

# The Role of *Eléti-Ofe* Yorùbá News Broadcast in the Translation of English Vocabulary and the Use of Indigenous and Stylistic Expressions

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## Abstract

*The fear of extinction of indigenous languages has always been expressed by people who are committed to the sociocultural beliefs and practices of their communities. Scholars seek ways to resuscitate Yorùbá. However, assessing the role that radio broadcasts play in translating newly-emerging terms in English into simple Yorùbá expressions, and the stylistic use of expressions which could be easily understood by non-experts in the Yorùbá language is a feat yet to be achieved. This paper examines the use of language on Eléti-Ofe, a Yorùbá news program on Olúyòlé 98.5 FM, a radio station in Ibadan, Oyo state, Nigeria. The aim is to highlight its role in the translation of English expressions into Yorùbá, and the use of stylistic words which can help rekindle the dying flame of Yorùbá native lore and wisdom. The programme is purposively sampled for its uniqueness in the creative use of culture-rich expressions. Excerpts from five taped episodes randomly selected between August and September 2017 served as data for the study. These were transcribed into written Yorùbá expressions and were translated into English equivalents. Near-[equivalents of existing uncommonly-translated English expressions in addition to uncommon, culture-rich, illustrative proverbial expressions and slogans were peculiar features of the use of language on the programme. These provided both meaning support and captivating, creative introductions for the news items. These features do not only establish a platform for effective translations but also facilitate the revival of long-forgotten and often misquoted proverbs and slogans. Improvement in the use of language on many other broadcast programmes is recommended to promote effective and continuous use of Yorùbá language over time.*

*Keywords:* Eléti-Ofe, indigenous languages, translation, stylistic expressions

## Introduction

Language is very important to every human community. It is a tool of cultural identity. By it the cultural values of a people are appreciated and propagated. This connection between language and culture makes language a very important phenomenon in human life.

Jiang (2000:328) establishes that:

It is commonly accepted that language is a part of culture, and that it plays a very important role in it. . . . Language simultaneously reflects culture and is influenced and shaped by it . . . since it comprises their historical and cultural backgrounds, as well as their approach to life and their ways of living and thinking.

Nabi (2017:91) submits that “the relationship between language and culture is deeply rooted.” According to him, “language is used to maintain and convey culture and cultural ties.” Brown (1994:165) describes language as “a part of a culture and culture as a part of a language.” In his words, “the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture,” and concludes that “culture and language are inseparable.” As the culture and social life of a people undergo changes, the language of such people also becomes affected such that it adapts to the new changes and adopts new concepts or nomenclatures to accommodate the new experiences of its users. This is the dynamic nature of the human language. The kind of changes that come upon a language may result in a trend that may have positive or negative implications for the sociocultural life of the users of such a language, and there is the possibility that the language becomes propagated and popularized in other cultures.

### **Statement of the Problem**

The fear of extinction of indigenous languages has always been expressed by people who are committed to the socio-cultural beliefs and practices of their communities. Scholars have done a lot of work on the history, language and culture of the Yorùbá people. Fádípè (1970) examines the sociology of the Yorùbá and how they structure their cultural and communal activities. Other works in this category include Adéoyè (1982), Fálọlá (1999), Akíntóyè (2004) and Fámilúsi (2019). Scholars have also engaged in academic discourses and research aimed at providing ways to resuscitate Yorùbá language in the areas of developing strategies for creating new terms, writing of Yorùbá orthography, attempting to provide machine translations, ontology developments to make Yorùbá concepts both human and machine readable, and so on. However, accessing the role which the mass media plays in promoting Yorùbá language has been overlooked and treated as routine checks which seem less significant. The truth is, analyzing the activities of the mass media holistically, especially in the areas of employing translational methods to adapt foreign concepts and terminologies to appropriate equivalents which conform to our culture and norms is not a menial activity. Such efforts and structures deserve to be studied in their own rights. Furthermore, the role radio broadcasts play in translating new and emerging foreign-language terms into simple Yorùbá and stylistic use of expressions which ordinary people in the street will understand is a feat yet to be achieved, to the best of our knowledge.

### **Objectives of the Study**

This paper examines the role of *Eléti Ofe*, a Yorùbá news programme on Olúyòlé FM in Ibadan in the translation of Yorùbá expressions into English. It also ex-

amines the employment of culture-rich sayings and proverbs in the news items. Also, since languages are bound to influence one another when they co-exist in a given environment, this paper investigates specific features of the use of language on *Eléti-Ofe* which have brought about the provision of Yorùbá equivalents of seemingly difficult-to-translate English words and expressions, and some other expressions that would otherwise have been regarded as having zero-equivalents in the English language. Consequently, it highlights the contributions of *Eléti-Ofe* to the translation of the Yorùbá vocabulary and the advantage of this translation pattern to the use of Yorùbá by Yorùbá-English bilinguals.

