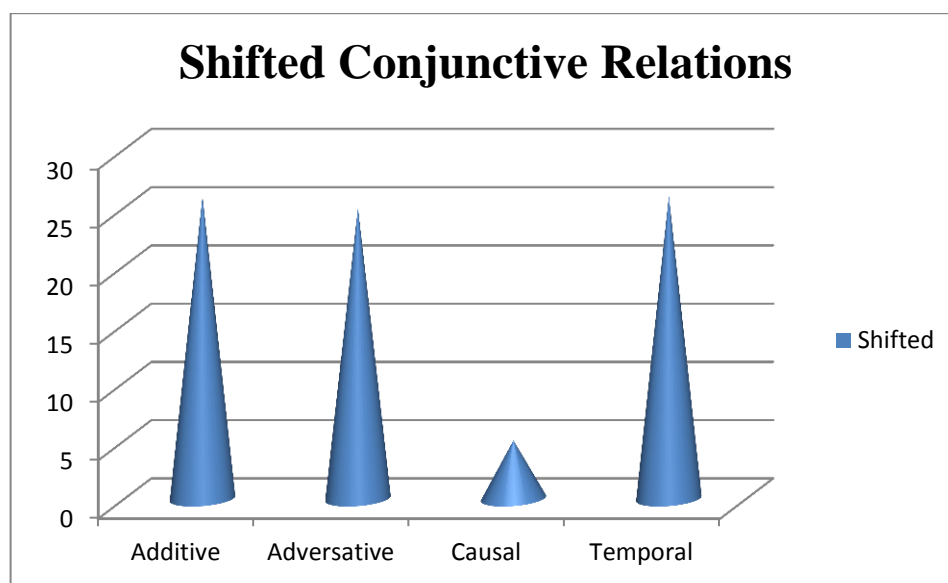


Figure 4.3 Shifts and how they affect conjunctive relations

Figure 4.3 shows that in the translation of *Animal Farm in English* to *Gaddun Dabbobi* in Hausa, the temporal conjunctive relations are the most frequently and commonly shifted conjunctive relations, followed by additive, adversative and finally, causal. The causal conjunctive relation's shift is the lowest in the translated text of GD in the Hausa language because most of the causal conjunctive relations have been omitted.

4.9.1.3 Shifting one conjunctive relation from one category to another

Here, some conjunctive relations are supposed to be shifted to the other dominant categories of conjunctive relations as found in the data. Some of the conjunctive relations express the intended meaning more accurately than others. Although each conjunctive relation element has its own use, other conjunctive relation elements are more pronounced and more explicit than others. For instance, in the case of adversative “but” (*amma*) with respect to other conjunctive elements within and out of adversative conjunctive relation

category, the adversative “but” seems to be more common conjunctive element in use in the Hausa language.

4.9.1.4 Omitting a conjunctive relation

This is also prevalent in the studied data as Figure 4.4 below shows. It is found in all the classes (additive, adversative, temporal and causal) of the conjunctive relations in this study. However, as Baker (2011) explained, omission sounds somehow weird but sometimes a translator has to necessarily resort to it in order to have an appropriate translation in the target language.

Sometimes the use and translation of some conjunctive relations is not based on a sound and practical needs of a text in certain contexts. In such a case, the translator, considering the lack of significant value of a particular conjunctive relation, can decide to omit it in order to maintain a desired meaning of an SL in the TL. However, too much omission can alter the intended meaning of a text.

Table 4.7 Omission of conjunctive relations in the translated data (GD in Hausa)

Conjunctive relations	Omitted	percentage
Additive	36	43.9%
Adversative	22	26.8%
Causal	20	24.4%
Temporal	4	4.9%
Total	82	100%

This is further illustrated in the chart in figure 4.4 below:

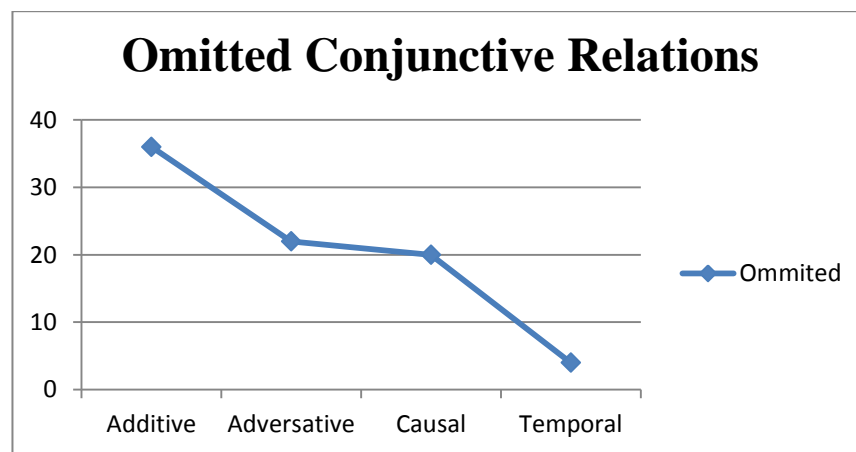


Figure 4.4 Omission of conjunctive relations in the translated data (GD in Hausa)

Figure 4.4 shows how the omissions affect the different classes of conjunctive relations. Omissions in the temporal and causal conjunctive relations were found to be markedly lower than in the other categories (additives and adversatives). Similarly, the additive conjunctive relations were seen to be the most affected category followed by the adversative conjunctive relations based on this study. Furthermore, it must be remembered that this study did not take into account intra-sentential conjunctions. It is based only on inter-sentential conjunctive relations. However, these results can show the general signs of how each conjunctive relation is likely to be affected by omissions.

4.10 Conclusion

Chapter four discusses the analysis and findings of the study. The analysis in the chapter is based on the shifts found in the translation of the inter-sentential conjunctive relations from the English *Animal Farm* into the Hausa *Gandun Dabbobi*. Catford's (1965) notions of shift is one of the major frameworks used to answer the first research questions of the study. Equally, Halliday and Hasan's (1976) table of conjunctive relations is used in order

to identify the conjunctive relations and how they are translated. The effects of the shifts found are also expounded based on Nida's (1964) formal and dynamic equivalence theory, together with the inductive knowledge of Hausa language of the researcher. The research is able to identify thirty (30) different forms of shifts, which are categorized under three main sub categories of; structure shifts, class shifts and unit shifts as according to Catford (1965). Finally, suggestions were given on how conjunctive relations which have not been translated appropriately would be better translated into the Hausa language.

CHAPTER 5

RECOMMENDATIONS AND CONCLUSION

5.1 Introduction

This chapter presents the summary of the whole research with particular emphasis on the findings of the study. Similarly the chapter presents summary of discussions with respect to each research question of the study. This is in order to show how the aims of the research are achieved through clear and proper explanation and presentation of the research findings. The chapter also suggest recommendations and conclusion for the study.

5.2 Summary

Here, the summary of the whole research will be categorized based on each research questions and its relevant answers which have been discussed in chapter four. Thus, each research question and its answer will be summarily discussed below:

5.2.1 Summary of the shifts found in the study

The first research question of the study is aimed at finding out about the types of shifts found in the translation of inter-sentential conjunctive relations from the English *Animal Farm* into the Hausa *Gandun Dabbobi*. This research question is based on Catford's (1965) notion of shifts, where he described shifts as "departures from the formal correspondence.", Catford (1965, p. 73). The research is able to identify three major categories of shifts which affect the translation of conjunctions from English to Hausa in general and from *Animal Farm* to *Gandun Dabbobi* in specific. These shifts are; structure shifts, class shifts and unit shifts. The other forms of shifts (level and intra-system shifts) as categorised by Catford

(1965) were not found in the study. Under the three major types of shifts found in the study, there are (30) thirty sub varieties of shifts found, which are:

1) Structure Shifts

- i. Structure shift of additive conjunctive relation “and” (*kuma*) + pronoun, into pronoun + additive conjunction “and”
- ii. Structure shift of additive conjunctive relation “not” (*ba a*) from the beginning of the sentence to the middle of the sentence
- iii. Structure shifts of adversative conjunctive relation “only” (*kawai/kadai*) from the beginning of the sentence to the middle of the sentence
- iv. Structure shift of temporal conjunctive relation “at last” (*a qarshe/daga qarshe*) into *kai* + temporal
- v. Structure shift of temporal conjunctive relation “at first” (*da farko*) from the beginning of the sentence to the middle of the sentence
- vi. Structure shift of temporal conjunctive relation “hitherto” (*a da*) from the beginning of the sentence to the middle of the sentence
- vii. Structure shift of temporal conjunctive relation “here” (*a nan*) from the beginning of the sentence to the middle of the sentence

