THE SEMANTICS OF METALANGUAGE: IMPLICATION FOR IGBO LANGUAGE TEACHING AND LEARNING

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Abstract

The exchange in contact that exists between developed countries and underdeveloped or developing countries has introduced importation of words across the globe. However, translating and getting the equivalence of some of these imported words have become a huge task for linguists and translators, as some have delved into the creation of metalanguage in order to naturalize some of these foreign concepts, using approaches like coinage, conversion, borrowing, adaptation etc. Previous researches have relied on the orthographic acculturation of some of these technical foreign concepts into the target language, and as such have not solved the issue of nativization especially in language teaching and learning. Data from two existing literatures on metalanguage are used in this study and a total of 52 translated words from the data are categorized according to their relevance in providing the semantic features needed, using frame semantics as the basis for the analysis. Findings reveal that while some translated words have connections to the perceptions in the target language; others have mere orthographic representation of the target language but lack the ability to trigger any concept in the minds of the unexposed target language user. This paper suggests that for proper development in learning, translations, equivalent to the experiential frame of the learner should be formed /created. The use of teaching aid should also be employed to facilitate the teaching and learning of foreign terminologies that are way outside the experiential view of the target language.

Keywords: metalanguage, frame semantics, orthographic based translation, concept nativization, teaching aids

Introduction

Importation of words from other languages is natural evidence across languages in contact. Early times, translation was considered and attempts to translate were readily completed but with the development in commerce, human resource, medicine, science and technology and the influx of gadgets from mainstream technology companies in developed countries into underdeveloped or developing countries, translators and linguists are overwhelmed with the rate of increase of new concepts and the task of keeping up with their equivalence in other languages spoken in beneficiary countries. Some individuals, groups and researchers are motivated by this challenge and delved into creating metalanguage for concepts in different facets of life. Different approaches are adopted in the creation of metalanguage. Ratih and Gusdian (2018) itemize them as coinage, borrowing, orthography conversion, calquing, adaptation etc. it is good to note that metalanguage is created principally to accommodate or naturalize concepts into a language and consequently make for easy and 'near-natural' understanding of the concept by the native speakers of the language. Given this objective of metalanguage, it then suggests that a concept nativised into a language should be easier to understand compared to when such concept has not been conformed to the native usage. How true is this claim and how effective is it in language use especially in teaching and learning in Nigeria? This paper seeks answers to the posed questions.

Statement of the Problem

Every aspect of language development is geared towards native speakers and users of the language. It is observed that some meta words created look more foreign or semantically complicated, such that renders it unusable by the speakers or considered as a foreign word even after it has been acculturated into the target language. There may still be for some others, capacity to be framed within the Igbo language world view, yet these semantic units are not exhausted. The education sector where new concepts are taught, especially ones we have not experienced before, is a good example. With detailed explanation, teaching aids and proper internalization, the human mind and cognition can develop beyond one's physical experiences. Given this, metalanguage that is borrowed from the source language

and acculturated orthographically in the target language has not solved the mystery to the child who has not seen the object e.g. *computer~komputa*. The set of people in this child's group form 40% of Nigeria's population. There is then a need to re-evaluate the approaches of developing metalanguage and classify them to meet the teaching and learning requirements of every child in Nigeria.

Objectives of the study
The aim of this paper is to run an assessment on the understanding of different names coined for foreign concepts and experiences that have filtered into the Igbo cultural environment and within the global realm of the Igbo man. The objectives are tailored to:
- bring out the different semantic categories observed in the creation of metalanguage and
- examine the possibility of conceptualizing these items within the world frame of the Igbo people.

