



Research Paper

Media and Translation of Terminologies Associated with Coronavirus, A Case Study of Arewa24's English-Hausa Translation

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ABSTRACT

In this article, we extract some scientific terminologies from a video animation and its translation. Translation inadequacies are explored with emphasis to Hausa dialectal issues, equivalence as translation is tasking. The use of electronic Media like Arewa24 in educating, enlightening, informing, and sensitizing issues in our sociocultural settings. As a means of enlightening people on the Novel Virus that we investigate the scientific and technical terminologies associated with Coronavirus in Hausa translation. The original spoken text is being replaced by its translation in the target language that is in form of animation in our case study. The semiotic theory is suitable for this study and a comparative approach is applied as the choice of procedures and strategies depend on a variety of factors. In this case, some scientific symbols and images are displayed in the animation. The study finds out the use of a huge number of words in the Hausa language to convey a message in a few words in the English language. We encountered certain speeches in the Hausa language text which do not have grammatical or semantic equivalents in the English language,

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I. Introduction

There is a great challenge to translators and interpreters because scientific and technological knowledge is rising swiftly due to the tremendous room for innovations in the field of sciences. Scientific and Technical Translation (henceforth STT) focuses on texts that are translated in scientific and technical domains such as scientific research, documents produced by a scientist or technical writers, especially practical application of information. Scientists find or look for facts on daily basis and innovating new ideas through research. There are two terms used by scientists to create their terminology "necessity" and "exclusivity" so also "any human activity aims to have its terminology to gain in precision and clarity", Javier, (2009:78). In brief, what matters a lot for translators is the idea of exactness, consistency, precision, clarity and comprehension to readers. This is because translators are always in search of equivalence or natural equivalence in other languages and cultures. According to Javier "technical and scientific translation focuses on two main issues: how to deal with neologisms, avoiding *translationese*, and the denunciation of the unstoppable process of Anglicisation [...]". In the application of STT, there is no room to formulate or create new words rather than to adopt or find their equivalence in the target language (TL).

Wuhan, a sub-provincial city of China has experienced an epidemic of a novel coronavirus in 2019, that infected over seventy thousand people within the first fifty days and more than eighteen hundred died in the central part of business, (Shereen, et al., 20). It was an epidemic and later declared a pandemic due to the nature of the outbreak. This kind of virus was not been experienced for decades. The fear of being affected makes other

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countries around the globe take precautionary measures to protect their citizens against the deadly virus. Federal Government of Nigeria with its populace with collaboration Ministry of Health wake up to also protect its citizen. Against the widespread. This is where the Federal Ministry of Health with Nigeria Centre for Disease Control (henceforth NCDC) presented precautionary measures and later opened isolation and Testing Centers across the country.

Hence, the Nigerian Ministry of Health, NCDC, Arewa24, and the UN Communications Team in Nigeria made a collaboration to create an animation to sensitize the public. Coronavirus Covid-19 Get the Facts You Need! Variant for Nigeria in English has 4 minutes 8 seconds while Coronavirus Covid-19: *Samubayanan da kukebukata in Hausa (lafazidagaNijeriya)* has 4 minutes 33 seconds with (accent from Nigeria with the voice of NazifiSani). The Hausa language has varieties of dialects among which the speaker is using *Kananci* and it is mainly spoken in Kano and its environs. As supports by (Ahmed, et al,61) that “this is the Hausa which is not entirely the same as any of the dialects and not quite classical, although *Kananci* (Kano dialect) is the nearest dialect to Standard Hausa”. The translated animation dismisses shared mythologies about Coronavirus and Covid-19. You should stay informed, know the facts do not share false information – together we can spread the word not the virus. Therefore, the Hausa language is chosen mainly because of its acceptability, widespreadness, and several speakers around the globe. It is one of the richest languages in the world because of the availability of words and the number of native speakers. Hausa is termed “*zakaragwajindafi*” because even before the advent of colonial masters (British), the Hausawa in the Northern part of Nigeria has a set-up of judiciary, administrative and religious institutions. These institutions help in boosting the vocabularies of the Hausa language which majority are borrowed from the Arabic language.

Nevertheless, the method of translating scientific and technical terms can vary in several situations. For example, translating scientific terminologies from English to Hausa, French to English or vice versa may require word-for-word translation as literal translation will not provide adequate meaning or the message may be tempered. This is because of the scientific terminologies involved, the two languages are European which shares a certain number of similarities in wordings. But translating English to Hausa requires more than just word for word even if the text is scientific because of the transcultural transition in the process. We, therefore, ask our research question: what is this translation like, compared to its original?

