An Evaluation of English-to-Yoruba Translations of some Concepts by Selected Radio News Bulletins

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Abstract

This study examines translations of selected official names/titles contained in news broadcasts in the Yorùbá-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 Yorùbá-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 Yorùbá and predicated upon the fact that misinformation can be as pernicious as lack of information. The renderings of the concepts in Yorùbá 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.

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) 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 (134).

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.

Statement of the Problem

Yorùbá speakers of English may feel intuitively that certain concepts are not adequately or accurately translated in Yorùbá news bulletins. It becomes important to critically examine some translated concepts employed in Yorùbá bulletins as a way of interrogating the adequacy and accuracy of the translations. The translation choices adopted by journalists in the Yorùbá- speaking part of Nigeria have given birth to such curious interpretations and translations as *ilé asòfin àgbà* (the senior/superior law-making chamber, that is, the Senate) and *ilé asòfin kékeré* (the junior law-making chamber, i.e., 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 *ògágun* (the military boss). This is also the case with the translation of different cadres of Christian religious leaders such as 'Chaplain' and 'Pastor' which

are indiscriminately translated as *ojíṣẹ́ Ọlọ́run* (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.

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. One of the most classical definitions of culture is that of Tylor (1891), as cited by Tschumi (1978), 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" (236). To Oyeneye and Shoremi (1985), Tylor's definition of culture distinguishes between the acquired qualities of humans and their instinctive qualities. Culture not only refers to artifacts but also ideas, technical knowledge, habits, values, modes of behavior and socialization. Andah (1982) 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" (4).

Like culture, language has been defined variously by linguistics scholars. Sapir (1963) 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" (8). It is clear from this definition that language is an exclusively human possession. As noted earlier, language cannot be discussed to the exclusion of culture. In Sapirs' (1963) view, language has a dual relationship with culture; it is part of culture as well as a major vehicle for the expression of culture (207). Language is therefore central to culture, and as Adetugbo (1992) puts it, "the centrality of language to culture is recognized everywhere" (14). 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.

Broadcast News-writing and Translation

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 criticized 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) note that "the conscious element that goes into beautifying language is not present in speech" (16). 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 of 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).

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). News organizations 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-organization 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.

Strategies for News Items Translation

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).

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) 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" (22-23). Under these circumstances, even a relatively objective assessment of 'equivalent effect' is hard to envisage.

Consequently, some questions arise because of the preceding claim: 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 Yorùbá culture and worldview as a whole.

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 Yorùbá-speaking states of Nigeria are examined. The radio stations are: The Broadcasting Corporation of Ọ̀yọ́ State (BCOS), Ọ̀gùn State Broadcasting Corporation (OGBC), Radio Lagos, Olúyọ̀lé 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:

Chart 1: Translation of Professional Terms>

S/N	ENGLISH	BCOS YORÙBÁ TRANSLATION	OLÚYÒLÉ F.M YORÙBÁ TRANSLATION	OGBC AB YORÙBÁ TRANSLATION	RADIO LAGOS YORÙBÁ TRANSLATION	PARA-MOUNT F.M YORÙBÁ TRANSLATION
1.	Manager	Ògá àgbà	Ògá àgbà	Olùdarí	Ògá Àgbà	Ògá Àgbà
2.	Chief Executive Officer	Aláṣẹ àgbà	Aláṣẹ àgbà	Olùdarí	Aláṣẹ	Aláṣẹ
3.	Provost	Olórí/ògá àgbà ilé-èkọ́ ẹkọ́ṣẹ olùkọ́ni	Olórí/ògá àgbà ilé-èkọ́ ẹkọ́ṣẹ olùkọ́ni	Ògá àgbà fún ilé-èkọ́ olùkọ́ni	Ògá Àgbà fún ilé-èkọ́ olùkọ́ni	Ògá Àgbà fún ilé-èkọ́ olùkọ́ni
4.	Teacher	Olùkọ́-ni	Olùkọ́-ni	Olùkọ́	Olùkọ́	Olùkọ́
5.	Rector	Ògá àgbà ilé-èkọ́ gbogbonìṣe	Ògá àgbà ilé-èkọ́ gbogbonìṣe	Ògá àgbà fún ilé-èkọ́ gbogbonìṣe	Ògá àgbà fún ilé-èkọ́ gbogbonìṣe	Ògá Àgbà fún ilé-èkọ́ gbogbonìṣe
6.	Vice Chancellor	Gíwá/aláṣẹ àgbà ilé-èkọ́ fásitì	Gíwá/aláṣẹ àgbà ilé-èkọ́ fásitì	Ògá àgbà fún ilé-èkọ́ fásitì	Ògá àgbà fún ilé-èkọ́ fásitì	Ògá àgbà fún ilé- èkọ́ fásitì
7.	Principal	Ògá ilé-èkọ́ girama	Ògá ilé-èkọ́ girama	Ògá ilé-èkọ́ gíga girama	Ògá ilé-èkọ́ gíga	Ògá ilé-èkọ́ gíga
8.	Barrister	Amòfin-Akọ́ṣẹ́ moṣẹ́	Amòfin-Akọ́ṣẹ́ moṣẹ́	Agbẹjọ́rò	Agbẹjọ́rò	Agbẹjọ́rò
9.	Surgeon	Dókítà oníṣẹ́ abẹ	Dókítà oníṣẹ́ abẹ	Oníṣègùn abẹ	Oníṣègùn abẹ	Oníṣègùn abẹ
10.	Editor	Olóòtú ìròyìn	Olóòtú ìròyìn	Olóòtú ìròyìn	Olóòtú ìròyìn	Olóòtú

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 *ògá àgbà* (the senior/superior boss) in Yorùbá by four stations. The word 'Editor' (item number 10) is translated as *olóòtú ìròyìn* (the boss presiding over news). The words 'Rector' and 'Provost' (items number 3 and 5) are rendered in wordy noun phrases as *olórí/ògá àgbà ilé-èkọ́ṣẹ́ olùkọ́ni* (the most senior boss in the College of Education) or *ògá àgbà fún ilé-èkọ́ gbogbonìṣe* (the most senior boss of the polytechnic). Apart from being long and wordy, the translations lack clarity. The word *olóòtú* in Yorùbá 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) *ògá ilé-èkọ́ girama* (the boss for the Grammar School); 'Surgeon' (item number 9) *dókítà oníṣẹ́ abẹ* (the doctor who

works with the knife); 'Barrister' (item number 8) *amòfin akóṣẹ́-moṣẹ́* (the professional well-trained in the law).

Vague descriptive phrases such as *ògá àgbà* (the most senior boss), *olórí* (the head/leader) *aláṣẹ* (the wielder of authority), *aláṣẹ àgbà* (the most senior wielder of authority) are employed to represent a number of distinctive entities in English. This creates the problem referential confusion. For example, the difference in the referential imports of the positions of 'Manager' and 'Chief Executive Officer' (item numbers 1and 2) is blurred by the translation of both as *ògá àgbà* (the most senior boss) or of the difference in the positions of 'Rector', 'Provost', 'Vice-chancellor' (items numbers 3, 5 and 6) translated as *ògá* (boss) or *aláṣẹ àgbà* (the senior wielder of authority). The table below displays the items dealing with political ideologies / terminologies.

