Translation Equivalents in Nigerian English and Ghanaian English

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Abstract:
This research is an analysis of the translation equivalents in Nigerian and Ghanaian Englishes. Translation equivalents refer to manifestations of mother tongues interferences in which lexical items are substituted literally from other local languages to English language. This study discusses the data from ICE Nigeria and Ghana respectively that reflect mother tongue interferences. All the data were purposively drawn from International Corpus of English (ICE) Nigeria and (ICE) Ghana components. A total of thirty-nine expressions constitute the data for analysis in this study. An eclectic framework of language interference, transfer and language variation and change is used for analysis. The analyses are in three levels: sociolinguistic, semantic and corpus based. This study identifies some distinctive NE and GhE lexical items from ICE Nigeria and Ghana with their meanings. Examples include “raise voice and no light” (NE) and “feel the rain and kill time” (GhE). The translation equivalents in NE are majorly as a result of the influence of the Nigerian indigenous languages: Igbo, Yoruba and Hausa languages, among others. That of GhE is greatly influenced by the Akan, Ewe and Ga languages. The study reveals that translation equivalents in both varieties of English are quite related.

Keywords: Nigerian English, Ghanaian English, ICE, interference, transfer.

Introduction
This paper studies the translation equivalents of Nigerian and Ghanaian Englishes, which are varieties termed “New Englishes”. The term has been used since the early 1980s to refer to non-native varieties of English spoken in British colonies, mainly South-Asia, South- East Asia, West Africa and East Africa. They show a strong influence of the background or native languages spoken in those regions and the essential difference between these varieties and those in countries like the United States or Australia is...
that they do not derive from “settle” English (though these varieties are not completely independent). These varieties will continue to expand, given the role of English on the international level and its role as a lingua franca in countries with many native languages which are mutually incomprehensible.

The relationship between Nigeria and Ghana has been linguistically and politically rewarding over the years through activities like inter-group relations in the economic, political, cultural, religious, administrative and recreational fields of human endeavour. The two most outstanding elements that defined their relations before and during the colonial period were trade and migrations. According to Hans-George Wolf (2010), African English, which is the second-language variety of English spoken in Sub-Saharan Africa, can be divided into three distinct regional varieties. These are: West African English (WAE), East African English (EAE) and Southern African English (SAE) (p. 197). Nigerian and Ghanaian Englishes belong to West African English. It is vital to note that, to Wolf, the colonial context should be considered from which West Africa (WA) and East African (EA) Englishes grew (p. 209).

The term “translation equivalent” is one of Bamiro’s (1991) lexico-semantic classifications which refers to manifestations of mother tongues interference in which lexical items are substituted literally from indigenous languages to the English language. Here, words or phrases are directly translated from the mother tongue to the target language which is usually the English language. Translation equivalent is one of the predominant features of both Nigerian (NE) and Ghanaian (GhE) varieties of English. These are manifestations of mother tongue interferences whereby lexical items or expressions are substituted literally from both Nigerian and Ghanaian languages into English language as indicated in the data analysed.

Existing research shows that, the peculiarities of English usage among speakers in the West African sub-region have not been sufficiently investigated. Given the rate of interaction between the citizens of the Nigeria and Ghana, the researcher is motivated to assess more closely, the use of English in this region. This study particularly attempts to investigate and describe two emerging varieties of English in West Africa: Nigerian English and Ghanaian English (NE and GhE), to highlight how the local dialects of these countries have shaped their varieties of English language and whether or not these two varieties are closely related as West African Varieties.

