An Evaluation of English-to-Yoruba Translations of Some Concepts by Selected Radio News Bulletins in South-Western Nigeria

Dr. Samson DARE[1]
Department of English, Olabisi Onabanjo University, Ago-Iwoye, Nigeria

Dr. Francis Setonji YEDE[2]
Department of English, Michael Otedola College of Primary Education, Lagos, Nigeria

ABSTRACT

This study examines translations of selected official names/titles contained in news broadcasts in the Yoruba-speaking part of Nigeria, interrogating their adequacy and appropriateness. Sixty-five concepts/titles extracted from one hundred news bulletins presented by five radio stations across the Yoruba-speaking states of Nigeria are examined. The study is prompted by an intuitive feeling of inaccuracy and inappropriateness of important words in news broadcasts in Yoruba and predicated upon the fact that misinformation can be as pernicious as lack of information. The renderings of the concepts in Yoruba are compared with their original versions in English, revealing translation weaknesses such as semantic narrowing, expansion, wordiness, sometimes even unwitting distortions. It concludes by emphasising the adoption of appropriate translation strategies and a more rigorous engagement with the texts as a way of guarding against unintended distortions and misinformation.

Keywords: Yoruba, English, translation, news broadcasts, accuracy, distortion,

1.Introduction

One crucial challenge encountered by translators involves accurate transfer of worldviews and socio-political ideologies to the receptor language, a challenge arising because no two languages operate or express issues in the same way and especially because language is culture-specific. The task of translation requires not only a bilingual ability on the part of the translator but also a bi-cultural vision. Translators and interpreters, therefore, are mediators, mediating between cultures (including ideologies, moral systems and socio-political structures), seeking to overcome those incompatibilities which stand in the way of transfer of meaning. What has value as a sign in one cultural community may be devoid of significance in another and it is the translator who is uniquely placed to identify the disparity and may seek to resolve it.

Not being a neutral exercise, translation occurs invariably in a context, just as texts emerge in historical contexts. Translations are processed as situation-in-culture exercises. Gentzler (2001: 134) says:

> *Subjects of a given culture communicate in translated messages primarily determined by local culture constraints. Inescapable infidelity is presumed as a condition of the process; translators do not work in ideal and abstract situations or desire to be innocent, but have vested literary and cultural interests of their own, and want their work to be accepted within another culture. Thus they manipulate the source text to inform as well as conform to existing cultural constraints.*

A rewarding approach to translation is a descriptive, target-oriented, functional and systemic one that takes more than a passing interest in the norms and constraints that govern the production and reception of translation. In consonance with this, Lefevere and Bassnett (1990: 89) observe that the study of translation practices has transcended a formalist approach and become involved in the more encompassing issues of context, history and convention. Contextualisation of translation involves culture, politics and power. The concern of translation with

the broad matters of socio-political structures and the worldview embedded in the target language provides a useful background to this study.

2. Statement of the Problem

Yoruba speakers of English may feel intuitively that certain concepts are not adequately or accurately translated in Yoruba news bulletins. It becomes important to critically examine some translated concepts employed in Yoruba bulletins as a way of interrogating the adequacy and accuracy of the translations. The translation choices adopted by journalists in the Yoruba- speaking part of Nigeria have given birth to such curious interpretations and translations as 'ile asofin agba'(the senior/superior law-making chamber, ie the Senate) and 'ile asofin kekere'(the junior law-making chamber, ie the House of Representatives). There is also evidence of insufficient lexical and semantic discrimination and differentiation in the translations of different military ranks such as 'Colonel', 'General', 'Admiral', and 'Sergeant' as they are all translated as 'Ogagun'(the military boss). This is also the case with the translation of different cadres of Christian religious ranks such as 'Chaplain' and 'Pastor' which are indiscriminately translated as 'Ojise Olorun'(the-person-who-delivers-God's message). These illustrations call to question the adequacy and effectiveness of such translations. There is the need, from the foregoing, to study standard practices and translation strategies that characterise press translations among news-writers in South-Western Nigeria.

