Terrorism and Translation: An Appraisal of English Subtitles in Shekau's Video Clips

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Abstract
This research paper explores the conversion of speeches to written texts and the translation of subtitles in video clips. Audio-visual Translation generally, is in a state of ongoing theoretical changes and special emphasis is being laid on interlingual subtitling for listeners and/or viewers. The study evaluates the variations of subtitles in the selected video clips of Abubakar Shekau the infamous leader of Nigeria's Boko Haram terrorist organization. A qualitative research method of interpretation is applied in the study and an approach of meaning of translation is used to evaluate the inadequacies of the subtitles of the video clips. These inadequacies are a result of the problem of equivalence. This was achieved by analysing the extracted texts as data from the video clips using tabular forms and followed by a comparative analysis of the subtitles. The study finds out that the idea of equivalence is significant as the central issue a translator encounters in the translation process. The paper discovered that the variations in the translation of the message and the subtitles are due to linguistic factors.

Keywords: AVT, Inadequacy, video, subtitle, code-switching, language mixing

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1

Introduction

The issue of inadequacies is related to the problem of equivalence. Nida (1982:12) sees translation as that which "consists in reproducing in the target language (TL) the closest natural equivalent of the source language (SL) message, first in terms of meaning and secondly in terms of style". It is a process of translation that involves automation of text/voice from the video and viewed on the screen as the subtitle. Nida further adds that translation is to change the form of SL message and reproduce the closest natural equivalent text of the SL, first is the meaning then the style". The transfer of text/voice can be achieved by a machine or a translator. This can be achieved through Audio-Visual Translation (AVT). Cintas (2014:9) explains that "subtitles entail a change of mode from oral to written and resort frequently to the omission of lexical items from the original". Subtitling is a means of transferring the oral message to written text because the message is hidden for one and of the language is spoken/written in. Also, subtitling is defined as "[...] condensed written translations of original dialogue which appear as lines of text, usually positioned towards the foot of the screen", Cintas, (2009:36). This is concerned with the dimensions of the actual screen that is finite and the target text will have to accommodate the width of the screen. It involves the speed at which technological developments take effect.

As Pym, (2010:37) discussed the concept of equivalence pointing out that "there is no perfect equivalence between languages and it is always assumed equivalence". Pym insists that the equivalence is only assumed based on the fact that "no two languages function close or in the same direction". Each language sees things differently from the other. He adds that "for equivalence, there is a relation of the same value between ST-segment and TT can be established on the linguistic level of form and function". Pym then distinguishes between "*équivalence naturelle*" and "*directionnelle*" describing the relationship of the same value between texts, as this can be achieved through skilled translators.

Nida adds that

> while translating a text, it is always felt that no two languages are identical either in meanings given to the corresponding symbols or in the way in which such symbols are arranged in phrases and sentences. Since there can be no absolute correspondence between two languages, there can be no fully exact translations. Hence, there is always a problem of equivalence in translations.

The translator here functions as a bridge-builder in linking with the skills and knowledge of the two languages to adjust by aligning them to look alike or to be of equal value in each individual language. Since all translations are inevitably reoriented, equivalence becomes very significant. Culture is also an aspect of inadequacy and all the aforementioned issues of equivalence can lead to the hitches of translation especially that of a machine. At this point, the difficulties in the process of translating culture arise as a result of bad memory and insufficient dictionaries through untranslatable words and phrases, (Douglas, 2012). Lack of knowledge of Hausa (spoken through Sub-Saharan Africa) may cause a translator to treat translation without considering the differences between failure and false statements. Lederer, (23) suggests that "mistakes arising from an inadequate knowledge of the foreign language are treated as translation errors". These errors affect the message and the audience of the translation in particular.