Literature review
In the study of meaning, it is approached from two major branches, conceptual and association. Some theories of meaning leveraged on these two to form their frameworks. This paper is based on the mentalist theory of meaning which upholds that any linguistic representation is tied to a mental representation. According to David Pitt (2020), this is also a basic belief in cognitive science given the stand that the mind or brain stores structures of information based on the occurrences and experiences of the world view. This mental representation is seen as a mental object with semantic properties (a mental picture accompanied with processes or experiences associated with it). The mentalist theory of meaning propounded by Ogden and Richards (1923) opine that words, example chair, always represent some ideas (something used to sit) and this idea is represented in the mind as a picture (imagine the different types of sitting furniture). The propounders argue that a relationship exist among these three: the word c-h-a-i-r *chair* in relation to the 'idea'(something used to sit) , they termed 'association'; the idea in relation to the object (the furniture itself) is termed 'reference' while the word c-h-a-i-r *chair* in relation to the object, they termed 'meaning'. This approach seems perfect only with concrete objects capable of picturing images in the mind. However for the ones more abstract, mentalist theory uses the denotative meaning to capture them. Denotative in the sense that more than the image, there is extra information about the idea of a furniture used for sitting that will make someone picture a cushion in a conversation, a bench in another, and a wheelchair in yet another conversation. This denotative ability empowers the speaker to appropriately use these different experiences of the idea. Although this theory has achieved some milestones in accounting for meaning, it is deficient in properly accounting for complex words (with multiple associations) and words of expressions. This theory may therefore be used to analyze words associated with objects as Pitt (2020) rightly puts it that '*for philosophers who are interested in explaining content, or representation, in non-representational terms, then, mentalist theories can only be a first step in the task of giving an ultimate explanation of the foundations of linguistic representation*.' Given this lapse, one may include the connotative meaning not accommodated in the mentalist theory for a more comprehensive analysis. Connotative meaning accounts for expressions or actions prompted in our minds when a word is considered. An eclectic study fusing these two will be great for a comprehensive analysis but frame semantics as a single theory seems to have a wider coverage than these two and has as a major belief that our experiences and interaction with our world informs what builds up in the frame. This is a major feature needed in the analysis of this paper. It is on this note that frame semantics is adopted as the framework for this paper.

Methodology
This work uses analytical research design where data are intuitively interpreted given some stipulated criteria. Data are collected from secondary literature on metalanguage: source 1, a publication of Otu Suwakwa Igbo SPILC 1985 and source 2, English/Igbo Translation of Common Medical Terms, Nwosu & IMNG 2010. A total number of 52 translated words are collected and categorized based on their relevance in providing the semantic properties required. Data grouped as not adequately translated are justified and possible realizations given. Frame semantics form the basis for this analysis. Tone mark did not follow any convention. All tones are marked for easy reading of researcher's suggestions. The

high tone is marked [áká], the low tone [m̀gbè] and the downstep is represented in this study with the mid-tone mark [egō].There are no mid-tone marks in this study.

Conceptualization, language and culture

The term conceptualization simply addresses the ability to imagine, form or have a picture or a feeling of how something is. The experiences we have every day can shape the way we think, see things and communicate events. This experience is what differentiates cultures and people. While the Igbo man expresses happiness with the heart – óbì dì m̀ ùtọ́ literally 'my heart is sweet' the Hausa man expresses same using the mind/ soul – rainayayifari 'my mind/soul became white, and the Igala man also expresses happiness with the heart – edo mi se bo 'my heart is cool; and the list goes on (Aniagboso, 2015).

The assertion of intelligence being attributed to bilinguals and multilinguals more than monolinguals is just a function of dual conceptualization patterns. This means that a student taught in her second language can transfer the lesson in her most comfortable conceptual pattern and store it there also. The student can recall the explanations in her first language using concepts that are most natural to her. This way, understanding and retention becomes natural. What made this possible is the student's ability to transfer the experience into the other language worldview, having words/pictures from the first language (henceforth L1) that could at least represent the concepts taught in the second language (henceforth L2). Unfortunately, bilinguals and multilinguals do not always get lucky. There are times that concepts from the L2 are way out of the experiences in the L1. In such a scenario, an analogy may come in handy but then, learning gets a little bit complex or no transfer is made (at this time learning is solely dependent on the competence of the student to understand the concept in the language used in teaching). This process of transfer from L1 TO L2 and vice versa is not restricted to school structure.