2.1 Language and Culture

Studies have shown that language and culture are intricately woven together such that any attempt to separate them along parallel lines will only be an exercise in futility. Culture is the totality of the socially acquired knowledge about the way of life of a people and this obviously includes their language. This view enjoys the support of Lyons (1968) when he states that:

> *The language of a particular society is an integral part of its culture, and the lexical distinctions drawn by each language will tend to reflect the culturally important features of objects, institutions and activities in the society in which the language operates.*

One of the most classical definitions of culture is that of Tylor (1891), as cited by Tschumi (1978:236), which regards culture as:

> *...that complex whole which includes knowledge, belief, art, law, morals, customs, and all other capabilities and habits acquired by man as a member of society.*

To Oyeneye and Shoremi (1985), Tylor's definition of culture distinguishes between the acquired qualities of man and his instinctive qualities. Culture not only refers to artifacts but also ideas, technical knowledge, habits, values, modes of behaviour and socialization. Andah (1982:4) submits that 'culture embraces all the materials and non-material expressions of a people as well as the process with which the expressions are communicated. Indeed, man is a culture-creating and culture-bearing being'.

Like culture, language has been defined variously by linguistic scholars. Sapir (1963:8) defines language as 'a purely human and non-instinctive method of communicating ideas, emotions, and desires by means of a system of voluntarily produced symbols.' It is clear from this definition that language is an exclusively a human possession. As noted earlier, language cannot be discussed to the exclusion of culture. In Sapirs' (1963:207) view, language has a dual relationship with culture; it is part of culture as well as a major vehicle for the expression of culture. Language is therefore central to culture, and as Adetugbo (1992) puts it, 'the centrality of language to culture is recognized everywhere'. Jessel (1978) also cites Fishman (1972) as saying that language is the medium of culture, both intrinsic and extraneous. Hayakawa (1964) posits that man's cultivated ways of behaving and the internal patterns behind them constitute his culture and are made manifest in his language.

As a consequence of the inter-relatedness of language and culture, bilingualism and multilingualism necessarily imply biculturalism and multiculturalism. Acquiring a language means more than understanding the lexis and structure of the language. It has to do with the knowledge of the cultural patterns of life of the speakers of the language. Our culture influences the way we use language to express reality. Culture is the totality of the way we think and behave, which in turn influences our language and the way we use it.

2.2 Broadcast News-writing and Translation

The qualities of broadcast news-writing understandably guide. Given the constraints in length and deadline pressure, it is a routine practice in the broadcast newsroom to resort to gist extraction. In analysing the macrostructures and schemata of news discourse, Van Dijk (1998: 20) writes that source texts are usually summarised in the newsroom on a routine basis and television news can be treated as a summarised version of the print news. Bielsa and Bassnett (2009: 52) also highlight condensation as a major requirement in broadcast media editing. In Clausen's (2004: 12) view, the TV / Radio newscast is misrepresenting itself to conclude that it delivers all the day's news. In commercial television stations, lengthy reports have no place and brevity is the rule. This is probably the reason broadcast news-writing is often criticised for pruning down and presenting virtually only the 'bare bones' of the news story, especially when compared to print journalism.

Translators habitually refine their translations as the production progresses. Schank and Abelson (1977:16) note that 'the conscious element that goes into beautifying language is not present in speech'. Gambier and Henrik (2001: 110) also believe that the conversational style in radio and television news bears semblance to that of ordinary spoken dialogue. As the broadcast copy is translated to be spoken, it is imperative that the style be more conversational but not at the expense of accuracy (Haji Mohammadi, 2005: 72). Effective broadcast news translators desire to inculcate the habit telling the story effectively, guided by the understanding that the television viewers / radio listeners have no opportunity go back over the copy.

The source texts are sometimes rough notes based on which target texts are produced; therefore understanding the logic of the original proves to be of paramount importance, for it facilitates editing and rewriting, as well as routine practices in the newsroom. This brings us to the final product of broadcast news translation where the ultimate goal is to write to speak to people, not read to them and this is the bedrock of the claim that 'newspapers communicate with printed words, radio with spoken words and television with spoken words and moving pictures' (Bielsa and Bassnett, 2009: 52).