2) Class Shifts

- i. Class shift of additive conjunctive relation “and” (*kuma*) into adversative conjunctive relation “but” (*Amma*)
- ii. Class shift of additive conjunctive relation “and” (*kuma*) into temporal conjunctive relations such as “then” (*sannan*), “after” (*bayan*) “now” (*yanzu*)
- iii. Class shift of additive conjunctive relation “and” (*kuma*) into the causal conjunctive relation “Then” (*sai*)
- iv. Shift of adversative conjunctive relations “but” (*amma*) into temporal conjunctive relation ‘after’ (*bayan*) and ‘then’ (*sannan*)
- v. Class Shift of adversative conjunctive relation “but” (*amma*) into Causal conjunctive relation “then” (*sai*)
- vi. Class Shift of adversative conjunctive relation “nevertheless” (*duk da haka*) into another adversative conjunctive relation ‘but’ (*amma*)
- vii. Class shift of adversative conjunctive relation ‘however’ (*kodayake*) into another adversative conjunctive relation ‘but’ (*amma*)
- viii. Class Shift of Adversative conjunctive relation “at the same time” into an additive conjunctive relation ‘and’ (*kuma*)
- ix. Class Shift of adversative conjunctive relation “in any case” shifted into temporal (*nan da nan*)
- x. Class shift of causal conjunctive relation “because” (*saboda*) into additive conjunction “and” (*kuma*)
- xi. Class shift of Temporal Conjunctive relation “then” into causal conjunctive relation (*Sai kuma*)

- xii. Class shift of temporal conjunctive relation “after that” (*bayan wannan*) into an adverb ‘the following day’ (*wanshekare*)
- xiii. Class shift of temporal conjunctive relation “then” (*sannan*) into an adverb “after” (*bayan*)
- xiv. Class shift of temporal conjunctive relation “at last” (*daga qarshe*) into an adverbial phrase “*a kwana a tashi*”
- xv. Class shift of temporal conjunctive relation “meanwhile” (*a wannan lokacin*) into a continuative conjunctive relation “now” (*yanzu*)
- xvi. Shift of additive conjunctive relation “and” (*kuma*) into particle “to” in Hausa interrogative sentences

3) Unit/Rank Shifts

- i. Unit shift of temporal conjunctive relation “first” (*farko/da farko*) into a phrase “those who started” (*Waxanda suka fara*)
- ii. Unit shift of temporal conjunctive “at this moment” (*a wannan lokacin*) into a single word “*can*”
- iii. Unit shift of temporal conjunctive relation “here” (*a nan*) into a phrase “after that speech” (*daga wannan maganar*)
- iv. Unit shift of adversative conjunctive relation “on the contrary” (*amma sabanin haka*) into a phrase “even small is not that” (*ko kadan ba haka ba ne*)
- v. Unit shift of causal conjunctive relation “then” (*sai*) into a phrase “also now” (*Wato yanzu*)
- vi. Unit shift of Adversative conjunctive relation “nevertheless” (*kodayake*) into adversative + adversative
- vii. Unit shift of adversative conjunctive relation “instead” (*maimakon haka*) into adversative “but” (*amma*) + “instead” (*maimakon haka*)

This shows that, there are 30 forms of shifts found in the translation of inter-sentential conjunctive relations from the English *Animal Farm* into the Hausa *Gandun Dabbobi*, as outlined above.

5.2.2 Summary of the effects of shifts found on the translated message

Research question two aimed at finding the effects of the shifts found on the target language. The research question was addressed by using Nida’s (1964) theory of functional and formal equivalence, in order to see how shifts play a role in transferring the meaning

into the target text. Besides, the answers to the research question are also based on the researcher's inductive and intuitive native speaker's knowledge and his ability of perfectly speaking and communicating in the Hausa language. All these were based on the 504 sentences containing the inter-sentential conjunctive relations data found in the extracted sample of the study.

Consequently, based on the analysed and observed data, the effects of these shifts on the translated message of the target language can be categorized under three broad sub-headings, which are related to either formal or dynamic equivalence in the target text. The three categories are as follows:

1- Message conveyed appropriately/formal equivalence.

This as explained in details in chapter four, refers to how the intended messages found in the inter-sentential conjunctive relations of the source text is rendered appropriately through either formal correspondence or shifts. Sometimes the conjunctive relations are rendered more appropriately through the use of their formal correspondence in the TT, while in some instances, shifts help in making the translation more appropriate. Similarly, as explained, culture also is found to play a role in making the translation more appropriate.

2- Message conveyed not quite appropriately

This may happen as a result of functional translation, where a conjunctive device is not translated within its formal correspondence. Under the assertion of “message conveyed but not quite appropriately”, as explained in the data analysis, it is maintained that an ordinary Hausa target language speaker can be able to decipher the intended meaning however, if the translator had used another method, it could have been better. The translation is understood

in its target language for. This is simply because the readers may not know what is in the original source text.

3- Message distorted

Message distorted refers to a situation when the intended meaning of the ST is rendered inefficiently in the TT. However, even in such occurrence, readers may not be able to notice the distortion partly due to their inability to have the two texts at hand. In this sense, culture also plays a role in distorting the meaning in some contexts as well as making the translation more natural and correct in some other contexts. This may also be as a result of dynamic translation.

5.2.3 Better strategies for translating conjunctive relations that have not been translated appropriately.

For this research question, based on the inductive knowledge of the researcher and the nature of the translated conjunctive relations found in the data, suggestions can be made concerning how conjunctive relations can be translated effectively into Hausa language. Thus, conjunctive relations from English to Hausa can be appropriately translated by:

- 1- Using exact conjunctive relations
- 2- Shifting the conjunctive relations
- 3- Shifting one conjunctive relation from one category to another
- 4- Omitting a conjunctive relation

5.2.4 Other general findings of the study

Other general findings of the study reveal that, out of the 252 sentences extracted from both texts, making 504 sentences, there are 76 additives, 98 adversatives, 28 causals and 50

temporal conjunctive relations. This makes the 252 sentences extracted from both texts, making the total number of 504 sentences.

Table 5.1 The entire 252 sentences containing conjunctive relations and the nature of their translation

	Additive	Adversative	Causal	Temporal	
Formal Correspondence	14	51	3	20	88
Shifted	26	25	5	26	82
Omitted	36	22	20	4	82
	76	98	28	50	252

In some researches concerning conjunctions only class shifts are identified. Example is Dewi (2014) in his research concerning shift of conjunctions, found class shift only. This is somehow similar to the findings of this research, where the class shift is found to be the most common and frequent as shown in chapter four.

Moreover, according to Dewi (2014) equivalence is found to be more common than shifts in translation. This also tallies with the findings of this research, where the formal correspondence has the highest percentage than shifts and omissions. However, according to Farroukh (2011), Retnomurti (2012) shifts occur more frequently than equivalence.

Intra-system and level shift of shift are not found in the translation of conjunctive relations from English to Hausa language. Similarly, although these forms of shifts are common in some pairs of languages, like English and French and to some extent in some genres, it is not common in others. Also, the results confirm the findings of Vossoughi and Pourebrahim (2010). In their study, with a data comprising 307 examples, only 3 instances of level shifts were found. In this study too, the researcher when analyzing the conjunctive relations from English to Hausa, with reference to the literary novels of *Animal Farm* and

Gandun Dabbobi in Hausa, did not find any level shifts and intra system shifts in the translation.

Catford (1965) explains that structure shifts are the most common form of shifts found in translation. Other studies by Hijjo (2013), Vossoughi and Pourebrahim (2010) support this claim. This research also validates the findings of past studies such as Catford (1965) Vossoughi and Pourebrahim (2010), Hijjo (2013) among others. However, according to the observed data, it may be asserted that, with respect to shifts in general translation, structure shifts as maintained by Catford (1965) have been found to be the most frequent. However, in relation to the translation of conjunctive relations, class shifts are the most commonly found, especially between Hausa and English with respect to the two novels under study.

5.3 Recommendations

Based on the previous study of related literature, the analyzed data of this study, the results and the conclusions, the researcher deems it appropriate to propose the following recommendations:

The present study was restricted to the analysis of conjunctive relations. In this sense, the researcher recommends that, other researches should be embarked upon in order to conduct more research dealings with the whole concept of coherence and cohesion in Hausa language. Furthermore, translation students need to be taught about the importance of cohesion in translation. By studying and making researches on the whole concept of coherence and cohesion, conjunctions is automatically included, because it is one of the devices that make text to cohere.

Additionally, more languages have to be compared to Hausa language in order to see the similarities and differences between the Hausa language and other languages in terms of cohesion and how these devices are used to make meaning and sense in narrative discourse.

Another interesting point which is somehow similar to the point mentioned above is that, the researcher recommends that other genres such as political, legal, medical, religious etc, have to be studied as well. This is in order to find out how the conjunctive relations are used in other genres and the relationship between one genre and another. This will help translators to know how to confront each kind of translation which comes their way.

5.4 Conclusion

The research focuses on the translation of conjunctive relations, with particular reference to the shifts found in the translation. The research question directly points to the forms of shifts found, therefore, other strategies employed by the translator were as well checked and discussed, however, shifts were the main focus of the study.