An Overview of Translation

Translation cannot be achieved without language; as (Cattrysse, 2001:5) states that “language is the most obvious element that must be changed to reach several native audiences”. Language is the tool used by translators in the translation process. This is the reason why some literary books and videos are translated into other languages such as the Hausa language. The translation is concerned with translation procedures and strategies that are defined by (Löescher⁸) “as conscious procedures adopted by translators to deal with the different types of problems they realize while rendering the text or part of it from one language into another”. Nida, Venuti, and Pym believe that “the overall approach to translation is greatly dependent on the ‘principle of equivalent effect’”. Crossing cultures and finding equivalence in languages are the challenges translators are still facing.

Thus, Multimedia means computer information can be portrayed visually through audio, video, and animation in addition to traditional media (i.e., text, graphics/drawing, images). The integration of text, graphics, drawings, still and moving images (video), animation, audio is controlled using a computer and any other media where every type of information can be digitally represented, stored, transmitted, and processed. According to As (Bennett, et al., 154) explains that “video as a method for communication should be chosen according to goals, not because of its inherent attractiveness”. Among the basic elements of multimedia is animation, which is the flipping through a series of still images. Image is a series of pictures that generate an illusion of motion. Animation allows the assimilation of a general idea faster, easier, and retentive to the audience especially those who are not literate or occupied to read long texts. The translation is among the various areas of Multimedia and its application. Some advantages of Multimedia include but are not restricted to: i) integrated and interactive through a digitization process, ii) flexible which can easily be changed to fit different situations and audiences, and iii) a wide variety of audiences, ranging from an individual to society. Multimedia can be delivered using web-based over a distributed network which is suitable for websites and files that need to be compressed before transfer. As (Bennett 155) adds that “streaming online video is one of the fastest-growing sectors on the Internet”. As video publishing platforms are rapidly evolving and methods and material must stay up-to-date.

Moreover, the translation of the original animation involves a series of cultural, linguistic, syntactic, and structural adjustments to the TL, Hausa. The same speaker, as well as message, are conveyed in both the English and Hausa videos but some of the scientific terminologies in English are translated to conform to the context of the language, Hausa. According to Gambier, (2001) transcoding and translation are the same as word for word while the concept of “text” is no longer seen “as a sequence of sentences, partly because language is seen

as being integrated with images, sounds, graphics [...]”. Language is used as a tool to operate on sound and image. Maeve, (2016:251) further explains that “many of the world’s translators’ work on scientific or technical texts”. Also, Javier, (2009:78) further explained that STT is through “comparisons” and “related alternatives” that involves the use of words in source language text with finding a suitable equivalent in target-language text. The interesting task attached to scientific terminologies are comprehension of both languages and their terminologies, knowing personally how experts communicate and the inappropriateness of strange genres in literature, (Maeve, 2016). For him, scientific and technical translators “aspire to be inquisitive and knowledgeable in a broad range of disciplines, spanning languages, sciences, and technologies”. The experiences assist them in facilitating transition and producing positive results.

Then, the issue of translation is a difficult task. The task is related to the translator and the translation procedure itself. Some of the issues include competence in the translation elements, the difficulty in achieving correct meaning, the ability to identify natural equivalence of some lexical items, lack of conversance with the culture of the languages. As (Sarbi, 2008:131) insists that “translator needs more than the ability to read and write and speak the two languages concerned, but should try to attain a certain degree of expertise in the languages”. It is one of the basic issues of the theoretical aspect of equivalence that is more tasking. To this effect, the writer criticizes that without considering the recent research outcome in the field of semantics and pragmatics, equivalence is frequently understood in different ways; and used without prior transparency of the intention and extension of the concept, (Krein-Kühle, 2003:30). Javier explains that “the non-existence of a given neologism is, of course, a very powerful justification for [...] technical and scientific translation”. Translators search for equivalence in the target language or adopt new words as science is full of innovations. In the field of translation, equivalence is the most significant and dynamic aspect. And some strategies for solving the lack of equivalence as cross-cultural activity include adaptation or coinage and loan words or borrowing. Coinage is inventing new words to describe new terms in the TL. According to (Sarbi, 18) “it is an important tool for the survival and development of every language”. Coronavirus is an example because it looks cold but in a different form. The Hausa used “*murarmashako*” as a physical coinage taken into consideration and it is created accordingly. The issue is the acceptability of speakers of the language. Other aspects of adaptation or coinage include ‘operational’ and ‘compositional’. Then loan words or borrowing is a kind of assimilation of words from SL to TL by considering its contextual and semantic appearance. It can be complete or partial adoption. It is complete adoption when there is no adjustment, as the spelling and pronunciation happen to be the same between SL and TL. “Asthma” or “*Asma*” adoption from Arabic – English - Hausa. While partial adoption is the most common aspect of borrowing with some phonological adjustment that suits the spelling and pronunciation system of the Hausa language. Sarbi, (2008:156) supports that “Hausa language does not borrow any word which is inconsonant cluster system without changing it to suit the Hausa abutting consonant system”. These adjustments are made by linguists and experts in the field, not anyone.