2.3 Strategies for Packaging News in another Language/Culture

Studies have been carried out on how and why articles and concepts on international news are translated and edited as they are. It should be noted that there are several processing stages between spotting an event in a foreign country and the final news product, printed or broadcast for the readers/listeners. These stages, as we know, involve translation and editing (or rather trans-editing), transforming the language and the structure of the original message by using strategies such as re-organisation, deletion, addition, and substitution (Hursti, 2001).

Earlier, the amount of news flow has been controlled and selected in order to keep the stories or story details which are considered news worthy to be passed to the next gate. This gate-keeping process depends on how much first-hand knowledge the editor has about the event to be reported and at what stage of the process he is assigned to the event/story or decides to follow it up. The gate-keeping decisions are also governed by the news journalism organisation, the news agencies (concerning news style and readability) and the requirement of speed (time being a key element in the whole process) (Haj Mohammadi 2005: 18). It should be noted that news organisations are embedded in a certain cultural environment. In the light of this, an international news agency cannot pack its news copy with too culture-specific allusions or metaphors. News items must be produced in a way to make a text culturally acceptable everywhere and to all. All the information must be accessible to foreign translators/localisers, regardless of their cultural background.

If we consider the strategies used when transforming news agency source texts, we discover re-organisation as a main tool. It is a means to (re)structure the source text: refocusing the information in a given paragraph, moving or permuting some of the details somewhere else in the story. This implies, for instance, permutation of individual lexical items, but also extensive revamping of information at a higher textual level. The re-organisation can be done partly because of differences between languages, rhetoric traditions, and partly to better serve the needs of the news target readership/listeners.

For instance, Akio (1988) speaks of controlling, transforming, supplementing and reorganising messages. What are important, in our opinion, are not so much the number and the label of the strategies but the awareness that international news communication cannot be analysed merely as a matter of isolated news texts. Translation studies have emphasised, in recent decades, the importance of context and contextualisation in the translating process and, in the decisions made by translators.

2.4   Strategies for News Items Translation

2.4.1   Framing

The media provide frames of reference, or highly stereotyped representations of specific situations, to make the event accessible to the public. They shape other kinds of frames – the ones that the audience, the individuals use when interpreting information about events. The frame systems consist of stereotypical scenarios, routines, and beliefs, and are based on expectations in a given social situation. They enable each of us 'to locate, perceive, identify and label' (Fillmore, 1977, Dubois, 1997, Goffman, 1974, Schank, *et al*. 1977). Media frames or news frames focus on what is discussed and how it is discussed or not. They are embodied in the keywords, metaphors, concepts, symbols, visual images used in a news narrative (Entman, 1991).

Through the framing of a news discourse, journalists and their editors create a certain context for the listeners and viewers. News frames make certain facts meaningful, provide a context in which to understand issues, shape the inferences made, reinforce stereotypes, determine judgments and decisions, draw attention to some aspects of reality while obscuring other elements. The media frames in turn create reactions in the audience, relating to diagnosis of causes, attribution of responsibility, and so on (Baker, 2006).

In order to go into detail in analysing news item translation, we must remember that press translation is characterised by the imperative of quickness. The issue of speed that troubles any translator and translation in the real world, in the case of press translation, becomes an essential characteristic and not a secondary one. The issue of speed in the exploitation of translation is strongly linked to the issue of comprehension. This is aimed at giving attention to the target public: the listener to radio newscast needs to grasp it quickly, getting a sense of what the news item says straightaway. A news item is not meant to be re-read or pondered over several times, but should offer immediate comprehension. Unfortunately, in the field of translations, readability, comprehension and speed often end up simply as textual and cultural domestication (Venuti, 1995).

