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Strategies Used by Non-Kabras Presenters to Attain Lukabras Equivalence in the Translation of Mulembe Fm Luhya Newscasts

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Abstract:

This is a translation study involving dialects with varying degrees of mutual intelligibility. The study used sample data from Mulembe FM Luhya newscasts translation to establish why and how improper use of translation strategies by non-native speakers of Lukabras dialect leads to mistranslation. To do so, first, 150 words from newscasts by the non-Kabras presenters of Mulembe FM were selected, and then, they were compared with their corresponding parts in the English versions. The comparisons were classified and analyzed to find out how the translation strategies were used by the non-Kabras presenters to attain Lukabras equivalence in the translation of Mulembe FM newscasts. The three non-Kabras presenters who broadcast Mulembe FM daily newscasts and 47 Lukabras listeners of Mulembe FM newscast were used as respondents. The three non-Kabras presenters spoke the following Luhya dialects: Lwisukha, Luwanga and Lukhaya. The study established that the three presenters used the following seven translation strategies: word for word translation, naturalization, domestication, elaboration and explication, deletion, conservation and use of functional equivalent. However, the utilization of these strategies to attain Lukabras equivalence was not appropriate. It is hoped that this study will contribute to the significance of understanding the nature of target language audience in translation so as to aid accuracy and appropriateness in translation. The study posits the significance of the word level to translation.

Keywords: *Luhya language group, mulembe fm newscasts, lukabras equivalence, non-kabras presenters, semantic mismatches, source language, target language*

1. Introduction

Although Kenya has a long history of radio broadcasting that dates back to 1928 during the colonial period (Bourgult, 1995), fully-fledged vernacular broadcasting emerged in the late 1990s. According to Gathigi (2009), the first vernacular radio station in Kenya was Kameme FM, which was set up in 1998. Since then, the number has grown steadily. Today, there are over 100 vernacular stations with about 30 on air. Of these, Royal Media Services (RMS) has the largest comprising 11 radio stations while Kenya Broadcasting (KBC) has 5 stations (Media Council of Kenya, 2015). Before the liberalization of radio stations in Kenya, KBC offered a limited opportunity for local language broadcasting. According to the Media Council of Kenya (2015), besides English and Swahili, KBC also offered Kikuyu, Dholuo, Kalenjin and Luhya, among other local language programming. Today, there are several FM radio stations dedicated mainly to broadcasts in the various local languages. Moreover, enhanced radio receivers in public transport and increased use of mobile phones that receive radio signals have also facilitated the growth of the vernacular radio sector. In this respect, a study on translation strategies used by non-native speakers of a dialect is needed to shed light on whether the presenters deliver the accurate information to the listeners.

The Media Council of Kenya (2015) says that vernacular radio stations have proved as the most effective way of communicating with the grassroots through local languages which audiences can understand and relate to. This truism is perhaps informed by the fact many Kenyans cannot communicate fluently in English and Kiswahili (Kariuki, 2005), hence local language stations remain their preferred choices. According to Marlo (2009), Luhya is an umbrella term for some nineteen language groups of Western Kenya with varying degrees of mutual intelligibility. These dialects are: Lubukusu, Luwanga, Lunyore, Lusonga, Lutura, Lulogooli, Lukabras, Lutiriki, Lwisukha, Lwidakho, Lumarama, Lukhaya, Lushisa, Lumarachi, Lusamia, Lutachoni, Lutsotso, Lunyala East, and Lunyala West. Due to the distinct lexical, semantic and phonological diversity exhibited by Lukabras, some scholars classify it as a separate language (Lewis, Garry & Charles, 2016). According to Lewis *et al* (2016), Luhya is a macro language with the various dialects now promoted to the status of distinct languages. However, despite the distinguishing characteristics of the Luhya dialects, Mulembe FM radio station, whose broadcasts target the listeners from all the 19 Luhya dialects, has 15 presenters who speak the following Luhya dialects:

Lukhayo, Lutsotso, Luwanga, Lumarama, Lukabras, Lunyore, Lwidakho, Lwisukha and Luasamia. For the Mulembe FM newscasts, the station uses three non-native Lukabras presenters who speak the following dialects: Lukhayo, Lwisukha and Luwanga. (V. Ongachi, personal communication, August, 6, 2015). According to the Media Council of Kenya, Mulembe FM broadcasts to the entire Western on 89.6FM, Rift-Valley on 94.0FM and Nairobi on 97.9FM. However, due to the vast differences among the Luhya dialects, two more stations Sulwe FM and Vuuka FM have been recently created to cater for Lubukusu and Lulogooli listeners effectively. With no vernacular station to cater exclusively for Lukabras listeners, Mulembe FM remains the only option to broadcast Luhya newscasts to these listeners.