So, translation is an activity that relates to different disciplines or interdisciplinary fields. Semiotics study sign systems, structures, processes, and functions, (Shastri, 2012:61). Therefore, signs comprise both linguistic and cultural aspects. We adopt a theory of translation and our source of data are the two texts listened to and written in English and Hausa (see appendix A and B). The approach of semiotics is applied here as a result of signs in the animation and the use of symbols that best describe the meaning of the text in both languages. Understanding the act of translation is the knowledge of theory, (Shastri, 2012). Theory helps us in evaluating and solving translation issues. We try to decide for adequate and effective translation with theory to guide and consider the meaning of scientific terminologies in the equivalence of the Hausa version. Semiotics helps us to analyze the meaning and we identify our text as an advertisement. A sign stands concerning other signs so that meaning does not depend only on the linguistic aspects but on the cultural factors too.

There is a specific pattern of translating scientific, religious, and legal words which are but are not limited to coinage and borrowing. The scientific and technical translation is referred to as “*fassararkimiya da fasaha*” and the terminologies are categorized under “*kimiya da fasaha*” in Hausa. In most cases, Scientific and technical words in translation are adopted. Any language that cannot borrow words or terminologies from other languages is endangered. With this view, Hausa speakers are of the view that “*harshen Hausa, hankaka ne maidadanwaninaka*”. It relates to the attitude of a hawk, more simply adoption. The majority of the Hausa words are adopted from Arabic and English and they centered most of their words in Arabic because of their religious and cultural similarity. It involves relations, business, and even marriages in some cases. English words are also borrowed especially scientific terminologies due to colonization, relations, and business with modification or adjustments to Hausa. Some words are coined while others are adapted to conform to the orthography of the Hausa language.

The researchers search for suitable video animations in both English and Hausa languages that contain scientific terminologies with the Novel Virus, Covid-19 that affects the globe. The animation is enlightening and educating. Titled “Coronavirus, Covid-19: Get the Facts You Need! Variant for Nigeria in English” and that of

Hausa “Coronavirus Covid-19: *Samubayanan da kukebukata inHausa (lafazidagaNijeriya)*” both accessed on 15th December 2020 at YouTube channel.

Researches were conducted by experts like Surajo, (2017). For him, the Hausa language has been in use to a large extent by almost famous foreign media in West Africa and translation of scientific terms into this language is a prerequisite. According to him, translation of scientific terms has tremendously assisted and facilitated the transfer of technological *savoir-faire* to different countries due to the Hausa language is overcoming some obstacles of these terms in the region. Therefore, our research of this nature was not conducted to the best of our knowledge.

Arewa24 and Coronavirus Campaign

Arewa as the name implies is only operational in Arewa and their language and culture. Arewa24, a Nigerian satellite television channel of the Northern region showcases the culture and lifestyle of its people. Its headquarter is situated in Kano, one of the major states in Northern Nigeria. It is the first free-air-to-air channel to use the Hausa language. It broadcasts programs from Nigeria, Chad, Niger, Sri Lanka, Cameroon and West Africa. The channel is available on EUTELSAT 16A, horizontal, frequency 10804, symbol rate 30000, and on the ACTV distribution platform. Jacob Arback, primetime, award-winning original drama, *DadinKowa*, a fictional 'town' in which the main characters reflect the real-life and the society in Northern Nigeria.