Advocates for the development of indigenous languages have thrived in Nigeria evident in the 6th edition of the National Policy of Education that the first three years of schooling, the child should be taught all subjects in his or her mother tongue (2013). This is a huge step towards language development, revitalization, psychological and mental development of the child. The beauty of this policy is that in the first three schooling years of a child, he or she encounters formal learning using the most comfortable medium, the mother tongue. This is a big relief for the child who would have faced learning of new concepts with another complexity of learning a new language, all at the same time. Although this policy is yet to kick start in Nigeria, it is observed that some approaches in the creation of metalanguage may jeopardize this objective. An example is the learning of sounds which is very basic in every language. Introducing the subject as *fonetiks* (in Igbo language)still retains its abstractness to the child, the same way the English word 'phonetics' would. If the concept is introduced as 'nka uda asusu' (sounds of a language) or 'imuta uda asusu' (learning the sounds of a language), it will be easily understood because the individual words form part of the child's experience with the elements of the language. Meta words such as *komputa*-computer, *sayensi*-science, *dayosis*-diocese are concepts that should be nativised using the closest experiential expressions one can muster rather than mere orthographic representation.

Methods in translation/metalanguage creation

Translation and metalanguage are different concepts that share the same boundaries. While translation presupposes a word, text or discourse existing in a source language that need to be communicated into the target language, metalanguage deals with creating forms of language that will help in teaching, expressing or communicating language. Most times metalanguage becomes necessary before learning/teaching of foreign concepts, thus it is created to express those concepts. It does not necessarily require an existing text from a source language but oftentimes it seeks to create language for foreign concepts. The methods in translation are most times adopted in the creation of metalanguage. This section discusses about five of such techniques.

According to Palumbo (2009:71), domesticating translation is characterized by the dominance of linguistic, ethnic and ideological features of the target culture, as well as by the fluency of the text –

naturalness of syntax, unambiguity, modernity of the presentation and linguistic consistency. A typical feature of a domesticating translation is transparency – a tendency to avoid non-idiomatic expressions, archaisms, jargon and repetition. In other words, the translator imitates text features of the target culture. Conversely, foreignization refers to an opposite strategy of translation. Venuti (1992:11) defines this concept as a translation practice where elements foreign to the target culture are given a special stress. A foreignizing translation is dominated by linguistic, ethnic and ideological features from the source culture, resistance to the norms of fluency by the translator. The third method, transposition, often requires a difference in the grammatical structure of the source and target languages thereby introducing a change of a class in the source language to another class in the target language (Newmark, 1988:86; Kusfajarini, 2013) e.g. azu ka ofe – fish is more than soup. The word 'Ka' in the Igbo sentence construction is a verb with the subject 'azu' and argument 'ofe' however, in the English translation the verb to be is introduced while more than (which carries the semantic equivalence of 'ka') is an adverb of quantity.

Translation versus Adaptation

Some scholars opine that the translator is the one who actually adapts himself as a cultural mediator to the two language domains for importation and exportation activities. Other times, aside from removing a part of the original text, adaptation can serve as translation. The linking part being that there is deficiency of world experiences (characterized in missing, inadequate or insufficient linguistic codes) encountered in both practices.

Adaptation is seen by some scholars as being quite different from translation in the sense that it is not only a linguistic transfer that is carried out, but there are other factors that are considered (Logos Group, 2014). Such factors vary from length (there may be a demand for the translated text to be shortened or to be more elaborate), censorship,(if the translation should be modified to the morality/understanding/of the target audience e.g. pupils) to (maybe restricted to adults) and lastly, adaptation is employed when there is a cultural gap in the experiences of users of the source language as against the reality in the target language (e.g. science and statistical terms) enough to require an elaborate explanation in order to localize the metalanguage in the minds of the target language users (Pinheiro 2015). These factors by Pinheiro inform the concerns of this work. What is the look/structure of the metalanguage created by Igbo language activists and scholars? Are the methods most suitable for the understanding of the concepts in the different levels of education? Are they basic enough to be co-opted in formal teaching where L1 is the language of learning? What are the impacts of the methods that have been used so far? These questions arise in the paper as a wakeup call to the approach adopted in Igbo metalanguage.