The Media Council of Kenya (2015), observes that vernacular radio stations in Kenya face a host of challenges including financial instability and insecurity, lack of staff training opportunities, and lack of adequate equipment. Employment in vernacular radio stations is not based on merit, training or professional qualifications. Instead, owners play a significant role in the hiring of staff. According to the Media Council of Kenya (2015), most vernacular stations in Kenya are run by owners' relatives, associates and friends oftentimes compromise ethical and professional requirements. Nonetheless, they remain part of Kenyan culture and ethnic identity. They are viable and commute-free channels of contact with the confines of the village and rural lives. The Media Council of Kenya (2015) note that some of the vernacular radio presenters are actually not trained journalists or presenters but celebrities with little understanding of media operations and requirements. In this light, an investigation regarding the appropriateness of the translation in Mulembe FM newscasts is necessary.

2. Literature Review

According to Baker (1992), translation strategies are usually defined as the procedures leading to the optimal solution of a translation problem. Bignenet and Shulte, (1989) observe that translation is an art. From this viewpoint, a translator is therefore an artist who should be well endowed with proficiency in the languages involved to produce an appropriate TL product. In Mulembe FM newscasts, the reproduction of Lukabras equivalent is what the researcher investigated in the study. However, this can only be achieved if the presenter's appropriate strategies of rendering the English version of the newscasts to accommodate Lukabras listeners. Hatim (1997:123) asserts that "the task of the translator is to allow at least two distinct rhetorical functions to co-exist in one." In my view, Hatim's use of the verb "co-exist" merits attention, because the lexical choices available in attaining the TL equivalence, stipulate that the translator must be well aware that his task is "a battlefield of many opposing strategies and views" (Paloposki and Oittinen, 2000: 375). In any case, the translation strategies that are usually mentioned by various translation scholars serve both to analyze and catalogue translation equivalence and to improve the acquisition of translation competence, since knowing and comparing them is definitively necessary to obtain an adequate translation.

Using appropriate translation strategies to attain target language equivalence is a crucial prerequisite during the translation process because, as Baker (1992) observes, these strategies are critical descriptions of handling 'various types of non-equivalence'. In this respect, the role of translation strategies has been emphasized. The present study agrees with Baker's (1992) assertions by focusing on the translation strategies used by the non-Kabras presenters as significant determiners on the extent to which Lukabras equivalence is attained in Mulembe FM newscast. Moreover, the role of vernacular radio stations in promoting information access to people throughout the world cannot be ignored. According to The Media Council of Kenya (2015) vernacular radio stations in Kenya tend to build solidarity within the ethnic background wherethey have a lot of influence on their audiences. However, there is need to investigate how the listener's needs are addressed in these stations.

Researchers have apparently analyzed the strategies used by vernacular radio presenters from different viewpoints investigating different aspects. Wanjohi (2006) investigated the translation strategies used by Gikuyu FM radio presenters to translate English-Gikuyu broadcasts. The author established that there were many English terminologies without Gikuyu equivalence which were not appropriately rendered to the Gikuyu listeners. There was need to address the listeners' needs. Similarly, Otieno (2008) established English neologisms and technical lexis that were often mistranslated by the Dholuo presenters when translating English-Dholuo broadcasts. The current study agrees with the above authors treating translation strategies as key determinants of the lexical choices made by vernacular radio stations. However, findings by Wanjohi (2006) and Otieno (2008) were based on the assumptions that the presenters of the Gikuyu and Dholuo broadcasts respectively shared the same language with the TL listeners. However, for the current study, the nineteen dialects of the Luhya language group have varying degrees of mutual intelligibility.

The continued rise of vernacular radio stations reach and share among its audience is an irreversible and inevitable with the recent digital migration and the establishment of counties in Kenya. According to The Media Council of Kenya (2015) is expected that some of the counties will adopt vernacular radio stations that will be considered as part of implementing article 94 and 95 of the County Government Act, 2012. Moreover, the ability and inevitability of vernacular radio stations to reach niche audiences in various regions in Kenya has been exploited extensively by advertisers. This is especially because media houses are always on the lookout for new markets and audiences.