**Methodology**

The instruments used for the collection and analysis of data are the ICE Nigeria and Ghana, AntConc software and google translate. The data used for this study were collected through purposive sampling by a careful study of the two language corpora (ICE Nigeria and Ghana). The total volume of the corpora is two million words; one million for each of the corpora. Each of the sections was carefully studied and seventy four expressions were extracted from different conversations which are considered as likely words and phrases that constitute the data. From those data, a total of thirty nine expressions were purposively selected as examples of translation equivalents and used as data for analysis. The data were obtained from both written and spoken aspects of the two corpora. The Igbo, Yoruba and Hausa translations and glossing were achieved using Google Translate and native speakers (translators); Dr. Chinelo Ezekulie of the Department of English, University of Jos, Dr. Bunmi Oyemade of the Department of English, University of Ibadan and Dr. Comfort Usman Mshelbwala from Federal University Kashere, Gombe State respectively. The translations in Ghanaian languages were achieved using Google translate and native speakers (translators): Jemima Opare-Henaku, of the University of Ghana, Legon and Dr. Elvis Yevudey, of the Department of English, Kwame Nkrumah University of Science and Technology, Ghana. That of Ga was done by Emmanuel Kwame Amoh from the Department of English, University of Ghana and Francis Nkrumah. The Ewe translations were done by Prosper Delali Ayayee and Seyram Aku Amakpah-Azasu from
the University of Ghana. This is because Google Translate does not always give an accurate translation therefore, the expertise of proficient users of the Nigerian and Ghanaian languages is needed to authenticate the translations. It is important to note that all the translators have studied either English language or Linguistics or both at the higher institution (first, second and even third degrees). The analysis is done in two levels: sociolinguistic/semantic level and corpus linguistics level.

**Framework**

The framework adopted for this study is an eclectic one. Theories of Interference/Transfer and Language Variation and Change are used. One important difference between first language acquisition and second language acquisition is that the process of second language acquisition is influenced by language(s) that the learner already knows. This is the fundamental reason for the choice of the framework in this study. Interference is a complex phenomenon that has been defined by different scholars in different ways. It results from interaction of learners’ prior linguistic knowledge, the target language they encounter and their cognitive processes.

Language transfer is not always from the learner’s native language. Transfers are instances of deviation from the norms of either language which occur in the speech of bilinguals as a result of their familiarity with one or more languages. It can also be from second language or third language. It can occur in grammar, pronunciation, vocabulary, discourse and reading. One situation in which language transfer often occurs is when learners sense a similarity between a feature of a language that they already know and a corresponding feature of the inter-language they developed. The result of this is the acquisition of more complicated language forms that resemble those of the language the learner is familiar with.

Learners may also decline to use some language forms at all if they are perceived as being too distant from their first language. This interference could be positive or negative. Weinrich (1970) presents it as a negative trait of bilingualism, which constitutes a major problem for every bilingual. His position views features of interference as errors which are usually identified for correction which are often viewed under error analysis in comparative studies. The present study however, views the “errors” as peculiar features that distinguish NE and GhE as unique varieties in their own right.

William Mackey (2019) sees transfer or interference in bilinguals as both positive and negative. In his opinion, he says this depends on whether the learner is speaking the language or simply trying to understand what he reads. If the learner attempts to speak the language, the ingrained patterns of his mother tongue, (MT) will interfere with those of the language he is learning (p. 240). Language change is often brought about by contact between speakers of different languages or dialects. Contact between populations who speak different languages, as is the situation in Nigeria and Ghana, involves extensive bilingualism. It is important to note that high prestige languages may influence other languages without necessarily involve bilingualism.

Language variation and change is concerned with the variations that occur in language which is determined by external, social factors and not internal ones like structural feature of a language. These variations with time lead to language change. Labov (1972) seems to be the strongest advocate for a distinction between external and internal motivated change within the sociolinguistic tradition of historical linguistics (p. 20). He recapitulates his argument in favor of a difference between change in low-contact vs. high-contact situations, Trudgill (2008) states that when it comes to contact, the present is not like the past, and indicates the study of change in isolated communities as a possible source for understanding language change in the past, since now there are simply many more people around (p. 233). Trudgill proposes that learning by children may play a role in language change within low contact varieties while it does not within high contact varieties (2008:237). Milroy (1992) on the other hand suggests that more recent changes are more likely to be accepted as
externally influenced—simply because more information about different varieties and contact between languages is available (p. 21). This framework is relevant in this study because translation equivalents are as a result of interference, variation and transfer.

**Literature Review**

A universal phenomenon, language contact is a result of the evolution of a new language from the two languages and cultures that come in contact with each other, which is usually in order to meet the communicative needs of the people in contact. There are certain possible results when two languages and invariably, two cultures meet or come in contact. According to Ben Elugbe and Augusta Omamor (1991), some of these include: the contact might be terminated due to breakdown in communication; the communities in contact might communicate without recourse to language and engage in “dumb barter”; the language of one or two groups in contact might be adopted as the means of communication. More often than not, it is the language of the conquerors or dominant group, (also known as the superstrate language) that is adopted; both groups can attempt to communicate imperfectly in one of the two languages. This attempt inevitably results in a rudimentary makeshift contact speech form (p. 2).