### Methodology

Relevant excerpts from *Eléti Ofe* were recorded and were later transcribed into written Yorùbá expressions. The news programme runs for 45 minutes every morning, Monday to Saturday, after its English version which comes up earlier. The excerpts used as data were from five randomly-selected daily editions between August and September 2017. These were subjected to qualitative analysis, with the aspect of translation analyzed on the basis of Newmark's semantic theory and communicative theory of translation.

### Literature Review

#### **Newmark's semantic and communicative translation theories**

Peter Newmark is one of the leading advocates of professionalization of translation whose works aim at solving problems encountered in the process of translation. His contributions to the field of translation have been appreciated by scholars. Newmark's very notable contribution to translation theory is his replacement of Nida's (1964) formal and dynamic equivalence theory with the semantic theory and communicative theory of translation. According to Shi (2014), these theories propounded by Newmark have made him prominent in the field of translation. Newmark (1981:39) makes a distinction between communicative translation and semantic translation. Comparing the two, he explains that:

Communicative translation attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original. Semantic translation attempts to render, as closely as the semantic and syntactic structures of the second language allow, the exact contextual meaning of the original.

Communicative translation, as Newmark explains, focuses on the reader, with all forms of obscurities explained. This kind of translation should respect the cultural background of the readers and can involve the transfer of some foreign elements from the source language where necessary. However, the syntactic equivalence of the translated texts is not ignored. What is more impor-

tant is that in order to make the translation conform to the form of the target language, the translator would be free from the regulations of the source language, transferring foreign elements into the target language and making it easier for readers to understand. In this case, the source language would play a part as the material basis that should be respected by the translator.

Newmark (1988:47) further explains the nature of communicative translation. According to him,

Communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership.

Although Newmark submits that only semantic and communicative translations fulfil the two main aims of translation, which are accuracy and economy, respectively, communicative translation focuses more on the reader and may not be as economical as semantic translation. In other words, semantic translation is author-centered while communicative translation is reader-centred. Newmark explains further that semantic translation is suitable for expressive texts while communicative translation is suitable for informative texts. The latter provides explanations that make information clearer to the reader.

Some of Newmark's (1988:47–48) explanations on the differences between semantic translation and communicative translation are summarized in the table below:

<b>Semantic translation</b>	<b>Communicative translation</b>
More likely to be economical (concise)	Less likely to be economical
Written at the author's linguistic level	Written at the readership's linguistic level
Translation process is personal and individual	Translation process is social
Follows the thought processes of the author	Concentrates on the message and the main force of the text
Tends to over-translate	Tends to undertranslate, to be simple, clear and brief
Pursues nuances of meaning, yet aims at concision in order to reproduce pragmatic impact	Always written in a natural and resourceful style
Normally inferior to its original, as there is both cognitive and pragmatic loss	Often better than its original
Interprets a text	Explains a text

<b>Semantic translation</b>	<b>Communicative translation</b>
Translator can exercise more freedom since a putative large readership is involved	Translator follows a single well-defined authority—the author of the SL text.

Newmark (1981:39) earlier summarizes these differences as follows:

Generally, a communicative translation is likely to be smoother, simpler, clearer, more direct, more conventional, conforming to a particular register of language, tending to undertranslate; i.e. to use more generic, hold-all terms in difficult passages. A semantic translation tends to be more complex, more awkward, more detailed, more concentrated and pursues the thought-processes rather than the intention of the transmitter. It tends to overtranslate, to be more specific than the original, to include more meanings in its search for one nuance of meaning.

Naturalness, according to Newmark (1988:26), is an essential feature of communicative translation. This “naturalness” is occasioned by idioms or styles connected primarily with specific discourse types and settings, and to an extent, determined by the author, topic and readership of the discourse. Communicative translation considers the needs of the addressees, thus trying to satisfy them as much as possible. Fengling (2017) explains that the purpose of communicative translation is to make text accessible to the reader. As recorded by him,

The suitable texts include most non-literary writings, journalism, textbooks, scientific and technological writings, public notices, serious literature and informative texts. By contrast, the purpose of semantic translation is to create precise flavor and tone of the original text and preserve the author’s idiolect. The suitable texts include quotations, autobiography, private correspondences, minor literature, definitions and explanations.