The study discovered and discussed the conjunctions and how they are translated from the English *Animal Farm* into *Gandun Dabbobi* in the Hausa language. The conjunctions or conjunctive relations were directly extracted and linked to the Halliday and Hasan's (1976) categorization, from their table of conjunctive relations (Halliday and Hasan 1976, pp. 243-244). The study aimed at finding shifts which happened as a result of the translation. These shifts were based on Catford's (1965) notions of shifts in translation. Equally, the effects of the shifts on the target language were also studied and explained in the study. This was done by depending on Nida's (1964) theory of formal and functional equivalence. The final

research question of the study was suggesting better strategies for translating those conjunctive relations that were not translated appropriately. Findings of the study reveal that, there are various forms of shifts found in the translation of *Animal Farm* from English to *Gandun Dabbobi* in Hausa. Thirty (30) different forms of shifts were found which include, seven forms of structure shifts, seven forms of unit shifts, with class shifts being the most common with sixteen different forms. Further findings of the study also reveal that all the categories of the conjunctions; additives, adversatives, causal and temporal were shifted, as shown in different tables in the study, (see Tables 4.2, 4.3, 4.4, 4.5 and 4.6).

5.5 Suggestions for further research

Based on this study, future research students can do research on the following suggested topics:

1. An analysis of intra-sentential conjunctions in the translation of *Animal Farm* in English to *Gadun Dabbobi* in Hausa.
2. Translation of cohesive devices in *Animal Farm* from English to Hausa.

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APPENDIX A

List of some translated books from or into Hausa language

- 1) "*Alhaki Kuykuyo Ne*", written by Balaraba Ramat, which was translated to English as "*Sin is a Puppy*" by Aliyu Kamal, and published by Braft India.
- 2) "*In Da So Da Qauna*", written by Ado Ahmad Gidan Dabino, and translated to English as, "*The Soul Of My Heart*".
- 3) "*Animal Farm*", written by George Orwell, and translated to Hausa entitled "*Gandun Dabbobi*" by Bala Abdullahi Funtua, which is the book under this study.
- 4) "*Jiki Magayi*", written by John Tafida and Rupert East (1955), and translated to English as, "*An African Night Entertainment*" by Cyprian Ekwensi (1962).
- 5) "*Undesirable Element*" by Mohammed Sule (1977), and translated to Hausa as "*Kulbana Barna*" by Umaru Danjuma Katsina, (1983).
- 6) "*Twelve Nights*" by William Shakespeare, and translated to Hausa, as "*Daren goma sha biyu*", (No date and publisher mentioned)
- 7) Translation of the "*Dilemma of a Ghost*", to Hausa, by Binta S. David and published by Bayero University Kano (1973).
- 8) Translation of the "*Palmwine Drinkard*" into Hausa, Bayero University Kano (1973), by Idi Zurmi.
- 9) Translation of "*She Stoops to Conquer by Oliver Smith*", Bayero University Kano (1977), by Mohammadu Bahajatu.
- 10) Fassarar "*The Undesirable Elements*". Gumel (1984), by Husanin Dankawu.
- 11) Fassarar "*This is Our chance*", Gumel (1984), by Garba Anwar Yakasai.
- 12) Fassarar "*The Infamous Act*", Gumel (1984), by Magaji M. Sabitu.
- 13) "*Let Truth be told*" into Hausa as "*In za ka fadi, fadi gaskiya*".
- 14) Excerpt of Balaraba Ramat's "*Alhaki Kuykuyo Ne*", was translated by William Burgess, and was published in the Readings in African Popular Fiction, which was edited by Stephanie Newell, but later Aliyu Kamal translated the full book, into "*Sin is a Puppy*", and it was published by Braft India.
- 15) The works of some early authors like Abubakar Imam's "*Ruwan Bagaja*" (1933) to English as *The Water of Cure*.
- 16) Muhammadu Bello's *Gandoki*.
- 17) The first prime minister of Nigeria Abubakar Tafawa Balewa's *Shaihu Umar*₁.
- 18) Munir Muhammad Katsina *Zabi Naka*, translated into *Make Your Choice*.

These are few, mostly, classical translated books on literary works in Hausa language among many others. However it has to be noted that, in the above mentioned sample of Hausa literary translations, some of the books lack dates of publication, others no publisher

or year of publication and even title of the translated version in Hausa. Full details of some of the books were not mentioned in the source.

APPENDIX B

The CV of the Inter-raters

First Inter-rater

CURRICULUM VITAE

A: PERSONAL DATA

Surname:	Almajir
Other Names	Tijjani Shehu
Date of Birth:	February, 1 st 1976
Place of Birth:	Gwammaja,
Local Government:	Dala
State of Origin:	Kano
Nationality:	Nigerian
Tribe:	Hausa
Sex:	Male
Religion:	Islam
Phone Number:	+2348035943092.
Hobbies	Reading, Traveling & Football
E-mail:	almajir02@yahoo.co
Contact Address:	Department of Linguistics, Bayero University, Kano.
Areas of Specialization:	Cognitive Linguistics, Translation and Hausa Culture.

B: EDUCATIONAL BACKGROUND

Bayero University	-2010 to 2014
Bayero University	-2005 to 2010
Bayero University, Kano	-1997-2002
College of Arts Science & Remedial Studies (CAS), Kano	-1996 1997
Aminu Kano Commercial College, Kano.	-1993-1996
Kano Capital School	-1990 – 1993
Dala Special Primary School	-1983 – 1990

C: CERTIFICATE OBTAINED WITH DATE:

Ph.D Hausa	-	2014
Masters of Arts M.A. Hausa	-	2010
NYSC Certificate	-	2003
Bachelor of Arts, B.A. Hausa (Upper Class Division)	2002	
Computer Certificate	-	2003
IJMB 'A' Level Result	-	1997
West African School Certificate	-	1996

Junior Secondary School Certificate	-	1993
First School Leaving Certificate	-	1990

D: WORKING EXPERIENCE

- Lecturer II in the Department of Linguistics, Bayero University, Kano
2013 to date
- Assistant Lecturer in the CSNL & Department of Linguistics, Bayero University, Kano. 2010-2013
- Research Assistant with Centre for the Study of Nigerian Languages, Bayero University, Kano. -2007 – 2010
- NYSC Deployed to Imo State & Posted to Family Support Programme School, Mgbidi, Oru West as Class Teacher, Later Redeployed to the Department of Nigerian Languages, Bayero University, Kano.
- Assistant Staff to the Department of Nigerian Languages, Bayero University, Kano. 2003 – 2004.
- Part-Time Teaching Aminu Kano College of Legal & Islamic Studies, 2004 – 2007.
- Education Officer II Kano State Teachers Service Board 2004 – 2007.

E: MEMBERSHIP OF UNIVERSITY COMMITTEES:

- Member, MacArchur Foundation, Computer Loan Committee, 2007 to 2012
- Member Vehicle Revolving Loan Committee, 2012-2013
- Member ASSU (BUK) Electoral Committee 2007

F: MEMBERSHIP OF NON-UNIVERSITY COMMITTEES

- Vice-Chairman, Jama'atu Ta'awun Alal Birri Wattaqawa, Gwammaja, 2007 – Date.
- Vice-Chairman, Dala Student Union (DSU), 1999 – 2000.
- Secretary, Aminu Kano Commercial College Old Students Association (AKCCOSA) Class '96 2000 – Date.

G: DEPARTMENTAL RESPONSIBILITIES (CSNL):

- Examination Officer in the Department of Linguistics, Bayero University, Kano.
2013 - Date
- Research Assistant in the Division of Culture and Literary Studies, CSNL, BUK.
2007 – Date.
- Secretary, C.S.N.L Academic Staff Meeting
- Secretary National Conference on Ajami Standization 2008 –2011.
- Member Committee on Workshop on Translation of Political & Legal Terms (Fulfulde) 2008.
- Member/Secretary, National Workshop on Maita a Kasar Hausa:Jiya da Yau-2009.
- Assistant Co-ordinator Translation Course, CSNL, BUK, 2010.
- Secretary, Sales Committee (Launching of Kamusun Hausa).

-Member/Secretary, Town and Gown 2008 – Date.

H: COURSES TAUGHT:

Hau 4211	Advanced Hausa Semantics with HMY	2013
Lin 2401	Language Usage With HMY	2013
Hau 4211	Advanced Hausa Semantics With HMY	2012
	Introduction to Hausa Literature & Culture,	2007
	Hausa Literature & Culture II	2007
	Hausa Listening and Speaking Skills	2008
	Hausa Reading Skills.	2008
	Intensive Translation Course (Information and communication)	2010
	Basic Hausa Proficiency Course for American Students	2010

SOME PUBLICATIONS

2013

1. "Idiomatic Lexis of of Body Component Expressions in Hausa", in Ndimele, M., Ahmad, M. and Yakasai, H.M. (eds.) (2013). *Language, Literature and Culture in a Multilingual Society. A Festschrift for Abubakar Rashid Series No. 10*. Pp.541-557.
2. "Shortening Conceptual Distance: A Case of Hausa Metonymies. In *Harsunan Nijeriya* Vol. XXIII, 2013, CSNL, BUK. PP.106-117.
3. "Kalmomin Sadarwa Translation of 200 Information and Communication Terms into Hausa" in Yalwa L.D. and Bichi A.Y. (eds.) *Sababbin Kalmomi Ingilishi Zuwa Hausa Littafi na Biyu*. Pp.20-26.
4. "Anthroponymy and Qur'an: A Case of Hausa" In Yalwa, L.D., Gusau, S.M., Birniwa, A, Yusuf, M.A. and Chamo, I.Y. (2013). *1st National Conference on Hausa Language, Literature and Culture*, CSNL, Bayero University. Kano. Pp.