In a multilingual society, the contact between two languages leads to the two influencing each other. Contacts between different languages can also result in language variation, language change, retroactive transfer, lexical borrowing, pidginization, diglossia and triglossia, code-mixing and code-mixing. This is the situation in Nigeria and Ghana. Ajani (2007) observes that when two or more languages and cultures come into contact, a different type of “sociolinguistic chemistry takes place” (1). The socio-linguistic chemistry includes: language shift, diglossia, attrition, code-switching, creolization, pidginization, birth of a new language or even linguicide, (which is death of an existing language).

Okoro (2013), in his article entitled “Exploring Collocations in Nigerian English Usage” explores the way words combine to form sentences and the selection restrictions that cause certain words to go together and others not to do so, in Nigerian English. Careful analyses of his sentences reveal ten distinct peculiar characteristics of collocation structures in Nigerian English among which are: omission of collocation elements; inclusion of redundant collocation elements/reduplication; substitution of a lexical element or elements within the collocation structure; restructuring of collocations; literal translation of L1 idiomatic and figurative structures which simply show the continued manifestation of mother tongue interference in Nigerian English; and faulty amalgamation of collocation elements which involves taking parts of two different collocations and amalgamating them to form a hybrid.

Okoro (2013) recommends that the teaching and learning of proper collocations can be enhanced by making more effective use of the dictionary because the average Nigerian usually consults the dictionary for just two reasons: to look up meaning and to verify spelling – both of which amount to gross underutilization of the dictionary. His study, also among other reasons points out the effects of mother tongue interference which results in variation of most of these collocation structures. He also does not seem to accept any of the ten distinct peculiar characteristics of collocation structures in Nigerian English he has discovered as a distinct feature of NE. He tends to “discard” them as errors.

Udo (2015), in her dissertation entitled “Lexico-Semantic Features of Nigerian English” investigates the unique lexico-semantic features of Nigerian English, using the news report of some Nigerian newspapers and utterances of Nigerian users of English language that mark NE as a distinct variety. The study discovers that Nigerians create lexical items with new meanings, impose meanings on some words and also shift meanings of words. The data for the study were analysed based on the lexis (vocabulary) and meaning. The elements of NE
identified in the collected data are classified into their appropriate Lexico-Semantic variations in NE which are transfer, analogy, coinages, semantic shift and acronym. According to Udo, the study also reveals that the lexico-semantic variations of NE presented in the study are “appropriate” within the Nigerian linguistic and cultural setting because of their ability to effectively reflect the existence of NE.

The study concludes that NE forms should not automatically be treated as errors but as permissible variations of Standard English. The research, however, fails to clearly distinguish those NE forms that should be treated as permissible variations of Standard English and those that are errors. The researcher also seems to accept that there is a SNE. This is however controversial because NE is yet to go through all the processes of standardisation and therefore should not be regarded as SNE.

Ngula and Nartey (2016), wrote an article entitled “Language corpora: The Case for Ghanaian English” and confirm that “Not much corpus-based work goes on in Ghana” (p. 79). They suggest that a vital first step towards the development of Ghanaian English (GhE) lies in the initiation of large-scale electronic corpus projects. Ngula and Nartey (2016) argue that corpora can go a long way to enhance the linguistic descriptions of GhE, making its features more visible and providing a good opportunity for its codification. They lament that “in Ghana, there is not yet, as far as we can determine, a single machine-readable corpus of any type available for the analysis of the use of English” (p. 80). These corpora for GhE study, according to them, will not only highlight the rich features of this variety but also help Ghanaians and policy makers to determine its proper status in the country. Now, with the development of ICE Ghana, more is being done in the study of Ghanaian English like the present study which uses ICE Ghana as a source of data and AntConc as an electronic for further analysis of the ICE. It is important to note that since the time they wrote, corpora for GhE have been established and published.

Anderson (2009) in her article entitled, “Codifying Ghanaian English: Problems and Prospects” reveals that despite the efforts that have been made to describe the development of a distinctive Ghanaian variety, there are many factors that have militated against these efforts (pp. 19-36). The paper gives some of the factors that affect the description and codification of a distinct variety of Ghanaian English. Anderson says GhE has not assumed an endonormative status by not looking inward or relying on local forms. Anderson also explores some of the factors that have made it impossible to describe and codify this variety, discovers some of the possible solutions to these problems and also discusses the means by which the English language spoken in Ghana can be accepted as a peculiar Ghanaian variety. The paper finally discusses how the codification of Ghanaian English, (for example, through dictionaries and grammar books), can help in the development and growth of a Ghanaian variety of English.