2.4.2   Translation Loss

As Hervey and Higgins (1992: 24) point out, the transfer of meaning from ST (Source Text) to TT (Target Text) necessarily involves a certain degree of translation loss. This is because a TT will always lack certain culturally relevant features that are present in the ST. An important corollary of this concept of translation loss is that it embraces any failure to replicate an ST exactly, whether this involves losing features in the TT or adding them. Hervey and Higgins (1992: 23) explain that this is due to the fact that backgrounds, shared knowledge, cultural assumptions and learnt responses of monolingual TL (Target language) speakers are inevitably culture-bound. Given this fact, SL (source language) speakers' responses to the ST are never likely to be replicated exactly by effects on members of a different culture. Even a small cultural distance between the ST audience and the TT audience is bound to produce a fundamental dissimilarity between the effects of the ST and those of the TT – such effects can at best be similar in a global and limited sense; they can never be 'the same'. As a result, Hervey and Higgins (1992: 22-23) conclude that 'if there is equivalence here, it is not an objective equivalence, because the translator remains the final arbiter of the imagined effects of both the ST and TT.' Under these circumstances, even a relatively objective assessment of 'equivalent effect' is hard to envisage.

Consequently some questions arise as a result of the preceding claim such as: how do the Yoruba news-writers or 'arbiters' make their judgement regarding the equivalence? What ideology makes them choose to 'lose' something in order to achieve their 'gain'? What is their ultimate 'gain'? In order to answer these questions, we have to put them into a specific environment, taking into consideration the Yoruba culture and world view as a whole.

3.0   Theoretical Framework

Theoretical models for translation studies today are a cluster of overlapping perspectives. There is no unified way of approaching the study of translation (Neubert & Shreve, 2003: 6). Current notions of the nature of translation no longer see translation simply as a matter of source to target language rendering of one written text to another. This view is quite prevalent among non-translators and for the purpose of this paper, this view must be tested against our findings for its veracity. In this regard, this study adopts André Lefevere's theory of rewriting (1992) which emphasises rewriting of original text to suit the need and the context in which the listening is taking place and the notions of patronage associated with this. The rationale for choosing this paradigm is that it captures the influence of the cultural environment in which translation takes place, and sees the translator as an involved agent who is influenced by his or her surrounding cultural environment.

Data Presentation and Analysis

Sixty-five concepts/official/professional titles extracted from one hundred news bulletins presented by five radio stations across the Yoruba-speaking states of Nigeria were examined. The radio stations are: The Broadcasting Corporation of Oyo State (BCOS), Ogun State Broadcasting Corporation (OGBC), Radio Lagos, Oluyole FM, and Paramount FM. The lexical items identified and examined are those that occur frequently in news presentations and whose meanings are critically tied to the context of the reports.

The data are presented and analysed as follows:.

1   Table showing translation of Professional Terms

S/N	ENGLISH	BCOS YORUBA TRANSLATION	OLUYOLE F.M YORUBA TRANSLATION	OGBC AB YORUBA TRANSLATION	RADIO LAGOS YORUBA TRANSLATION	PARAMOUNT F.M YORUBA TRANSLATION
1.	Manager	Oga agba	Oga agba	Oludari	Oga Agba	Oga Agba
2.	Chief Executive Officer	Alase agba	Alase agba	Oldari	Alase	Alase
3.	Provost	Olori/oga agba ile eko ekose olukoni	Olori/oga agba ile eko ekose olukoni	Oga agba fun ile eko olukoni	Oga Agba fun ile eko olukoni	Oga Agba fun ile eko olukoni
4.	Teacher	Oluko-ni	Oluko-ni	Oluko	Oluko	Oluko
5.	Rector	Oga agba ile eko gbogbonise	Oga agba ile eko gbogbonise	Oga agba fun ile eko gbogbonise	Oga Agba fun ile eko gbogbonise	Oga Agba fun ile eko gbogbonise
6.	Vice Chancellor	Giwa/alase agba ile eko fasiti	Giwa/alase agba ile eko fasiti	Oga agba fun ile eko fasiti	Oga agba fun ile eko fasiti	Oga agba fun ile eko fasiti
7.	Principal	Oga ile eko girama	Oga ile eko girama	Oga ile eko giga girama	Oga ile eko giga	Oga ile eko giga
8.	Barrister	Amofin-Akose mose	Amofin-Akose mose	Agbejero	Agbejero	Agbejero
9.	Surgeon	Dokita onise abe	Dokita onise abe	Onisegun abe	Onisegun abe	Onisegun abe
10.	Editor	Olootu iroyin	Olootu iroyin	Olootu iroyin	Olootu iroyin	Olootu