Identifying inadequacies or weaknesses to translation can be the notion of "optimum equivalence". The issue of equivalent is dynamic and depending on the translation. We provide the balance between language role and textual role which must be stable, (House, 2015). The author is looking into the challenges a translator faces and suggesting possible solutions to the translation. Malpas et al., (51) view that "we encounter an inadequacy in a conventional vocabulary that distinguishes between popular, culture and between visual, aural and written texts". The translator must consider the issue of equivalence in translating the language, structure and message of SL and TL. A translator needs to understand the message of the original text. And translators ought to have a certain mastery level of the two languages

2

and their cultures. This may result in […] problems that individual translators may encounter, such as inadequate writing skills, sketchy knowledge of the subject matter due to the historical setting of the original text or hasty documentary research, […], Lederer, (1). The issue of equivalence is tasking and vast. Douglas, (164) explains that "even the most experienced translators frequently have to make snap decisions based on inadequate knowledge; no one *ever* knows enough to act with full professional competence in every situation". We are of the opinion that even though no two languages have absolute correspondence between them, equivalence is the goal of translation irrespective of the words or expressions employed within the text.

Terrorism is derived from the root word "terror" which is a fright. The definition of terrorism is dynamic and can be considered as the "form of psychological manipulation through warfare for the purpose of political or religious gains through deliberately creating a climate of fear amongst the inhabitants of a specific geographical region".[1] Terrorism according to European Union's Framework 2002 defines it as

> criminal offenses against persons and property that, given their nature or context, may seriously damage a country or international organization when committed with the aim of seriously intimidating a population; or unduly compelling a Government […] to perform or abstain from performing any act; […] destroying the fundamental political, economic or social structure of a country […].

In other words, "terrorism is a form of political violence", (Faluyi, et al, 2019:17). In our case study Nigeria, Boko Haram (henceforth, BH) is an armed group that operates in North-East Nigeria and parts of neighbouring Chad, Niger and Cameroun. The sect advocates for a strict application of Islamic law at the centre of its activism; this later changed into another dimension to fight against the government. In the last ten years, Nigeria has witnessed conflicts of violence and mayhem by the BH sects which is one of the largest terrorist groups in the world.

BH crises started in Maiduguri and spread to other cities of the North-eastern part of Nigeria. The crises kept growing to affect different parts of Northern Nigeria. The initial victims of BH attacks were the police, churches and government establishments. The BH sect primarily condemns western education and advocates for the implementation of Shari'ah in Nigeria; the Islamic jurisprudence that they did not adhere strictly to. "Given its growing sectarianism, the terror group BH soon began to extend its attacks to mosques, palaces of Emirs, markets and other public places killing Muslims whom the group felt were supporting the infidel government", (Ahokegh, 2012). They widened and restrategized their attacks to other places in the country and neighbouring countries.

According to Comolli (2015), the sect does not like the name BH but prefers the Arabic name *Jama'atu Ahlis Sunna Lidda'awati wal-jihad,* which translates into "Society of adherents to the Prophet's doctrine dedicated to jihad". Irrespective of its group rejecting Western education, "the most commonly referred origin of the group was in the University of Maiduguri through the activities of Lawan Abubakar in 1995 under the name *Sahabah* or *Ahlulsunnah Waljama'ah Hijrah",* (Comolli, 2015). Abubakar Shekau is the leader of the sect and their spokesperson at the same time. He is the only known face and voice of the sect. In this paper, we selected some of their online video clips available through the YouTube channel to study the language usage and more importantly to interpret the subtitling as translation.

The subtitles are translated English versions from Shekau's Hausa, laden with Kanuri accent as well as switches to English in some cases Arabic. Some of the video clips have interpretations instead of subtitles which are still within the domain of representing meaning from one language to another. Also, the propensity of Shekau to mix languages in his message, and what followed as the subtitles.

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[1] Wikitionary, extracted on 25th September, 2020.