Although there are studies of NE and GhE, the thrust of these studies has not been on a comparative analysis of NE and GhE. The present study elicits its data from the International Corpus of English (ICE) Nigeria and Ghana components. Thus, despite the enormous literature on these two varieties of English, there does not seem to exist any comparative study of translation equivalents of these two varieties, based on data derived from the ICE Nigeria and Ghana. This study thus identifies and fills that gap.

Data Presentation and Analysis

There are quite a number of translation equivalents found in the corpus, from both spoken and written aspects. The analysis is done in two levels; sociolinguistic/semantic analysis and corpus-based analysis. They are presented and analysed as follows:

**Translation Equivalents in Nigerian English**

**Sociolinguistic/Semantic analysis**

1. **Kill name:** “… kill my name?” (btal 01).
“Kill name” here refers to “tarnishing one’s image”. It is a direct translation from some indigenous Nigerian languages. The word, “kill” is a direct translation from the Igbo language: 

Gbudo aba m – in which case gudo means “kill”, aba means “name” and aba m means “my name”. Notice the change in the word order. The determiner occurs after the noun in Igbo. This is a very common feature of NE.

2. Raise voice: “…raise…voice” (les 09).

This is a direct translation from the Hausa language, “daga murya” which means “raise voice”. There is also such direct translation in the Igbo language as “welie” which means “raise”. In Yoruba, it is “gbe…ohun”. This is in situation when the speaker is annoyed.

3. Real picture: “…show you the real picture?” (con 09).

This expression is a direct equivalent of the Hausa expression, “aninhin hoton”. The Hausa word, “anihii” refers to “real”. The Igbo word for “real” is “ezigbo” as in “…ezigbo onyoonyoo…”. This means the “true picture” of something.

4. No light: “…no light for some days now” (con 52).

“No light” implies power outage. This expression is a direct translation from the Hausa expression, “babu wuta” which means “no light”. This also exists in other Nigerian languages.

5. Mind: “I should come with my mind to the prayer meeting…” (unsp 12).

“Mind” here is used to mean “attention”. In Igbo, the expression is: A gam ejí uche m bia nzuko ekpere abu. Following words may be used synonymously in this context to replace “mind”: uche, obi, mmuo. “Mind” in Hausa is “hankali”.

6. Mind: “…my mind was saying that it was you…” (unsp 12).

“Mind” here is used to mean “instinct or intuition”. This expression is a direct Igbo translation: Uche m (Obi m/ Mmuo m) na-agwa m na O bu gi.

7. Head: “…but I don’t want to put it in my head…” (con 09).

This means that the speaker does not want to take that particular thing to heart. This expression is a direct translation from the Igbo language: …mana acobghi m itinye ya aisi m. Isi means head. In Yoruba, it is sugbon mi o je fi siinuori mi.

8. Say complain: “I said the complaint…” (cr 03)

The word “said” here is used to mean “made”. This expression is a direct translation from the Hausa expression, “fada” which means “said”. The expression is: “Na sadadamunwan/matsalan”.

9. Destroy: “…destroyed the people…” (ex 03)

This expression is a direct translation from the Hausa word, “hallakar” which means “destroye(d)”. The expression is Halakar da mutanen.


This expression is directly translated in Yoruba as: duro pada si Nigeria. Duro means (remain) pada means (back) and si means (in).

11. Raise up: “You can raise up your hand…” (parl 02).

The direct translation in Igbo is: I nwere ike iweli aka gielu. A one-to-one translation is as follows: I (You) nwere ike (can) iweli (raise) aka (hand) gi (your) elu (up). In Hausa, it is daga hanu sama.

12. Roots: “…some with roots…” (12).

The word, “roots” here is a direct translation from Yoruba: awon kanpe lugbongbon: Awonkan (some) pelu (with) gbongbon (roots). Igbo translates it directly as: Ufodun were/tinyere akporogwu.

13. Follow you: “…he can’t just follow you to sit down sleep and collect money at the end of the month…” (con 07).

The expression “follow you” means “soro gi” in Igbo.

In Hausa, “bi ka” means “follow you”.