Zhang (1987:73) points out some shortcomings in Newmark’s approach, which include the possibility of a translation having a greater impact on readers than the impact the original had on them in the source language, and his classification of texts into three main categories—expressive, informative and vocative. However, the suitability of the communicative approach to journalistic writings or texts is worthy of investigation, especially in settings involving Yorùbá and English usage. It is on the basis of Newmark’s theory of communicative and semantic translations that this paper assesses the roles of *Eléti-Ofẹ* news programme in the translation of English vocabulary into Yorùbá and the use of culture-rich expressions and sayings in the dissemination of news to the public.

### **A Review of Efforts at Developing New Terms in the Yorùbá Language**

Awóbùlúyì (1990) is a collection of terms known as metalanguage and their English equivalents while Awóbùlúyì (1993) focuses on the development of standard Yorùbá for general usage. These materials are very useful in great detail when it comes to English–Yorùbá bilingual lexicography. However, there

are more new words that have emerged in our day-to-day activities that are not addressed in the two volumes. Furthermore, these resources have not sectionalized the terms into structured different domains. Some of the concepts or terms in the news media as featured in this paper are good addenda to the existing published work.

Other scholarly works which include the functionality of Yorùbá in specific fields are Oḍétáyò (1993), which is solely on the lexicon of the Yorùbá language in the field of engineering, and Owólábí (2006), which projects that the modernization of indigenous languages in specialized domains is very crucial for national development. The latter outlines the linguistic considerations necessary to develop the vocabulary of a language towards healthcare delivery, engineering, physics, mathematics, legislation, and politics. This work isolates 14 devices for creating new terms in native languages, which include semantic extension, composition specification adaptation and others. Despite the succinctness and timeliness of this work, it assumes that of all the existing works geared towards creating new terms in Yorùbá, only NERDC (1991) adopts adaptation of terms to create new words. It, however, does not assess the role of the mass media in formulating new terms. This, in my thinking, is an oversight that calls for more reference in the present study. BAFCYL (2008) manual is another work that concentrates on how Yorùbá-language engineering activities could be achieved through translation projects. The depth of the tasks cuts across different domains but evades radio broadcasts and other mass media.

Owólábí's (2007) paper is a clarion call to support the adoption of the use of the Yorùbá language in all strata of government, schools and other such places of endeavor. He praises the Ogun state legislative chamber for adopting Yorùbá as a language of deliberation every Wednesday of the week and enjoins others to follow the same good step. He further advises national lawmakers to formulate laws that will encourage grassroots use of native languages in government organizations as this will foster its development. More published works in this direction include Owólábí (2004a), (2004b), (2004c). Bámgbòṣé (2006) also calls on all and sundry to view the use of indigenous languages as a social responsibility, demonstrating specific ways in which Yorùbá can be applied. Awóbùlúyì (2008) demonstrates the coinage of new terms by means of nine different strategies and by the application of linguistic devices such as those outlined by Owólábí (2006) to work out 1,660 Yorùbá nouns.

Furthermore, Odoje (2013) reports the results of training MOSES (a software program), to provide rule-based machine translation for simple English-Yorùbá sentences. He, however, notes that the linguistic-semantic intricacies of the Yorùbá language might be difficult for a machine to understand. For example, the verb *pa* could mean "kill," "rub," "remove the bark of a tree," and so on. Despite these limitations, machine translation is still a welcome trend since

the efforts can be improved upon and can contribute to national development. Eludiora (2012) is also a scholarly work instructing the machine to translate simple English sentences into Yorùbá with the aid of PRAAT software tool. Aina (2018, 2019) exposes the fact that ontology annotation which includes formal specification of terms in a domain into machine-readable format is the solution to the challenge of ambiguity which may inhibit translation through the use of machines and other artificial intelligent systems.

There have been several recorded efforts by scholars at effectively translating the Yorùbá language into English. Also, there has been much discourse on Yorùbá and its rich linguistic resources. However, the focus now is on the contribution of the media to the translation of Yorùbá expressions into English, and the role that culture-rich Yorùbá sayings and slogans plays in the process, especially with regard to news programmes.

There are several beautiful linguistic strings of expressions in the Yorùbá language that can be employed in different communicative situations. For example, proverbs are witty sayings that are used to strengthen certain ideologies and principles that are expected to be imbibed, understood and practiced. They reveal the beliefs and practices of the people. Among the Yorùbá, the use of proverbs is a practice common to the elders. Young people who engage proverbs in their discourse usually seek permission from the elders or pay obeisance to them as they use the proverbs. They say *Tótó ó ʃe bí òwe èyin àgbà* (“As you elders always say”). The elders in turn pray for them to have more privileges of using proverbs. They respond by saying *wàá rí òmíràn pa* (“May you be privileged to say another”). In the words of Agbaje (2014:26),

The significance of proverbs in the process of socialization among the Yorùbá cannot be over-emphasized. The Yorùbá child is exposed to proverbs from the early age and throughout life he comes across and masters their use. When he is old, he would have become a repertoire of proverbs and collective wisdom of the people expressed in orature.