Data presentation
Table 1: Igbo meta words with adequate conceptual equivalence

s/no	English words	Basic concept	Igbo metalanguage	Conceptual equivalence	Remarks
1	Noun	Naming and names of things	Aha/ keaha	Name/that of names	Adequate
2	Singular	One/only	Mkpoolu	To call once	Adequate
3	Dual	two	Mkpoabuo	To call twice	Adequate
4	Trice	Three	Mkpoato	To call trice	Adequate
5	Plural	More than one	Ubara	Many/multiple	Adequate

(Excerpts from SPILC 1985:19)

From table 1, the researcher is able to score some of the translations positively because, mentioning them prompt certain experiences stored in the mind ab initio that help informally to give explanation to the terms. Table 1 no 1, the item 'noun' basically means 'naming or names of things' is translated 'kèáhà' – *that of names.* A child with no formal knowledge but has interacted with the world within the Igbo cultural frame will have prompts 'which name, whose name, someone's name. The same goes for numbers 2-5 of Table 1. The meta words trigger the similar concepts that the English words

represent. Comparing this with the translation on Table 2 shows an opposite version characterized with abstractedness, incoherence and semantic void.

Table 2: Igbo meta words with no Igbo semantics

s/no	English words	Basic concept	Igbo metalanguage	Remarks
1	Case	Position in sentence construction	Keesi	Inadequate
2	Gender	Male/female	Jenda	Inadequate
3	Person	Role participants	Pesin	Inadequate
4	Category	Class of things with shared characteristics	Kategori	Inadequate
5	Aspect	A particular part or direction of something	Aspekiti	Inadequate

(Excerpts from SPILC 1985:19)

The meta words created for the English words are mere rendition of the spellings using the Igbo orthography system. This is a method in translation which will be more adequate for words that represent objects commonly seen and used (e.g. phone, radio, torch etc.) such that when the English words are mentioned /rendered in Igbo, they call up semantic frames such as (for phone) the picture of a type of phone, the services it renders, the fragility, the cost etc. however for words on Table 2, this method is grossly inadequate. It is true that the pupil has interacted or used the basic concepts (e.g., subject/object, boy/girl, me/she/we etc.) embedded in these words, the fact remains that these interactions are not consciously done or associated with the terms at the point of interaction. Therefore, a child that the subject 'Jenda' (gender) is introduced to, does not have any existing semantic frame in Igbo language to call up any concept even though the metalanguage is Igbo. This makes learning confusing and worse still, not based on the mother tongue. The fact that the metalanguage is not considered a property of the child's mother tongue is because any word that lacks the ability to form a frame within the world experiences of a language should not be considered as a word in that language. Consider the suggested option on Table 3 'nke oke na nwunye' meaning 'that of male and female', such topics need little explanation because of the concepts such words (father/mother, husband/wife etc.) will spring up in the mind of the child. Retention and recalling are also easily achieved since the child has images to store in his memory. Suggestions are also made in constructions like 'nke onodu' for the word 'case', 'nke onye' for person. Category and Aspect are words the researcher couldn't decipher the best interpretations for, given the time frame for this paper. This challenge rightly suggests a team of linguists, professional translators, and professionals in the fields in question who can easily explain the terms in their simplest forms.