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14. Big man
This expression is directly translated as “babanmutum” in Hausa language. In Yoruba, it is okunrinḷa. In Igbo, it is: Nnukwu nwoke, where nnukwu means ‘big’ and nwoke means ‘man’. However, the usual translation in Igbo is nnukwu mmadu (meaning Big man or person). The generic term mmadu (person) is used as the preferred translation instead of the more specific term nwoke (man) probably because such social status symbolizing wealth and influence is traditionally seen as men’s preserve.

15. I'm coming
“I'm coming” (parl 02)
“I'm coming” means “I'll be back” which is different from the SBE meaning of one who is on his way coming already. In Hausa, it is directly translated as “Ina Zuwa”. In NE, this is usually uttered by a person who is leaving, thus expressing his intention to, at some point in time, return. This expression could also mean “wait a minute” or “sometime, “I will be with you”. This is usually used when one is busy and someone needs their attention at the same time. Sometimes, the speaker might use this expression without being sure of when he or she would return.

Corpus Based Analysis
The AntConc result shows that there are quite a number of direct translations. From the few examples given, there are 63 hits (45 spoken, 22 written). It is evident that they occur more in the spoken than the written aspect of the corpus. This feature occurs in business transactions, class lessons, private phone calls, face-to-face conversations, unscripted demonstrations, spontaneous commentaries, parliamentary debates, business news and broadcast news and talks of the spoken aspect of the corpus. For the written aspect, this feature appears in business letters, creative novels, writings in popular social sciences, persuasive editorials and instructional skills and hobbies. It is evident that this is a major NE feature, with quite a lot of instances from the corpus and occurs in both acrolectal and non-acrolectal usages.

Translation Equivalents in Ghanaian English
There are evidences of direct translations from indigenous languages. Speakers and writers often employ direct translation in their speech or writing when they lack equivalent words or phrases to use in the target language and for appropriateness and mutual intelligibility of the audience. Direct translations are derived as a result of the structure of indigenous languages and are as a result of mother tongue interference. Examples from ICE Ghana include:

Sociolinguistic/Semantic analysis
16. Climb high up: “…trying to climb high up…” (S1A 089)
The expression, “climbed high up” is a direct translation from the Ewe language which is: “adɔdzi boo / ayingɔgbe”
17. I hear: “…I hear I hear I hear…” (S1A 037sp).
In Ga, it implies “I will obey”. The direct translation is: “mi nu/inu” (I hear). In Akan, it is: “Me te”. “I hear I hear I hear”: “Me te, me te, me te”.
18. Finish: “When we finish your engagement …” (S1A 092sp).
The direct translation is same in Akan: “Sɛyewie wo engagement” In Ga,”gbee” means (finish).
19. Hear: “Can you hear me …” (S1A 097sp).
The direct translation is same in Ga: “onu (hear) nihe (me)”
In Akan, hear is “te”. The expression is: “Wote me nka”
20. Side: “…from your mother or your father’s side” (S1A 097sp).
The direct translation in Ga is: “nyɛ (mother) aloo” or “tsɛ (father) we (side)”. 
21. Pick relationship: “…pick up the relationship” (S1A 096).
The glossing or direct translation for the expression above in Akan is:
Pick: “Fa,” Relationship: “ayønkoa”, “Fa ayønkoa no”.

22. Feel the rain: “If it’s raining you feel the rain like droplets of water…” (S1A 096sp).
This expression is directly translated in Akan as: Feel: “te”, the: “no”, rain: “nsoo”.
The expression is: “Suṣuretu a wotensuto no sensu a ċeṣoṣo”.

23. Opens brain: “Maths…opens your brain…” (S1A 096sp).
This expression is directly translated in Ewe as: “tu susu me”. Note the change in word order, “susu-brain” before “me-your”. In Akan, it is translated as: Opens: “bue”, brain: “adwene”. The complete expression is: “Nkontaabuew’adwen mu”.

24. Money finished: “Your money is finished…” (S1A 091sp).
This expression is directly translated in Akan as: Money: “sika”, finished: “asa”. The complete expression is: “Wo sika asa”. In Ga, it is “shika etaa” which means “the money finished”.

25. Strong currency: “Our currency is not so strong…” (S1A 095sp).
This expression is directly translated in Ewe as: “gagbagba le anyigba me /gagbagba dzeanyi”. In Akan, “strong” is “den” and “currency” is “sika”. The complete expression is translated as: “Yeën sika no nyëdannyen den”.