It is against this background that Arewa24 used the video to enlighten people that the virus is real. The video is an advice for the public: Get the Facts You Need! was completed by Scientific Animations Without Borders (henceforth, SAWBO). As coted in the video “the video is not intended to give medical advice and is provided for informational, non-commercial purposes only”⁵. SAWBO was created by Drs. Julia Bello-Bravo and Barry Pittendrigh, while they were at the University of Illinois at Urbana-Champaign. SAWBO is the copyright of the University of Illinois (U of I) Board of Trustees and has been exclusively licensed for educational purposes only to Michigan State University (MSU). As of August 16, 2016, SAWBO is based at MSU. Any contents of this video created at u of I are copyright of U of I Board of Trustees with an exclusive license to MSU. All contents created for this animation at MSU are copyright by Barry Pittendrigh and Julia Bello-Bravo.

However, the two terminologies are two sides of the same coin as a majority of the populace did not believe. Covid -19 is an infection caused by Coronavirus and it is referred to as SARS-Cov-2 caused by severe acute respiratory issues. As defined by (Shereen, et al., 1) it is coded (Covid-19) “a highly transmittable and pathogenic viral infection that caused severe acute respiratory syndrome Coronavirus 2 coded SARS-CoV-2, which is originated in Wuhan, China and spread around the world”. According to (Shereen, et al., 1) “the severe acute respiratory syndrome coronavirus (SARS-CoV), H5N1 influenza A, H1N1 2009 and Middle East respiratory syndrome coronavirus (MERS-CoV) cause acute lung injury (ALI) and acute respiratory distress syndrome (ARDS) which leads to pulmonary failure and result in a fatality”.

In support of the above in the industry part, Federal Government and State Governments opened centers to support the arrest of the virus from 'spreading' Some of the measures taken involved, isolation of the affected citizens, use of face mask, distancing and closure of interstate travels of citizens by cars, flights that included international journeys. And, almost all the states in the country imposed total knockdown on their respective states for the protection of citizens and widespread of the virus.

An Analysis of English-Hausa Translation of Coronavirus Terminologies

We examine carefully both versions of the animations, our texts (written) and thereby extracting the scientific terminologies used and the translation in Hausa. There is nothing easier than to reprimand a translator’s task. But considerations are thoroughly put in place because each translation has its strength as well as its weakness. And therefore, identifying weakness to translation can be a notion of “optimum equivalence”. As argued by (Mounin 3) that “all arguments against translation can be summarized by one single statement: it is not original”. We agree with his viewpoint that all criticism lies in the non-originality of the text.

In our observation, the content of the message is clear and the main idea is achieved through reaching out to the native speakers of the language through a medium. But most of the words translated are from the viewpoint of the translator, not the theory as Hausa saying goes “*ra’ayibara’iba*”. This is because the translator uses “*yanki*” noun phrase and “*ganga*” tense in representing the scientific terminologies in Hausa. The best choice of a translator is the one that conforms to the content of the source language. A translator may have no choice as some of the problems are related to translation procedures. There is a problem of lack of linguistic equivalents among languages and cultures. As support by Sarabi, (2008: 141) that “each language is only capable of providing a lexical term to represent a material already in the culture of the source language”. As the

⁵<https://sawbo-animation.org/892> accessed on 14th December, 2020.

case may be, Hausa has “*kimiya da fasaha*” but not as the English do in terms of the present scientific researchers in the world of technology. The following extracts are analyzed as:

Terminology	Hausa translation	Interpretation
Alcohol	“ <i>sinadarinalkohol</i> ”	The adoption of the word “alcohol” is not adequate in the context as it exists in the Hausa language which the translator is supposed to find as equivalent as “ <i>turare</i> ” as the case may be. But considering the culture and religion of the North, he used it as “alcohol” just to hide the real meaning for acceptance of the message.
Antibiotics	“ <i>maganinkashekwayoyincuta</i> ”	Though it is not a word equivalent but a phrase. The translation is adequate considering the context of the word.
Asthma	“ <i>Asma</i> ”	It is adopted in the Hausa language and that is the appropriate scientific terminology that is equivalent in the language. It is complete adoption as there is no adjustment to the spelling and pronunciation of the word and it is the same between the English language and Hausa language.
Chlorine	“ <i>sindarinkulorin</i> ”	The adoption of the word “chlorine” as “ <i>kulorin</i> ” in Hausa is adequate in the context as the translator is supposed to find equivalent as the case may be. But he decides to adopt it for acceptance of the message.
Comfortable temperature	“ <i>gamsasshenyanayi</i> ”	The term “comfortable temperature” is translated adequately considering the contextual meaning as “ <i>gamsasshenyanayi</i> ”.
Coronavirus	Coronavirus	It is adopted in the translation and it is a kind of borrowing without any adjustment, as the spelling and pronunciation happen to be the same between English and Hausa.
Covid - 19	“ Covid- 19 ”	It is a scientific terminology adopted completely, as it has no equivalent in the Hausa language at the time of this research.
Diabetes	“ <i>ciwonsukari</i> ”.	It is a scientific terminology used in the Hausa language, as it is a compositional coinage, as basic components are examined and combined to form another word. They are “ <i>ciwo</i> ” and “ <i>sukari</i> ” which forms “ <i>ciwonsukari</i> ”.
Diet.	“ <i>kayanabincimasukaralafiya</i> ”	The translation of “ <i>kayanabincimasukaralafiya</i> ” as long as a phrase represent the word “diet”. It is supposed to be “ <i>tsarinabinci</i> ” which best explains the term.
Disinfect	“ <i>kashekwayarcuta</i> ”	The translation of “ <i>kashekwayarcuta</i> ” in long wordingsto represent a single word “disinfect”.
Heart disease	“ <i>ciwonzuciya</i> ”	The translation of the scientific terminology “ <i>ciwonzuciya</i> ” is acceptable in standard Hausa language but only in Kano dialect.
Healthy foods	“ <i>abincimasukaralafiya</i> ”	Our proposed translation goes as “ <i>lafiyayyenabinci</i> ” not “ <i>abincimasukaralafiya</i> ”. The word “ <i>kari</i> ” in the Hausa language which means increment, does not fit “healthy”.
Humid weather	“ <i>wurinlema</i> ”	It is extracted from the context “ <i>wuraremasuzafikolema</i> ”. The word “ <i>laima</i> ” refers to the coolness of an environment as opposed to “ <i>lema</i> ” as it is open without any cover.
Infected	“ <i>kamuwa da ciwo</i> ”	The term “disinfect” is a word, not a phrase as translated in the Hausa language. The translation in the contextual meaning “ <i>kamuwa da ciwo</i> ” is supposed to be translated as “ <i>kamuwa</i> ”.
Medicine	“ <i>Magani</i> ”	The term “ <i>magani</i> ” is the best equivalent to it in the Hausa language. The translation is adequate.
New virus	“ <i>sabuwarcuta</i> ”	The term “ <i>sabuwarcuta</i> ” in the Hausa language is adequate as the translator captures the message contextually.
Spread of the virus	“ <i>yaduwarcuta</i> ”.	The contextual translation is adequate. The translation of “spread of the coronavirus” and that of “spread of the virus” should differ as “coronavirus” and “virus” are two different scientific terminologies as Hausa translation will differentiate them.
Substance	“ <i>sinadari</i> ”	The term “ <i>sinadari</i> ” is the best equivalent to it in Hausa. The translation is adequate.
Sun	“ <i>rana</i> ”	The term “ <i>rana</i> ” is the best equivalent to it in the Hausa language. The translation is adequate.
Sunlight	“ <i>zafinrana</i> ”	It is “ <i>haskenrana</i> ” but the translator used the contextual meaning of the text to show “ <i>zafinrana</i> ” as people believed can protect them from the virus.
Transmitted	“ <i>yaduwarcuta</i> ”	The equivalent of the word “spread” is “ <i>yaduwa</i> ” in the Hausa language is not “transmit” but contextually, the use of “ <i>yaduwarcuta</i> ” by the translator is inadequate.
Vaccine	“ <i>allurarbadakariya</i> ”	It is translated here as “ <i>allurarbadakariya</i> ” as vaccination which is supposed to be “ <i>allurarrigakafi</i> ” that is more acceptable.
Virus	“ <i>kwayarcuta</i> ”	The equivalent of the word “ <i>cuta</i> ” in Hausa is “disease” not “virus”.

The observations on the terminologies are alphabetically arranged. First, “alcohol” is translated as “*barasa*” not “*sinadarinalkohol*”. As the translator states that “...spraying alcohol...” translated as “*shin kofesasinadarin alcohol [...]*”? In the context here, the translator avoids the use of “*barasa*” for acceptability because of Hausa culture.

The second is “antibiotics” translated as “*maganinkashekwayoyincuta*” where he considered as the plurality from the SL. It is also a translation strategy which is the use of a huge number of words in the Hausa language to replace a message in a few words in the English language. The two terminologies are the third, which is “asthma” and the fourth is “chlorine” these are instances of English words represented by “*asma*” and “*kulorin*” in the Hausa language. These are kinds of words that are borrowed from the English language to the Hausa language to phonologically fit into the Hausa phonology. Fifth is “comfortable temperature” translated as “*gamsashenyanyi*”. The translation is adequate.