Table 3: Suggested meta words with levels of conceptualization in Igbo (1)

s/no	English words	Basic concept	Igbo metalanguage	Remarks
1	Case	Position in sentence construction	Keesi	Suggests: ǹkè ọ́nọ̀dụ̀
2	Gender	Male/female	Jenda	Suggests: ǹkè óké nà nwúnyè
3	Person	Role participants	Pesin	Suggests: ǹkè ónyē
4	1st Person sg.	Speaker singular	Not available	Suggests: ǹkè ónyé m̄bū̄/òkwúù
5	2nd Person sg.	Direct recipient singular	Not available	Suggests: ǹkè ónyé àbụ̀ọ̀/ ónyé ágwàrà
6	3rd Person sg.	A Person spoken about	Not available	Suggests: ǹkè ónyé ātọ̄/ èjì èkwú
7	1st Person pl.	Speakers	Not available	Suggests: ǹkè ńdị́ m̄bū̄/ ńdị́ òkwúù

8	2ⁿᵈ Person pl.	Direct recipients	Not available	Suggests: ǹkè ńdị̄ àbụ̀ọ̀ / ńdị̄ ágwàrà
9	3ʳᵈ Person pl.	Persons spoken about	Not available	Suggests: ǹkè ńdị̄ ātọ̄/ ńdị̄ èjì èkwú
10	Category	Class of things with shared characteristics	Kategori	Suggests: ùdị̄

(Excerpts from SPILC 1985:19 and researcher's competence)

It is also pertinent to note that when concepts that form part of the child's worldview are triggered by adequate metalanguage, it will cause a catalyst for associated or extended words. Let us consider the words in numbers 3-9 of Table 3, the word person rightly translated as 'nke onye' could be manipulated to get both the singular and plural sets of the concept.

Table 4: Suggested meta words with levels of conceptualization in Igbo (2)

s/no	English words	Igbo metalanguage	Remarks
1	Linguistics	Lingwistiks	Ǹkà ásụ̀sụ̄ dụ́m̀
2	Phonetics	Fonetiks	Ǹkà ḿkpụ́rụ́ ụ̀dà ásụ̀sụ̄
3.	Phonology	Fonoloji	Ǹkà ḿkpụ́rụ́ ụ̀dà ásụ̀sụ̄ ḿbà
4.	Morphology	Mofoloji	Ǹkà ḿkpụ́rụ́ ókwū
5	Syntax	Sintaks	Ǹkà ùtọ́ ásụ̀sụ̄
6	Semantics	Semantiks	Ǹkà ńghọ́tá ásụ̀sụ̄
7	Pragmatics		Ǹkà ńghọ́tá ásụ̀sụ̄ nà m̀gbè
8	Sociolinguistics		Ǹkà ásụ̀sụ̄ n' àlà
9	Psycholinguistics		Ǹkà ásụ̀sụ̄ n' úchè
10	Applied linguistics		Ǹkà ásụ̀sụ̄ nà ńgàlàbà ńdụ̀

(Excerpts from SPILC 1985:19 and researcher's competence)

So far we have been able to categorize the metalanguage using adequacy, and justifying the reasons for doing so, using imaginary worldview experiences of an Igbo child and its influence in classroom formal teaching experience. Most times the lack of harmony across bodies that create meta language generate problems such as proliferation of meta languages for one foreign word, a show of strength in an area more than the other group and finally the lack of stability and support from all groups that could have enabled a quick mobilization or activation of the metalanguages created.

Table 5: Discrepancies in metalanguage from sources

s/no	English words	Igbo metalanguage (source1)	Igbo metalanguage (source2)
1	Pitch	Piichi	Uda eko
2	High pitch	Piichi elu	Uda eko elu
3	Low Pitch	Piichi ala	Uda eko ala
4	Amplitude	Ogoolu	Not available

(Excerpts from SPILC 1985:19, Nwosu and IMNG, 2010 and researcher's competence)

The discussion so far has been based on SPILC, 1985. A cursory look into the meta words compiled for effective communication between doctors and patients, Nwosu and IMNG (2020), will bring to bear, the beauty of building semantic frames in the target language, the simplification of learning and communication it creates; and need for collaboration between translators and professionals. Table 1 adopted an orthographic translation process of the Igbo metalanguage from the English language without considering the semantic implication the direct orthographic translation would make, creating a semantic gap and earning the remarks, ' inadequate'. However, Tables 6-8, showcase breakdown into the semantic content of the English words for some internal body parts, classes of food and some

diseases, in order to provide more descriptive and illustrative equivalence in the Igbo language, instead of a simple orthographic change.