26. Name of meal: “That’s the name of that meal” (S1A 095sp).
This expression is directly translated in Akan as: Name: “din”, meal: “aduan”. The complete expression is: “Saaaduan no ne din no no”.

27. Throw values: “He has thrown the values you have incorporated into him” (S1A 089sp).
This expression is directly translated in Akan as: Throw: “tow”, values: “ntetei”. The complete sentence is translated as: “Watowntetei a wodcheyje ne mu”.

28. Side of the world: “…in our side of the world” (S1A 088sp).
This expression is directly translated in Akan as: “Wo ye fam wiwejase”.

29. Cover: “…the Twi has covered the whole nation” (S1A 082sp).
This expression is directly translated in Akan as: “Twi no akata oman mu ne nyinaa”. The word “cover(ed)” in Ga is “naan”.

30. Rain money: “… rain money from upstairs…” (S1A 079sp).
This expression is directly translated in Akan as: “… to sika fririsoro…”.

31. Kills time: “It only kills my time…” (S1A 067sp).
This expression “kills my time” is directly translated in Ewe as: “egblëna game nam”. In Ga, it is “gbeegbei”.

32. Whole heart: “How can a player just commit his whole heart for his team” (S1A 051sp).
This expression is directly translated in Akan as: “ebeyëdënapleya de n’akomanyinaa ama ne timkëke”.

33. Remove face: “…I just removed my face and then turn the other way” (S1A 034sp).
This expression in Ewe is directly translated as: “daemo da /metr da”. In Ga, “remove face” means “jieehi”.

34. In your mind: “…in your mind you have an upright result…” (S1A 027sp).
This expression is directly translated in Akan as: “…wo wo ti mu wo wawieterenee…”.

35. Dead telephone: “…telephone…it was dead…” (W2F 002sp).
This expression is directly translated as: “ démọda /metrọmođa”. In Ga, “remove face” means “jieehi”.

36. Drink tea: “…go and drink tea” (S1A 074sp).
This expression is translated in Akanas: “ɔ na konom tii”. In Ga, to “drink tea” is “nu (drink) tea (tea)”.
37. Look for trouble: “…but some people look for trouble…” (S1A 075sp).
This expression in Akan is directly translated as: “…bansonnipabinom hwehweh ɛɔhaw”.

38. Sister’s daughter: “…my sister’s daughter…” (S1A 073).
This expression in Akan is directly translated as: “Me nuabeaba”.

39. Did: “I did kinky braids (S1A 099sp).
In Akan, this expression is directly translated as: “Ményêkinikitib”.

“One time” is directly translated in Ewe as: “ziɖeka / gbeɖeka”. In Akan, the complete expression is translated as: “Wɔhwee me dakoro”.

Corpus Based Analysis
There are 117 hits of these direct translations given above in the corpus. 102 hits occur in the spoken aspect and 15 hits occur in the written aspect. From the examples given, this feature occurs in business transaction, class lessons, private phone calls, face-to-face conversations, business transactions, unscripted demonstrations, broadcast discussions, spontaneous commentaries, parliamentary debates, business news and broadcast news and talks of the spoken aspect of the corpus. For the written aspect, this feature appears in social and business letters, creative novels, writings in popular social sciences, popular humanities, popular natural sciences, persuasive editorials, student essays, exam scripts and instructional skills and hobbies. This shows that they occur more in spoken than the written aspect of the corpus. They occur in all areas of the spoken aspect and almost all of the written aspect. It is very evident that this is a major GhE feature, with many instances from the corpus. It occurs in both acrolectal and nonacrolectal usage.

Table 1. Words/phrases in ICE Nigeria common with those in ICE Ghana

<table>
<thead>
<tr>
<th>S/N</th>
<th>NE Words/Phrases</th>
<th>NE Frequency</th>
<th>GhE Frequency</th>
<th>NE Usage</th>
<th>GhE Usage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Big man</td>
<td>14 hits</td>
<td>5 hits</td>
<td>Acrolectal and non-acrolectal</td>
<td>Acrolectal and non-acrolectal</td>
</tr>
<tr>
<td>2.</td>
<td>I’m coming</td>
<td>14 hits</td>
<td>6 hits</td>
<td>Acrolectal and non-acrolectal</td>
<td>Acrolectal and non-acrolectal</td>
</tr>
<tr>
<td>3.</td>
<td>Light</td>
<td>18 hits</td>
<td>4 hits</td>
<td>Non-acrolectal</td>
<td>Non-acrolectal</td>
</tr>
</tbody>
</table>

The AntConc result from this table shows that the 3 NE words/phrases are also present in ICE Ghana and used in the same contexts. They also generally occur in similar settings (same usages). However, from the data analysed, the AntConc results below show that there are no data from ICE Ghana that have the same words/expressions in ICE Nigeria.