2012

1. "An Analysis of Some Hausa Metaphorical Expressions: A Cognitive Semantic Approach" in Ndimele, O.M. (ed.) *Language, Literature and Communication in a Dynamic World. A Festschrift for Chinyere Ahiri- Ohiri, Series No. 9*. Pp.643-650.
2. "A Cognitive Semantic Survey into the Hausa Children's Folksongs, in *Katsina Journal of Linguistics and Literary Studies*, Vol. 1 No. 1. Umaru Musa 'Yar'adua University, Katsina. Pp. 181-191.
3. "Karin Magana Proverbs as a Conflict Resolution Mechanism in Hausa Society" in Amfani, H.A (ed) *A Festschrift in honor of Professor Dalhatu Muhammad*.

2011

1. "Furucin Kwalliya A Hausa: Bayaninsu da Muhimmancinsu Cikin Rubutun Zube" in HIMMA: *Journal of Contemporary Hausa Studies*, (2011). Vol. 3. Umaru Musa 'Yar'adua University, Katsina. Pp.66-75.
2. "Jigon Fadakarwa da Bandariya a Cikin Wakokin Tashe" in *Algaita Journal of Hausa Studies*, Vol.2 No. 1. Department of Nigerian Languages and Linguistics, Bayero University, Kano. Pp. 10-20.

3. "Loan Words as a Device for Maintaining Rhyme: A Case Study of Hausa Modern Music". Co-authored with Tahir Abba and published in FAIS Journal of Humanities, Vo. 5. No. 1. Bayero University, Kano. Pp.105-120.

2010

1. "Bikin Takutaha a Kasar Kano: Tarihinsa da Matsayinsa", Published in Harsunan Nijeriya, Vol. XXII. Center for the Study of Nigerian Languages, Bayero University, Kano. Pp.36-44.
2. "Waiwaye Adon Tafiya: Nazarin Adabin Hausa Daga 1903 – 1960" in Maiduguri Journal of Language and Literary Studies. Vol. XII. Department of Languages and Linguistics, University of Maiduguri. Pp. 79-87.
3. "Zamantakewar Hausawa Matasa a Karkashin Shirin Game-Duniya" published in HARSHE Journal of Language and Literary studies, Vol. 4. Department of Nigerian and African Languages, ABU, Zaria. Pp.138-150.

Books

1. *Hikimomin Hausa: Littafi Don Kananan Makarantun Sakandare 1*. Fidan Publishers.
2. *Hikimomin Hausa: Littafi Don Kananan Makarantun Sakandare 2*. Fidan Publishers.
3. *Hikimomin Hausa: Littafi Don Kananan Makarantun Sakandare 3*. Fidan Publishers.

2009

1. "Surkulle: Yanaye-yanayensa da Muhimmancinsa ga Rayuwar Hausawa", published in HIMMA: Journal of Hausa Studies, Vol.1 No.1. Department of Nigerian Languages, Umaru Musa 'Yar'adua University, Katsina. Pp.80-93.

2008

1. Hausawa da Sadarwar Intanet, Published in Harsunan Nijeriya Vol. XXI, 2008, CSNL, BUK.

Books

1. *Ingantaccen Tsari: Hausa Don Makarantun Firamare. Littafi na1*. Fidan Publishers.
2. *Ingantaccen Tsari: Hausa Don Makarantun Firamare. Littafi na2*. Fidan Publishers.
3. *Ingantaccen Tsari: Hausa Don Makarantun Firamare. Littafi na3*. Fidan Publishers.

J: SOME TRANSLATION WORKS:

- Participated in the translation work of a book titled, "100 Years History of Karaye" from Hausa to English Authored by The District Head of Karaye and P.J. Shea.
- Participated in the translation of Islamic studies curriculum sponsored by Jigawa State Universal Basic Education Board.
- Participated in the Translation of the book "Biography of Sheikh Ibrahim Khalil Kano", Sponsored by Kano State Government 2011.
- Participated in the translation of Manual for Electoral Officers and Supervisors, Sponsored by JISIEC.

- Translated 200 Information and Communication Terms into Hausa and published as a chapter in a book titled “Sababbin Kalmomi na II by CSNL.
- Translation of different kinds of Awareness campaign Documents on HIV/AIDs, sponsored by USAID, DFID, WOFAN etc.

K: CONFERENCES/SEMINARS ATTENDED:

- Conference on “The Body in Language: Lexicon, Metaphor, Grammar and Culture at the Faculty of Oriental Studies University of Warsaw, Poland (2011). Presented a paper titled “The Polysemy of Body Part Terms in Hausa within the Frame of Image Schemas”.
- Conference Sous Regionale, Interet et Importance des Langues Nationales dans le processus du Development Econocique Social et Culturel, Zinder, Republique du Niger (2009). Presented the following paper, ““Furucin Kwalliya A Hausa: Bayaninsu da Muhimmancinsu Cikin Rubutun Zube”.
- 23rd Annual Conference/Workshop of the Linguistic Association of Nigeria (LAN) at University of Port Harcourt (2010). Presented the following paper, “An Analysis of Hausa Metaphorical Expressions: A Cognitive Approach.
- 24th Annual Conference/Workshop of the Linguistic Association of Nigeria (LAN) at Bayero University Kano (2011). Presented the following paper, “Idiomatic Lexis of Body Component Expressions in Hausa”.
- 25th Annual Conference/Workshop of the Linguistic Association of Nigeria (LAN) held at Adekunle Ajasin University, Akungba-Akoko, Ondo State (2012). Presented the following paper, “Shortening Conceptual Distance: A Case of Hausa Metonymies”.
- Joint West African Languages Congress (WALS) and the 26th Annual Conference/Workshop of the Linguistic Association of Nigeria (LAN) held at University of Ibadan, Ibadan, Nigeria (2013). Presented the following paper, “The Brain and Neural Circuitry: A Case of Hausa Love Metaphors”.
- 1st National Conference on Hausa Language, Literature and Culture, Center for the Study of Nigerian Languages, Bayero University, kano (2013). Presented the following paper, “ Anthroponymy and the Quran: A Case of Hausa”.
- International Conference on Folklore, National Integration and Development in Honour of Professor (Ambassador) Dandatti Abdulkadir, OFR (2013). Presented the following paper, “Hausa Riddles on a Cognitive Semantic Scale: A Look at its Mental Representation”.
- International Seminar on the Detarioration of Hausa Culture Today, “Tavarvarewar Al’adun Hausawa a Yau”, Katsina State History and Culture Bureau, in collaboration with Umaru Musa ‘Yar’adua University, Katsina, (2013). Presented the following paper, “Birgimar Hankaka: Wayar Hannu A Zamantakewar Hausawa Matasa A Yau!”.
- Critique Workshop on 9 year Basic Education Curriculum (Primary 1-3 and 4-5) on Islamic Religious Studies from English to Hausa, Organised by Jigawa State Universal Basic Education Board, (2010).

- Workshop for Hausa Writers Organised by Association of Nigerian Authors, (ANA) Kano Branch, (2012). Presented the following paper, “Hatsi ya Kare Sai Gidan Maye: Adonta Magana da Rubutu ta Fuskar Ma’ana da Tunani”.
- Intensive Moodle Course Creator Training Organised by Center for Information Technology, Bayero University, Kano, (2011).

L: SOME UNPUBLISHED RESEARCH:

Ph.D. Thesis: Hausa Metaphor: A Cognitive Semantic Perspective.

M. A. Dissertation: Tasirin Zamani a kan Rayuwar Hausawa Matasa a Kano.

B. A. Dissertation: ‘Yan Koli da Kayayyakin da Suke Sayarwa a Kasuwar Kurmi ta Kano.

M: SPECIAL HONOURS (AWARDS)

- Aminu Kano Memorial Prize for the Best Graduating Student in Hausa 2001/2002 Session.
- Federal Government Scholarship Award, 2000
- Essay Writing Competition Award, Kano State Tourism Board, 1996.