The concepts in the table above are translated using loaded noun phrases. The word 'Manager' in (item number 1), a single word, is rendered as a noun phrase 'oga agba' (the senior/superior boss) in Yoruba by four stations. The word 'Editor' (item number 10) is translated as 'olootu iroyin'(the boss presiding over news). The words 'Rector' and 'Provost' (items number 3 and 5) are rendered in wordy noun phrases as 'Olori/oga agba ile ekose olukoni'(the most senior boss in the College of Education) or 'oga agba fun ile eko gbogbonise '(the most senior boss of the polytechnic). Apart from being long and wordy, the translations lack clarity. The word 'olootu' in Yoruba can be used to signify leadership of any kind. The problem here is that it lacks precision. Other examples in which long-winded nominal paraphrases are employed for translation include 'Principal' (item number 7) 'oga ile eko girama'(the boss for the Grammar School) ; 'Surgeon' (item number 9) 'dokita onise abe'(the doctor who works with the knife); 'Barrister' (item number 8) 'amofin akose-mose'(the professional well-trained in the law).

Vague descriptive phrases such as 'oga agba'(the most senior boss), 'olori'(the head/leader) 'alase'(the wielder of authority), 'alase agba'(the most senior wielder of authority) are employed to represent a number of distinctive entities in English. This creates the problem of referential confusion. For example, the difference in the referential imports of the positions of 'Manager' and 'Chief Executive Officer' (item number1and 2) is blurred by the translation of both as 'oga agba'(the most senior boss) or of the difference in the positions of 'Rector', 'Provost', 'Vice-chancellor' (items number 3, 5 and 6) translated as 'oga' (boss) or 'alase agba'(the senior wielder of authority).

2   Table Showing Translation of Political Titles

S/N	ENGLISH	BCOS YORUBA TRANSLATION	OLUYOLE F.M YORUBA TRANSLATION	OGBC AB YORUBA TRANSLATION	RADIO LAGOS YORUBA TRANSLATION	PARAMOUNT F.M YORUBA TRANSLATION
1.	President	Olori orile ede/Aare orile ede	Olori orile ede/Aare orile ede	Alase tabi Olori	Aare	Aare
2.	Vice-President	Igbakeji Aare	Igbakeji Aare	Igbakeji alase	Igbakeji aare	Igbakeji aare
3.	Prime Minister	Olotu ijoba	Olotu ijoba	Olotu ijoba	Olotu Ijoba	Olotu Ijoba
4.	Commissioners	Komisona	Komisona	Alabojuto ise oba	Komisona	Komisona
5.	Senator	Senato	Senato	Asofin agba	Senato	Senato
6.	Honourable	Asofin	Asofin	Olola	Olola	Olola
7.	Senate President	Aare ile asofin agba	Aare ile asofin agba	Aare ile asofin agba	Aare ile asofin agba	Olori Ile Igbimo Asofin Agba
8.	Speaker, House of Representative	Aare ile asofin kekere	Aare ile asofin kekere	Aare ile asofin kekere	Aare ile asofin kekere	Oludari Ile Asofin Apapo Kekere
9.	Senate whip	Olori Adamolekun	Olori Adamolekun	Olori Adamolekun	Olori Adamolekun	Akojanu Ile Igbimo Asofin Agba
10.	Re-Run Election	Atundi Ibo	Atundi Ibo	Atundi Ibo	Atundi Ibo	Atundi Ibo
11.	Constituency	Ekun Idibo	Ekun Idibo	Ekun Idibo	Ekun Idibo	Ekun Idibo
12.	Primary Election	Eto Idibo abele	Eto Idibo abele	Eto Idibo abele	Eto Idibo abele	Idibo Abele
13.	Bills	Iwe Ofin	Iwe Ofin	Iwe Ofin	Iwe Ofin	Aba Ofin
14.	Motions	Aba dofin	Aba dofin	Aba dofin	Aba dofin	Aba
15.	Running Mate	Igbakeji ondije dupo	Igbakeji ondije dupo	Igbakeji ondije dupo	Igbakeji ondije dupo	Olubadije

This table displays the items dealing with political ideologies / terminologies.