In the view of the acknowledged centrality of translation in facilitating communication, (Reiss and Vameer, 1989) consider the function of the language of a specific text type to be the criterion of satisfactory translation. In this regard, good translation of an informative text must appropriately communicate the plain message of the SL; otherwise the distinguishing function in the original will not be conveyed in the target text. As observed by Newmark (1988) the literal translation of the wording related to the techniques is the basic requirement if there is no linguistic or cultural gap, but where a gap exists, a re-creation that is different from literal translation may be called for to render the same message. The various strategies of coping with lack of equivalence at the word level are: using a more general word or by more neutral or less expressive word, by cultural substitution, translating using a loan word with subsequent explanation, by deleting information, omission or lengthening the target text.

In Mulembe FM newscasts, individual presenters' strategies can be investigated from the translated newscasts because as argued by Baker (2000), "It is as impossible to produce a stretch of language in a totally impersonal way as it is to handle an object without leaving one's fingerprints on it". Likewise, Hermans (1996) concurs with Baker (2000) by observing that that "That other voice (i.e. the translator's voice) is there in the text itself, in every word of it". Baker (2000: 258) then explores the "motivation" attributed to individual translators – "the cultural and ideological positioning of the translator or of translators in general, or about the cognitive processes and mechanisms that contribute to shaping our translational behaviour". To put it simply, the translator's individual experience and identity can lead to a different strategy of translation.

The linear set of translation strategies proposed by Vinay and Darbelnet (1995) has turned out to be comprehensive and applicable to most translational actions, ranging from the semantic to the most communicative ones and allowing the translator to make certain adjustments if he deems the appropriate. The linearity of type approach manifests itself in seven procedures; borrowing, calque, literal translation, transposition, modulation, equivalence and adaptation. The notion of communicative strategies seems to point out that the strategies used by the non-Kabras presenters to attain Lukabras equivalence –through objective two- are dependent on the logistic competence of these non-Kabras presenter. For instance, one would least expect a linguistically and ethnically non-Kabras presenter to attain Lukabras equivalence in the translation of Mulembe FM newscasts.

Newmark (1988) underscores the problems translators have to face at different levels, and thus formulated certain strategies that would help the translators overcome these problems by proposing certain methods of translation based on different understanding of the strategies. These strategies are: transference, naturalization, cultural equivalent, functional equivalent, descriptive equivalent, componential analysis, synonymy and through translation.

3. Translation Strategies Used by the Non-Kabras Presenters of Mulembe Fm Newscasts

3.1. Word for Word Translation

In this section, items rendered word for word by the presenters were analyzed. As noted by Baker (1992), the translator looks firstly at the words as single units in order to find their equivalent in the TL when translating any information. The study acknowledged the importance of individual words during the translation process. Consequently, the researcher examined the words literally translated by the presenters, using the tenets of Skopos Theory as proposed by Reiss and Vameer (1989).

Example 1. Luwanga presenter's translation: *Vavele nivalamanga*

SL version: They were praying

Example 2. Lukhayo presenter's translation: *Yara estasia sia mkhasi waye*

SL version: He broke his wife's basin

In Example 1, 'They were praying' was also translated word for word into Luwanga equivalent items as '*vavele nivalamanga*' by the same presenter. As observed by Newmark (1988), although the presence of a one to one correspondence is a justification of applying word for word translation, the TL audiences must have similar cultural references to comprehend the SL message effectively. In this light, in the literal rendering does not serve the intended Skopos of accommodating the respondents in the newscasts. The Skopos Theory (Reiss and Vameer 1989) advocates for the necessity of the translators to address the needs of the TL audiences in their translations. Appropriate translations can only be realized when the TL is designed for the audience it is meant to serve. In example 2, the English version of, 'He broke his wife's basin', was translated as '*Yara estasia sia Mukhasi waye*'. 'He broke' was directly rendered using a Lukhayo equivalent word '*yara*' while 'basin' was also directly translated using the Lukhayo word '*estasia*'.

3.2. Naturalization

This strategy, is employed to bridge cultural gaps and achieve intelligibility and grants the translator the right to manipulate the text so as to make it natural and comprehensible (As-Safi, 2007). Consequently, in this approach, the original text undergoes adaptation so as to be re-created to comply with the target linguistic and cultural conventions and to fulfill the function or purpose of translation, i.e. skopos. This is due to lack of a suitable equivalent word in the TL.