N: REFEREES:

1. Professor Abubakar Rasheed,
Vice-Chancellor,
Bayero University, Kano.
2. Professor Mukhtar Abdulḳadir Yusuf
Head, Department of Linguistics,
Bayero University, Kano.
3. Professor Lawan Danladi Yalwa,
Director, Centre for the Study of Nigerian Languages,
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EDUCATION

2013-Date Bayero University, Kano, PhD Hausa (In view)
2011 Bayero University, Kano M.A. Hausa
2001-2004 Bayero University, Kano, B.A. Hausa (Second Class Upper 2.1)
1998-2001 Bayero University, Kano, Diploma in Arabic, Hausa and Islamic
Studies (Credit)
1994-1997 Arabic Teachers' College, Jos, S.I.S Certificate (Distinction)
1984-1992 Darut Tahadhibul Atfal, Jos, Primary and Junior School Certificates

WORK EXPERIENCE

1992-1998 Darut Tahadhibul Atfal, Jos, Teaching
2005-2006 Bauchi Radio Corporation, Bauchi
News and Current Affairs Division
. Translation, Proofreading, Voicing and Reporting
2009-Date Graduate Assistant, Department of Nigerian Languages,
Bayero University, Kano.

PUBLICATIONS

2004 Nazarin Bambanci Tsakanin Wasu Aládun Hausawa da na Igbo
B.A. Hausa Dissertation, Department of Nigerian Languages, Bayero
University, Kano.
2009 Habaici a Zamantakewar Hausawa, in Algaita Journal, DNL, BUK
2010 Hikayar Mafari a Kasar Hausa. M. A. Hausa Thesis

COMMUNITY SERVICES

2003 Assistant Secretary General Foresters Club, Bayero University, Kano.
2005 Deputy Chairman Mass Literacy C.D. Group Bauchi

AWARD RECEIVED

2006 Certificate of Excellence, Mass Literacy C.D Group, Bauchi
2005 Certificate of Merit, Qungiyar Hausa, Bayero University, Kano

- 2004** Professor M.K.M. Galadanci Memorial Prize for Being the Best Graduating Student in Hausa Grammar. Department of Nigerian Languages, Bayero University, Kano.
- 2003** Best Performing Student Award Level 300, DNL, B.U.K

HOBBIES

Reading, Making Research, Browsing and Jogging

TRANSLATION EXPERIENCE

- 05/06** Translated A Guide to Road Safety From English-Hausa, Over 30 pages;
- 2007** Translated The Key of Immediate Enlightenment (God's Direct Contact, Taiwan) from English- Hausa. Over 24000 words;
- 2008** Localized God's Direct Contact website. From English-Hausa;
- 2008** Translated 'Tarihi da ci gaban da aka samu a Gasar Karatun Alkur'ani mai Tsarki a Jihar Kano Daga Shekarar 1986-2006". About 157 pages;
- 2008 – Date** Translating Nokia UI
- 2008 - Date** Translating Samsung UI
- 2008 – Date** Translating Microsoft Products
- 2008** Validated Sony Ericsson Hausa Termbase, Czech Republic;
- 2008** Produced about 151 OBJ Questions Dandalin Tashi Mu Taimakeka, MTN, Nigeria;
- 2009** Collected Hausa Passages for Avant Assessment, U.S.A;
- 2009** Reviewed Sony Ericsson Hausa UI, Czech Republic, Czech Republic;
- 2009** Produced 150 OBJ Questions for Dandalin Tashi Mu Taimakeka, MTN Nigeria;
- 2009** Transcribed, Proofread and Reviewed more than 50 audio files for
ASET INTERNATIONAL SERVICES CORPORATION, U.S.A;
- 2009** Translated 'Naturaswia' from English into Hausa, 7500 words, LOQUAX, Lublin n Poland
- 2008-date** Translating Samsung UI,
- 2010 – date** Translating Opera UI
- 2010-date** Translating and Reviewing Windows Live UI.
- 2012-Date** Translating Skype UI

SERVICES

Translation

Transcription

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Voicing

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SOFTWARES FAMILIAR WITH

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Appendix C

Remarks of the inter-raters



TIJJANI SHEHU ALMAJIR
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Muhammed Sulaiman Abdullahi
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Report Of Inter-Rating For The Research On Hausa Translation Of Conjunctive Relations

The full title of the research is; "*An Analysis of Conjunctive Relations in the Translation of Animal Farm from English to Hausa*". To me, this research study is very interesting as it will widen the horizon of Hausa studies. It touches one aspect in Hausa language which is actually crucial in contemporary Hausa studies. Conjunctions and shifts in Translation, is a field of study that I have never found any research that exhausted the field in Hausa language. That is why the current study is important and its findings are numerous.

From what I have seen the researcher used Catford's (1965) concept of shifts in translation, paying attention to the conjunctive relations by Halliday and Hasan (1976). The merger between these theoretical frameworks and Nida gives the work a noteworthy academic dimension. Concerning the data, the Hausa Gandun Dabbobi is a very fascinating book to me and I know the book is studied at various academic institutions in the country. Therefore, the choice of the source of data is apt and timely.

All the arguments raised in the study and the findings are new and very intelligible. It is only that I suggest, inter-raters have to be purely considered and consulted not by students, but by the academic institutions where their services are needed. And I suggest that similar researches should be carried on in Hausa language using different approaches and methodology.

Thanks.

Yours sincerely,

Tijjani Shehu Almajir
BUK



Jibril Shu'aibu Adamu
Dip. B.A. & M.A. (BUK)

JIBRIL SHU'AIBU ADAMU **DEPARTMENT OF NIGERIAN LANGUAGES**

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*Muhammad Sulaiman Abdullahi,
Postgraduate Student,
Department of Linguistics,
Faculty of Languages and Linguistics,
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3rd August, 2014

**INTER-RATING WITH RESPECT TO: MUHAMMAD SULAIMAN
ABDULLAHI. TITLE: AN ANALYSIS OF CONJUNCTIVE RELATION IN
THE TRANSLATION OF ANIMAL FARM FROM ENGLISH TO HAUSA**

It gives me immense delight to give my assessment as a professional Hausa translator on the work carried out by Muhammad Sulaiman Abdullahi on trying to identify the Conjunctions, how they appear in cross-sentential levels, their translation and the kind of shifts (structure, class and unit shifts) that are found in the translation of such relations from English to Hausa with respect to *Animal Farm* and its Hausa equivalent *Gandun Dabbobi*.

In the work, the candidate shows the way the conjunctions are identified in the cross-sentential levels and the analysis proved to be perfect in all ramifications. Looking at the titles in the source language and their closest natural equivalent in the target language will give the respondents a clear understanding of what is needed from the analysis.

Thank you and best of luck with the rest of your research.

Yours faithfully,

Jibril Shu'aibu Adamu
Jibril Shu'aibu Adamu
Bayero University, Kano

APPENDIX D

Sample of the extracted from the data on shift

	Structure Shifts	Class Shifts	Unit Shifts
1	<p>9a. <u>And</u> every animal down to the humblest worked at turning the hay and gathering it.</p> <p>9b. <i>Sauran dabbobi <u>kuma</u> suka shiga aiki tuquru, ba babba ba yaro.</i></p>	<p>43a. <u>And</u> among us animals let there be perfect unity, perfect comradeship in the struggle.</p> <p>43b. <u>Amma</u> mu kammu dole mu haka kai, mu zama yan'uwan juna a wajen wannan gwagwarmaya tamu da Xan'adam.</p>	<p>149a. <u>Nevertheless</u>, they were both thoroughly frightened by the rebellion on Animal Farm, and very anxious to prevent their own animals from learning too much about it.</p> <p>149b. <u>Amma duk da haka</u> Tawayen Gandun Dabbobi ya firgita su, suna nema ido rufe, yadda za su hana dabbobinsu sanin wannan labari filla-figilla.</p>
2	<p>10a. <u>And</u> the behaviour of the cat was somewhat peculiar.</p> <p>10b. <i>Mage <u>kuma</u> ta riqa nuna wani irin hali.</i></p>	<p>44a. <u>And yet</u> the song was irrepressible.</p> <p>44b. <u>amma ina</u>? Waqar nan ta qi vacewa.</p>	<p>150a. <u>Nevertheless</u>, the sight of Napoleon, on all fours, delivering orders to Whymper, who stood on two legs, roused their pride and partly reconciled them to the new arrangement.</p> <p>150b. <u>Amma duk da haka</u> idan suka ga Maitumbi a tsaye, kan kafafuwansa huxu, yana ba M. Nasaru Umurni – Xan-Adam, tsaye kan kafafuwansa biyu, sai daxi ya kama su, su ji wata irin isa. <i>Intra System Shift</i></p>
3	<p>11a. <u>And</u> when the nine dogs of Napoleon's own bodyguard, whom he had instructed to make a detour under cover of the hedge, suddenly appeared on the men's flank, baying ferociously, panic overtook them.</p> <p>11b. <i>A lokacin <u>kuma</u> karnukan nan tara masu gadin Maitumbi sun voye jikin shinge, sai vul, suka fito suna haushi. Ai sai tsoro ya kama mutane don sun ga za a yi musu qofar rago.</i></p>	<p>45a. <u>And yet</u>, against their will, they had developed a certain respect for the efficiency with which the animals were managing their own affairs.</p> <p>45b. <u>Amma duk da haka</u> suna yabawa qwazon dabbobin nan, ta yadda suke tafiyar da aikace-aikacen gandun, domin kuwa yabon gwani ya zama dole.</p>	<p>170a. <u>Instead</u> she did not know why they had come to a time when no one dared speak his mind, when fierce, growling dogs roamed everywhere, and when you had to watch your comrades torn to pieces after confessing to shocking crimes.</p> <p>170b. <u>Amma maimakon haka</u>, ga shi sai wani lokaci ya zo na babu mai</p>