Concepts like 'President' (item number 1), 'the Senate President' (item number 7) and 'the Speaker of the House of Representatives' (item number 8) are all translated with the modifier 'aare'(the president): 'aare orile ede'(president of the nation), 'aare ile asofin agba'(president of the senior legislative chamber/house) and 'aare ile asofin kekere'(president of the junior legislative chamber). Moreover, the President (ie the President of the nation) is confusingly referred to as 'aare'(president), 'olori orile ede'(the head of nation/state) or 'alase orile ede'(the wielder of authority of the nation/state). It is difficult to say whether the problem arises from an inherent inadequacy in the resources of the Yoruba language or from   limited competence on the part of the translators.

The translation of the Senate as 'ile asofin agba' and the House of Representatives as 'ile asofin kekere', contrasting 'agba'(senior or higher or elder or greater) with 'kekere'(smaller, junior, lower) fails to differentiate the functions of the two legislative chambers, thus   creating the misconception in Yoruba listeners that the function of law making being performed by the Senate is superior to the one being performed by the House of Representatives, an evaluation members of the latter are likely to find offensive. This translation requires more serious re-evaluation in view of the fact that Nigerians are sensitive to matters of titles and ranking.

3 Table Showing Translation of Official Titles

S/N	ENGLISH	BCOS YORUBA TRANSLATION	OLUYOLE F.M YORUBA TRANSLATION	OGBC AB YORUBA TRANSLATION	RADIO LAGOS YORUBA TRANSLATION	PARAMOUNT F.M YORUBA TRANSLATION
1.	Head of Department	Olori eka	Olori eka	Olori eka eko	Olori eka eko	Olori eka eko
2.	Course Advisor	Olubanidamoran eto eko	Olubanidamoran eto eko	Olugbani nimoran eko	Olugbani nimoran eko	Olugbani nimoran eko
3.	Chancellor	Olubewo agba	Olubewo agba	Baba isale	Baba isale	Baba isale
4.	Professor	Ojogbon	Ojogbon	Ojogbon	Ojogbon	Ojogbon
5.	Proprietor	Oludasile	Oludasile	Oludasile {okunrin}	Oludasile	Oludasile
6.	Proprietress	Oludasile	Oludasile	Oludasile (obirin)	Oludasile	Oludasile
7.	Secretary	Akowe	Akowe	Akowe	Akowe	Akowe
8.	Registrar	Akowe agba	Akowe agba	Akowe	Akowe Agba	Akowe Agba
9.	Journalist	Oniroyin/akoroyin	Oniroyin/akoroyin	Akoroyin	Akoroyin	Akoroyin
10.	Justice	Onidajo	Onidajo	Idajo	Onidajo	Onidajo
11.	Judge	Adajo	Adajo	Adajo	Adajo	Adajo
12.	Councillor	Kanselor	Kanselo	Kanselo	Kanselo	Kanselo
13.	Dean	Olori eka eto eko	Olori eka eto eko	Oga agba leka eko	Oga agba leka eko	Oga agba leka eko
14.	Doctorate Degree	Oye omowe	Oye omowe	Oye imo eko	Oye omowe	Oye omowe
15.	Profession	Ise eniyan yan laayo/ise ise	Ise eniyan yan laayo/ise ise	Ise ti a yan laayo	Ise ti a yan laayo	Ise ti a yan laayo
16.	Accountant	Olusiro owo	Olusiro owo	Olusiro owo	Olusiro owo	Olusiro owo
17.	Nurse	Olutoju alaisan	Olutoju alaisan	Olutoju alaisan	Olutoju alaisan	Olutoju alaisan
18.	Judge	Adajo	Adajo	Adajo	Adajo	Adajo
19.	Prince	Omooba	Omooba	Omooba (okinrin)	Omooba (okinrin)	Omooba (okinrin)
20.	Chief	Oloye	Oloye	Oloye	Oloye	Oloye
21.	Mister (Mr)	Ogbeni	Ogbeni	Ogbeni	Ogbeni	Ogbeni
22.	Evangelist	Ajihinrere	Ajihinrere	Alufa ijo	Ajihinrere	Ajihinrere
23.	General Overseer	Alakoso agba	Alakoso agba	Alakoso agba	Alakoso	Alakoso
24.	Reverend	Eni owo	Eni owo	Eni owo	Eni owo	Eni owo
25.	Minister	Iranse Oluwa	Iranse Oluwa	Iranse Oluwa	Iranse Oluwa	Iranse Oluwa
26.	Cardinal	Kadina	Kadina	Kadina	Kadina	Kadina
27.	Comrade	Komireedi	Komireedi	Komireedi	Komireedi	Komireedi
28.	Sergeant	Sajenti	Sajenti	Sajenti	Sajenti	Sajenti