Example 3. Lwisukha presenter's translation: *Mupunge we Bumula avoli wulombi lilako liokhurulitsa Kenya mu mukatapa kwa Roma*

SL version: The Member of Parliament for Funyula has said that he is drafting a bill that will see Kenya withdraw from the Rome statutes.

In example 3, 'the member of parliament for Funyula has said that he is drafting a bill that will see Kenya withdraw from the Rome statutes', was translated as '*mupunge we Bumula avoli wulombi lilako liokhurulitsa Kenya mu mukatapa kwa Roma*'. It can be observed that the English item, 'the member of parliament', was translated using the nativised Kiswahili item 'mpunge'. This was due to lack of TL equivalent item. Similarly, the Lwisukha item, '*mukatapa*', was borrowed from the Kiswahili item '*mkataba*', while the noun 'Rome' was naturalized as 'Roma'

3.3. Domestication

In domestication, the translators use words that can help the TL audience to understand the SL concept in their own language by removing the 'foreignness' in those items Lukhayo presenter's translation

Example 4. Luwanga presenter's translation: *Vafunanile lichoki*.

SL version: They quarreled over an ox-plough

Example 5. Lwisukha presenter's translation: *Omuyali omukhongo wekoti yishialo ya Hague*

SL version: The chief prosecutor of the international criminal court

By the same token, to render SL item 'ox-plough' by the Luwanga presenter as '*lichoki*' in example 4 was seen as an attempt by the Luwanga presenter to domesticate the item. The concept 'ox-plough' had been alien in the Luhya traditional society, until the coming of the Europeans when the plough was invented for use by the Africans. This led to lexicalization of word that could be used to describe the concept hence domestication of the item by dialects. In this example, the Luwanga presenter used the Luwanga item '*lichoki*'. Lexicalization, be it optional or obligatory, renders the meaning of an expression more explicit, or as Lyons elucidates: "it is perhaps only when semantic distinctions are lexicalized, rather than grammaticalized, that what is expressed is explicit." (Lyons, 1977:193).

'The chief prosecutor' was translated as '*muyali mukhongo*' by the Lwisukha presenter in example 5. Similarly, in the same utterance, the presenter translated the item international as *yishialo*. In Lwisukha, '*muyali*' can be magistrate, judge or prosecutor depending on the context of the message. In this example, the rendering was ambiguous because the item could not specify the exact meaning of the item. The rendering of the item international as '*yishialo*' is also confusing. In Lwisukha '*yishialo*' literally translate as of the word, obscuring the SL meaning of the item.

3.4. Elaboration and Explication

Elaboration and explication is a form of compensation that seeks to avoid meaning loss in translation. Compensation is, according to Hervey and Higgins (1992), the technique of making up for the translation loss of significant features of the source text approximating their effects in the target text through means other than those used in the source text, that is making up for source text effects achieved by one means through using another means in the TL.

Example 6. Luwanga presenter's translation: *Avakhala va mutawuni vavele mumayia ketsimbiro navasikari*

SL version: Hawkers engaged policemen in running battles

The Luwanga presenter rendered the item 'hawkers' as '*vakhala ve vintu vitutu*' in example 6. In practice, elaboration and explication addresses the needs of the TL audience who do not anticipate difficulties or difficulties and would expect a generous transfer of foreign elements into their culture as their language where necessary

It can be observed that the presenter's rendering does not specify the SL concept to distinguish it from other houses. It was observed that this strategy was used by the presenters to introduce SL elements of the information in another place in the TL because it was not reflected in the same place as the SL. Newmark (1988) point out that some translators fail to attain the TL equivalence by under translating texts. In under translation, the TL audience will not get the actual meaning of the SL text as in example s above. Gan (2005) further elaborated this statement that under translation has overestimated the meaning of the information provided in the translated text, thus failing to provide the essential information and resulting in TL audience misunderstanding the message of the original text. This kind of under translation will frequently make it difficult for the listeners to get the implied meaning of the SL. If translation fails to point out such issues, it would lead to additional distortion of meaning in the translation process.

3.5. Deletion

According to Al-Safi (1997) deletion is a strategy of reduction whereby some SL words are deleted when they are believed superfluous, repetitious or redundant.