			<i>ikon ya faxi ra'ayinsa, sai kawai wasu qattin karnuka ke ta yawo suna gurnani, kuma kana ji, kana gani a kashe 'yan'uwanka don sun amsa laifinsu.</i>
4	<p>62a. <u>And you</u> hens, how many eggs have you laid in this last year, and how many of those eggs ever hatched into chickens?</p> <p>62b. <u>Ku kuma</u> waxannan kajin, qwai nawa kuka saka a bana, kuma nawa ne aka bar muku ku qyanqyashe?</p>	<p>46a. <u>And</u> now thanks to the leadership of Comrade Napoleon we have won every inch of it back again!</p> <p>46b. <u>Amma</u> yanzu sai godiya ga shugabancin Xan'uwa Maitumbi, don ga shi yanzu mun ci nasarar karve duk inda suka mamaye."</p>	<p>203a. <u>Then</u> they made a tour of inspection of the whole farm and surveyed with speechless admiration the ploughland, the hayfield, the orchard, the pool, the spinney.</p> <p>203b. <u>Daga nan</u> kuma sai suka fara zagaya gandun, suna duba ko'ina da ina, lambu ne, saura ce, fadama ce, kai har ma sai da suka je duba kududdugai da ke gandun, tambakr da dai ba su san gandun ba.</p>
5	<p>63a. <u>And you</u>, Clover, where are those four foals you bore, who should have been the support and pleasure of your old age?</p> <p>63b. <u>Ke kuma</u>, ina 'yan duqushi huxu da kika tava haihuwa, waxanda zasu riqa taimakonki, suna sanyaya miki zuciya idan tsufa ya zo?</p>	<p>47a. <u>And yet</u> the animals never gave up hope.</p> <p>47b. <u>Amma duk da haka</u>, dabbobin nan ba su tava yanke qauna ba.</p>	<p>204a. <u>Then</u> they filed back to the farm buildings and halted in silence outside the door of the farmhouse.</p> <p>204b. <u>Daga nan</u> sai suka nufi wajen duba gine-ginen da ke cikin gandun, suka tsaya a gaban gidan gonar suka yi tsit.</p>
6	<p>64a. <u>And I</u> was a long way away, but I am almost certain I saw this he was talking to you and you were allowing him to stroke your nose.</p> <p>64b. <u>Na kuma</u> tsinkayeku, kodayake dai tsakaninmu da nisa, amma na tabbata na ga yana hira da ke, har ma yana shafarki a hanci.</p>	<p>48a. <u>And</u> in his spare moments, of which there were not many nowadays, he would go alone to the quarry, collect a load of broken stone, and drag it down to the site of the windmill unassisted.</p> <p>48b.<u>amma</u> shi duk xan hutun da yake da shi, sai ya nufi ramin fasa dutse ya jawo dutse, ya kawo wajen aikin famfo shi kaxai.</p>	<p>205a. <u>Then</u> Snowball (for it was Snowball who was best at writing) took a brush between the two knuckles of his trotter, painted out MANOR FARM from the top bar of the gate and in its place painted ANIMAL FARM.</p> <p>205b. <u>Daga nan</u> sai Xantulu ya karbi buruhi don ya fi iya rubutu ya matse shi a tsakanin daginsa, ya goge inda aka rubuta, Gandun Nomau, a maimakon haka, ya rubuta, Gandun Dabbobi".</p>

7	<p>65a. <u>And thereafter, he</u> declared, so much labour would be saved that the animals would only need to work three days a week.</p> <p>65b. <u>Ya kuma</u> ce musu idan an gama, za a samu sauqi qwarai, har ma zai zama sau uku a sati kaxai za a riqa yin aiki.</p>	<p>49a. <u>And</u> even the miserable lives we lead are not allowed to reach their natural span.</p> <p>49b. <u>Sannan</u> duk da wannan baqar azabar ba a barin mu wa'adinmu ya cika.</p>	<p>206a. <u>Then</u> the sheep broke out into a tremendous bleating of 'Four legs good, two legs bad!' which went on for nearly a quarter of an hour and put an end to any chance of discussion.</p> <p>206b. <u>Daga nan</u> sai tumakai suka varke da kukan nan nan Qafa hudu namu, qafa biyu nasu, suka yi ta yi har wani lokaci, wanda ya hana a tattauna komai rannan.</p>
8	<p>67a. Since Jones had left the farm, until today, no animal had killed another animal. <u>Not</u> even a rat had been killed.</p> <p>67b. Tun lokacin da aka kori Nomau, har ya zuwa yau, babu wata dabbar da ta tava kashe yar uwarta. Ko gafiya <u>ba a</u> tava kashewa ba.</p>	<p>50a. <u>And</u> remember also that in fighting against Man, we must not come to resemble him.</p> <p>50b. <u>Sannan</u> ku tuna fa mutum shi ne maqiyinmu, kada kuma idan mun kore shi mu riqa yin halayensa.</p>	<p>208a. <u>Then</u> he was up again, running faster than ever, then the dogs were gaining on him again.</p> <p>208b. <u>Nan da nan</u> ya miqe, ya qara mai, ya yi gudun da bai tava yin irinsa ba, karnuka kuma na qara matso shi.</p>
9	<p>158a. Is it not crystal clear, then, comrades, that all the evils of this life of ours spring from the tyranny of human beings? <u>Only</u> get rid of Man, and the produce of our labour would be our own.</p> <p>158b. Ya 'yanuwana shi wannan bai isa aya ba a garemu? Wane ne mafarin wannan mummunar azaba da muke sha in banda Xan adam? Mu kori xan adam <u>kawai</u>, don mu samu mu ci moriyar wahalarmu. Kusan a dare xaya sai ku ga mun azurt idan mun kori mutum.</p>	<p>51a. <u>And</u> about half an hour later, when Boxer had somewhat recovered, he was with difficulty got on to his feet, and managed to limp back to his stall, where Clover and Benjamin had prepared a good bed of straw for him.</p> <p>51b. <u>Bayan</u> kamar rabin sa'a, Akawal ya xan murmue, suka taru suka ta da shi da qyar, ya xangyasa, ya nufi xakinsa, inda ya iske Goxi da Aura sun yi masa shinfixa da tattaka.</p>	<p>209a. <u>Then</u> there came a moment when the first shock had worn off and when, in spite of everything in spite of their terror of the dogs, and of the habit, developed through long years, of never complaining, never criticising, no matter what happened they might have uttered some word of protest.</p> <p>209b. <u>Rannan</u> dai sai dabbobin nan tsoronsu ya yaye, duk da irin tsoron karnuka da suke yi, da halin nan da suka saba da shi shekara da shekaru na rashin damuwa da komai da rashin yin suka, komai wuya, sai suka ga dai ya kamata su yi magana.</p>
10	<p>159a. Even the hens and ducks came, and were at pains not to tread on the chalk marks. <u>Only</u> Napoleon held aloof.</p>	<p>52a. <u>And</u> in rebuilding it they could not this time, as before, make use of the fallen stones.</p> <p>52b. <u>Yanzu</u> kuma ko da za su</p>	<p>219a. <u>Then</u>, as usual, the sheep broke into 'Four legs good, two legs bad!' and the momentary</p>