Also, the Yorùbá language is characterized by some other didactic, culture-rich sayings or slogans, and creatively-woven linguistic expressions.

### **Yorùbá Language Today**

The Yorùbá language is faced with a lot of challenges ranging from loss of meaning, forgotten proverbs, and misquoted Yorùbá proverbs to loss of the rich vocabulary of Yorùbá. For instance, certain Yorùbá proverbs and popular sayings have become misquoted or reconstructed in different ways such that their original forms have been long forgotten. An example which I have observed among users, and which has become popularized by most Nollywood actors and actresses in Yorùbá-based home videos is shown below:

	Yorùbá expression	English translation
i.	Ohun tó wà lẹ̀yìn ọ̀fà ó ju òjé lọ.	What is behind a catapult is more than deceit.
ii.	Ohun tó wà lẹ̀yìn èfà ó ju èjẹ̀ lọ.	What is after six is more than seven.
iii.	Ohun tó wà lẹ̀yìn Ọ̀fà o ju èjẹ̀ lọ.	What is behind Ọ̀fà (a town in Kwara) is more than seven.
iv.	Ohun tó wà lẹ̀yìn èfà o ju òjé lọ	What is behind six is far more than deceit.
v.	Ohun to wa lẹ̀yìn ọ̀fà ó ju èjẹ̀ lọ.	What is behind a catapult is more than seven.

The expression *There is more to the matter than meets the eye* is a better translation for the Yorùbá expression above, so that 1 (ii) is the correct expression. However, the literal translations I have provided becomes necessary as it seems to be the only means by which my point can be clear on the issue of differences in meaning, arising from the differences in the tonal marks on the words. The words ọ̀fà (catapult) and Ọ̀fà (a town) best illustrate this intention.

The example of mispronunciation of words in Yorùbá common sayings leading to misconstrued meanings above is one out of the many cases of the bastardization of this prestigious language. It is on this premise that the *Elétí-Ofe* news broadcast becomes a good reference point for the correct positioning of Yorùbá, its rich linguistic resources and its sustenance in addition to the creative translation of English expressions into Yorùbá. If there are no corrective measures or media in place to serve appropriate samples or patterns of usage, one is left with no choice but to pick from any of the distorted varieties available for use in communicative situations!

## Data Analysis

Some of the outstanding features of *Elétí Ofe* programme are its captivating and creative introductory remarks, the reference to Yorùbá common sayings and slogans, the provision of near-equivalents of uncommonly interpreted English lexicon, and sweet-sounding expressions arising from the masterful manipulation of Yorùbá phonemes. These are analyzed below.

### Linguistically captivating and creative use of Yorùbá on *Elétí-Ofe*

A feature of *Elétí-Ofe* which reflects its adoption of the communicative translation process is its use of captivating introductory remarks or openings for the news items coupled with culture-rich sayings and proverbs of the Yorùbá people wound around the news items at intervals. This provides the listeners a detailed understanding of the news report. Examples are shown in the data below:



## Captivating general introduction

*Eléti-Ofẹ* features very captivating introduction for most of its news editions. Below are some samples:

- Sample 1: *Kó dé, kó dé làá tà'kòtó. A tún dé, aládiídùn orin. Kókó, òun nàá ni iyì Eléti-Ofẹ ká lẹ farabalẹ gbọ ọ dáadáa.*
- Translation: *The cone, when set in motion, spins continuously and then slowly stops. We have come again, like a melodious song to the ear. The news highlights are the highpoints of Eléti-Ofẹ, preparing us to listen with rapt attention.*
- Sample 2: *Tòò, wọn ní gbígbó la fi ní mọ iyì ajá, kíkàn la fi ní mọ àgbò, wéwèrè báyií la fi ní mọ òbúkọ, kangókangó sì lohùn agogo, dùgbèdùgbè l'ohùn sẹkẹrẹ. Báa bá sì ti ní gbọ orin “Eléti-Ofẹ mà rèé o, ẹ jẹ ká jọ gbọ,” ẹ é ti mọ pé eyẹ méjì ií jẹ àṣá; Eléti-Ofẹ ló gorí aféfé nù-un, eyẹ tí ó sì doríkòdò bí àdán sí wa, àfàimò kí èjẹ má t'enu rẹ jade . . . Èyin olólùfẹ ètò Eléti-Ofẹ, mo kii yín pé ẹ kaàbò sórí ètò yìí.*
- Translation: *They say a dog's worth is appreciated by the intensity of its barks. A ram is known by its use of horns. The he-goat is known by its pranks, and a bell is known to sound with great intensity. As soon as we hear the song, “Here comes Eléti-Ofẹ, let us all listen to it together,” then, you would have known that there is no other bird as the eagle; Eléti-Ofẹ is on air, live. Any other bird that perches like the bat will no doubt vomit blood. Lovers of Eléti-Ofẹ, we welcome you on board.*

The English version of *Eléti-Ofẹ*, which comes on air at 7:00am, does not have this remarkable introductory style. The adoption of this kind of captivating introduction is made possible by the rich linguistic resources of the Yorùbá language which the broadcasters are able to draw from.