Table 6: Internal human parts and equivalent Igbo meta words

s/no	English words	Igbo metalanguage	Remarks
1	Rectum	Akpa nsị	Adequate
2	Gallbladder	Ọdọ onuinu	Adequate
3	Bile duct	Ọwa onuinu	Adequate
4	Ascending colon	Mgbago nnukwu mgbịrị afọ	Adequate
5	Ileum	Obere mgbịrị afọ	Adequate
6	Appendix	Mgbakwụnye mgbịrị afọ	Adequate

(Excerpts from IMNG 2010: 101)

The Igbo meta words created as an equivalent of the English words is a description of the mentioned body part, with a detailed illustration and also an indication of the exact location of these parts in the body for easy comprehension and understanding, thereby creating a concept already known to the native speaker/learner, which spurs familiarity in the mind, and also aids easy/better understanding and comprehension. This approach seems adequate because what the English word presents, the Igbo metalanguage drives home with appropriate translation into the native language, such that a mention of the English word represented into the Igbo language stirs up semantic frame with an idea of the body part in question, given the name it bears. For instance, in Table 6 numbers 1 – 3, the equivalence of the English version of the body parts used, serves as a description of the function and location of the body parts in discussion. No 1 describes the function of the rectum (Akpa nsi) as a collection bag for feces, which indicates firstly, a description of function, and secondly, gives a hint on the location. Likewise, numbers 2 and 3 also describe the functions of the gallbladder (Odo onuinu) as a collection sac for the bile and the bile duct (Owa onuinu) as the passage for the bile. The mention of the functions of these body parts creates a concept in the mind of the native speaker making it easy to grasp a meaning of the English word in his/her native language. Additionally, numbers 4 to 6 use detailed illustrations of the location to describe the body part mentioned.

With the Igbo metalanguage rendered in the data given above, anyone is more likely to have a semantic frame, that is, an already existing knowledge (like here, previous knowledge of stomach, channel, storehouse or dump etc.) with which he/she can use to paint a picture of the concept the Igbo translation has given. Appearance and function can be used to call up frames too. See Table 7

Table 7: Food values and equivalent Igbo meta words

s/no	English words	Igbo metalanguage	Remarks
1	Protein	Nri anụ	Adequate
2	Fat	Nri abụba	Adequate
3	Carbohydrate	Nriọcha	Adequate
4	Calorie	Ọjiume	Adequate
5	Vitamin	Oyiri ọgwụ	Adequate

(Excerpts from IMNG 2010:98)

From the data in Table 7, the Igbo metalanguage describes some of the classes of food according to their source, appearance and function. The meanings of the English words in numbers 1-3 in the table above are rendered using the source/origin and appearance of the class of food mentioned. This way, protein "*Nri Anu*", fat "*Nri abuba*", and carbohydrate "Nri ocha" is categorized and described with its source and appearance, given that meat is a major source of protein, while most of the starchy food

classified as carbohydrate are white in color hence the name "*Nri ocha*". In numbers 4 and 5, the function they provide to the body accounts for their mode of illustration. The description of these English words into the Igbo metalanguage calls up a semantic frame in the mind of a learner, influencing a buildup of the right concept and idea of the mentioned words, for easy comprehension /understanding. Table 8 is an all way descriptive approach to metalanguage.