Shekau, the Leader of Boko Haram

A leader is an individual that leads by example or gives directives to his followers. This can be achieved through speech as in our case study where the speaker has the ability to articulate sounds or words with a style. These speeches are in a form of video clips sent to an audience as the representative of the sect. BH is a group, "which in Hausa stands for 'Western education is prohibited'. It is a media cum public name given to a group of Muslims in Northern Nigeria that looks at western education and western lifestyle with disdain, and preach against it", Comolli (2015). Muhammad Yusuf was the founding leader of the group. On taking over the leadership of the group, Comolli (2015) reported that Yusuf 'ousted' the committee that appointed him on charges of corruption and directed the group along with the interest of overthrowing the Nigerian secular state for an Islamic one which led it to carry out violent acts on institutions and government places such as police stations and schools. A new phase of BH emerged under the leadership of Abubakar Shekau who is a well-known strict adherence to the ideology and brutal leader than Muhammad Yusuf. Shekau is of Borno extraction and quite familiar with Maiduguri axis. These characters qualify him to be difficult to track due to familiarization with the terrain.

The ideology and goals of BH are described by Anugwom (2019:51) that it is "with a belief in the advent of warlords and warriors who would lead the faithful in the last triumph over the devil and lead the righteous to paradise". He added that "as clearly enunciated by Yusuf who established the veracity of the thinking about widespread evil and corruption in Nigeria and the undoubted fact that Muslims are now called to wage war against these". The sect maintained that the only true form of Islam is that practiced by Prophet Muhammad and the first three generations of believers. The basis is the rejection of Western influences and the ultimate desire to enthrone a society built on undiluted core tenets and values of Islam.

The message of Shekau as a BH leader is always in favour of his group's teachings as they try to enforce on the society the values of Islam. He uses Arabic, Hausa, little English and Kanuri languages; this is called language mixing. As he stated in one of the clips titled *"Boko Haram leader Shekau threatens world leaders"* showing his dispute with Niger and Cameron Governments and claiming victory. It is a video clip of 27 minutes, 8 seconds. In our extract, this is what we found out:

Language	Message
English	As long as be Muslim, read and practice the injunction in the Qur'an. There will be powerful, there will be powerful...
Hausa	*... wanda ya bi Qur'ani kai ma dan uwa ne, ka zo ka musulunta ... ba wanda ya zama wani abu bayan ya bi arna.*
Kanuri	*Muslimba Luran krazã, tin cida sadinma karmai mukkonzanno waltin.*

Observation: In his speech, he said "Allah revealed the Qur'an for guidance and to educate people but you are using it for magic because of this Allah will not forgive you". He added that "as Muslims, you are following the western world which will not help you but Allah can and be submissive to the rules of Islam". The subtitle is completely out of tune with the original so also the message is not clear.

Defining the Concept of AVT and Subtitling

Literary translation comprises the three major aspects of literature and translation of films or videos. The terms that are used to analyze literary translations are analysis, evaluation and criticism. AVT is our interest, therefore, the evaluation of translation in the present approach,. Film or video is one of the important sub-division of literary translation. A video is a recorded sequence of sounds and images displayed on a screen at a rate sufficiently fast to create the appearance of motion. A video is judged as worthy and successful only when the images and sounds are synchronized and it is a failure when the reverse is the case. AVT involves different technology; technology and subtitling are inseparable because it is involved with or no human intervention.

Thus, subtitles, as offered by Luyken et al, (1991:31) cited in Cintas (2009:36), is "[...] condensed written translations of original dialogue which appear as lines of text, usually positioned towards the bottom of the screen". Cintas (2014:9) added that "subtitles entail a change of mode from oral to written and resort frequently to the omission of lexical items from the original". AVT involves the speed at which technological developments take effect. The dimensions of the actual screen are finite and the subtitle or target text (TT) will have to be accommodated within the width of the screen. It is based on certain criteria: linguistic, time available for preparation, technical, method of projection and projection format. The time available for preparation has offline subtitling - this is where translators are required to carry out their task by subtitling with the use of complete sentences depending on the situation. And online subtitling – involves using MT where there was no time in the case of interviews, political statements, sports programmes and news bulletin. We, based on the latter, consider our video clips as online and without notice or time.