Chart 2: Translation of Political Titles

S/N	ENGLISH	BCOS YORÙBÁ TRANSLATION	OLÚYỌLÉ F.M YORÙBÁ TRANSLATION	OGBC AB YORÙBÁ TRANSLATION	RADIO LAGOS YORÙBÁ TRANSLATION	PARAMOUNT F.M YORÙBÁ TRANSLATION
1.	President	Olórí orílẹ̀ èdè/Aàrẹ orílẹ̀ èdè	Olórí orílẹ̀ èdè/Aàrẹ orílẹ̀ èdè	Aláṣẹ tàbí Olórí	Aàrẹ	Aàrẹ
2.	Vice-President	Igbákejì Aàrẹ	Igbákejì Aàrẹ	Igbákejì aláṣẹ	Igbákejì aàrẹ	Igbákejì aàrẹ
3.	Prime Minister	Olóòtú ìjọba	Olóòtú ìjọba	Olóòtú ìjọba	Olóòtú Ìjọba	Olóòtú Ìjọba
4.	Commis-sioners	Kọmíṣọ́nnà	Kọmíṣọ́nnà	Alábòòjútó iṣẹ́ ọba	Kọmíṣọ́nnà	Kọmíṣọ́nnà
5.	Senator	Sẹ́nàtọ̀	Sẹ́nàtọ̀	Aṣofin àgbà	Sẹ́nàtọ̀	Sẹ́nàtọ̀
6.	Honorable	Aṣòfin	Aṣòfin	Ọlọ́lá	Ọlọ́lá	Ọlọ́lá
7.	Senate President	Aàrẹ ilé aṣòfin àgbà	Aàrẹ ilé aṣòfin àgbà	Aàrẹ ilé aṣòfin àgbà	Aàrẹ ilé aṣòfin àgbà	Olórí Ilé Ìgbìmọ̀ Aṣòfin Àgbà
8.	Speaker, House of Represen-tative	Aàrẹ ilé aṣòfin kékeré	Aàrẹ ilé aṣòfin kékeré	Aàrẹ ilé aṣòfin kékeré	Aàrẹ ilé aṣòfin kékeré	Olùdàrí Ilé Aṣòfin Àpapọ̀ Kékeré
9.	Senate whip	Olórí Adámọlẹ́kun	Olórí Adámọlẹ́kun	Olórí Adámọlẹ́kun	Olórí Adámọlẹ́kun	Akójàànu Ilé Ìgbìmọ̀ Aṣòfin Àgbà
10.	Re-Run Election	Àtúndì Ìbò	Àtúndì Ìbò	Àtúndì Ìbò	Àtúndì Ìbò	Àtúndì Ìbò
11.	Constituency	Ẹ̀kùn Ìdìbò	Ẹ̀kùn Ìdìbò	Ẹ̀kùn Ìdìbò	Ẹ̀kùn Ìdìbò	Ẹ̀kùn Ìdìbò
12.	Primary Election	Ètò Ìdìbò abẹ́lé	Ètò Ìdìbò abẹ́lé	Ètò Ìdìbò abẹ́lé	Ètò Ìdìbò abẹ́lé	Ìdìbò Abẹ́lé
13.	Bills	Ìwé Òfin	Ìwé Òfin	Ìwé Òfin	Ìwé Òfin	Àbá Òfin
14.	Motions	Àbá dòfin	Àbá dòfin	Àbá dòfin	Àbá dòfin	Àbá
15.	Running Mate	Igbákejì ọ̀ndíje dupò	Igbákejì ọ̀ndíje dupò	Igbákejì ọ̀ndíje dupò	Igbákejì ọ̀ndíje dupò	Olùbádíje

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 *àààrẹ* (the president): *àààrẹ oríléẹ̀ èdè* (president of the nation), *àààrẹ ilé aṣòfin àgbà* (president of the senior legislative chamber/house) and *àààrẹ ilé aṣòfin kékeré* (president of the junior legislative chamber). Moreover, the President (i.e., the President of the nation) is confusingly referred to as *àààrẹ* (president), *olórí oríléẹ̀ èdè* (the head of nation/state) or *aláṣẹ oríléẹ̀ èdè* (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 Yorùbá language or from limited competence on the part of the translators.

The translation of the Senate as *ilé aṣòfin àgbà* and the House of Representatives as *ilé aṣòfin kékeré*, contrasting *àgbà* (senior or higher or elder or greater) with *kékeré* (smaller, junior, lower) fails to differentiate the functions of the two legislative chambers, thus creating the misconception in Yorùbá 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.