	<p>159b. <i>Hatta agwagi da kaji su ma sukan zo, amma sai sun yi taka-tsan-tsan don kada su taka zanen. Maitumbi ne <u>kaxai</u> ba ya zuwa.</i></p>	<p>sake ginin, ba za su sake amfani da duwatsun da ba,.....</p>	<p>awkwardness was smoothed over. 219b. <u>Kamar kullum</u>, sai tumaki suka varke da rera waqar Qafa huxu namu, qafa biyu nasu, daga nan sai wurin ya yi tsit lokacin da Maitumbi ya xaga qafa don ya yi magana.</p>
11	<p>160a. In their spare moments the animals would walk round and round the half-finished mill, admiring the strength and perpendicularity of its walls and marvelling that they should ever have been able to build anything so imposing. <u>Only</u> old Benjamin refused to grow enthusiastic about the windmill..... 160b. <i>Sauran dabbobin kuwa suka zo lokacin da ba su aikin komai su riqa zagaya ginin, suna sha'awarsa, balle ma yadda ya tafi sak. Aura ne <u>kaxai</u> bai damu da wannan aiki ba....</i> 161a. They were always cold, and usually hungry as well. <u>Only</u> Boxer and Clover never lost heart. 161b. <i>Akawal ne <u>kaxai</u> da Goxi ba su tava yank qauna ba.</i></p>	<p>53a. <u>And</u> finally there was a tremendous baying of dogs and a shrill crowing from the black cockerel, and out came Napoleon himself, majestically upright, casting haughty glances from side to side, and with his dogs gambolling round him. 53b. <u>Can</u> daga qarshe sai aka ji karnuka na ta haushi, sai kuma qaton baqin zakaran nan ya fara cara, vut! Sai ga Maitumbi ya fito, yana tafiya da kafafunsa na baya, yana taqama, yana duban raini, ga kuma karnukansa suna dafe baya.</p>	<p>230a. <u>First</u> came the three dogs, Bluebell, Jessie, and Pincher, <u>and then</u> the pigs, who settled down in the straw immediately in front of the platform. The hens perched themselves on the window-sills, the pigeons uttered up to the rafters, the sheep and cows lay down behind the pigs and began to chew the cud. 230b. <u>Waxanda suka fara</u> isowa su ne karnuka guda uku, Durwa, Dafale da 'Yarbaqa, sannan sai aladu waxanda suka zauna a gaban Dattijo.</p>
12	<p>162a. For some time nobody spoke. <u>Only</u> Boxer remained on his feet. 162b. <i>Dabbobin nan babu mai iya cewa komai. Akawal ne <u>kaxai</u> a tsaye.....</i></p>	<p>55a. <u>And</u> since it was certainly true that nothing of the kind existed in writing, the animals were satisfied that they had been mistaken. 55b. <u>Sai</u> dabbobin nan suka yarda dai sun yi kuskure ne, tunda ba su da inda aka rubuta an tava yanke wannan shawara.</p>	<p>231a. On Sundays there was no work. Breakfast was an hour later than usual, and after breakfast there was a ceremony which was observed every week without fail. <u>First</u> came the hoisting of the flag. 231b. <i>Duk rana Lahadi ba su aiki, kuma sai da hantsi sannan suke yin kalaci, bayan su gama karyawa, sai kuma su yi wani xan biki wanda suka saba yi duk ranar Lahadi. <u>Da farko</u> sai a bude wata tuta, wadda Xantulu ya yi daga wani koren qyallen tebur na uwargidan Nomau.....</i></p>

13	<p>163a. All the other animals immediately raced back to the farmhouse to give Squealer the news. <u>Only</u> Clover remained, and Benjamin who lay down at Boxer's side, and, without speaking, kept the flies off him with his long tail.</p> <p>163b. <i>Goxi <u>kaxai</u> aka bari, sai kuma Aura, wanda ya kwanta kusa da Akawal ya yi shiru, yana kore masa quda da dogon bindinsa.</i></p>	<p>57a. <u>And</u> he moved off at his lumbering trot and made for the quarry.</p> <p>57b. <i><u>Sai</u> ya zabura yana sagaratu ya nufi ramin fasa dutse.</i></p>	<p>242a. <u>Meanwhile</u> Frederick and his men had halted about the windmill.</p> <p>242b. <i><u>A halin yanzu</u> kuma Dano da mutanensa sun ja daga kusa da famfo.</i></p>
14	<p>164a. Napoleon was now a mature boar of twenty-four stone. Squealer was so fat that he could with difficulty see out of his eyes. <u>Only</u> old Benjamin was much the same as ever, except for being a little greyer about the muzzle, and, since Boxer's death, more morose and taciturn than ever.</p> <p>164b. <i>Maitumbi ma yanzu ya manyanta. Karambana kuwa yanzu ba ya ko iya gani sosai don qiba. Aura tsohon kwaki, shi <u>kaxai</u> ne bai canza ba, yana nan yadda yake, sai dai ya fara furfura, kuma tun lokacin da Akawal ya mutu huskarsa ba ta walwala, sannan ba ya yawan magana.</i></p>	<p>58a. <u>And</u> when Squealer went on to give further graphic details of Boxer's death-bed, the admirable care he had received, and the expensive medicines for which Napoleon had paid without a thought as to the cost,</p> <p>58b. <i><u>Sai</u> Karambana ya ci gaba da ba su bayani filla-filla na mutuwar Akawal, da irin kular da ya samu, da kuma irin magunguna masu tsada waxanda Maitumbi ya sa aka saya, bai ma ko kula da tsadarsu ba.</i></p>	<p>244a. <u>At this moment</u> there was a tremendous uproar.</p> <p>244b. <i><u>Can</u> sai wuri ya varke da ihu.</i></p>
15	<p>165a. The animals found the problem insoluble; in any case, they had little time for speculating on such things now. <u>Only</u> old Benjamin professed to remember every detail of his long life and to know that things never had been, nor ever could be much better or much worse hunger, hardship, and disappointment being, so he said, the unalterable law of life.</p> <p>165b. <i>Wannan matsala kuwa ta shige wa dabbobin a duhu yanzu ma ya zamana ba su da lokacin kulawa da waxannan abubuwa. Aura ne <u>kaxai</u> yake alfaharin yana iya tunawa da duk irin abubuwan da aka yi, ko waxanda ba a yi ba, ko waxanda</i></p>	<p>59a. <u>And</u> what has happened to that milk which should have been breeding up sturdy calves?</p> <p>59b. <i><u>To</u> me aka yi duk da wannan madarar, wadda ba domin mutum ba, da ta sa kun samu kosassun maruka?.</i></p>	<p>252a. <u>Here</u> it became apparent that Mr. Pilkington was about to spring some carefully prepared witticism on the company, but for a moment he was too overcome by amusement to be able to utter it.</p> <p>252b. <i><u>Daga wannan maganar</u> ce aka fahimta dai Haqurau so yake ya yi wa dabbobin ba'a, amma sai dariya ta kama shi, har ya kasa cewa komai.</i></p>

	<i>ba su gyaruwa, kamar yunwa, wahala da rashin cin nasara.</i>		
16	<p>222a. <u>Finally</u> he decided to be content with the first four letters, and used to write them out once or twice every day to refresh his memory.</p> <p>222b. <u>Kai, daga qarshe</u> dai ya haqura da waxannan haruffan guda huxu, waxanda a kullum zai rubuta su sau xaya ko sau biyu don kada ya manta.</p>	<p>60a. <u>And</u> why not?</p> <p>60b. <u>To</u>, mai zai hana?</p>	<p>126a. <u>But</u> at this moment the three cows, who had seemed uneasy for some time past, set up a loud lowing.</p> <p>126b. <u>Daga nan</u> ne fa sai wasu saniyoyi guda uku da suke matse, suka yi kuka, don kwana guda ke nan cur ba a tatse su ba, hantsarsu kamar ta tsage.</p>
17	<p>226a. <u>At last</u> they could stand it no longer.</p> <p>226b. <u>Kai daga qarshe</u> dai sai suka kasa jurewa.</p>	<p>61a. <u>And</u> now, comrades, I will tell you about my dream of last night.</p> <p>61b. <u>To</u>, yanzu fa ya 'yan'uwana zan dava muku irin mafarkin da na yi daren jiya</p>	
18	<p>234a. <u>At first</u> it was a little difficult to see how this fitted in with his being on Jones's side.</p> <p>234b. Wannan ya sa <u>da farko</u> suka kasa fahimta da yadda za a ce wai Xantulu ya haxa kai da Nomau.</p>	<p>122a. <u>But</u> they woke at dawn as usual, and suddenly remembering the glorious thing that had happened, they all raced out into the pasture together.</p> <p>122b. <u>Bayan</u> sun farka da asalatu, kamar yadda suka saba, sai kawai suka tuna da nasarar da suka samu ta yi wa Nomau tawaye.</p>	
19	<p>247a. He did not believe, he said, that any of the old suspicions still lingered, but certain changes had been made recently in the routine of the farm which should have the effect of promoting confidence stiff further. <u>Hitherto</u> the animals on the farm had had a rather foolish custom of addressing one another as 'Comrade.'</p> <p>247b. Baya zaton har yanzu da kwai irin tsohon zargin nan da ake yi da, amma duk da haka irin canje-canje da aka yi a Gandun, za su qara sa samun jituwa. Ya ce <u>a da</u>, dabbobin suna da wata al'adar banza ta ce wa junansu Xan'uwa. Za a hana wannan ko ta halin qaqa.</p>	<p>123a <u>But</u> there were also rumours of something more serious.</p> <p>123b. <u>Sannan</u> kuma akwai wata mummunar jita-jita game da ita.</p>	
20	249a. <u>Here</u> , in the evenings, they	124a. <u>But</u> the Rebellion is	