## Common sayings, slogans and proverbs woven around news items

Yorùbá enrich their discourses with pithy sayings and/or slogans. These elements serve certain communicative functions such as providing meaning support for, and helping to emphasize or strengthen the idea that is being communicated, among others. They are aesthetically woven around news items mak-

ing the information being passed clearer and captivating. Some of these are highlighted below:

Sample 3: *Amúkùn ọ̀rùn é wọ́. Òkè là nì wò a ò wo'lẹ́ láti mọ́ ibi tó ti wọ́ wá lórí'lẹ́ èdè yìí.*

*Translation: We see the lame bent at the neck but it is because we keep looking at the top and not beneath that we can detect the point at which things began to go awry in this nation.*

The use of the proverb is to emphasize government's act of looking in the wrong direction when it comes to nation matters and solutions.

Sample 4: *Èran tó mú erèé jẹ́ ló mà mú kí gbẹ̀giri ó ẹ̀sàn mọ́ wa lẹ́wọ́ nídíí ogun tí à nì gbé tí iwà jẹ́gúdíjẹ́rà ní orílẹ́ èdè yìí.*

*Translation: The beans meant to be cooked but which had been mostly eaten up by a goat has led to the preparation of a watery bean pudding, and this is our experience with regard to war against corrupt practices in this nation.*

What this implies is that there are people undermining the efforts by government to curb corruption in the nation and this has led to unsuccessful attempts.

The use of appropriate proverbs and common sayings wound around news items does not only enrich the broadcast but also provides better explanation by appealing to the cultural experiences of the Yorùbá people. This is done in such a way that these sayings or proverbs which speak volumes make the news item more explicit and understandable.

Sample 5: *Igikan ọ̀soṣo Bùhàrí ... ò lè dágbó ẹ́. Àdà á rẹ́ tó sì mú yańyán kò le è ẹ̀sánko fúnra rẹ́ lórí ọ̀rọ̀dídíékun iwà ìbàjẹ́.*

*Translation: Bùhàrí's lone tree cannot make a forest; neither can his machete, though very sharp, cut grass all by itself with regard to eradicating corruption.*

This emphasizes the need for Bùhàrí to co-opt others to help tackle corruption.

Sample 6: *Inú ilé báyìí ló yẹ́ ká ti kó ẹ̀ṣọ́ ọ̀mọ́ ilẹ́ yìí kọ̀ọ̀kan r'òde nídíí ọ̀rọ̀ àtúntò.*

*Translation: Charity ought to begin from the home for each citizen of this nation with regard to restructuring.*

The idea here is that rather than clamoring for restructuring in Nigeria, each person ought to look within to see what he or she can do to make the entire nation united, peaceful and progressive.

Sample 7: *Ọfo ojó kejì gjà l’òun ó sọ ète . . . tó ní pè fún àtúntò ilẹ̀ Nàìjíríà náà dà.*

Translation: *He (Bùhàrí) is going to make the plans for restructuring in Nigeria become like the disappointment experienced by a person who goes shopping the day following the major market day.*

In Yorùbá society, there are specified weekly market days when people go to buy or sell their farm produce and wares. Usually, there are more activities in the market on those days and things are often cheaper. People look forward to such days and keep record of the dates on their walls or through other means. This shows the importance of such market days to the Yorùbá. By the following day, anyone who goes to the market is not able to get anything to buy anymore, having missed the major market day. This expression is used to reveal government’s disposition towards restructuring, and the people clamouring for it. The plan is an exercise in futility.

### Near-equivalents of uncommonly translated English vocabulary on *Eléti-Ọfẹ*

Captivating Yorùbá expressions of uncommonly translated English lexicon is another unique feature of *Eléti-Ọfẹ*. English Words which would have been difficult to understand are translated in ways which easily communicate their meanings to listeners. Some of these are names of organizations or institutions and popular technical terms. Excerpts are shown in the table below:

Yorùbá expressions as used on <i>Eléti-Ọfẹ</i>	Translation
Sample 8: <i>Amúgbàlègbe àgbà fún ààrẹ ànà . . . èyí tó wà fún ọ̀rọ̀ ará ilú</i>	The senior special assistant to the former president on public affairs
Sample 9: <i>Lóri ọ̀rọ̀ bí iyán yòò tí di àtúngún tí ọ̀bẹ̀ Nàìjíríà yòò sí di àtúnṣe tí wọn ní pè ní restructuring</i>	On the matter of reorganizing and regionalizing Nigeria, referred to as restructuring
Sample 10: <i>Ọ̀rọ̀ àtúntò orílẹ̀ èdè Nàìjíríà</i>	The issue of restructuring
Sample 11: <i>Kí ilà̀nà ìjọba alájọsẹ̀pọ̀ nìbí tí àparò kan kò tí nìí ga ju ìkan lọ tí a mò sí true federalism kó máa tẹ̀sìwájú</i>	. . . that true federalism should continue
Sample 12: <i>Ètò ilà̀nà nínú èyí tí tó-bá-kàn-ọ̀-a-kàn-mi . . . tí a mò sí rotation ni ko maa tesiwaju</i>	Rotational government should continue
Sample 13: <i>Wón tí ní àtúnbí agbára èlẹ̀kajẹ̀ka ìjọba l’àwọn fọ̀wọ̀ sí o.</i>	They have declared their support for the rebirth of regional government.

Yorùbá expressions as used on <i>Elétí-Ofẹ</i>	Translation
Sample 14: <i>Ilànàḗlẹ̀kùn jẹ̀kùn tí wọ̀n ní pin ànḗfààní àti ipò kákáàkiri àwọ̀n ẹ̀kùn tí ní bẹ̀ nílẹ̀ Nàìjíríà</i>	Regional government in which privileges and positions are distributed across regions in Nigeria
Sample 15: <i>Àwọ̀n ènìyàn tó wà ní àwọ̀n ibùdó ogúnléndé</i>	People at the internally-displaced people’s camps (IDPC)

### Semantic and Communicative Translation Processes on *Elétí-Ofẹ*

On *Elétí-Ofẹ* broadcast, the semantic translation mostly comes into play in the translation of names or acronyms of organizations, institutions and technical terms or concepts. According to Newmark (1988:47), the two types of translation treat such terms in the same way. However, *Elétí-Ofẹ* newscasters, in their reference to technical terms, are seen to adopt the communicative translation method used for other types of translation within the news report (in addition to the use of semantic translation). This they do in a manner that provides clearer contextual meanings. More information about the acronyms comes naturally and freely. Listeners are able to understand the terms or acronyms better. Consider its two translations of *restructuring*:

English word/expression	Semantic translation	Communicative translation
Restructuring	<i>Ọ̀rọ̀ àtúntò orílẹ̀ èdè</i> (sample 10)	<i>Ọ̀rọ̀ bi iyán yòd ti di àtúngún tí ọ̀bẹ̀ Nàìjíríà yòd sì di àtúnsè</i> (sample 9)
True federalism		<i>Ilànà ijọba alájọsepọ̀ níbi tí àpàrò kan kò ti ní ga ju ikan lọ</i> (Sample 11)
Regional government	<i>Agbára ẹ̀lẹ̀kajẹ̀kajọba</i> (sample 13)	<i>Ilànà ijọba ẹ̀lẹ̀kùn jẹ̀kùn tí wọ̀n ní pin ànḗfààní àti ipò kákáàkiri àwọ̀n ẹ̀kùn</i> (sample 14)
Internally-Displaced People’s Camp (IDPC)		<i>Àwọ̀n ibùdó ogúnléndé</i> (sample 15)

*Restructuring* translates as *àtúntò orílẹ̀ èdè* (semantic translation) in one instance and *ọ̀rọ̀ bi iyán yòd ti di àtúngún tí ọ̀bẹ̀ Nàìjíríà yòd sì di àtúnsè* (communicative translation) in another, on the same news edition. Consider also, the translation of *regional government* first, as *agbára ẹ̀lẹ̀kajẹ̀kajọba* (semantic translation) and second, *asilànà ijọba ẹ̀lẹ̀kùn jẹ̀kùn tí wọ̀n ní pin ànḗfààní àti ipò kákáàkiri àwọ̀n ẹ̀kùn* (communicative translation). The translation forms resulting from the use of the communicative translation process are more explicit. For example, the communicative translation of “internally-displaced people’s camp” into *Ibùdó Ogúnléndé* provides a kind of explanation which makes the meaning of the ex-

pression clearer so that listeners are able to have a vivid imagination of the experience of the people who inhabit such camps. A semantic or literal translation of such an expression may not achieve this as listeners may be detached from its real import, particularly with regard to the context that gave rise to its creation and usage.