Discussion of Findings
“Translation equivalent” is a predominant feature of both Nigerian and Ghanaian varieties of English. This feature is also common for new varieties of English. These are manifestations of mother tongues interferences whereby lexical items or expressions are substituted literally from both Nigerian and Ghanaian languages into English as indicated in the data analyzed. The translation equivalents in NE are as a result of major influence of the Igbo, Yoruba and Hausa languages. That of GhE is greatly influenced by Akan, Ga and Ewe but predominantly by Akan which is the major language in Ghana. Wolf notes that “if one language …dominates such as Akan in Ghana...one can expect more substrate influences on the national variety of English than in countries where the indigenous languages hold a ‘balance of power’” (p. 201).
Translation equivalents epitomise the affective association in language use. Such affective associations with one’s mother tongue are common (Baniro 1994a:12). Bilingual speakers often feel more emotionally attuned to their mother tongues and more apt to express feelings through them. Since words and expressions often presuppose underlying cultural values, NE and GhE users of English find it convenient to translate their mother tongues into English in certain contexts.

It is evident from the study that there are expressions with meanings different from the Standard British meanings in both varieties. This is because the structure of a given vocabulary and the experiences of speakers change and develop through time. From the collected and analyzed data, the researcher believes that both Nigerian and Ghanaian varieties of English are unique, with distinct features. These two varieties of English have some peculiarities of the environments in which they originate and are being used but are not only intelligible to Nigerians and Ghanaians respectively except for some peculiar cases where indigenous words which are loaned to suit a particular purpose are used. Some of these words or expressions are specially used in the sense that many of them are not found in SBE while some that are present in SBE have extended or new meanings. Obviously, this implies that the typical Nigerian and Ghanaian innovations are very much related to the local socio-cultural and also linguistic contexts of the Nigerian and Ghanaian cultures and societies respectively. The implication of such variations is that these two varieties of English are fast growing in the Nigerian and Ghanaian environments and also with wide acceptance in both spoken and written forms. This confirms what Adika (2012) asserts thus:

English in Ghana, as an outer circle phenomenon, has been travelling the delicate expansionist path of innovation, adaptation and maintenance of standards over the years. The distinctive Ghanaian linguistic and cultural colouration continues to permeate the English language on all levels, including vocabulary, idiomatic usage, and pronunciation (p. 151).

These two varieties have a number of words and expressions they share in common. They include “big man”, “I’m coming”, “light” etc. with the same meanings/interpretations. This makes the two varieties to a large extent mutually intelligible to speakers of both varieties, just as for example British English and Nigerian English speakers are “to a large extent mutually intelligible”.

**Summary and Conclusion**

It is very evident that Nigerians and Ghanaians use features of Nigerian and Ghanaian English in their conversations often which are qualified to be termed “Nigerian English and Ghanaian English” respectively. This is because the Standard English cannot capture all the socio-cultural experiences of the Nigerian and Ghanaian people.

The data have shown that translation equivalents are evidences of direct translations from indigenous languages. Speakers of NE and GhE often employ direct translation in their speech or writing when they lack equivalent words or phrases to use in the target language. This is usually done for appropriateness and mutual intelligibility of the audience. This study stresses the importance of translation equivalent as a vital aspect of every language. The study is an effort towards language standardization. The research, to the best of the researcher’s knowledge, is one of the early attempts at providing empirical data in the translation equivalents of Nigerian and Ghanaian English, which is of importance to speakers and learners of both varieties.

Speakers and writers often employ direct translation in their speech or writing when they lack equivalent words or phrases to use in the target language and for appropriateness and mutual intelligibility of the audience. This is the case in these two varieties. It is important to note that there is the influence of the Hausa language in GhE due to the influx of speakers of this language in Ghana. This research has further provided raw materials for researchers interested in the study of these two varieties.
References