Example 7. Lwisukha presenter's translation: *Ekoti yilarulitsa vuamisi khumakhuva* SL version: The industrial court will rule on the fate of the.

In example 7 'The industrial court will rule on the fate of the', was translated as '*Ekoti yilarulitsa vuamisi khumakhuva*' by the Lwisukha presenter. In the SL, the presenter was giving information on the ongoing teachers' strike. The matter was in the industrial court, which deals with matters pertaining workers strikes. In the TL, the lack of an equivalent item for the SL word 'industrial' made the option of deletion an inevitable solution. Consequently, the word industrial court is simply translated as '*ikoti*' (court). It is however clear that the word 'industrial' is significant in the translation since it distinguishes the court in question with other types of courts in Kenya. The respondents are therefore not adequately furnished with the SL information. According to Newmark (1988) deleting words that carry substantial meaning in a text can lead to meaning loss in a translation.

3.6. Conservation Strategy

Davies (2003:72) defines this translating strategy under the label "preservation" as a decision of the translator to maintain the source text term in the translation when he/she is faced with a reference to an entity that has no close equivalent in the target language. Conservation can be considered to be a sort of repetition, in which the SL words are followed when rendering the TL version.

Example 8. Lwisukha presenter's translation: *MCA wi ward ye Shirugu Mugai avoli.....*

SL version: The Member of the County Assembly for Shirugu Mugai ward

Furthermore, the result of preserving the original 'Member of County Assembly' in example 8 was sometimes quite confusing to the respondents, because some background knowledge was definitely required for the reference of the words to be

understood. Most listeners still use the old nativized version of the SL item 'kanzala' (counselor) for the SL concept, but the title 'Member of the County Assembly' is relatively a new concept that most respondents have not fully accommodated. The Luhya language group, like many other languages, adapts and borrows certain names of new objects that have not previously been encountered in the environment. It is worth noting that concepts pertaining devolution which is a relatively new phenomenon in Kenya was a major attribute of this strategy.

3.7. Use of Functional Equivalent

This category analyzed items which were translated using functional equivalent by the presenters. By using this strategy, the presenters used a referent in the TL whose function was considered similar to that of the SL referent.

Example 9. Lwisukha presenter's translation: *Ikoti ingali mukamba yilarulitsa vuamusi* SL version: The Supreme Court will tomorrow decide the fate of

Example 10. Lwsukha presenter's translation: *Mukoti ingali ya Kakamega* SL version: In the Kakamega high court

Another example can be observed in examples 9 and 10 where the Lwisukha presenter uses the same item 'ikoti ingali' as a substitute for the high court and the Supreme Court. The presenter did not use appropriate TL items to distinguish the hierarchical order of the court system in the newscasts. Moreover, the English items which were from the legal register were too complex to be rendered by other strategies in the TL. It can be observed that the use of this strategy was necessitated by the fact the TL lacked an equivalent item to express the SL message. Consequently, the non-Kabras presenters substituted the SL message with cultural equivalent items that would convey the same message. The disadvantage of this functional substitution is that the translation has eliminated cultural distinctions between the TL and SL. Although proponents of the Skopos Theory such as Nord (2001) suggests that functional substitution is one of the strategies used by translators to achieve equivalent effect, the substituted items should not lead to lexical ambiguities as noted in the examples 9 and 10 above.

A summary of the translation strategies used by the presenters is shown on Table 1 below:

S.NO	Translation strategy	Number of items used by the Lukhayo presenter	Number of items used by the Lwisukha presenter	Number of items used by the Luwanga presenter	Total number of items
1	Word for word translation	18	13	10	41
2	Naturalization	9	6	5	20
3	Domestication	11	6	7	24
4	Elaboration and explication	3	3	1	7
5	Deletion	6	8	5	19
6	Conservation	7	7	8	22
7	Use of Functional Equivalent	9	3	5	17
8	TOTAL	63	46	41	150

Table 1: A summary of the translation strategies used by presenters in Mulembe FM newscasts

Source: Researchers' field observation data (2016)

It was found out that Mulembe FM utilized three non-Kabras presenters in their daily newscasts: the Luwanga, Lwisukha and Lukhayo presenters. Data from the newscasts indicated that these non-Kabras presenters used the following seven strategies in the translation of Mulembe FM newscasts: word for word translation, naturalization, domestication, elaboration and explication, deletion, conservation and use of functional equivalent. The analysis of the translation strategies here is based on the conceptualization by Reiss and Vameer (1989) who hold that appropriate application of translation strategies lead to accuracy in communication between the translator and the listeners. The Skopos theory also assumes that translation of informative texts should be a complete representation of appropriate lexical choices in relation to the target audience (Reiss and Vameer (1989). This means that appropriate translation of Mulembe FM Luhya newscasts should bear in mind the listeners.