From a technical perspective, there are parameters involved in subtitling. These include open and closed subtitles. As further explained by Cintas, (2014:21) "the subtitles are burned or projected onto the image and cannot be removed or turned off". This is the type we are dealing with in our study. The video and the subtitles cannot be separated from each other, allowing the viewer no choice as to their presence on screen. The technical process of transferring the subtitles to the actual video has "undergone a considerable evolution, which has led to an improvement in their presentation and stability on-screen", Cintas (2014). Here, the researchers focus on the laser, which is the current method of impression and most commonly used in cinematography subtitling.

We also studied how Shekau uses code-switching and code-mixing as a multilingual speaker of Arabic, Hausa of Sub-Saharan Africa and Kanuri, even though he speaks Hausa with a strong/heavy Kanuri accent. Addressing based is according to the person you are speaking to. Topic-based depends on what you are talking about. And metaphoric based is to achieve a certain effect. According to Kesckes, (2000) and Moyer (1992, 1998) added that "in terms of social and culture-specific information, conversation and context creating devices are used in discourse, and structural or syntactic constraints on the way the two languages are combined in a sentence". It is usually referring to one person speaking mixing up languages and used to refer to more than one word or phrase. In our case study, the message Shekau conveys in Hausa is not clear to some listeners so also the message in English due to the laden Kanuri accent. And above all, the translation (subtitling) results to what Nwanjoku, (2010:33) quoting Asobele says:

> If language is not correct, what is said is not what is meant, if what is said is not what is meant, then what ought to be done remains undone; if this remains undone, morals and arts will deteriorate; if morals and arts deteriorate justice will go astray; if justice goes astray, the people will stand about in helpless confusion. Hence there must be no arbitrariness in what is said.

This predicament could result in the subtitles being translated in the same manner the speaker expressed his thought or passed on his message to the audience (the larger audience).

Implications of Code-switching and Code/Language Mixing in Translation

Kanuri is a Nilo-Saharan language (along the Nile river and in large parts of the Sahara) spoken in the African countries of Niger, Nigeria and Chad. As stated by Anugwom, (2019:11) "Maiduguri are the indigenous Kanuri speakers who constitute the largest ethnic and linguistic group in the state". The accent of Kanuri interferes with the Hausa in most of its native speakers. The translation of the subtitle needs to consider such linguistic interference to arrive at equivalence and/or correspondence in the target text. Concerning this situation, Kesckes, (2000:258) defines code-switching as a "term that is used to cover various types of bi- and multilingual practices that are often referred to as intra-sentential switching (i.e., the

mixing of two languages within a sentence) or inter-sentential switching (i.e., the change in language between sentences or utterances of a single speaker or between different speakers)". Pym (2019) cited Gale's (1988) old definition of code-switching as "a conversational strategy used to establish cross or destroy group boundaries to create a vogue or change interpersonal relations with their rights and obligations". For him, it is also "a conversational strategy that means a speaker can move from one language to another for one reason or another". The use of code-mixing of two or more languages or language varieties in speech occur only in multilingual settings where speakers share more than one language.

The communicative situation changes as a mark of language switching in the mind of a bilingual individual without knowing either has from an external factor to change normal code to a secret code in a sentence or has the ability to construct the nature of that change, Bhatia, et al., (2013:685). This shows that the speaker switches between languages or codes in a single speech. They insist that "the phenomenon of a special or secret code exhibits striking similarities with bilingual code-mixing and code-switching, which signals a change in a speech event". Language mixing is common in multilingual speakers as in our case study. Alexiadou et al (2003) further explains that "a frequent context where two languages are mixed is the word-internal level, demonstrating how tightly integrated the two grammars are in the mind of a speaker and how they adapt to each other". The application of language mixing across language here is Arabic-Hausa, Kanuri-Hausa, and English-Hausa or as the case may be in Shekau's video clips.