Newmark (1981:39) submits that in both semantic and communicative translations, literal or word-for-word translation would be the best valid method of translation provided that equivalent effect is in place, and explains that in situations where semantic translation results in loss of equivalence or presents abnormal, unacceptable forms in the target language, communicative translation would be best.

### Expressions indicating the usage of rich Yorubá vocabulary on *Eléti-Ofe*

The richness of the Yorubá lexicon is also revealed in the use of the Yorubá language on *Eléti-Ofe*. Many of these expressions are verb phrases such as *tutò sókè fojú gbàá, gbójú agan síra wọn, fà á létí, fóná sójú, f'íka há'nu, korò ojú, fọn rere, leri léka, lé fùrùkọkọ, f'ewé ọmọ mọ àwọnò dọ . . . l'etí,*

English expression	Yorubá translation	Word class
Party members disagree	Sample 16: <i>Egbé . . . tutò sókè fojú gbàá pé . . .</i>	Verb
Those who are disagreeing with one another	Sample 17: <i>Àwọn èniyàn tó ní gbójú agan síra wọn . . . .</i>	Verb
Doyin Okupe warns Buhari so.	Sample 18: <i>. . . Doyin Okupe ló ní fa Buhari létí bèẹ.</i>	Verb
Cases of accusations about corrupt practices have worsened/increased	Sample 19: <i>Ahò èsùn iwà jegúdíjẹrá tí . . wón fì ní kan ra wọn tún ti fóná sójú síí</i>	Verb
EFCC regrets so.	Sample 20: <i>Àjọ EFCC ló ní f'íka há'nu bèẹ</i>	Verb
They have frowned at their neglect of the area	Sample 21: <i>Wón ti korò ojú sí bí wọn se . . ní pa agbègbè náà tí</i>	Verb
Those preaching the restructuring of Nigeria	Sample 22: <i>Àwọn èyàn tó ní fọn rere àtúntò ilẹ̀ Nàìjíríà</i>	Verb
He is threatening to get Kalu imprisoned again.	Sample 23: <i>Ó ní lé fùrùkọkọlátí tún gbé Kalu sí àhámọ</i>	Verb
With no regard for whosoever is annoyed	Sample 24: <i>Láì náníni ẹni yóówù tó bá nífapájánú</i>	
They have warned the youth	Sample 25: <i>Won ti f'ewé ọmọ mọ àwọn òdó . . . l'etí</i>	Verb

### Sweet-sounding expressions culled from *Elétí-Oḡẹ*

The use of Yorùbá expressions sweet to the ear is another peculiar feature of *Elétí-Oḡẹ* news broadcast. This pattern reflects repetition of consonants or vowels at strategic points in the word. Examples are seen in the samples below:

- Sample 26: ... Èmi àti obinrin onúrúyìn tó dántó, agbólóhùn bí òjẹ, akékaka
- Sample 27: Ìpayínkeke wáyé ní ààfin Olúbàdàn ti ilẹ̀ Ìbàdàn
- Sample 28: *Orí kó àwọn ọ̀sìsẹ̀ akòròhìn . . . . yọ nínú pákáleke fùròdanin*

The words and their meanings as used in the samples are *akékaka* (a crier), *ìpayínkeke* (gnashing of the teeth – indicating trouble), *jàgídíjàgàn* (acts of thuggery), *gídígáíkú* (hefty), *pákáleke fùròdanin* (chaos), *farakinra* (come together) *finúwénú* (rub minds), *fimòkúnmò* (exchange views).

Sometimes, there is also the use of words in which some form of reduplication occurs. Such reduplication involves a creative repetition of same consonant or vowel sounds having varied tonal marks, which create a kind of rhythmic pattern pleasant to the ear. Words of this nature are popularized on *Elétí-Oḡẹ*. Some examples are seen in the samples below:

- Sample 29: *Omọ ọkọ ni ọ. Ìwọ lẹga nítorítí mùsèmùsẹ̀ rẹ̀ da mùsèmùsẹ̀ nínú ìbò tí wọn dì ní àipé yí. Ààre . . . Buhari lo sọ bẹ̀. . .*
- Sample 30: *A dé teeji teeji, a dé tòjò tòjò lojọ̀ tóní tíí ẹ̀ ọjọ̀ isẹgun*
- Sample 31: *. . . bẹ̀ẹ̀ sì ni ilàna ètò idájọ̀ . . . ni igi wórọ̀kọ̀ tó ní daná rú àti àrò wòròkọ̀ tó ní d'òbẹ̀ nù nídíi dídẹkun iwà àjẹbánu.*
- Sample 32: *Ò fúùtù, fẹ̀tẹ̀ni àhesọ ọ̀rò kan wípé . . . igbá keji Ààré nígbà kan rí pe àwọn ará òkè oya ní òlẹ̀.*

The words and their meanings as used in the news report are: *teeji-teeji*, *tòjò-tòjò* (powerfully), *mùsẹ̀-mùsẹ̀ rẹ̀ dá mùsẹ̀-mùsẹ̀* (you were up to the task), *igi wórọ̀kọ̀ ati àrò wòròkọ̀* (stumbling block), *ò fúùtù, fẹ̀tẹ̀* (mere noisemaking/lies).