As indicated on Table 3:1 above, word for word translation was the most utilized strategy with a total of 41 items. The other strategies had the following number of sampled items; naturalization 20, domestication 24, deletion 19, conservation 22 and use of cultural equivalent 17. The percentages of various translation strategies as used by the non-Kabras presenters of Mulembe FM newscasts are shown on the pie chart below.

As observed by Vameer (2000), translation strategies vary, depending on the translator's aim, the client's purpose, the genre of the text and its nature, but the judgment and vision of the translator are still primary factors. The assertions by Vameer (2000), affirm the major tenets of the Skopos Theory which stresses the need for purposeful translation strategies that takes into account the purpose of a give translation. It is noteworthy that in Mulembe FM newscasts, the Luhya radio presenters have a task of accommodating Lukabras listeners by using appropriate lexical items – a matter which conforms with the Skopos of the produced translation per se, i.e. offering the Lukabras listeners a chance to listen to the newscasts without many constraints. In this view, the study had to analyze these strategies with the aim of establishing whether the presenters effectively attained Lukabras equivalence despite the lexical mismatches exhibited the Luhya dialects.

When comparing the seven translation strategies used by the three non-Kabras presenters of Mulembe FM newscasts, it was observed that word for word was the most frequently used strategy in Mulembe FM newscasts. Elaboration and explication was the least utilized strategy by the presenters. The researcher thereafter analyzed the items under each strategy in the sub-sections below.

This was found necessary in the light of the Skopos Theory suggestion that for non-literary and technical writings, communicative translation should be applied, the criterion of evaluation being the accurate communication of ST message in the TL (Reiss 1989). There were one hundred fifty items from the three presenters: sixty-two from the Lukhayo presenter, forty-six from the Lwisukha presenter and for two the Luwanga presenter. The items were grouped into the seven translation strategies employed by the three non-Kabras presenters of Mulembe FM newscasts. As the table indicates, word for word translation was the most utilized strategy by all the three non-Kabras presenters with a total number of 41 items. The Lukhayo presenter had 18 items under this strategy while the Lwisukha and Luwanga presenters had 13 and 10 items respectively. Interestingly, as earlier highlighted in the literature review section, most translation scholars criticize this method as the most inappropriate since it leads to distortions of the meaning of the SL message (Newmark, 1988, Baker 1992). According to Baker (1992) translators should only use word for word translation if the target audiences are well acquainted with the TL items. Despite the criticisms leveled against word for word translation strategy by the aforementioned scholars, the non-Kabras presenters seem to favour this method in the rendering most of the items in Mulembe FM newscasts.

Elaboration and explication was the least utilized strategy by the three presenters. It had only 7 items. According to Higgins and Harvey (1991), elaboration and explication strategy is highly favoured for producing more accurate translations. Perhaps, the low utilization of elaboration and explication can be attributed to the unawareness of translators of the effective applicability of this strategy in Mulembe FM newscasts.

4. Summary and Conclusion

The present paper has first made a quick reference to some practical aspects concerning translation strategies used by non-native Lukabras presenters of Mulembe FM newscasts. Despite the fact that translators have been carrying out their task for more than two thousand years, some scholars (Wangia 2003, 2014, 2015, Mudogo 2011 etc.) consider that, in some cases, translation is inappropriately done, basically when one has to translate a non-native dialect. Of course, when vocabulary differences among dialects of a language exist, to achieve a perfect transfer will be very difficult, and lexical divergence certainly seem to prove the problematic nature of translation. Yet, according to Nida and Taber (1982), from the linguistic and communicative perspectives, since anything that can be said in one language can be expressed in another, we can infer that everything can be translated from any given language into any other language. Therefore, the translation of Mulembe FM newscasts is objectively possible, even if the translation is done by the non-native speakers of some of the dialects of the listeners of the broadcasts. In this respect, such translation should focus on appropriate selection of strategies that can lead to the realization of the function of the text to be translated. There is need to pay attention to the target language audience when selecting words to translate any text.

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