The speaker often displays a mixture of two or more languages making his speech unique. Language mixing necessitates a distinction between matrix and embedded languages. We found out that "the dominant language is the matrix and the inserted language is the embedded language", Auer, (2006:36). Matrix language is a concept characteristic of bilingual and multilingual societies while embedded language is the guest language items. The insertion may contain a lexical item but it can be more difficult in use. As distinguished by Jade et al, (2002) cited in Alexiadou (2), a matrix language is "the main language of the speaker and it has a grammatical correlate: it is responsible for word order and for providing functional phonemes". While embedded language "can provide lexical items". Also, Myers-Scotton (20) cited in Mugo et al, (62) added that "[…] the "base" language is called the matrix language and the "contributing" language (or languages) is called the embedded language". As further explained by Mugo et al, (62) "matrix language is the language that determines the syntax of a code-switching instance and embedded language is a lesser degree of contribution in the code-switching instance".

Previous studies conducted on translation by Alexiadou et al. (2018), Chishiba, (2018), Isele, (2013) and Panou, (2013) made practical contributions to the concept of subtitling and equivalence theories. Alexiadou explored the language mixing phenomena characterized by multilingual speakers. They observed reasons why languages combine as a language model of the speaker or with functional morphological reasons. Isele observed the application of Machine Translation subtitle in translation by combining a statistical system with Rule-based Grammar checking. Based on the above survey, this research study looked at the subtitling in an African language - Hausa of Sub-Saharan Africa to a European language, English, which does not have the same linguistic features or structures.

Altogether, it could be debated that the equivalence issues are in two forms. Nida's formal and dynamic equivalence and that of Pym's natural and directional equivalence. Despite its shortcomings, we observed that equivalence is relevant to translation since it functions as a reminder of the core inadequacies encountered by the translator especially in subtitling. Also, subtitling seems to divert from source text to the target text paradigm.

Basically, equivalence in translation refers to the degree to create a terminology in one language that is semantically close to its translated counterpart. Equivalence has not demonstrated that a translated text has the same significance as the original text. in form or function. It portrays a relation of "closeness". Pym confirms that the concept of equivalence is

that "there is no perfect equivalence" between languages of the translated text. The translation is always considered "assumed equivalence". For him, despite the fact that the two languages function closely or are of same origin, each language sees things differently.

Method and Data Collection

Austin and Searle are the leading theoreticians in speech act theory. The entire utterances according to them have two functions "stating" and "doing things", Shastri, (2012). Each utterance has a meaning and a force. The theory helps us to foresee patterns and resultant problems and allows us to see the translation vividly. What do you want to say? The pragmatic-based theory focuses on the context of the text.

We carefully chosen fifteen (15) video clips online relating to Boko Haram with English subtitles in order to assess, analyse and bring out the total we need for the task. We screened them and came out with five extracts. The extracts of Shekau's video clips with its English subtitles are downloaded from the YouTube channel on the Internet with dates. They served as our corpus.

The term "evaluation" according to McAlester (169) as cited in Hewson (6) is "placing a value on a translation". We consider the text type and the purpose (or appeal-focused text). Comments can be either concise or negative as there is nothing easier than criticism on a translator's task of identifying the strength or weakness of the translation. "All arguments against translation can be summarized by one single judgment: it is not original", Georges Mounin, (13). Since critics see that if the hierarchy of the elements or text is maintained from the source text in the target text, the evaluation or assessment is part of the Translation Quality Assessment (TQA).

Shekau's message to President Jonathan reads according to Thurston, (2018138) that "we are not a cancer… the disease is unbelief, and as Allah says, "Chaos is worse than killing" (Qur'an 2:191). … Everyone knows democracy is unbelief, and everyone knows the Constitution is unbelief, and everyone knows that there are things Allah has forbidden in the Qur'an, and that is forbidden in countless hadiths of the Prophet, that is going on in Western schools. […] We ourselves haven't forbidden anything, we haven't told the Muslim community to abandon anything, and we simply stand on the path of truth"[2]. Also, an instance, where he praises himself by saying his name "*She ka ka ka ka … kau*" and was interpreted with "AK47 sound"; as this is giving wrong impression of the message as the translation.