Table 8: Diseases and equivalent Igbo meta words

s/no	English words	Igbo metalanguage	Remarks
1	Hypertension	Ọbara mgbali elu	Adequate
2	HIV/ AIDS	Nje mmịnwụ	Adequate
3	anemia	Ọbara ọtịta	Adequate
4	Tumor	Akpụ	Adequate
5	Malaria	Ịba anwụ nta	Adequate
6	Ovarian cancer	Opuo ọgbasaa akpa akwa	Adequate
7	Uterine cancer	opuo ọgbasaa akpannwa	Adequate

(Excerpts from Nwosu and IMNG, 2010)

The data presented in Table 8 are categorized under different narratives with clear- cut semantic elucidation, using symptoms, diagnosis, prognosis, deficiency etc. This is evident in the representation of the Igbo metalanguage, number1. *obara mgbali elu*, which is an explanation of a condition in which the force of the blood on the artery walls is too high. In other words, it is simply referred to as when the blood pressure is high. The breakdown of the meaning of this health condition in line with how it happens in the human body gives a better meaning to the word than if it were to be orthographically translated into something like *haipatenshion*, which will not offer any semantic concept to someone without any knowledge or definition of the word. Similarly, HIV/AIDS in number. 2 is also described by the damage the virus metes to the body. Nje mminwu as an equivalent in the Igbo language, gives an insight of how the virus dries out every moisture of life from an infected person. Using this illustration to represent the Igbo equivalence is only for a wholly and complete breakdown of the physical observations. Analyzing another justification of adequacy, consider number 3, which reveals that in creating the right worldview, a disease like anemia, *otita obara,* is translated using the manifestations of the disease evident in gross reduction of blood supply. The combination of *Otita* which means drain /dry up and *Obara* which means blood form a semantic frame, hence, the metalanguage - *otita obara*, a reduction of blood supply. Same goes with the other diseases mentioned in numbers 4-7 with an Igbo metalanguage evidently revealing the combination of the cause, symptom, or a proper illustration linking the disease with the body part or direct cause of the illness. Data presented on Tables 6-8 fall within the spheres of acceptable adequacy missing in the previous tables. Given the analysis so far, the need to translate using an existing frame or idea within the world experiences of the target language is high and achievable. The thorough explanation of the semantic content wouldn't have been possible without the help of medical personnel who were able to give a detailed account of the medical terms, such that the translators are able to get suitable equivalence in the Igbo language.

Findings
This study reveals that orthographic translation is a wild-goose chase as far as pedagogy is concerned. Learning cannot be achieved with it. It is therefore recommended that translation of semantic contents should be the target of every translator. Cases with difficult realizable equivalence can be orthographically translated, backed up with pictures, such that the students can form new frames with them. Teachers should employ teaching aids in the form of images /pictures to help in the understanding of terminologies that are foreign and technical, such that the learner can have a pictorial image to archive for other build up learning.

It is also obvious from this study that there are different approaches employed in trying to get equivalents especially when the source and the target language are worlds apart. Approaches such as explaining function, physical appearance, behavior, location or full blown description.

This study also exposed the danger of individualism in translation, any slight of disharmony strikes a chord that breeds confusion and deter learning. It is recommended that translators should operate from one body. Another approach would be that the government should structure a governing body through which every translation work will be meticulously scrutinized and harmonized before approval for teaching and learning. The synergy required for quality translation and creating of meta words cannot be over emphasized. Translators need professionals in the fields of study to do proper content analysis of the words with the aim of giving a layman's definition. Translators can then choose right words in the target language that can represent the word or concept the most.

Conclusion

This paper has been able to analyze translation practice in Nigeria with regards to pedagogy and suggests that for any proper development in learning there should be emphasis on content transfer, to the extent it is most harnessed, making translation equivalent to the experiential frame of the learner, in such a way that the learner is able to create a meaning / concept of what is being translated into the first language to foster better understanding. Furthermore, this paper concludes that for a better result oriented teaching and learning process, translation should include aspects of metalanguage that aids understanding and not jeopardize same objective , given that words form part of the child's experience in a language, therefore should be broken down using the closest experiential expressions and not mere orthographic representation. The paper suggests that semantic content should also be sought after in other areas like advertisement and marketing for more effective communication and robust language development.

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