Chart 3: Translation of Official Titles

S/N	ENGLISH	BCOS YORÙBÁ TRANSLATION	OLÚYỌLÉ F.M YORÙBÁ TRANSLATION	OGBC AB YORÙBÁ TRANSLATION	RADIO LAGOS YORÙBÁ TRANSLATION	PARAMOUNT F.M YORÙBÁ TRANSLATION
1.	Head of Department	Olórí ẹka	Olórí ẹka	Olórí ẹka ẹkọ́	Olórí ẹka ẹkọ́	Olórí ẹka ẹkọ́
2.	Course Advisor	Olùbánidámọ̀ràn ètò ẹkọ́	Olùbánidámọ̀ràn ètò ẹkọ́	Olùbánidámọ̀ràn ẹkọ́	Olùbánidámọ̀ràn ẹkọ́	Olùbánidámọ̀ràn ẹkọ́
3.	Chancellor	Olùbẹ̀wò àgbà	Olùbẹ̀wò àgbà	Baba ìsàlẹ̀	Baba ìsàlẹ̀	Baba ìsàlẹ̀
4.	Professor	Ọ̀jọ̀gbón	Ọ̀jọ̀gbón	Ọ̀jọ̀gbón	Ọ̀jọ̀gbón	Ọ̀jọ̀gbón
5.	Proprietor	Olùdásílẹ̀	Olùdásílẹ̀	Olùdásílẹ̀ {ọkùnrin}	Olùdásílẹ̀	Olùdásílẹ̀
6.	Proprietress	Olùdásílẹ̀	Olùdásílẹ̀	Olùdásílẹ̀ (obìnrin)	Olùdásílẹ̀	Olùdásílẹ̀
7.	Secretary	Akọ̀wé	Akọ̀wé	Akọ̀wé	Akọ̀wé	Akọ̀wé
8.	Registrar	Akọ̀wé àgbà	Akọ̀wé àgbà	Akọ̀wé	Akọ̀wé Àgbà	Akọ̀wé Àgbà
9.	Journalist	Oníròyìn/ akọròyìn	Oníròyìn/ akọròyìn	Akọròyìn	Akọròyìn	Akọròyìn
10.	Justice	Onídàájọ́	Onídàájọ́	Ìdàjọ́	Onídàájọ́	Onídàájọ́
11.	Judge	Adájọ́	Adájọ́	Adájọ́	Adájọ́	Adájọ́
12.	Councillor	Kánsẹ́lọ̀	Kánsẹ́lọ̀	Kánsẹ́lọ̀	Kánsẹ́lọ̀	Kánsẹ́lọ̀