The study is based on the comparison of extracts of Shekau's Hausa (speech(es) with its English subtitles, putting into consideration the patterns in subtitling. The video clips are downloaded from the Internet for us to view the translation on the screen, listen, comprehend and analyse then compare the voice and/or the speaker and the subtitle. We also considered the parameters of situations in which such speeches are produced by the speaker who happens to be multilingual but not a language specialist. Our evaluation will be more on the target text translation with some considerations from the original. It is a judgment based on the observation of some inadequacies. These may include slipping up and oversight by the translator. This will be followed by analysis, evaluation and then comparison. We arranged the extracts based on the incidents and the year of the release of the video clips as follows:

On the issues of the kidnapping of Chibok Girls, shared by Africanews on 25th September, 2016, Shekau surfaced in the video speaking Arabic, English and Hausa of Sub-Saharan Africa while he used Hausa in addressing the Nigerian Government. He insisted on releasing the missing Chibok Girls only if the government agreed to a prisoner swap. As he said in the video:

Extract 1:

Timeline	(0:27)
English	We don't back your girls. If you want your girls, bring backs our *yan uwa*.

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[2] Abubakar Shekau, "Message to President Jonathan", January, 2012 https://www.youtube.com/watch?vumkj50SUzck. Accessed 13th February, 2020.

	Bring backs our *yan uwa*.

Observation: "*Yan uwa*" is a Hausa expression that stands for relations/relatives in English which is mixed with "bring back". The speaker does not respect the grammar of the English language as he uses "brings" in place of "bring". This is the mixed language because he is combining aspects of two or more languages not clearly deriving primarily from any single language. It may also be that "mixed language does not exist and the claims for it are instances of naïve use".

We further made other extracts of 2 and 3 from *Boko Haram vows to Disrupt Nigeria Election* which was released by News First on February 19th, 2015. We carefully studied and made the extracts as follows:

Extract 2:

Timeline	(0:21 – 0:32)
Hausa	*Mu din nan, wa yan da ka ke cewa ba mu iya yaki ba, muka kori sojoji a bariki ba, mu ka kwato yan uwan mu ba. Alhamdulillah.*
Subtitle	You are claiming that we don't know how to fight, but we forced your soldiers to flee from their houses and we freed our imprisoned fighters from the prisons that you oppressed them in, only praise be to Allah.

Observation: The subtitler translates the speech from Hausa to English as the translation does not conform to the original. The original text in Hausa is not captured well as the speaker is Kanuri not Hausa. And the translator goes on to substitute the word "*bariki*" with "houses" in English which we already have the existing word "barrack". Also, the word "*kwato*" in Hausa is said to be translated with "freed". From the context it shows "*kwato* which is forceful retrieval not freedom as translated. And the next is followed by extract 3.

Extract 3:

Timeline	(0:34 – 0:41)
Hausa	*Sa'an nan kuma a gane, wannan siyasa na democracy ko ba muda rai ba za'ayi ba. Ko ba mu da rai, Allah ba zai bari ayi ba.*
Subtitle	And finally, we say that these elections that you are planning to do, will not happen in peace, even if that cost us our lives. Allah will not leave you to proceed with these elections even after us …

Observation: These subtitles are translations of the original speech made by Shekau. And there is extension of meaning from the original text or gain as a procedure in translation as the case may be. The extension is "in peace" and the use of words in the same context is a misplacement of priority: "*siyasa*" which is "politics" in Hausa and "democracy" which stands for "*demukuradiya*" in Hausa which all deals with democratic politics or government.

In another video clip of one minute, twenty-four seconds (1:24) released by The Telegraph May 6th, 2014 in which the sect threatened to sell schoolgirls abducted from a school in the northeast and claiming that "God has commanded me to sell". With these, we extracted texts for our analysis of extracts 4 and 5.