29.	Inspector	Ripeeto	Ripeeto	Ripeeto	Ripeeto	Ripeeto
30.	Deacon	Diakoni	Diakoni	Diakoni	Diakoni	Diakoni
31.	Million	Milionu	Milionu	Milionu	Milionu	Milionu
32.	Colonel	Ogagun	Ogagun	Ogagun	Ogagun	Ogagun
33.	General	Ogagun	Ogagun	Ogagun	Ogagun	Ogagun
34.	Admiral	Ogagun	Ogagun	Ogagun	Ogagun	Ogagun
35.	Chaplain	Iranse Olorun	Iranse Olorun	Iranse Olorun	Iranse Olorun	Iranse Olorun
36.	Bishop	Bisoobu	Bisoobu	Bisoobu	Bisoobu	Bisoobu
37.	Pastor	Iranse Olorun	Iranse Olorun	Iranse Olorun	Iranse Olorun	Iranse Olorun
38.	Elder	Alagba	Alagba	Alagba	Alagba	Alagba
39.	Aunt	Egbon Obinrin	Egbon Obinrin	Egbon Obinrin	Egbon Obinrin	Egbon Obinrin
40.	Uncle	Egbon Okunrin	Egbon Okunrin	Egbon Okunrin	Egbon Okunrin	Egbon Okunrin

There are cases of direct borrowing and nativisation of foreign words by the local news-writer in this section. Rewriting of words like 'Comrade' (item number 28) as 'Komireedi', 'Councillor' (item number 12) as 'Kanselo', 'Sergeant' (item number 29) as 'Sajenti', 'Inspector'; (item number 30) as 'Ripeeto', 'Deacon' (item number 31) as 'Diakoni', 'Cardinal' (item number 27) as 'Kadina', 'Million' (item number 32) as 'Milionu' is an interesting phenomenon.

5.0   Conclusion

The paper has subjected the translations of some official titles and concepts by broadcast media in the Yoruba-speaking area of Nigeria to scrutiny against the background of the fact that the two languages involved, English and Yoruba, are embedded in and convey different cultural values. Translations are usually notoriously challenging and accuracy is often difficult to attain. Not surprisingly, many of the translated concepts suffer lack of fidelity to the original versions. Many of the translations betray vagueness, ambiguity, indeterminate reference and even unwitting distortions, qualities that are inconsistent with the principles of mass communication. Ideally, mass communicated messages are crafted in such a way that they display absolute clarity.

This situation places a high responsibility on the news translators, calling for a re-evaluation of the translation strategies adopted so far. Sloppiness and mental indolence must give way to a critical engagement with the texts and an acute sense of accuracy and appropriateness to attain more respectable versions of the translations than hitherto obtain.

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