	<p>studied blacksmithing, carpentering, and other necessary arts from books which they had brought out of the farmhouse.</p> <p>249b. <i>Aladu sai suka mayar da wani xaki nan ne matattararsu, <u>a nan</u> ne suke koyon sana'o'i kamar su qira, sassaqa da dai sauran san'o'in da suka koya daga cikin littattafan da suka xebo daga gidan Gandun.</i></p>	<p>now completed.</p> <p>124b. <i><u>To, yanzu</u> kuwa an yi Tawaye, an qare.</i></p>	
21		<p>125a. <i><u>But</u> that society has now been established.</i></p> <p>125b. <i>.....<u>to yanzu</u> kuwa an rigaya an kafa wannan al'umma.</i></p>	
22		<p>143a. <i><u>But</u> Benjamin pushed her aside and in the midst of a deadly silence he read:</i></p> <p>143b. <i><u>Sai</u> Aura ya ture ta gefe guda, sannan bayan kowa ya yi tsit, sai ya karanta abin da aka rubuta;</i></p>	
23		<p>151a. <i><u>Nevertheless</u>, towards the end of January it became obvious that it would be necessary to procure some more grain from somewhere.</i></p> <p>151b. <i><u>Amma</u> ina, wajen qarshen wata Janairu, ya zama dole su san yadda za su yi su samo dawa daga wani wuri.</i></p>	
24		<p>154a. <i><u>However</u>, this was only a light skirmishing manoeuvre, intended to create a little disorder, and the men easily drove the geese off with their sticks.</i></p> <p>154b. <i><u>Amma</u> wannan duk somin tavi ne. Mutanen nan suka sa sandunansu, suka kori dinyoyin nan.</i></p>	
25		<p>155a. <i><u>However</u>, Squealer easily convinced them that the veterinary surgeon in Willingdon could treat Boxer's case more satisfactorily than could be done on the farm.</i></p> <p>155b. <i><u>Amma</u> nan da nan sai Karambana ya ciwo kansu,</i></p>	

		<i>don ya shaida musu wai likitan dabbobi zai iya yi masa magani fiye da yadda su za su yi masa a Gandun.</i>	
26		<p>169a. When captured, he said, Frederick should be boiled alive. <u>At the same time</u> he warned them that after this treacherous deed the worst was to be expected.</p> <p>169b. <i>Ya ce ranar da duk aka kama shi; za a dafa shi da ransa. <u>Kuma</u> ya gargaxe su wai bayan wannan munafuncin da sauran magana, su dai su sa ido.</i></p>	
27		<p>173a. <u>In any case</u> he had no difficulty in proving to the other animals that they were not in reality short of food, whatever the appearances might be.</p> <p>173b. <i>Domin Karambana ya ce wai idan aka ce lallai-lallai sai kowa ya ce abinci daidai da kowa to za a savawa qa'idojin ilmin nan na musamman na dabbobi. <u>Nan da nan</u> ma ya ciwo kan dabbobin nan har suka yarda babu qarancin abinci a Gandun.</i></p>	
28		<p>182a. <u>For</u> myself I do not grumble, for I am one of the lucky ones.</p> <p>182b. <i><u>Amma</u> ni babu abin da zan ce sai godiya, don ina cikin masu sa'a.</i></p>	
29		<p>199a. <u>For</u> a moment there was great alarm; it was feared that the men might have harmed her in some way, or even carried her off with them.</p> <p>199b. <i><u>Sai</u> kowa ya damu, domin ana zaton mutanen nan sun yi mata rauni, ko kuma sun samu ganimarta.</i></p>	
30		<p>202a. <u>Because</u> nearly the whole of the produce of our labour is stolen from us by human beings.</p> <p>202b. <i><u>Kuma</u> sannan gashi</i></p>	

		<i>Dan-Adam ne kaxai ke cin moriyar wahalarmu.</i>	
31		<p>207a. <u>Then</u> they sang Beasts of England from end to end seven times running, and after that they settled down for the night and slept as they had never slept before.</p> <p>207b. <u>Can</u> <i>sai suka varke da waqar Dabbobin Rugu ba ji ba gani, suka yi ta yi har suka gaji.</i></p>	
32		<p>210a. <u>Then</u> Napoleon stood up to reply.</p> <p>210b. <u>Sai kuma</u> <i>Maitumbi ya miqe don ya yi nasa jawabin.</i></p>	
33		<p>211a. <u>Then</u> a goose came forward and confessed to having secreted six ears of corn during the last year's harvest and eaten them in the night.</p> <p>211b. <u>Sai kuma</u> <i>wata dinya ta fito, ta ce ita ma ta saci zangarniyar gero shida bara da aka, ta riqa da dare.</i></p>	
34		<p>212a. <u>Then</u> a sheep confessed to having urinated in the drinking pool urged to do this, so she said, by Snowball and two other sheep confessed to having murdered an old ram, an especially devoted follower of Napoleon, by chasing him round and round a bonfire when he was suffering from a cough.</p> <p>212b. <u>Sai kuma</u> <i>wata tunkiya ta matso, ta ce ita ma ta tava yin fitsari a tafkin da suke shan ruwa, babu kuwa wanda ya sa ta sai Xantulu, daga nan sai wasu tumakin kuma su biyu, suka ce wai sun tava kase wani tsohon rago mai fama da tari, mabiyin Maitumbi, lokacin da suka yi ta bin shi da gudu suna zagaya wuta, har ya mutu.</i></p>	
35		<p>213a. <u>Then</u> there was a deafening roar.</p> <p>213b. <u>Sai can</u> <i>suka ji wata</i></p>	

		<i>irin qara kamar aradu.</i>	
36		<p>214a. <u>Then</u> it was discovered that the greater part of the potato crop had been frosted in the clamps, which had not been covered thickly enough.</p> <p>214b. <u>Sai daga baya</u> ne aka ga ashe duk dankalin sankara ta kama shi, ya lalace, kaxan ne kawai za a iya amfani da shi.</p>	
37		<p>216a. <u>Then</u>, the applause having come to an end, the company took up their cards and continued the game that had been interrupted, and the animals crept silently away.</p> <p>216b. <u>Bayan</u> gama tafi sarai, sai mutane suka xauko karta aka ci gaba, da ma ita ake yi, dabbobin da ke leqe kuma kowace ta kama gabanta.</p>	
38		<p>218a. <u>Then</u> he put on an extra spurt and, with a few inches to spare, slipped through a hole in the hedge and was seen no more.</p> <p>218b. <u>Kawai</u> sai Xantulu dai ya sake qara mai, don sun matso shi sosai, ya faza cikin wani rami jikin shinge, daga nan babu wanda ya sake ganinsa.</p>	
39		<p>220a. <u>Then</u> there were lamp oil and candles for the house, sugar for Napoleon's own table (he forbade this to the other pigs, on the ground that it made them fat), and all the usual replacements such as tools, nails, string, coal, wire, scrap-iron, and dog biscuits.</p> <p>220b. <u>Kuma</u> za a sayi kananzir da kyandir don amfani da su a gidan aladu, sannan ga sayen sukari saboda abincin Maitumbi (amma ya hana sauran aladu amfani da sukari, wato don kada ya sa su qiba).</p>	
40		221a. <u>After</u> that, it did not seem strange when next day	

		<p>the pigs who were supervising the work of the farm all carried whips in their trotters.</p> <p>221b. <u>Wanshekare</u> babu wanda ya yi makai da ya ga aladu riqe da bulala, suna duba sauran dabbobi wajen aiki.</p>	
41		<p>224a. <u>Finally</u> there came a night when the gale was so violent that the farm buildings rocked on their foundations and several tiles were blown off the roof of the barn.</p> <p>224b. <u>Rannan</u> da dare sai aka yi wata irin iska mai qarfi, kamar guguwa, har da kware rufin wasu gine-gine na Gandun.</p>	
42		<p>239a. Moses sprang off his perch and flapped after her, croaking loudly. <u>Meanwhile</u> the animals had chased Jones and his men out on to the road and slammed the five-barred gate behind them.</p> <p>239b. Burtu ma ba su bar shi ba. <u>Bayan</u> dabbobi sun yi wa Nomau da barorinsa korar kare, sai kawai suka dawo gandunsu, suka sa qyaure suka rufe qofa.</p>	
43		<p>240a. <u>Meanwhile</u>, through the agency of Whympier, Napoleon was engaged in complicated negotiations with Frederick and Pilkington.</p> <p>240b. <u>Yanzu</u> kuma ta hanyar Mallam Nasaru, Maitumbi ya fara yin shawarwari tsakaninsa da Haqurau da Dano.</p>	
44		<p>241a. <u>Meanwhile</u> the timber was being carted away at high speed.</p> <p>241b. <u>Yanzu</u> dai an fara kwashe katakon cikin gaggawa..</p>	
45		<p>243a. <u>Meanwhile</u> life was hard.</p>	

		243b. <u>Yanzu</u> dai ana fama da wahala	
46		217a. <u>Then</u> we have won back what we had before,' said Boxer. 217b. <u>Wato yanzu</u> duk mun sake qwato abin da muke da shi? In ji Akawal.	