The sixth is the term “Coronavirus” which is adopted fully including the sound of the word to the Hausa language as a loan word. The translation “*murarmashako*” was discovered to replace or add to the initial terminology, though it is not acceptable to the Hausa community. While seventh is Covid-19. There is no lexical term in Hausa to represent the word “Covid-19” in the Hausa language. These instances are termed technically as linguistic equivalent which Hausa can only provide lexical terms to replace it in culture SL.

The eighth is the word “diabetes” translated as “*ciwonsukari*”. This is a disease caused by metabolic diseases whereby a person has high blood sugar due to the inability to metabolize the hormone insulin. Due to the fact that high blood sugar is involved with the disease, the translation goes “*ciwonsukari*”. The terms are “disease” as “*ciwo*” and “sugar” as “*sukari*” are words for translation the terminology “diabetes”.

The ninth is “diets” “*tsarincinabinci*” “*abin*”

The tenth is disinfecting “*kashekwayarcuta*”

The eleventh is “heart disease” which is translated “*hawanjini*” which is used by and acceptable even in other dialects of Hausa that best describe the situation.

The twelfth is “healthy foods” “*lafiyenabinci*”

The thirteenth is “humid weather” should be translated as “*laima*” not “*lema*”. The word “*laima*” is a place where is cool.

The fourteenth is “infected” translated as “*kamuwa da ciwo*”. It is supposed to be translated as “*cutar*” accompanied by a conjunction “*da*” to link with the recipient.

The fifteenth is “medicine” is considered as a cure to a disease as translated into Hausa as “*magani*”.

The sixteenth is “new virus” translated as “*sabuwarcuta*” which is supposed to be translated as “*sabuwarwayarcuta*”. The word “virus” is translated as “*kwayarcuta*”, so the new virus should be translated as “*sabuwarwayarcuta*”. The seventeenth is the “spread of the virus” which is translated as “*yaduwarcuta*” instead of “*watsacuta*”. The translation is termed dialectical (Kananci). The eighteenth is “substance” is translated as “*sinadari*” while some Hausa may translate it also as “*abu*”. The nineteenth is the “sun” scientifically the star that the Earth revolves around. It is translated as “*rana*” and it standard and acceptable translation.

The twentieth is “sunlight” is scientific which is visible as electromagnetic radiation given off by the sun, translated as “*haskenrana*” but the translator transforms it contextually as “*zafinrana*” in the text.

The twenty-first is “transmitted” which is translated as “*yaduwarcuta*” considering the context of the text. It can be translated as “*watsa*”.

The twenty-second is the translation of “vaccine” is “*allurarbadakariya*” and it is a strategy used in translation to represent series of words in Hausa to express an idea which is rather in a word of fewer words of English language. The twenty-third is “virus” that is considered a micro-organism as the Hausa sees it as “*kwayarcuta*” and the translation is adequate.

Conclusively, some words sound not like Hausa and are not as well available in Hausa but are replaced with other sounds relevant to Hausa. An instance is the English word “chlorine” represented as “*kulorin*” in Hausa. These kinds of words are borrowed from the English language to Hausa to phonologically conform to the Hausa phonology. Some strategies are involved in solving inadequacies in translation. An idea can be expressed using a large number of words in TL which may be replaced with few words in SL, this is referred to as circumlocution.

II. FINDINGS AND DISCUSSIONS

We have the following findings:

- Shortage of linguistic equivalent among different languages and different cultures,
- Shortage of equivalence makes translator work tirelessly to find and to maintain nearby accepted equivalent between English language and Hausa language,
- The translator encountered certain speeches in the Hausa language text which do not have grammatical or semantic equivalents in the English language,
- The application of translation strategy, technically as “circumlocution” is the use of a huge number of words in the Hausa language to convey a message in a few words in the English language.