Extract 4:

Timeline	(0:04 – 0:21)
Hausa	*Mace shekara goma sha biyu … yarinya shekarar ta tara zan yi ma ta aure kamar yadda aka yiwa mamana Aisha yar sayyidina Abubakar matar manzon Allah aure a shekara tara… .*
Subtitle	A lady of 12 years old, I'll give her out for marriage, and a lady of 9 years, I'll give her hand for marriage as they gave my mother out for marriage.

Observation: There is use of the word "lady" in the subtitle is incongruous to "*mace*" and that of "*yarinya*" from the original. And there is a practical loss in translation as the translator dropped this expression "*yadda aka yiwa mamana Aisha yar sayyidina Abubakar matar manzon Allah aure*", he did not capture it in the English subtitle. He put it in the form of "as they gave my mother out". The translation is based on the contextual meaning of the text. There is a loss in translation as some parts of the utterances were omitted.

8

Extract 5:

Timeline	(0:45 – 1:00)
Hausa	*Ku yanka wuyan arna, yan uwa ku kama bayi, wai na kama yarinya a makarantar boko wai ya dame ka, (dariya) na ce ma bokon ma a tashi a boko. Ba ku ji ba ne? Yan mata ku je ku yi aure. Zan mai mai ta wannan magana. A tashi a boko shegu, ni na kama yan matan na ku, zan sayar a kasuwa....*
Subtitle	Leave western education, ladies, go and get married. Leave western education. I'm the one that captured your girls, I'll sell them in the market…

Observation: By contrast, there appeared to be significant differences in the pattern of language structure and discourse between the two languages. The subtitler conveyed the message of the speaker in a free translation; he used different forms of language structure by transforming the message to an acceptable structure in the translated text. There is a loss which is a technique in the translation where the translator dropped some expressions like "*ku yanka wuyan arna*" and "*ku kama bayi*". These expressions are brutal, commanding "the slaughter of unbelievers" and "the capture of slaves" which do not exist in the present situation.

Research Findings and Discussions

The extracts were presented using a tabular form with a timeline on each video clip as data to analyse in the research. The use of code-switching or mixed language by the spokesperson in our study is not clear. Mixed languages posed a challenge to historical linguistics because these languages defy classification. But linguists believed that mixed languages evolved from persistent code-switching. The inhibition to accept the existence of mixed languages is linked to the fact that "it was inconceivable how they could emerge and their mere existence posited a threat to the validity of the comparative method and genetic linguistics" (Matras et al. 2003:209). All these result in inadequacies in the translation, as there is complete mistranslation of the original in the subtitles.

We are able to comprehend that finding an equivalent expression of the SLT from the dictionary and replacing it with the TLT is not sufficient to achieve a rich translation. So, the translator needs to look for an equivalent that already exists somewhere in the language and culture and is accepted to exist prior to the act of translation. It means that there are several kinds of equivalence to choose from and therefore, this is called "directional equivalence". The use of equivalence in the translation process differs depending on the stance of the translators in question on what they regard as their virtues of equivalence itself, (Panou, 2013). We made the following findings that translators should:

- Know that there is no perfect translation equivalent between languages because no two languages see things in the same way,
- Possess a working knowledge of colloquialism, dialect and cultural elements in both languages,
- Lay emphasis on equivalence which stands as the central issue a translator encounters in the translation process.

Conclusion

The amazing improvements in Translation Studies occurred in the field of video or film translation, most notably subtitling. Even though subtitling displays texts below the screen, it has certain rules applied to it and limits in terms of time-space and number of lines. The actual screen displays the subtitle which is accommodated within the width of the screen. Translation and technology are inseparable as technology is part of every aspect of life. Literary translation consists of three major kinds as mentioned above which include translation of videos which is an aspect of AVT. Judging a video as good and successful could be done only when the images and sounds are synchronized and is a failure if it is otherwise. In our case study, the researchers found out that it is difficult to translate the

9

mixture of languages because Shekau made it linguistically difficult in passing across his messages. Abubakar Shekau formed the structure of language that is linguistically referred to as language/code-mixing or code-switching. Subtitling involved using MT because there was no time allotted to Shekau's speech which was simultaneous.

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11

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