### Compound words in the Yorùbá of *Elétí-Oḡẹ*

In an attempt to translate English expressions into Yorùbá on *Elétí-Oḡẹ* news broadcast, newly created compound words in the language emerge. An example of this *isilànàa tó-bá-kàn-ọ-á-kàn-mí* (rotational style; see sample 17). Two other examples are seen below:

- Sample 33: *Wọn ti panupọ̀ nibi ijókòó-wí-tiẹ̀-níta-gbangba èyí tí egbé nàà sètò.*
- Sample 34: *Ibi ijókòó àjorò jẹ-n-wí-tẹ̀mi tí egbé nàà . . .*

The expressions *ijókòó-wí-tìẹ-níta-gbangba* and *ijókòó àjorò jé-n-wí-tèmi* both mean dialogue. The manner of composition of these expressions is fascinating.

## Discussion

*Eléti-Ofẹ* provides information and education on the Yorùbá language. While Akínwùnmí (2014:75) bemoans the negative impact of news media on the “production and performance of folktales,” the media can also be a means of promoting a people’s cultural heritage, as demonstrated by *Eléti-Ofẹ* on Olúyòlẹ FM; the media can be a means through which the promotion of cultural values can be achieved. Although it is not impossible that some of the Yorùbá expressions used on *Eléti-Ofẹ* and discussed in this paper have their origins traced to other sources, this Yorùbá news programme has helped to publicize their usage in specifically appropriate speech situations. The culture-rich Yorùbá vocabulary, especially verb phrases and noun phrases used on *Eléti-Ofẹ* makes it a reservoir of Yorùbá lexical items whose meanings and instances of usage are revealed in the programme.

For a Yorùbá-English bilingual, continuous exposure to *Eléti-Ofẹ* creates opportunity to learn more about the Yorùbá language, particularly because in most cases, some translated English words are repeated immediately after they are translated. At times, the newscaster introduces such by using expressions such as *èyí tí àwọn olóyínbó ní pè ní . . .* (“referred to by English users as” . . .) or *èyí tí gbogbo èniyán mọ sí . . .* (“popularly known as”). The adoption of the communicative translation approach affords listeners of *Eléti-Ofẹ* the privilege of clearer understanding of the imports of translated texts. *Eléti-Ofẹ* further helps the continuous and correct use of the Yorùbá language. We can then expect to have speakers of the language who are versed in the language, now and in future. According to Akínwùnmí (2014:85), “we should appreciate what we have and preserve our culture for posterity.” This is exactly what *Eléti-Ofẹ* is doing with the Yorùbá language.

Babalọlá and Ònánúgà (2012:158) confirm the fact that:

. . . Africa in particular, and some other developing countries of the world, are gradually losing their linguistic heritages, and in consequence their cultural ethos, to the encroachment of the “superpower” languages like French and English. . . .

However, the various means by which the Yorùbá language is propagated on *Eléti-Ofẹ* nullifies this claim.

## Conclusion and Recommendation

*Eléti-Ofẹ* presents news in Yorùbá language in a very captivating and fascinating manner. The use of “*Eléti-Ofẹ*-created” Yorùbá expressions, which are translations from the English, is commendable. Going by the nature of semantic translation, it is said to be suitable for expressive texts while communicative trans-

lation is suitable for informative and vocative texts. However, *Eléti-Ofe* oscillates between the two, especially in the translation of technical terms or acronyms of organizations or institutions. Above all, the communicative approach is largely adopted on *Eléti-Ofe* news broadcast. The attempt to make listeners enjoy the news programme is achieved through the communicative translation approach. By this means, meaning becomes effectively communicated in the translation process.

*Eléti-Ofe*, therefore, becomes a means by which a Yorùbá-English bilingual could be versed in the two languages to an appreciable degree. Subjective though my take is, I submit that the peculiar features of the use of language on *Eléti-Ofe* have attracted me to the news programme, a channel through which, as a teacher of English in a Nigerian University, I have come to greatly appreciate the beautiful linguistic resources of the Yòrubá language. The news programme offers one an array of Yorùbá vocabulary and proverbial expressions in addition to translated English expressions, which have contributed in no small measure to my use of both English and Yorùbá in communicative situations. It is hoped that *Eléti-Ofe* will continue to sustain this unique manner of news presentation and build upon it over the years.

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