Our discussion is laid on the extract as stated earlier, on the scientific terminologies. An instance is the scientific terminology “*murarmashako*” which is the Hausa translation as opposed to “coronavirus” that is borrowed from the Hausa of this translation. Technically, the animation is elongated by a few seconds to fit in

the time as well as the context of the message in the Hausa language with at least 25 seconds. Based on contextual meaning in the text, the result of words used in the Hausa language exceeds that of English. Moreover, the task of translation is a difficult one. The difficulty is because the terms attain their meaning concerning the text in which they appear. In language as in our case study, a word may have diverse connotations when it comes to the context in which it appears. The “*Karin sauti*” or tone of Kano dialect is chosen as the standard Hausa that is acceptable in a written and spoken Hausa. As (Cowan, et al 1976:17) adds that intonation is “the placement of individual words in a sentence results in the arrangement of the relative height of individual high and low tones throughout the sentence”. It is combined with dialects of Kano, Katsina and Zazzau as part of “*banzabakwai*”. *Karin sauti* is a Hausa pattern of saying words correctly as the combination results in a new pattern. An intonation pattern is the arrangement of tones over the length of an utterance. Hausa is therefore identified as a “downdrift” intonation pattern. It means that the pattern of high and low which stretches over the length of a sentence moves steadily downward.

Comparatively from the translation, the translator adds some additional information but they are repeated which did not add flavour to the translation. In the English version, parts are not mentioned but the facts are listed serially like first, second ... while the translator adds “*sashi*” without subdivisions in the Hausa version like “*sashinafarko*” and then “*nafarko*” again”, “*sashinabiyu*”, “*sashinauku*”, [...] . For example, the translator skipped “*sashenagomashauku*” which is an oversight from the translation and jumped to “*sashinagomashahu*”. The loss and gain in translation add flavour to the translation where the viewer or listener cannot easily identify any change or modification in the translation from the original. The correct word is “*sashe*” not “*sashi*” as portrayed in the translation. The word “*sashi*” is not even dialectical as Kananci but an oversight from the translator.

III. CONCLUSION

Language remains the only tool used in translation. The speedy evolution of knowledge of innovations in scientific and technical fields, make translator and interpreters face the great task. From a health perspective in the animation, two factors are observed that protect an individual from being infected from Covid-19 which are: i) abstinence from hunger and maintaining a balanced diet and ii) Maintaining hygiene and health. The collaborative work of the animation is to sensitize and educate the Northerners of the Novel Coronavirus. Arewa24 is a satellite station that serves as the medium of reaching the intended audience with their language not only in Nigeria but to the Hausa community in Africa and other parts of the world. From a translation perspective, STT equivalence is very relevant to translation in its entirety. As some techniques are applied in the translation to solve some of the inadequacies of scientific and technical equivalence in Hausa. Our source of data is the two animations in English and Hausa that serve as the basis of the research. Based on this, the extracted terminologies are studied and analyzed in alphabetical order.

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1. Coronavirus Covid-19: Get the Facts You Need! Variant for Nigeria in English at <https://sawbo-animation.org/892>
2. Coronavirus Covid-19: *Samubayanan da kukebukata in Hausa (lafazidagaNijeriya)* at <https://sawbo-animation.org/894>

Appendix A - Get the Facts You Need! Variant for Nigeria in English

Coronavirus Covid-19 Get the Facts You Need! Variant for Nigeria in English

There are some important things you need to know about Coronavirus. First, anyone from any ethnic, racial, or religious background can get coronavirus. Any human being can be infected. And people in nearly every country in the world including any almost country in Africa have been infected with the coronavirus. Second, the coronavirus can be transmitted in all climate types, including areas with hot and humid weather. The heat and the sun are not factors that prevent the spread of the coronavirus. Here is some important information about coronavirus that may save your life and help prevent the spread of the virus.

1. Does taking a hot bath or shower prevent the new coronavirus disease?

No. taking a hot bath or shower will not prevent you from catching coronavirus. Bath at a comfortable temperature with soap and shampoo.

2. Does drinking hot water with lemon prevent the new coronavirus disease?

No. drinking hot water with lemon will not prevent you from coronavirus but it is important to drink enough water.

3. Can eating garlic, onion, or ginger help prevent infection with the new coronavirus?

No. eating these foods will not protect you from getting coronavirus. However, these are healthy foods to have in your diet.

4. Are there any specific medicines to prevent or treat the new coronavirus?

Today, there is no specific medicine antimalarials, antibiotics or vaccines recommended to prevent or treat the new coronavirus. The virus is so new and different that it needs its own vaccine which researchers are trying to develop.

5. Can spraying alcohol or chlorine all over your body kill the new coronavirus?

No spraying such substances can actually be harmful to clothes or your eyes and mouth. Only use alcohol or chlorine to disinfect surfaces.