13.	Dean	Olórí ẹka ètò ẹ̀kọ́	Olórí ẹka ètò ẹ̀kọ́	Ọ̀gá àgbà léka ẹ̀kọ́	Ọ̀gá àgbà léka ẹ̀kọ́	Ọ̀gá àgbà léka ẹ̀kọ́
14.	Doctorate Degree	Oyè ọ̀mọ̀wé	Oyè ọ̀mọ̀wé	Oyè ìmọ̀ ẹ̀kọ́	Oyè ọ̀mọ̀wé	Oyè ọ̀mọ̀wé
15.	Profession	Iṣẹ́ ènìyàn yàn láàyò/iṣẹ́ ìṣẹ́	Iṣẹ́ ènìyàn yàn láàyò/iṣẹ́ ìṣẹ́	Iṣẹ́ tí a yàn láàyò	Iṣẹ́ tí a yàn láàyò	Iṣẹ́ tí a yàn láàyò
16.	Accountant	Olùṣirò owó	Olùṣirò owó	Olùṣirò owó	Olùṣirò owó	Olùṣirò owó
17.	Nurse	Olùtójú aláìsàn	Olùtójú aláìsàn	Olùtójú aláìsàn	Olùtójú aláìsàn	Olùtójú aláìsàn
18.	Judge	Adájọ́	Adájọ́	Adájọ́	Adájọ́	Adájọ́
19.	Prince	Ọmọọba	Ọmọọba	Ọmọọba (ọkùnrin)	Ọmọọba (ọkùnrin)	Ọmọọba (ọkùnrin)
20.	Chief	Olóyè	Olóyè	Olóyè	Olóyè	Olóyè
21.	Mister (Mr)	Ọ̀gbẹ́ni	Ọ̀gbẹ́ni	Ọ̀gbẹ́ni	Ọ̀gbẹ́ni	Ọ̀gbẹ́ni
22.	Evangelist	Ajíhìnrere	Ajíhìnrere	Àlùfáà ìjọ	Ajíhìnrere	Ajíhìnrere
23.	General Overseer	Alàkóòso àgbà	Alàkóòso àgbà	Alàkóòso àgbà	Alàkóòso	Alàkóòso
24.	Reverend	Ẹni ọ̀wọ̀	Ẹni ọ̀wọ̀	Ẹni ọ̀wọ̀	Ẹni ọ̀wọ̀	Ẹni ọ̀wọ̀
25.	Minister	Ìránńṣẹ́ Olúwa	Ìránńṣẹ́ Olúwa	Ìránńṣẹ́ Olúwa	Ìránńṣẹ́ Olúwa	Ìránńṣẹ́ Olúwa
26.	Cardinal	Kádínà	Kádínà	Kádínà	Kádínà	Kádínà
27.	Comrade	Kọ́míréèdì	Kọ́míréèdì	Kọ́míréèdì	Kọ́míréèdì	Kọ́míréèdì
28.	Sergeant	Sájẹ́ntì	Sájẹ́ntì	Sájẹ́ntì	Sájẹ́ntì	Sájẹ́ntì
29.	Inspector	Rìpétọ̀	Rìpétọ̀	Rìpétọ̀	Rìpétọ̀	Rìpétọ̀
30.	Deacon	Díákónì	Díákónì	Díákónì	Díákónì	Díákónì
31.	Million	Mílíọ́nù	Mílíọ́nù	Mílíọ́nù	Mílíọ́nù	Mílíọ́nù
32.	Colonel	Ọ̀gágun	Ọ̀gágun	Ọ̀gágun	Ọ̀gágun	Ọ̀gágun
33.	General	Ọ̀gágun	Ọ̀gágun	Ọ̀gágun	Ọ̀gágun	Ọ̀gágun
34.	Admiral	Ọ̀gágun	Ọ̀gágun	Ọ̀gágun	Ọ̀gágun	Ọ̀gágun
35.	Chaplain	Ìránńṣẹ́ Ọlọ́run	Ìránńṣẹ́ Ọlọ́run	Ìránńṣẹ́ Ọlọ́run	Ìránńṣẹ́ Ọlọ́run	Ìránńṣẹ́ Ọlọ́run
36.	Bishop	Bíṣọ́ọ̀bù	Bíṣọ́ọ̀bù	Bíṣọ́ọ̀bù	Bíṣọ́ọ̀bù	Bíṣọ́ọ̀bù
37.	Pastor	Ìránńṣẹ́ Ọlọ́run	Ìránńṣẹ́ Ọlọ́run	Ìránńṣẹ́ Ọlọ́run	Ìránńṣẹ́ Ọlọ́run	Ìránńṣẹ́ Ọlọ́run
38.	Elder	Alàgbà	Alàgbà	Alàgbà	Alàgbà	Alàgbà
39.	Aunt	Ẹ̀gbọ́n Obìnrin	Ẹ̀gbọ́n Obìnrin	Ẹ̀gbọ́n Obìnrin	Ẹ̀gbọ́n Obìnrin	Ẹ̀gbọ́n Obìnrin
40.	Uncle	Ẹ̀gbọ́n Ọkùnrin	Ẹ̀gbọ́n Ọkùnrin	Ẹ̀gbọ́n Ọkùnrin	Ẹ̀gbọ́n Ọkùnrin	Ẹ̀gbọ́n Ọkùnrin

There are cases of direct borrowing and nativization of foreign words by the local news-writer in this section. Rewriting of words like 'Comrade' (item number 28) as *Kómíréèdì*, 'Councillor' (item number 12) as *Kánsẹ́lọ̀*, 'Sergeant' (item number 29) as *Sájẹ́ntì*, 'Inspector'; (item number 30) as *Rìpẹ́tọ̀*, 'Deacon' (item number 31) as *Díákónì*, 'Cardinal' (item number 27) as *Kádínà*, 'Million' (item number 32) as *Mílíọ̀nù* is an interesting phenomenon.

Conclusion

The paper has subjected the translations of some official titles and concepts by broadcast media in the Yorùbá-speaking area of Nigeria to scrutiny against the background of the fact that the two languages involved, English and Yorùbá, 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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