6. Does the new coronavirus affect only older people or younger people also susceptible?

People of all ages can be infected. Older people and people with pre-existing medical conditions such as Asthma, diabetes and heart disease appear to be more vulnerable to becoming severely ill with the virus.

7. Does coronavirus only affect people from certain parts of the world?

No. coronavirus can affect anyone from anywhere. The virus does not discriminate.

Stay informed! Know the facts. Do not share false information. Together we can spread the word not the virus.

Source: Transcribed from the original English version of the video.

Appendix B - Samubayanan da kukebukata in Hausa (lafazidagaNijeriya)

Coronavirus Covid-19: Samubayanan da kukebukata in Hausa (lafazidagaNijeriya)

Sashinadaya.

Gawasumuhimmanbayanai da yakamatakusani game da cutar coronavirus. Da farko, kowanemutumdagakowaceirinkabila, launikoaddinaiyakamuwa da cutar coronavirus. Dukwanidanadamnaiyakamuwa da cutar. Kumamutane a kusankowacekasa, a fadinduniya, ciki ma har da kowacekasa a fadinnahiyar Africa naɗauke da wannancuta ta coronavirus.

Sashinabiyu.

Na biyu, cutar coronavirus naiyayaduwa a cikinkowaneyanayihar ma da wurare ma masuzafikolema. Zafinranakoranabasacikinabubuwan da kehanayaduwarcutar coronavirus.

Sashinauku.

Gawasumuhimmanbayanai game da cutar coronavirus
wadandazasubakariyagarayuwasukumataimakawajenhanayaduwarwannancuta.

Sashinahudu.

Shin wanka da ruwanzafikonasanyinaiyahanakamuwa da wannansabuwarcuta ta coronavirus? A'a, yin wanka da ruwanzafikonasanyibayahanakamuwa da cutar coronavirus. Ku yiwanka da sabuluko man shampoo cikingamsashenyanayi.

Sashinabiyar.

Shin koshanruwazafihade da lemuntsaminahanakamuwa da sabuwarcutar coronavirus? A'a, shanruwanzafi da lemuntsamibazaihanakamuwa da cutar coronavirus ba. Ammayana da matufarmuhimmanci a rinkashanruwasosai.

Sashinashida.

Shin kocintafaruwa, albasakokumacittanaiyahanakamuwadagasabuwarcutar coronavirus? A'a, cinwadannankayayyakinabincinbazaikarekudagakamuwa da cutar coronavirus ba. Duk da haka, wadannansu ne kayayyakinabincimasufaralafiya da yakamataku ci a cikiabincinku.

Sashinabakwai.

Koakwaiwanitakammenmaganihanakamuwadagasabuwarcutar coronavirus? I zuwayanzu, babuwanitakammenmagani, maganinzazabincizonsauro, konakashefwayoyincutakoallurarrigakafi da aka yiumurninamfani da shiwajenhanakamuwakowarkar da sabuwarcutar coronavirus.

Sashinatakwas.

Wannansabuwarcutace, kuma ta daban, wacekebukatarallurba da kariyar ta waddamasubincikeke ta fokarinsamarwa.

Sashinagoma.

Shin kofesasinadarin alcohol konakulorin a sassanjikinkunaiyakashesabuwarcutar coronavirus? A'a, fesairinwadannansinadarainaiyazamalahanigasutararku, koidanuwanukobakinku. Ku yiamfani da sinadarinalkoholkonaklorinkawaidominkashefwayoyincuta a wuraren da kuketafawa.

Sashinashadaya.

Shin kowannansabuwarcuta ta coronavirus ta fi kamatsoffafi ne kokumamatasa ma zasuiyakamuwa da ita? Ko wane mutummaishekarenaiyakamuwa da cutar. Tsosaffikokumamutanen da kedauke da cutairinsuasma, ciwonsukarikoziuciya sun fi saurinkamuwakozamacikintsaninrashinlafiyaidan sun dauke da cutar.

Sashinagomashabiyu.

Ko cutar coronavirus ta fi kamawasumutanedagawasusassan na duniya ne? A'a, kowanemutun na iyakamuwa da cutar coronavirus a fadinduniya. Wannancutaba ta nunabambanci

Sashi na gomashahudu.

Kasance mai jinlabarai da saningaskiya. Ka da kuyadalabarankarya. Mu hadu mu yadabayanaibaƙwayarcutaba.

Source: Transcribed from the original Hausa version of the video.